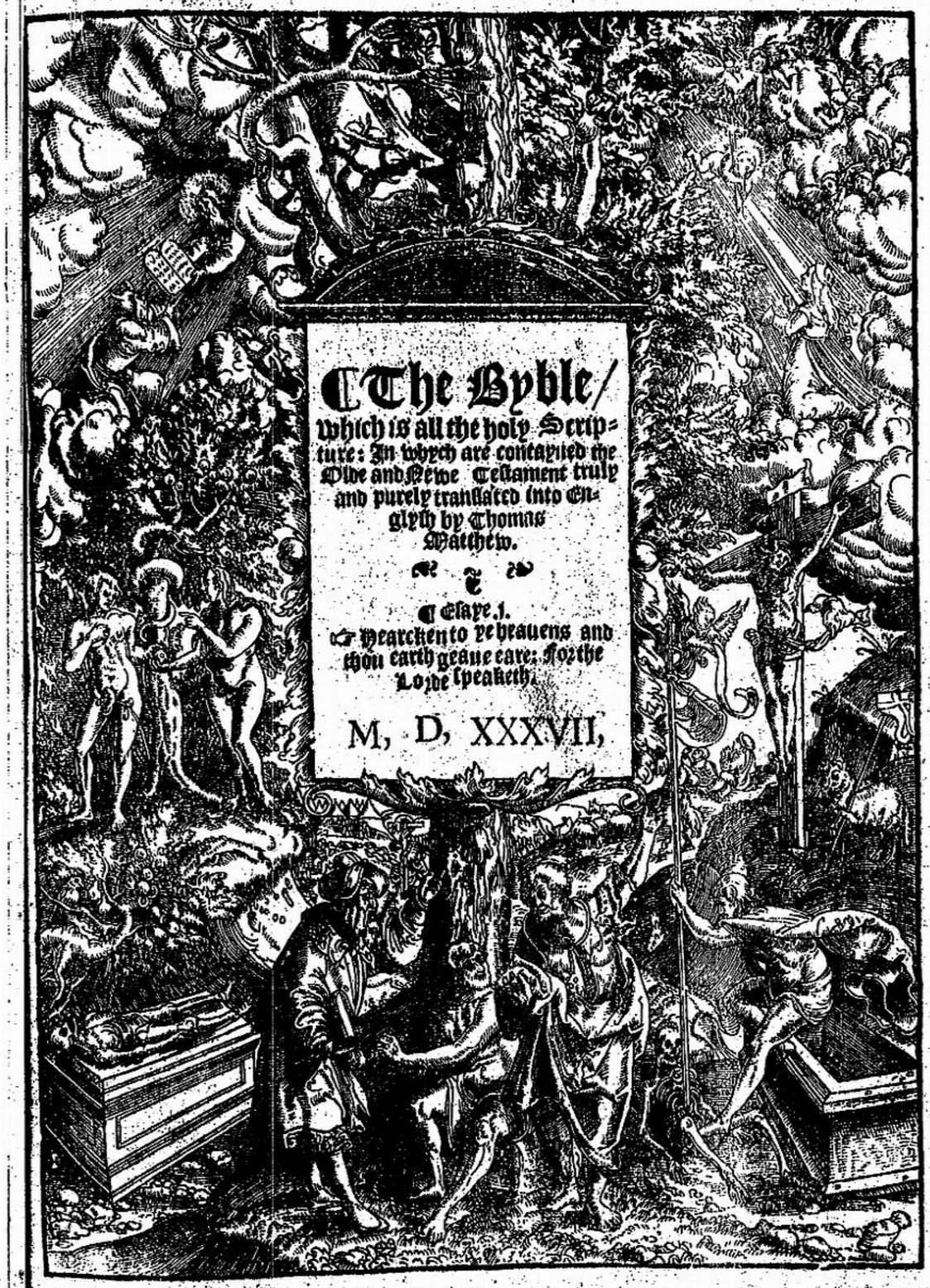

¶ The Byble/

which is all the holy Scripture: In wherch are contayned the Olde and Newe Testament truly and purely translated into Englyth by Thomas Matthew.

¶ Esaye. j.

☞ Yearcken to ye heauens and thou earth geaue eare: For the Lorde speaketh.

M, D, XXXVII,

Set forth with the Kinges most gracyous lycence.

☙ These thynges ensuynge are ioyned with thys present volume of the Byble.

A Calendar with an Almanack.

An exhortacyon to the studye of the holy Scrypture gathered oute of the Byble.

The summe and content of all the holy Scrypture both of the Olde and New Testament.

A table for to fynde many of the cheake and pryncipall matters conteyned in the Byble.

The names of all the bokes of the Byble/wyth the content of the Chapters/and in what leake euery boke begynneth.

A breef reherſall declaryng how longe the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M. D. xxxvij.

And in the Margẽt of the boke are there added many playne expolyeyons of loch places as vnto the lymple and vnlearned seame harde to vnderstande.

The Kalender

Jamary

hath.xxxj.dayes.The mone.xxx.

iij	A	Circumcisyon		j
	b	oc. Stephãe		ij
xj	c	oct.Joh̃n.		iij
	d	oct.Innocentes		iiij
xix	e	oct Thomas mar.		v
viij	f	Epyphanye.		vi
	g	Felix & Jamary		vij
xvj	A	Lucian.		viij
v	b	Joyce.		ix
	c	Paule fyrsther.		x
xiij	d	☾ The sun in aqua.		xj
ij	e	Archademartyr		xij
	f	oct. Epypha. Hilary		xiij
x	g	Felix preste.		xiiij
	A	Maure abbote		xv
xviij	b	Marcel		xvj
vii	c	Anthony		xvij
	d	Prisca virgine		xviij
xv	e	Wulstayn bishop		xix
iiij	f	Fabiane & Sebast.		xx
	g	Agnes virgine		xxj
xij	A	Vincent martyr		xxij
j	b	Emerencyane		xxiij
	c	Timothe		xxiiij
ix	d	Conuersyon sayntPaule.		xxv
	e	Polycarp bysshop		xxvj
xvii	f	Juliane bishop		xxvij
vj	g	Agnes seconde		xxviij
	A	Valery bysshop		xxix
xiiij	b			xxx
iij	c			xxxj

February

hath.xxviij.dayes.The mone.xxix.

	d	Brigit virgine		j
xi	e	Purifycacyon of oure Lady		ij
xix	f	Blase bysshop		iij
viij	g	Gylberte		iiij
	A	Agathe virginis		v
xvj	b			vi
x	c	Angule bysshop		vij
	d	Paule bysshop		viij
xiij	e	Appollone virgine		ix
ij	f	Scolastica virgine		x
	g	Eukalye virgine		xj
x	A	☾ The sunne in pisc.		xij
	b	Vualtran bishop		xiij
xviij	c	Valentyn martyr		xiiij
vij	d	Faustyne & Iouyte		xv
	e	Juliane virgine		xvj
xv	f	Policron bysshop		xvij
iiij	g	Symeon bysshop		xviij
	A	Habynemartir		xix
xij	b	Mydzede virgine		xx
i	c	Xpir.martyrs		xxj
	d	Cathedra Petri		xxij
ix	e	Locus villeyti		xxiij
	f	Mathy apostell		xxiiij
xvij	g	Innenyon of Paul		xxv
vj	A	Nestor bysshop		xxvj
	b	Austayne		xxvij
xiiij	c	Oswolde bysshop		xxviij

Marche

hath.xxxj.dayes.The mone xxx.

ij	d	Dauid bysshop		j
	e	Chadde bysshop		ij
xj	f	Martyne		iij
	g	Adriane		iiij
xix	A			v
viij	b	Victor & Victoryn		vj
	c	Perpetue & Felicite		vij
xvj	d	Vepolicyon sayntFelix		viij
v	e	xl.martirs		ix
	f	Agape virgine		x
xiij	g	Nuiryon & canoide		xi
ij	A	Gregory		xij
	b	Theodore matrõe		xiij
x	c	☾ The sun in ari.Equi.		xiiij
	d	Longius martir		xv
xviij	e	Helarys tacoani		xvj
vij	f	Patryke bysshop		xvij
	g	Edwarde kynge		xviij
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Aprill

hath.xxx.dayes.The mone.xxix

	g	Theodore virgine		j
xj	A	Mary Egipcyan		ij
	b	Richarde bishop		iij
xix	c	Ambrose bishop		iiij
viii	d	Martiani & Martia		v
xvj	e	Sixtus		vj
v	f	Euphemye		vij
	g			viij
xiij	A	Perpetuus bishop		ix
ij	b			x
		Buthlake		xj
x	d	☾ The sunne in tauro		xij
	c	Julina		xiij
xviij	f			xiiij

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Hath.xxxi.dayes, the mone.xxx.

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	A	Ilidore	xvj
xv	b	Iuucete	xvij
iiij	c	Eleuthere	xviij
	d		xix
xij	e	Saynt Victor.	xx
i	f	Symeon bysshop	xxj
	g	Saynct Sother	xxij
ix	A	George martyr	xxiij
	b	Wylfryde bysshop	xxiiij
xvij	c	Marke Euangelist	xxv
vi	d	Saynt Cleete	xxvj
	e	Anastase	xxvij
xiiij	f		xxviij
iij	g	Peter of Mylan.	xxix
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	c	Mellon archbysshop	vi
xiii	d	Transl. of saynt wulstane	vii
ii	e	Medarde and Gyldarde.	viii
	f	Transl. of saynt Edmunde	ix
x	g	Saynt yue.	x
	A	Barnabe Apostele	xj.
xviij	b	Saynt Basilide/ & Cirine. &c.	xij
vij	c	¶ The sunne in Cancer.	xiij
	d	saynt Basel bysshop.	xiiij
xv	e	Uite/ Modeste andere.	xv
iiij	f	Rychardе	xvj
	g	Botulph.	xvij
xij	A		xviij
	b		xix
	c	Transla. of saynt Edward	xx
ix	d	Walburge virgyne	xxj
	e	Saynt Aldone martyr	xxij
xvij	f	Saynt Andrey Vrygill.	xxiij
vi	g	Natiui. sanyt Johnbap.	xxiiij
	A	Transl. saynt Elegy bishop.	xxv
xviij	b	Saynt John and Paule	xxvj
iij	c	Saynt Crescens	xxvij
	d	Saynt Leo ygil.	xxviij
xi	e	Peter paule apost.	xxix
	f	Commeme. of saynt Paule	xxx

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hath.xxxi.dayes. The mone.xxx.

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viii	A	Visytacyon of our la.	ij
	b	Transl. of thom. apost.	iij
xvi	c	Transl. Martyne	iiij
v	d	Zoe virgyn and martyr	v
	e	Oct. of Peter and Poul.	vi
xiii	f	Transla. Thom. martyr	vij
ij	g	Grymbalde	viij
	A	Saynt Cirily bishop	ix
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	c	Transl. Saynt Benet	xj
xviij	d	Nabor and Felix.	xij
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xv	g	Translat. of S. Swithun	xv
iiij	A	Transla. of Olmunde	xvj
	b	Kenelme kynge.	xvij
xii	c	Arnulphe bysshop.	xviij
i	d	Ruffyne and Iustyne	xix
	e	Margarete virgyn	xx
ix	f	Praxede virgyne	xxj
	g	Mary magdalene	xxij
xvii	A	Apolinaris bishop	xxiij
vi	b	Cristin virgin Vigill	xxiiij
	c	Iamys apostel	xxv
xiiii	d	Anne mother. &c.	xxvj
iij	e	The seuen slepers	xxvij
	f	Sanlon bysshop	xxviij
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hath.xxx. dayes. The mone.xxix.

	c	Nicomede martyr	i
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viij	A	Petroce	iiii
xvi	b	Boniface	v

The Kalender.

Augustus.

Hath.xxxi.dayes. The mone.xxx.

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xvi	d	Steuyn conf.	ij
v	e	Inuencyon of saynt steuyn	iij
	f	Iustyne prestе	iiij
xiij	g		v
ij	A	Transligu. of oure Lorde	vj
	b	The festе of Jesu	vij
x	c	Cyprake and hys felowes	viij
	d	Romayn Vrygyll	ix
xviij	e	Laurence martyr	x
vij	f	Tiburtius martyr	xj
	g	Saynt Clare	xij
xv	A	Ypolyte and his felowes	xiij
iiij	b	Eusebius vrygyll	xiiij
	c	Assumpcyon of our lady	xv
xii	d	¶ The sunne in vyrgyn	xvi
i	e	Octaue of Laurence	xvij
	f	Agapyte mar.	xviij
ix	g	Magnus mar.	xix
	A	Lewys bysshop	xx
xvii	b	Bernarde.	xxi
vi	c	Octa. assump.	xxii
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ix	b	Austayne	xxviii
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viii	d	Felix & Audacte	xxx
	e	Cuthberte vyrgyn	xxxi

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hath.xxx.dayes. The mone.xxix.

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v	g	Anthony martyr	ij
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xiij	b	Transl. of Cuthbert	iiij
ij	c	Bertyne abbote	v
	d	Eugenius	vj
x	e		vij
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vij	A	Silulus bysshop	x
	b		xi
xv	c	Marcyane bysshop	xij
iiij	d	Maurilius bysshop	xiij
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xij	f	¶ The sunne in Libra.	xv
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	c	Januarius mar.	xix
xvij	d	Eustace vigill.	xx
vi	e	Mathew apostell	xxi

	f	Maurice and his comp.	xxii
xiiij	g	Cecla virgyne	xxiij
iij	A	Andoche martyr	xxiiij
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xi	c	Cypriane and Justine	xxvi
	d	Cosme and Damiane	xxvij
xix	e		xxviij
viii	f	Michael archangel	xxix
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xiii	c		iii
ii	d		iiii
	e	Apolinaris martyr	v
x	f	Fayth	vi
	g		vii
xviii	A	Pelagy	viii
vii	b		ix
	c	Geron & Victor	x
xv	d	Nicasius bysshop.	xi
iiii	e	Wylfryde	xii
	f	Transla. of Edward	xiii
xii	g	Calixte	xiiij
	A	Wulfran bysshop	xv
	b	¶ The sunne in Scor.	xvi
ix	c		xvii
	d	Luke euangelist.	xviii
xvii	e	Fredeswyde virgyne	xix
vi	f	Iustreberte virgyne	xx
	g	xi. thousande virgyn	xxi
xiiij	A	Mary salome	xxii
iii	b	Romayne bysshop	xxiii
	c	Magloze bysshop.	xxiiii
xi	d	Crylpine and Crylpiane	xxv
	e	Euarystе	xxvi
xix	f	Vrygyll.	xxvii
viii	g	Symon and Juda	xxviii
	A	Narcisius bysshop	xxix
xvi	b	Germayn capua.	xxx
v	c	Quintyn	xxxi

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Hath.xxx.dayes. The mone.xxix.

	d	The feast of all sayntes Vig.	i
xiii	e	All soulen daye	ii
ii	f	Wenefrede virgyn	iii
	g	Imantius	iiii
x	A	Lete prestе	v
	b	Leonarde	vi
	c	Wylfryde archbys.	vii
viii	d		viii
	e	Theodore	ix
xv	f	Martyne confess.	x
iii	g	Martyne bysshop	xi
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xij	b		xiiij		c	Sabbe abbote		b
i	c	Transl. of Erkenw.	xiiij	xviij	d	Concep. of our Lady		bi
	d	¶ The sunne in Sagit.	xv	viij	e	Oct. of Andrewe.		biij
ix	e	Edmunde archby.	xvi		f	Nycolas byshop.		biiij
	f	Hew byshop.	xvij	xv	g	Cayriane abbote		x
xviij	g	Oct. of Marty.	xviij	iiij	A			x
vi	A	Elyzabeth	xix		b	Damasce.		xi
	b	Edmunde kyng	xx	xij	c	¶ The sunne in Can.		xij
xiiij	c	Presente. of our lady	xxi	i	d	Lucye virgyne		xiij
vij	d	Cecily virgin	xxij		e			xiiij
	e		xxiij	ix	f	Valery byshop		xv
xi	f	Grysogone mar.	xxiiij		g	¶ Olapientia		xvi
	g	Katheryne virgyn.	xxv	xviij	A	Lazarus bishop		xvij
xix	A		xxvi	vij	b	Graciane bishop		xviij
viij	b	Agricole	xxvij		c			xix
	c	Kyke martyr	xxviij	xiiij	d	Juliane martyr		xx
xvi	d	Saturnine.	xxix	iij	e	Thomas Apostel		xxi
v	e	Andrewe Apostle	xxx		f	xxx. martyrs		xxij
				xi	g	Victorie virgyn.		xxiij
					A	Vigill.		xxiiij
				xx	b	Natiuitas of our Lord.		xxv
				viij	c	Steuen prothomartyr		xxvj
					d	John euãgelist		xxvij
				i	e	Chyldermas daye		xxviij
				xvi	f	Thomas martyr		xxix
				ij	g	Transl. of Jamys		xxx
				iiij	A	Syluester		xxxi
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December

hath. xxxj. dayes. The Mone. xx'x.

	f		i	xvi					
	g	Liban	ij	v					
	A	Nycol. Osmund	iij						
	b	Barbara virgyn	iiij	xiiij					

¶ In Almanack for xvlij. yeares.

The nombre of the yeres.	Easter.	The golde nombre. Or pryme.	The letter dominical.	
M. d. xxxviiij	xxi. Apryll.	xx	f	
M. d. xxxix.	vi Apryll	i	e	
M. d xl.	xxviii. mar.	ii	d	c
M. d. xli.	xvii. Apryll	iii	c	
M. d. xlii	ix. Apryll	iiij	b	
M. d. xliii.	xxv. Mar.	v	a	
M. d. xliiij	xiii. Apryll.	vi	g	
M. d. xlv.	v. Apryll	vij	f	e
M. d. xlvi	xxv. Apryll	viij	e	
M. d xlvii	x. Apryll	ix	d	
M. d. xlviii	ii. Apryll	x	c	G
M. d. xlix	xxi. Apryll	xi	b	
M. d. l.	vi. Apryll	xii	a	
M. d. li	xix Mart.	xiii	g	
M. d. lii	xviii. Apryll	xiiij	f	B
M. d. liii.	ii. Apryll	xv	e	
M. d. liiij	xxv. Mar.	xvi	d	
M. d. lv.	xiiii. Apryll	xvii	c	
M. d. lvi.	xxx. Mar.	xviii	b	D
M. d. lvii	xviii. Apryll	xix	a	

¶ The yeare hath xii. monethes. iii. wekes and one daye.
And it hath in all/ thre hundred. & lxvi. dayes/
and. vi. houres.

¶ An exhortacyon to the studye of the holy Scrypture gathered out of the Byble.

Christ vnto the people. John. v.

Searche the Scriptures: for they are they that testyfie of me.

Paul to Tymothy. ij. Tymo. iij.

All Scripture geuen by inspiracyõ of God is profitable to teache/ to improue/ to amẽde & to instruct in right wesnes/ ỳ the ma of God maye be perfect & prepared to al good worke.

The same to the Rom. xv.

What thynges so euer are wrytten/ are wrytten for our lernyng: that we thorou pacyẽce and comforth of the Scripture/ myght haue hope.

Salomon Prouerb. xxx.

All the worde of God is pure & cleane/ it is a shylde vnto thẽ that put their trust in it. Put nothynge vnto hys wordes/ lest he reproue the and thou be founde a lyar.

Moses to the people. Deu. iiij.

Ye shall not do euery man what seameth hym good in hys awne eyes: But whatsoeuer I commaunde you/ that take hede ye do: and put nought therto/ ner take ought therfrom.

The Lorde vnto Josua. Josue. j.

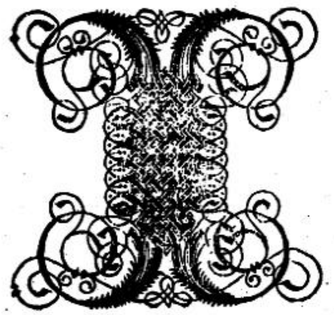
Let not the boke of this lawe departe oute of thy mouth: But recoarde therin daye and nyght/ that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy waye prosperous/ and then shalt thou haue vnderstandynge. Turne therfrom nether to the ryght hande/ ner to the lefte: that thou mayest haue vnderstandynge in all that thou takest in hande.

The same to the people. Exodi. xiij.

And thou shalt shew thy sonne at that tyme/ sayinge: This is done because of that whych the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the vpon thyne hande/ and a remẽbraunce betwene thyne eyes/ that the Lordes lawe maye be in thy mouth. For wyth a stronge hande the Lorde brought the oute of Egypte.

Moses. Deutero. xxij.

Se that thou reade this lawe before all Israell in their eares. Gather the people together/ both men/ wemen/ and chyldren and the straungers that are in thy cytyes: that they maye heare/ lerne/ and feare the Lorde your God/ to kepe all the wordes of thys lawe.



The summe & content of all the holy Scripture/ both of the olde and newe testament.

Fyrst the holy wrytynges of the Byble teache vs/ that ther is one God/ almyghtye/ that hathe nether begynnynge nor endyng: which of his awne goodnes dyd create all thynges/ of whom all thynges proceade/ and wout whom ther is nothynge: which is rygtwes & merycful: and which worketh all thyngs in all after his will: of whom it maye not be demaunded wherfore he doth this or that.

Then that this verye God dyd create Adam the fyrst man after his awne Image and similitude/ and did ordeyne and appoynte hym Lorde of all the creatures in the earth. which Adam by the enuy of the deuell/ dysobeying the commaundement of his maker/ dyd fyrst synne/ and brought synne in to this worlde/ soch and so greate/ that we whych be spryng of hym after the flesche/ are subdued vnto synne/ deeth/ and damnacyon/ brought vnder the pouch & tyrannye of the deuell.

And further that Christ Jesus his sonne was promesed of God the father/ to be a sauour to this Adam/ Abraha/ Isaac/ Jacob/ Dauid & the other fathers: whych shulde delyuer them from their synnes and tyrannye of the deuell/ that with a quyck & lyuyng faith wolde beleue this promes/ and trust to this Jesus Christ. hopyng to haue this delyueraunce of and by hym. And truly thys promes/ is verye oft rehearced in the bokes of the olde testament/ yee & the olde testament is thys promes: as it is called the newe/ which teacheth that this promes is fulfylled.

And that in the meane season whyle the fathers loked for saluacyon and delyueraunce promesed/ because mannes nature is soche that he not only cannot/ but also will not confesse hym self to be a synner/ and specially soche a synner that hath neade of the sauyng health promesed/ the lawe was geuen wher througe men myght know synne/ and that they are synners: when they se ȝ they do none of the thynges that the lawe commaundeth/ with so gladde and wyllyng a mynde as God requyreth: but rather agaynst their wylles/ with oute affeccyon/ & as thoughe they were constrayned with the feare of that hell which the lawe threatneth/ sayenge: Cursed be he that maynteneth not all the wordes of this lawe to kepe them. And ȝ this lawe was geuen/ to thyntent that synne & the malyce of mēnes hert being therby the better knowē/ men shulde the more feruently thyrst the commynge of Christ/ whych shulde redeame them from their synnes: As it was fygured vnto the Jewes by many ceremonyes/ hostes/ and sacrifices: which were ordeyned of God/ not to thyntent to take awaye synnes/ but to shew & declare ȝ they shulde be put awaye by fayth in ȝ saluaciō promesed thorou Christ: and which now are put awaye by the commynge of that Christ/ which is the verye hoste of the father that taketh awaye all synne.

Last of all by the bokes of the newe Testamēt/ we are taught/ that ȝ Christ whych was promesed & shadowed in the olde Testament/ is sent of ȝ father/ at soch tyme as he had determyned wyth hym selfe/ at soche tyme (I saye) as all wychednes florysshed. And that he was sent not for any mans good workes (for they all were synners) but to thyntent that he wolde truly shewe the aboundant ryches of his grace/ which he had promesed.

In the newe testament therfore it is most euydently declared/ that Jesus Christ the true lambe & hoste/ is come to thyntent to reconcyle vs to the father/ payng on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuel (vnto whom we serued throughe synne) and to make vs the sonnes of God/ syth he hath geuē vs the true peace and tranquyllytie of conscience/ that we no longer do feare the paynes of hell: which feare is put awaye by ȝ fayth/ confydence

confydence & assuraunce/ that the father geueth vs drawyng vs vnto his sonne. For that fayth is the gyft of God/ wherby we beleue that Christ is come in to this worlde to saue synners: which is of so great vyth that they whych haue it/ delyre to performe all ȝ duties of loue to all men/ after the example of Christ. For fayth ones receaued God geueth hys holy ghost. wherwith he tokeneth and marcheth all that beleue: which is the pledge and earnest that we shal euerly possesse euerlastynge lyfe/ and that geueth wytnesse vnto our spryte/ and graffeth this fayth in vs/ that we be the sonnes of God: powryng therwyth ȝ loue in to our hertes which Paul descrybeth and setteth oute to *the corynthians. By that faith and confydence in Christ which by loue is myghtye in operacyon/ and that sheweth it selfe thorow the workes of loue/ sterryng men therto/ by that (I saye) we are Justyfied: that is/ by that fayth/ Christes father (which is become oures also thorou that Christ our brother) conuteth vs for rygtwes & for his sonnes: imputynge not oure synnes vnto vs/ thorou his grace.

To conclude/ he came to thyntent that we beyng cleansed from our synnes/ and sanctyfied vnto God the father: ȝ is/ haloweed vnto the vse of the father to exercyse good workes/ renyinge & forsaking the workes of the flesh/ shulde freely seruе him in rightwesnes & holynes all oure lyfe longe: thorou good workes which God hath ordeyned to thyntent that we shulde walche in them/ declaryng our selues therby to be fuerly called vnto thys grace: which workes who soeuer hath not/ declareth that he hath not fayth in Christ.

Vnto whom we must come/ & folow hym with a chearfull hert/ that he maye instruct & teache vs: for he is our maister/ meake & humble of hert: he is oure example of whom we must learn: the rule of good lyuyng: further he is our prest/ hye bishop/ and onely mediator: which now sytteth on the ryght hande of God the father/ is our aduocate/ & prayeth euer for vs: which wyll vndouted obtayne what soeuer we desyre/ eithe[illegible] [illegible]hym/ or of hys father in his name: yf we beleue that he wyl do it when we requere it: For so hath he promesed. Let vs therfore not doute/ although we come tyme synne/ wa[illegible] confydence to come vnto hym/ and with a lyuyng & vndoutyng fayth/ that we shal obtayne mercye. For therfore came he to thyntent to saue synners: nether requereth he any thing [illegible]are of vs/ then to come vnto him wyth oute feare.

This is that Christ Jesus/ wh[illegible] after he hath kylled the man of synne with the breath of his mouth/ shall syt in hys mayestye and Judge all men/ geuyng vnto euery one the worches of hys bodye/ accordynge to that he hath done/ whether it be good or badde: And that shall saye vnto them that shalbe on his ryght hande. Come ye blessed chyldren of my father/ inheret ye the kyngdome prepared for you from the beggynnynge of the worlde: And vnto them that shalbe on hys left hand/ Departe from me ye cursed/ in to euerlastinge fyre: which is prepared for the deuell and his aungels. Then shal the ende come & he shal delyuer up ȝ kingdome to God the father.

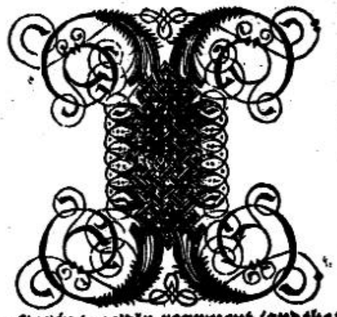
To thyntent that we shulde knowe thys/ by the goodnes of God worchynge by his holy spryte/ are the holy wrytynges of the Byble geuen vs: That we shulde knowe (I saye) and beleue that there is one God/ and Jesus Christ whom he hath sent: and that in beleuyng we shulde haue euerlastynge lyfe thorow hys name.

Another foundacyon ȝ ȝ ent this can no man laye. And sayne Paul desyreth that ȝ be holden a cursed which preacheth any other fayth & saluacyon/ then onely by Jesus Christ: yee al thoughe it were an angel of heauē.

For of hym/ and thorou hym/ and for hym/ are all thynges: to whom/ wyth the father and the holy ghost/ be honour and glorye for euer more. Amen.

¶ To the moost noble and gracyous

Prynce Kyng Henry the eyght/kyng of England and of Fraunce/ Lorde of Ireland &c. Defender of the faythe: and vnder God the chefe and supreme head of the church of Engeland.



IT hath bene vsed of olde auncyent custome (most redoubted and prudent Prynce) to dedycate soche bokes as men put forth in to lyght (whether they be made of their awne industrye and proper wyttes / or translated forthe of one language in to another) to some noble Prynce/ Kynge or Emperour / or otherwyse excellent in byrth or renowne: to thyntēt that the worck myght freyer and boldeyer be occuppyed in the hādes of men/as a thynge hauyng sauecondet & beyng put in to the tuicyon of the Prynce / vnto whom it is offred & dedycate. This custome not onely auncīēt but also laudable / haue youre synguler and rare gyftes in worldly regyment/and the vertuous and Godly moderacion of mayntenynge true preachers for the inducynge of your symple subiectes to the syncerytie and purenes of Christes Gospell: with the other many folde and syngular vertues / wherwyth the Prynce of Prynces hath indued your hyghnes/encouraged me to embrace. For vnto whom or in to whose protecyon shulde the defence of soche a worck be soner cōmytted (wherin are contayned the infallyble promeses of mercy in the olde testament prefygured & in the newe fulfylled / wyth the whole summe of Christyanitye) then vnto his maiestye/which not onely by name and tytle/but most euydently & openly/ most Christenly & wyth most Godly policye/dothe professe the defence therof?

The want of lernynge/The obscurenes & lownes of byrth / The lack of youre graces knowledge &c. shuld haply haue vtterly forbydden me/to haue interpryled the dedycacion herof to so puyssaunt a Prynce: But the experience of youre graces benygnytye / wherthroughe youre prayse is renoumed and hyghly magnifyed/euen amōge straungers and alyentes/not alone amōge your awne subiectes/The Godly moderacion of youre heuenly policye/ wherwith ye suppresse superstycyon and mayntene true holynes / inflameth me to some part of boldenes: Specyally syth the thyng which I dedycate is soch as your grace studyeth dayly to forther. In which studye & endeuoure he cōtynewe you/whych hath moued you to so holesome a purpose: and geue the same dylygence vnto other Christen Prynces and foren potentates/that he hath breathed & instyled in to your breaste.

For the cheake & pryncypall thyng appartaynynge to Prynces & nobles (which thyng it is good to se that youre grace doth well consyder) is: to defende/forther/set oute & augment the knowledge of God. Moses ye faythfull seruaunt of the Lorde/prophecying by ye spirite ye Israel shulde haue a Kynge/cōmaunded: that he ones set on ye seat of his kyngdome/shulde reade the seconde lawe (meanynge the boke of Deuteronomye) all the dayes of his lyfe: to thyntent that he myght learne to feare the Lorde his God/for to kepe all the wordes of his lawe & ordynaunces/and that he shulde not returne from the commaundement ether to the right hand or to the left. He perceaued/vndouted that yt the Prynce him selfe were so affectuously anymated vnto the keppynge of the lawe/as he is there expressly cōmaunded: it shulde not a lytell inflame hym to an ardent and burnyng zeale of settyng out Goddes glorye/in forthernynge the thynges in that lawe expressed: And knewe what wholsome and Godly lawes soche a kynge wolde indeuoure hym selfe to establyshe / by which the lawe of God myght the better be obserued/& the largelyer and forther spryngе a broade: And law right well that soch a Prynce coulde not but will his subiectes to rrade & folowe all the poyntes of that lawe/which he him selfe was so straytely bounde both to kepe & reade. Further in that he willeth the Kynges of Israel/not ones to swarue from the lawe of the Lorde ether to the ryght hande or to the left/he instructeth them/to fulfyll the worde of God playnly/purely/without puttyng to or takynge therfrom/without superstycion: not to be exalted thorou prosperytye / nor deiecte in aduersytye: to sleaue and leane vnto the worde of God in tyme of glorye & renowne/and in tyme of dishonoure and ignomyny. O amplykye ryghtwelnes & to loue heritye: Which thyngs kene in ye nobylytie/ adde no smal spore vnto the cōmens to imitate & folow the same. Yee they so worck in ye hertes of the noble/that they be enforced what by enlample of lyfe / & by pollycyke ordynaunces to ye ble inuented/to allure soche as be vnder their subieccyō to ye performaunce therof.

Vnto the Kynges Maiestye,

therof. That Moses there cōmaundeth vnto the kyngs of Israel / parrayneth vnto all ye Prynces of the Christen name. That he there calleth the lawe is to vs the holy scripture & worde of ye most holy & myghtie God. Vnto prynces (euery one in his dominion) belongeth the amplyfyynge therof/as of the rote of all Godlynes. Now in as moche as the Lord hath rayled you vp before other prynces of oure tyme/most earnestly to hearcken vnto this cōmaundement of his seruaunt Moses/& to attempt the thynges that do not a lytel auayle Goddes glorye: & hath also opened your eyes to se the falsheed of the subtell and the innocency of the Godly: to note the wylynes of the chyldren of this worlde / & the symplycitye of the holy: to extyrp & abolythe enorme & lyclyy abuses/and in their steades to rote & fyxe the ryght/true/& parfect doctryne of Christianytie: ther is founde no man / vnto whom ye translacyon of the Lordes lawe can so worthely be offred and dedycate as vnto your most gracyous highnesse. For I nothing mystrust but that it shal most asceptably come in to your most fauourable & sure protecccyon. Therof both your peculyar delyre of forthernyng soche lyke laboures sufficyently assure me. Yet is no vulgare or cōmen thynge whych is offred in to your graces protecciō/but the blessed worde of God: which is euerlastyng & cā not fayle/though heauē & earth shuld perish. So precious a thynge requyreth a singular good patrone & defendar/& findeth no nother vnto whō the defence therof may so fustly be cōmitted as vnto your graces maiestye. Yet is ye lawe of the celestiall King which ruleth all thynges with a beck/ & yet is it some tyme greatly forthered or hynd red by the ayde & hyndrance of earthly & worldly prynces. Longe & oft was it obscured & darckened/ yee & in maner cleane abolished in ye tyme of the cōmen wealth of Israel. The wylye suggeling of ye preastes in perswadyng ye prynces & rulars to be conformable to their inuencyons / & the rasche beleuynge people/which thought euerythyng an oracle that the prestes breathed in to their breastes/dyd oft & many tymes fyll all full of superstycyon and Idolatrye. From the tyme of Ahab vnto ye raygne of kyng Hezekiah/laye the holynes and the perfect lerynge of God vtterly oppressed: And Hezekiah in his tyme renued the lawe to hys perfeccyon/& hath therfore his worthy prayse in the scripture: But hys sonne Manasseh set vp agayne all the wyckednes that his father had suppressed. Iosiah after he had ones readde the boke of the lawe founde in ye tēple/let no tyme slyp tyll he had called all Israel together/put downe all kyndes of Idolatrie / & holden the feast of passouer accordynge to the lawe. His sonne Ieboahaz/with the reast of the kyngs folowing dyd discontent and displease the Lorde/mayntenynge superstycyō & Idolatrye in stede of godlynes/& causyng the people to applye thē selues therto. The nomber of the euell kinges was vsually greater than the nombre of the good/as the bokes of ye kyngs & Parali. do clearly testifye. Yoch was ye slutteltie of ye false prophetes ye they fyrst & principally bewitched ye prynces to ye defence of their imaginaciōs: whō/as their heads/ ye people were cōstrayned to folow.

The youth of Manasseh was a mete prayse for the false prophetes and prestes of Baal/ which dyd instant hym/compasse hym/ and leadde hym as it hath bene with a lyne to their trade of Idolatrye. They had learned in the tyme of Ahab to do sacrifyce vnto Idoles/wherby their lucre & aduauntage was not a lytell increased: which thynge, (for feare of punyshment be ye sure) they had interrupted and left of all the Raygne of that good Kynge Hezekiah. In his dayes they were cōpelled to haue the lawe of God in honoure. They in deade abhorred the true worshyppynge of God/but dyd obey the Kynges cōmaundementes fayrnedly thorow Ypocrysye/and were in hert most wycked and wretched. But they so subtely depraued the tyme of the dompnyon of young Manasseh that they perswaded hym by their craft to reiect and let alyde the lawe of the Lorde/as the new founde religyō of hys father Hezekiah: & to receaue the superstycyōs which his fore father Ahab/as moare aged & wyser had instituite: yee and those agreable to the lawes of other nacyons. His applyable and conformable wyttes yed they so bewitch/that he thought it greate holynes to dysanull all that his father had most godly redressed: & to retayne all the olde superstycyons/rytes and customes of Idolatrers: to kyll & slaye all that by any meanes shewed loue or zeale to true religiō & godlynes: so that he cruelly filled the cytie of Ierusalē with the blode of the Prophetes/& of soch as warred & fought agaynst Idolatrye. In lyke maner dyd they with Ieboahaz/which shortly had put downe his fathers decrees: settyng moare by ye superstycions of his forefather Ahab/than by the godlynes of his good father Iosiah. False prophetes/ Ypocrytish preastes/& the mutable & vnconstant comenalty/haue euer bene readye to receaue their olde phantasti yeall dreames/& haue for the moast parte contynually preuayled agaynst the true Prophetes & preachers of the Lorde. The examples herof (yt there shulde so many be rehearced as ye Chronycles of all tymes domenceyō) wold make a great & an huge volume. Neither thincke I it be ye to trouble youre grace wth a so longe a processe as to recite thē. And the experiences of soch as shall heraftter come/are only knowē vnto ye Lorde: nether

knoweth

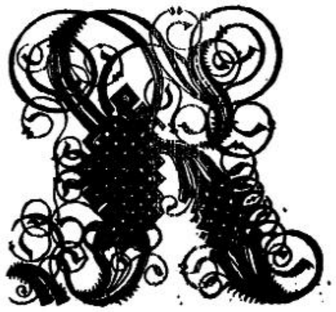
Unto the Kynges Maiestye.

knoweth any man what chaange may fall. But for ye fortunate & prosperous estate of this oure tyme (so farre as concerneth thys youre graces Reaulme) are hyghe and vnceasable thanches to be geuen vnto the Lorde of Lordes: which hath dealt somercyfully wyth the inhabytauntes therof/ as to lende them a Prynce that contynually studyeth to se the enrycheed in all poyntes of true godlynes. Who so remayneth vnthanckfull herein/ is not alone vngodly but also wretched. For loche a Prince as geueth no eare vnto ye inchaauntementes of false preachers is one of the greatest gyftes of God/ & loch a worldly blessyng to a comen wealth as requyreth an earnest thanckesgeuynge therfore.

That Hezekiah and Joliah were vnto Israel/ the same is youre grace vnto ye Reaulme of England: yee the godly haue greate hope that youre prayse shalbe farre aboue theirs. They vpheide the verytye & true worshyppynge of God/ but onely for their awne tymes. Your graces wysdome/ illumyned of God/ shall (we trust) so fyrmely stablyshe the trade of Godlynes in your lyfe tyme/ that it shall neuertheleste florysh after your decease. Youre deuyne gouernaunce/ no lesse fortunate than polytyque/ putteth vs in hope of loch a redresse as shalbe permanent and durable/ and so fuerly grounded/ that the wont suggelyng & venemous persuasions of false preachers shall not be so noysome vnto youre posterye/ as they haue bene vnto the former age. This hope haue the godly euē of forren & straunge nacyons in youre graces goodnes/ moch moare they of your awne reaulme. So che confidence haue they conceaued by your former actes/ wherthrough youre grace hath so excedyngly prospered this affayre. The euerliuyng Lord so prosperre youre begonne purpose vnto loch effect/ that the thynge may be cōtynually which ye haue begōne: And so streacth oute his myghty hande and worche so strōgely in you/ that no stoarme of false Prophetes (the very destroyers of Prynces and Realmes) maye hereafter be able to extynct the lyght/ whych now in your graces dayes hath begonne to shyne: And double vnto you the addycyō of yeares that was geuen vnto Hezekiah/ ouer and aboue those that ye shulde naturally lyue/ that ye maye the better accomplysh your moast godly intent: And enspyre loch streames of grace in to youre breast/ that you perseuerynge vnto the ende/ maye leaue behynde you this testymonye of glorye: that ye haue truly defended the pure fayth of Christ/ maynteyned his holy worde/ suppressed superstycyon/ deleate & put awaye Idolatrye/ ended the blasphemy of false Prophetes/ & brought youre reaulme vnto the true trade of godlynes:

And blesse you at thys present wyth a sonne/ by youre most gracyous wyfe Quene Jane/ which may prosperously & fortunately raygne/ & folowe the godly steppes of his father: And after your grace shall geue place to nature/ and forsake thys mortall lyfe/ graunte you the rewarde of that vnspeakable and celestyall ioye/ whych no eye hath sene/ no eare hearde/ nor can ascende into the herte of man. So be it.

Youre graces faythfull & true subiect
Thomas Matthew.



¶ To the Christen Readers.

The grace and peace of God be geuen vnto you by Jesus Christe.

¶ As the bees oryygently do gather together swete flowers/ to make by naturall cratt the swete honny: so haue I done the pryncypall sentences conteyned in the Byble. The whych are ordened after the maner of a table/ for the consolacyon of those whych are not yet exercyled & instructed in the holy Scripture. In the which are many harde places/ as well of the olde as of the newe Testament expounded/ gathered together/ concorded/ and compared one wyth another: to thintent that the prudent Reader (by the spyrete of God) maye beare awaye pure and cleare vnderstandynge. Wherby euery man (as he is bounde) maye be made ready/ stronge and garnysched to answere to all them that aske hym a reason of hys fayth. Thys is also profytable for the parycular and generall exhortacyons whych we make to certayne personages/ or cōmune people: & for to answere truly to Heretyches/ & to confounde the aduersaries of the worde of God. In the which also we may fynde (ye which helpeth greatly the studye of the readers) the openynge of certayne Hebrewe tropes/ translacyons/ spanyshtudes/ and maners of speakynges (whych we call Phrases) cōteyned in the Byble. And for the more easely to fynde the matters desyred (because that dysorder engendreth confusyon) I haue proceded after the order of an Alphabete: so thyntente that none be deprayued of so precyous a treasure: the whych ye shall vse to the honoure and glorye of God/ and to the edyfyynge of hys Churche. How be it (good Reader) yf thou fynde not the thynges in thys table expressed/ in the same letters of the Chapters wherin they are assygned: vouchsaue to loke in ye letter goinge next before or in the letter next folowynge.

A table of the pryncypall matters conteyned in the Byble/ in whych the readers may fynde and practyse many commune places.

¶ A

Abhomynacyon.

Abhomynacyon before God are Idoles & Images. before whom the people do bowe thē selues. Deut. viij.d.xxviij.c

That man is abhomynacyon/ that forsaketh ye true God/ to serue Idolles/ & that doth desyre the truthe for prophane doctrynes. Esay.xlj.f

We ought not to folowe the abhomynacyons of the Gentyles. Leui xviij.d that is/ Idolatrers. Exo.viij.f.

That which men esteme to be excellent/ is abhomynacyon before God. Lu.xvi.d

The transgressours of Goddes commaundementes are abhomynacyon. Leuitt.xxvi.e

The abhomynacyon standynge in the holy place/ is Jerusalem alleged of her enemies. Mat.xxiiij.g. Marc. xiij.b. Luk.xxj.d

¶ Abrogacyon.

Abrogacyon/ that is to abolysh/ or to make of none effecte: And so the lawe of the commaundemētes which was in the decrees & ceremonyes/ is abolysched. Eph.ij.d Colos.ij.c. Gala.iij.b. Roma.viij.b

The sacrifyces/ festes/ metes/ and all outwarde ceremonyes are abrogated. Ose.vi.c. Esa.j.c. ix.a. j. Samu. xv.e. Jere xxxi.f. Baru.ij. Mich.ij.c. vi.c. Amos.v.f. Zac. viij.b. & all the order of prestehode is abrogated. Ebre.vii.b

¶ Abstynence

The abstynence of a Christen man is to wythdrawe hym selfe from synne. Tobi.i.b. Tessa.iiij.a. i Pet.ij.a

To them that kepe abstynēce wisdome is geuen. Da. i.d. and bodely health/ Eccli.xxxviij.d

An example of abstynence in John Baptyst. Mat.iij Luk.i.b.

¶ Abuses

The abuses that be in the churche ought to be corrected by the Prynces. Roma.xiij.a. An example of Hezekias/ which destroyed the serpent. iiij. Re.xviii.a. Also of Jehosaphat. ij. Paralip.xx.g. Also of Josiah. iiij. Reg. xxiii.a/ & ii. Parai.xxiii.a. xxiiii.f

The mynysters ought to preache agaynste abuses. Exāple in John Baptiste. Mat.xiiii.a. Also in S. Paul whych rebuked the abuses of the Corinthyans: for haynge sectes. i. Corin.i.b.c/ also because that they suffered a fornicator amōge them. v.a. Also because that they accused one a nother before vnfaythfull Judges. vi.a.b also because ye they satt with the Gētyles in their tēples/ & ate with thē of their sacrifices. viij.a. x.b. Also because that they abused ye supper of the Lorde. xi.e. Also because ye they douted of the resurrecciō. xv. and that they prayed in a tonge that men vnderstode not. xiiii.d

Any maner of mere tradycyous of man are abuses. Mat.xv.a. Esay.xxix.d. Mar.vii.a

¶ Accepcyon

Accepcyon of persones/ is to haue respecte to the condycyon of the man/ or to hys nacyon: whych thynge is not godly. Deu x.d. ii. Para.xix.c. Roma.ii.b. x.d. Ephe. vi b. Colos.iii.b. Act.x.f. And the same thyng also/ ought not to be in man. James.ii.a. Judas.i.e. Eccli.xx.c. xlii.a

¶ Accusacyon

One ought to accuse his brother to the church/ yf he do not amende after he hath had brotherly monycyon. Mat.xviii.e.

No accusacyon ought to be receaued agaynst the mynyster/ vnder two or the wytnesses. i. timo v.c We are accused before god/ by the malyce of Satan. Job. j. b. Apoc.xii.c. Also by our awne naughtines. Jer.ij d. Also by our awne conscience. rom.ij.c. Also by the scrypture. Joh.v.g/ let vs therfore accuse our selues. prou.xviij.c

¶ Adam

By Adam we are all synners/ of whō we haue ye inclynacyon to do euell. rom.v.b.d/ And by hym we are subiect to death. i. Cor.xv/c

Adam was a fygure of Christ to come/ the whych is called Adam. Roma.v.c

¶ Adultery.

Adultery is the violacyon of the fayth promeised in maryage/ the whych thynge is forbydden by. Exod.xx.c Leui.xviii.c. Deute.v.b

**

Adulterars are stoned to death. Deuteronome. xx. xxvii. d.

If the adulterars be not punyshed by men/ Godwyl punyth them. Jeremy. v. c. viii. b. An example of Dauids sonne/ which dyed for the adultery of Dauid. ii. Re. xii. d

Sulanna had leuer dye then to commytte adultery. Daniel. xiii. c

He that beholdeth his neghbours wyfe lustyng after her/ hath al ready cōmytted adultery with her Mat. v. d.

Many are adulterars. Ezec. xxii. c. Jeremy. xxiii. b: Ose. iiii. c. ii. Pet. ii. c

They that haue only mynde to do adultery are punished. Gen. xii. d. xx. a

Adulterars haue no parte in the kyngdome of God. i. Cozin. vi. b. Heb. xiii. a

Adultery is cause of procurynge of another mans death. ii. Reg. xi. c. Mat. xiiii. a. Mar. vi. c

Adultery dysfameth the persone. Prouerb. vi. d. Eccleslast. xxiii. d

One aught to beware of adulterars. Deut. v. b

God wytnesseth agaynst adulterars. Mala. iii. b

A specyall sacrifyce for the suspecyon of adultery. Num. v. b. c. d.

One maye forsake hys wyfe for cause of adultery. Matth. xix. b

¶ Aduocate.

Note/ that I fynde not in all the Bible thys worde aduocate: but only in. i. Jo. ii. a: in the which place it is sayd that Christ is oure aduocate towarde the father

¶ Afflyccyon.

Afflyccyon after the maner of the scrypture/ is called burnynge/ probacyon made by fyer/ a burnyng furnes. i. Pet. iiii. d. Psal. xvi. lxv

God threteneth to sende afflyccyons to them whych haue trust in any other then in hym only. Deut. xxxi. d Josu. xxiiii. e: and therfore he forgaue the chyldrē of Israell/ forsakyng their Idolatryes. Judg. x. c

We ought to succurre them that are afflycted. Ecclesiastic. i. vii. d

¶ Angels

The angels afflyte before God. Job. xv. a. xxxviii. a Dani. vii. c. Mat. xviii. b: and do mynystre to men. Psal. ciii. a. Heb. i. Also they do rebuke synners. Judg. ii. a. & do comforte the afflycte. Gen. xxi. b. Lu. xxii. e: Dan. vi. c Also/ they do teach the ignorauncte: example of ye angell whych taught Elyah what he shulde saye to the seruantes of Ohoziah. iiii. Re. i. a: Also of Dan. ix. c. also of Joseph. Mat. i. c. ii. d/ also of Cornelius. Actes. x. a / Also of Zachariah. Lu. i. a/ Also of Mary. Lu. i. a

By the angels god scourgeth hys people. ii. Re. xxiiii. iiii. Reg. x. x. g. Act. xii. d

¶ Antychryst

Antichryst is not the propery name of a person / but of an offyce: for many are Antichristes. i. Joh. ii. c: Also/ he calleth hym selfe god/ sittyng in his sete. Ezec. xxxviii. b. Mat. xxiiii. a.

Antichryst is spoken of before by Dany. xii. c. Matt. xxiiii. b. Apoc. xx. c

Antichryst speaketh agaynst God. Dan. vii. c

Antichryst chaungeth the lawes/ the dayes/ and time. Daniel. vii. c. i. Cymo. iiii. a. ii. tymo. iii. a / ii. Petr. iii. a Judas. i. c.

Antichryst is receaued of many men John. v. g / ii. tessalo. ii. a

Antychryst doth many false myracles. ii. tessalon. ii. c Apocal. xiii. c

Antichryst is he that denyeth the father & the sonne. i. John. ii. c

Antychryst is come. i. John. ii. c/ iiii. a / for to throwe downe/ to kylle/ and to destroye/ Joh. x. c/ to kepe them that are bound in pryson / to make the people subiecte in hys kurye/ and stryke thē wyth an vncurable wonde. Isa. xiiii. d/ vnder the fygure of the destruccyon of Babylon/ for to destroye the worlde. Zachar. xi. d. Dan. xii. c

Antychryst absolueth for money. Isa. v. e / Prouer. xvii. c

Antychryst calleth good euell / and the euell good. Isa. v. e. Prou. iii. a/ xx. c

Antychryst is worshypped of the prynces & kynges of the earth. Apoc. xiii. d

Antichryste shalbe slayne by the spyrete of the mouth of christ. Esa. xi. a. ii. Tessa. i. b/ and destroyed by the light of the cōmynge of christ. Apo. xix. d. xx. c.

Antichrist is called a kolyche sheppard/ and an Idoll. Zacha. xi. d. the man of synne and sonne of perdycyon. ii. Tessa. ii. a

Antychryst is in concuypscences of wemen. Daniel. xi. c.

¶ Apostell.

An Apostell is an Ambassador/ a Messenger/ or one sente: and after this maner christ is oure Apostel/ sente of his father. Heb. iii. a.

The Apostles are the lyghte of the worlde. Mat. v. b. the salte of the earth. Mar. ix. g. Dyspensators of ye mysteries of God. i. cor. iiii. a/ seruauntes of christ. i. cor. iiii. Helpers and worckers with God. i. cor. iii. b. Wytnesses of the passyon and resurrecyon of christ. Luk. xxiiii. d. Act. i. b. ii. d.

Amonge whych saynct Paul reckened hym selfe the lesse. i. Corynth. iiii. b/ and vnworthy of that name. i. Cozin. xv. b

The Apostles are sent / as Christ was by his father. John. xx. e/ with power to edyfye. ii. cor. v. d. x. c xiii. c / & as shepe amonge wolues. Mat. x. b. to preache the gospell. Mar. iii. b/ to all nacyons. Mat. xxviii. d/ & to heale the syche. Mat. x. b/ & to bere wytnes of christ. John xv. b. Act. i. a/ whole fayth christ proued. Mat. viii. c. To whom also he shewed before their sufferynges and afflicyons/ wych shulde happē vnto them/ after his death Matt. ix. b/ the wych thynge came so vnto them. Actes iiii. a. b. b.

¶ Armours of christen men.

The armours of Christē men are spirytuall/ mygthy by the power of God. ii. cozin. x. b Lett vs arme vs w the gyrdoll of trueth/ let vs be clothed wyth ye breste plate of ryghtwelnes / & shodde w shewes prepared by ye Gospel of peace/ & aboue all let vs haue the shylde of fayth

fayth. Ephe. vi. c/ & the helmet of hope of saluacyō. i. Tes. v. b. Also the swerde of the spyrete/ the which is the worde of God. Ephe. vi. c. Isa. lix. c. Heb. v. iiii. c. And let vs contynually watche in prayer. Ephe. vi. c. i. Pet. v. b/ abstaynynge from all thynges that be contrary to the lawe of the Lorde. i. Cozint. ix. d ¶ Ascensyon of Christ.

Christ was receaued in a cloude/ ascendyng visyblyin to heauē/ lyftynge vp his handes/ & blessynge his disciples. Mar. xvi. d. Luke. xxiiii. g. Act. i. a: For to delyuer vs out of captyuite/ and to geue vs many gyftes. Psal. lxviii. d. Ephe. iiii. b. Heb. viii. d/ to appere before the face of God for vs. Heb. ix. c. Roma. viii. g/ and to prepare vs a place. Mich. ii. a. John xiiii. a

Christ ascended in to heauē/ sytteth on ye ryght hand of God. i. Pet. iii. d. Heb. x. c. xii. a: from whēce he shal not come vnto the tyme of the restituction of all thyngs. Act. iii. d: therfore lett vs loke for those thynges whych are aboue/ where christ is syttynge on the ryghte hande of God. Colos. iii. a Christ is ascended in to heauen/ because hys bodely presence letted the apostles to receaue the spyrete of comforte. John. viii. c. xvi. b

At the ascensyon all power was geuen to Christ. i. Pet. iii. d. Ephe. i. e. ¶ Almes.

We muste do almes to all men w oure awne goodes. Tobi. iiii. b. Prouer. iii. b. Luk. xiii. d/ and secretly. Mat. vi. a: An example to do almes. Act. x. a. ii. cor. viii. c. ix. a.

To geue for goddes sake doth not make a mā poore Prou. xxviii. d

He ye geueth nothing/ abideth not in charite. i. John. iii. c. Let vs therfore distribute oure bred vnto ye poore. Isa. xxviii. b. For Christ doth counte it done vnto hym Mat. xv. d ¶ Aulter.

An aulter was neuer commaunded to be made/ but only to God/ as appereth of Abraham. Gen. xii. b. xiii. b. Also of Isaac. Ge. xxvi. c. Also of Jacob. gene. xxxiii. d xxv. a. Wherfore Josiah dyd destroye all the aulters ye were made to the honoure of Images. iiii. Reg. xxiii. c. So we haue no aulter but Christ. Heb. xiii. b

¶ Annoyntynge.

The annoyntynge of Christ. Dani. ix. g

The anoyntynge of christ is the holy gost/ the which all faythfull men do receaue. i. John. ii. d/ and which doth teache vs all thynges for oure health. We haue then no more corporall annoyntynge made of oyles / but spirituall by the holy goost.

¶ B ¶ Baptyme.

To baptyze / is to wete or to wache. Judith. xii. b. Mat. iii. b. Mar. iii. a

Baptyme is an outwarde sygne representynge in vs renewyng of the spyrete / & mortifyynge of our members in Jesus Christ / by the which we are buryed in death w hym. Roma. vi. a. Colos. ii. b.

They that are baptized in Christ / haue put on christ Gala. iii. d.

By baptyme we are receaued inrolled and wrytten in the holy assemble of Christ. Act. ii. c

The disciple did baptize/ but christ did not. John. iiii. a.

Paul also sayde that he was sent/ not to baptyze / but to preache. i. cozin. i. ii.

We are baptyzed in the name of the father/ and of the sonne/ and of the holy gost. Mat. xxviii. d

The Apostles baptyzed in ye name of Christ. Act. x. g

Baptyme bringeth not grace with it/ as appereth by Symon the sothsayer. Act. viii. d

Paul beleued & receaued the holy goost / before he was baptyzed. Acte. ix. c.

Cornelius the Centuryon receaued the holy goost/ before he was baptyzed. Act. x. g

The gelded man of Quene Candace beleued (and therfore had grace) before he was baptyzed. Act. viii. c

Agaynst them that saye that iustyfycacyon is made thorow baptyme/ serche to the Rom. iii. d. iiii. a. c. Ephe. ii. b. Gala. ii. d. iii. a. where sayn Paul sheweth ye that is done thorow fayth/ & not by any worche whatsoeuer it be.

The scrypture somtyme attributeth that to baptime which parteyneth to fayth/ that is to wete/ to be buried in Christ. Rom. vi. a. to put on Christ. Galat iii. d

The fountayne of the newe byrth. Tite. iii. b

The washynge awaye of synnes. Act. xxii. d

Saynct Peter shewed that we are saued by baptyme/ not by ye washyng awaye of ye fylth of ye flesh: but by ye examynacyō of a good conscience in God. i. Petr. iii. d

The ceremonye of baptyme (being ordeyned of god) was mynystred by John Baptyste. Jo. i. e. Mat. xxi. c there is but one baptyme. Eph. iiii. a. To baptyze / for to teache. i. Cozin. vi. a. Heb. vi. a

To be baptysed/ is takē for to dye. Mar. x. e. Lu. xii. e

¶ Beatytude/ or blessednes.

Beatytude/ is an euerlastyng lyfe/ which cōsisteth in the only knowledge of God/ and of Christ sente by hym. Joh. xvii. a

Beatytude conteyneth fulnes & abundaunce of all goodnes. Psal. xvii. d. xxvii. d/ xxxvi. d Isa. xliv. c. lxv. c. Apoc. vii. d.

Beatytude is prefygured by the good banquetes of which Isay speketh. xxv. c

The blessed shal se the kynge in hys glorye. Isay. xxxiii. d. c. Job. iii. a

Beatytude is incōprehensyble to mortal men. Isa. lxiii. d. i. cor. ii. b

Blessednes is geuen vs by Christ only. Luk. xxii. c.

No man is receaued in to blessednes/ excepte he be purged by fayth. Apoc. xxi. g

Blessed are they whose synnes are pardoned. Psal. xxxii. a. Ro. iiii. a

Blessed are the poore in spryte. Mat. v. a. Lu. vi. c. reade the whole chapter

Blessed are they that suffer for ryghtwelnes sake. i. Pet. iii. iiii. c

Blessed is mary/ by cause she beleued. Lu. i. e

Blessed are they that do here the worde of God/ and kepe it. Lu. xi. d ¶ To blesse.

To blesse/ is to geue thankes/ or prayse. Gen. xlvii. b. i. cor. x. d. xiiii. c. Lu. ii. c

To blesse/ is to increase / to geue abondaunce/ & to make goodes to encreace. Gene. xxx. d. xxxix. a

To blesse/ is to geue power to increase. Gen. i. c. ix. a.

To be blessed/ is to be delyuered frō al maner of cursynges by Christ/ that is to saye from synne/ frō death

 and

and kromhell. Gene. xij. a. xxij. d. Gala. iii. b. c. Psal. vi. c.
Blessed are the houses of ryghtwes men. Prou. iii. d.
Blessed are all faythfull men of God. Deutr. xv. a. Ephe. i. a. Esa. lxi. c. Psal. xii.
The blessynges of ye prestes/are curled of God. Malach. ij. a
Let vs blesse God with all oure hertes. Psall. Ciii. a. Eccli. xliii. d. Eccli. xxxix. d. All wayes. Tobi. iiii. d. Iudit. viii. c. in euery place. Psal. cxii. d. Eccli. xxxii. c. 1. tim. ij
All the creatures of God are good/ and blessed by the worde of God/and prayer. 1. Tim. iiii. a
Let vs blesse oure persecuters. Rom. xii. c. 1. Cor. iiij. c. Luke. vi. e
Blessed is the mã ye trusteth in ye Lord God. Ie. xvij. b
Curled are they/which are blessed of men. Luk. vi. d.

¶ Blasphemye.

Blasphemy/is to wythstãde the truthe/which a mã knoweth: as dyd the Pharisees/attributyng the worcks of christ to the deuell. Mat. xii. b. Mar. iii. c. Luke. xi. c. And to take vpon him aboue the myght of God/ as dyd Pharao. Exo. v. c. And Sẽnaherib. iiii. Reg. xix. b. Also Holofernes. Judith. vi. a. Also Nabuchodonosor. Dani. iii. b. Also the hyghe prestes. Mat. xxvi. c
The blasphemer was stoned. Leuit. xxiiii. c
The blasphemye agaynst the holy goste/shall neuer be forgeuen. Mat. xiii. c. Mar. iii. d. Lu. xii. b
The name of God is dayly blasphemed. Esa lii. b: for which cause God punysheth the worlde. Esa. v. e. Rom. ii. g. Psal. xcviii. Apo. iii. b
Therfore let all blasphemye be put out of vs. Ephe. iiii. g. Colos. iii. b
The names of blasphemye are in the croune of Antichrist. Apoca. xiii. a

¶ A bodye.

A bodye for a thynge/true/and without shadowe: & after this maner dwelleth in christ all the fulnes of the dyuinite bodely (ye is to saye/truely) Colos. ii. c. Heb. x. b
A naturall bodye/is he that is ledd by his affeccyõs/ not vnderstandynge the thynges of the spryte of God. 1. Cor. ii. d. xv. k.
A spryetual bodye/is he that is led by the spryete of god Roma. viii. b
Synne ought not to dwell in oure bodyes/ to obeye the desyres of it. Roma. vi. a. b. But must be destroyed by the spryete of god: in the same chapter.
We are one bodye and one spryete. Eph. iii. c. iiii. a. Ro xii. b. 1. Cor. in. xii. b
The churche is the bodye of christ. Ephe. i. d
The body of christ is sygnifyed by the bred. Matth. xxvi. c. 1. Cor. in. xi. c. Mar. xiiii. c. Luk. xxii. b: as the rocke was Christ. 1. Cor. in x. a

¶ To beleue.

The scriptures are lefte vnto vs/ to thintent that we shulde beleue that Iesus is the Christ or ye annoynted sonne of God/and that we/ in beleuynge it/ shulde haute euerlastynge lyfe. John. xx. g
We cannot beleue inlesse we here preachyng. Rom. x. c. Wherfore he that commeth to God must beleue in hym. Heb. xi. b. d
They that are borne of God do beleue/ and they to whom it is geuen. Mat. xiii. b. xvi. c. Mar. ix. b. Luke. viii. b. John. i. b. John. iii. a. i. John. v. a: Also they that be geuen to christ/by the father/and drawen by hym/ & also they that haue harde hym. John. vi. d: and they to whom God hath geuen wysdome to vnderstande. i. Joh. v. a: & they whome God hath called by hys mynysters. Act. xii g: for he geueth the fayth vnto all men. Act. xvii. g. Vnto whom God openeth the herte to vnderstande/at ye preachyng of his worde. Act. xvi. c: Also all they that are predestyned of god. Actu. xiii. g: whych are planted of God. Mat. xv. b. Mar. vii. b: whych are ye seade of christ. Mar. xiii. e. which are taught of God. Joh. vi. e. vnto whom ye dore of the fayth is open. Actu. xiii. b: by these thinges it appereth that to beleue is the gyfte of God.
Thorow beleke in christ/are we iustifyed from oure synnes. Act x. g. xiii. f. Gala. ii. d/and made the chyldren of god. John. i. b
He that beleueth in christ/shall not dye/ ye is/he shall not be condemned/& the wrath of God shall not abyde vpõ him. John. iii. b/d. v. d. vi. e. xi. e. Mar. xvi. d. But he shall haue ioye and honoure. i. Pet. i. b ii. b. Esa. xxxv. a

¶ A bysshoppe.

A bysshop/is an ouerseare/a watcher ouer any maner of thinge whatsoeuer it be/of which thinge loke ye worde mynister.

¶ Brethren.

Christ calleth vs/brethrẽ. Mat. xxviii. b. Heb. ii. c.
All christen men are brethrẽ. Mat. xxiii. a/ Amonge whom Christ is the eyrste begotten. Rom. viii. f/ after whose example we ought to geue our lyfes. i. John. iii. b
We oughte not to hate oure brother Leui. xix. d. But forgeue hym. Mat. xviii. c. Luke. xvii a. For he that hateth his brother/is in darcknes. i. John. ii. b
Concorde amonge brethren/is acceptable to God man Eccli. xxv. a. Let vs then loue brotherly. Rom. xii. c. i. Pet. i. d. ii. c. iii. b/ and let vs not begyle oure brother in oure busynes. i. Tes. iiii. b.
Oure brother oughte not to be destroyed/ for mens sake. Rom. xiiii. c. Let vs therfore take hede that we offende hym not. i. Cor. viii. d

¶ Beggers.

Beggyng is forbydden. Deu. xv. a.
There shulde be no beggers in the worlde/ yf men kepte the cõmaundementes of God. Deut. xv. a

¶ Borne agayne.

We are borne a newe by ye worde of God/which hath bene preached vnto vs. i. Pe. i. d. For yf a mã be not borne agayne (that is iii doctryne/by the holy goste) he cannot entre in to the kyngdom of heuẽ/& beleue in Christ. Jo. iii. a. Therfore they ye are so borne ought to putt awaye al malyce & as new borne childrẽ delyer the milke of the worde of God. i. Pet. ii. a.

¶ Bread.

Bread for all that is necessarye to this presente lyfe. Gen. xviii. a. Mat. vi. b: which ought to be eaten wyth ye sweate of oure face. Gene. iii d. And geuen to the poore. Esa. lviii. c. An example in Helisseus. iiii. Reg. iiii. g.
The bread of lyfe/ is the flesche of christ/which is geuen vs to eate through fayth/beleuynge ye he gaue hym selfe vnto the death/for the satisfaccyon of oure synnes. Jo. vi. e. The which bread signyfyeth/that all we are but one body. i. Cor. x. d

¶ Bloude

This worde

¶ Bloude.

Thys worde bloude doth signyfye synne/ concuypscence/and all that is not of the spryete of God. Psal. li. Joh. i. b. It is also the lyke of euery man. Leuiti. xvii. c.
There was nothinge pourged in the olde lawe without bloude. Leui. xvii. c. Heb. ix. f
The bloude of Christ alleth remissiõ of our synnes/ but the bloude of Abell asked vengeaunce. Heb. xii f.
By the bloude of Christ the redempcyon/remyssyon & purgaciõ of our synnes is made. Eph. i. b. Heb. ix. c. d x. c. xiii. d. i. Pet. i. a. and i. John. i. c. Apocal. i. b

¶ Bondage

God hath delyuered vs frõ the bondage of the deuell. Deuter. v. a. which thinges men ought to teache their chyldren/that it is done by Christ. vi. d. Let vs therfore serue synne nomore. Rom. vi. b/c/d
The cyrcumcysyon & other worcks of the lawe are seruytude or bondage. Gala. iii. a. b. a. From which we are delyuered through Christ. Heb. ii d

¶ C

¶ The commynge of Christ in the flesh.

The commyng of Christ was promysed Gene. xlix b. Deuteronome. xviii. c. Daniel. ix. g. Esai. vii. c. xi. a. Hag. ii. b. Zach. ii. c.
The commynge of Christ was delyred. Esay. xlv. b. lxi. a. and was fulfylled when the tyme was fulcome. Galat. iiii. a.
By the commynge of Christ we are delyuered from euell. Zopho. iii. d Tite. ii. d. iii. b. Act. iij. d. Colos. i. b. & do receaue all goodnes. Esa. lxii. d. Jere. iii. a. Luk. ix. g xix. b. John. iii. b. xii. g
The commynge of Christ agaynst deth/ synne/ and helle Abacuc. iii. a. Though that he be humble/ symple/ gentyll & without pryde. Esai. xi. a. Jere. xiii. b. Zach. ix. b
¶ The commynge of Christ into vs.
Christ cometh into hym that loueth hym/ & that kepeth his worde. John. xiiij. c. Apoca. iii. d
¶ The cõmynge of Christ to Judgment.
Christ shall come to iudge good men & euell. Act. x. f Roma. xiiij. b. ij. Cor. v. b. Psal. xcv. Eccli. xi. Eccli. xij. Accompanied w ye elders of his people/& with the angels. Mat. xiij. ij. Tessa. i. Dani. vij. of the which daye & houre are to vs vncertayne. Matth. xxiiij. i. Tessalo. v. ij. Tessa. ij. a. Act. i. b. And it is at hãde. Esa. xiij. ii. Phil. iiij. i. John. ii. ij. Pet. iij. Heb. ii. x. Apoca. xxij. We moste then delyre it. Heb. xi. g. and wayte for it. Mat. xxiiij. Luke. xij. For in that same daye we shall haue ye croune of ryght welnes. ij. Tim. iiii. b. Of which ye symilitudes are. Mat. xxv. a. ij. Tessa. ij. a. i. Tessa. iiij. d. ij. Pet. iij. b. Judas. i. g.

¶ Fre choyse or fre wyll.

This worde: fre choyse/or (as some men call it) fre wyll/is not in all the holy scripture: but is inuented by proude men/which wolde set vp their awne ryghtwelnes/& put downe the ryghtwelnes of God. Vpon the which also they haue grounded their merites/ attributynge ryghtwelnes & saluacyon to their worckes. By the which thynge/they denye the merites of the passion of Christ/ by which we are iustified. Rom. iii. e. Gala. ii. d. Now to shewe that their inuencion is false/ damnable/ & agaynst God: loke Prouer. xvi. a b. xxxvi. d. Jere. x. d. xiii. d. xvii. d. xviii. d. xxiiii. c. xxx. d. Also Ose. xiii c. Also Roma. vii. viii. ix. xi. also. ij. Corin. i. & iij. also. Gala. v. Ephe. i. ij. a. and Heb. xi. xii.

¶ Couetoulnes.

Couetoulnes is ye rote of all euell. i. Timo. vi. which is Idolatrie. Ephe. v. b. Colos. iij. It is forbidden vs very straytely. Luke. xij. b. Ephe. v. a. Heb. xiii. a
There is nothynge more wycked then the couetous man: for he selleth his awne soule. Eccli. x. b
He ye hateth couetoulnes/ shal lyue lõg. Prou. xxviii. c
The Lorde is angrye with vs/ for the iniquytye of oure couetoulnes. Esa. lvii. d.
Curled be he that getteth any thynge in to his house by couetoulnes. Habacuc. ij. c.
Couetoulnes doth hurte to his neyghbour/as aperyth by Jezabel/which made Naboth to dye for his vineyarde. iij. Kyng. xi a. Prouerb. i. b. Also by Judas the traytor. Mat. xxvi. b.
Couetoulnes dyskameth hym that foloweth it. Prouer. xv. b. Eccli. xxxi. a
The gouerners of the people shulde be without couetuoulnes. Exo. xviii. c.
He that pylleth shalbe pylled. Esa. xxxiii. a
He shall dwell with God/that is without couetoulnes. Esa. xxxiij. b. c.
The couetuous man is neuer content. Eccli. v. b
The couetous man darre not eate hys belyfull. Ecclesiastes. vi. a.
They all study after couetoulnes. Jeremy. vi. c. viii. d Esay. lvi. d. lvii. d. Amos. ix. a
Prynces/Prestes/ Prophetes/ and all the worlde is full of couetoulnes. Esa. lvi. a. Jere. vi. c. viii. d. xxij. e ij. Pet. ij. c. and pyllars of the people. Mich. iij. a
The couetous people haue not the Kyngdome of God. Ephe. v. b
The couetous people do fall into the snares of the deuell. i. Timo. vi b.
Let vs ther fore be without couetoulnes. Heb. xiij. a

¶ Ceremonyes.

Because of the trust that the Jewes had in ceremonyes/God detested them. Psal. l. c Esay. i c. Jere. vii. e. Amos. v f. Mich. vi. b. Zach. vii. b
The ceremonyes are cast of for their weknes & vnprofitablenes: but they were sometyme geuẽ. Deu. v. a. x e. for to bryngẽ to greater truste. Heb. viii. c. ix. c for the ceremonyes of Christen men are spiritual thinges. i Corin. x. g. Eph. v. c. Colos. iii. c

¶ Charite or loue.

God is charyte. i John. iiii. c
The charite of God is declared vnto vs: for he hath sent his sonne. John. iii. b. & i John. iiii. b
The charyte of God is shede forth in oure hertes. Roma. v. a.
God had shewed hys charyte/ in geuynge hys sonne vnto the deeth for vs synners. Roma. v. b
No thinge oughte to separate vs from the charyte of God. Roma. viii. g. Cantic. viii. c.
All the commaundementes do lede vs to charyte. i. Timo. i. a. & i. Corin. xvi. c. & i. John. ij. a. Roma. xiij.

The prayses of charyte are wryten.i.Cozin.xiii.
Let vs be roted in charitye.Ephe.iii.d.to begye one with another.iiii.a.& to growe moze & moze in it.iiii.d Philip.i.b
We oughte to prouoke one another to charite.Heb. x.c.& i.Tessa.iiii.b.& i.Timo.iiii.c.ii.Tessa.i.b
The charitye of God is in hym ỳ kepeth his wozde. i.John.ii.a.& in hym/whych hath conkidẽce in the daye of iudgement:foz perfite charite/casteth out all feare. i.John.iiii.c.d
The charite of God is to kepe his cõmaundemẽtes. i.John.v.a
Charyte couereth al synnes.Prouer.x.b.i.Pe.iiii.b
God louetb vs in a perpetuall charite.Jere.xxxi.a.
The Ipocrits foz to folowe their imuẽcyõs/do leaue iudgement and charite vndone.Luke.xi.

¶Character oz marcke.

Character/is the marcke that Antichzist putteth in the hande oz fozehede of his.Apoca.xiii.d.
None maye in the kyngdome of Antichzist/religne change oz receaue benefyces/ yf he haue not hys Character oz marcke.Apoca.xiii.d
He that wozshippeth the Image of Antichzist/oz he ỳ beareth his Character in his fozehead oz in his hand/ shall dzincke of the cuppe of Godes wozath.Apo.xiiii.c
A greate wounde is vpon them/ that bere the Character of Antichzist.Apoca.xvi.a
The beaste/the false prophete/they which beare the Character/and they which wozshyppe his Image/are slayne by the swerde / that procedeth out the mouth of him that sytteth on the hozse.Apo.xix.d.

¶Chastyte.

Chastyte is the gyfte of God.Sapi.viii.d. which is not geuen to all men.Mat.xix.b.
He ỳ can not lyue chaste/ought to mary.i.coz.vii.a
Chastite is greatly cõmended of S Paul i.Cozin. vii.d/e/f:In example of chastyte in Joseph ỳ patriarche.Gene.xxxix.b:Also in Sarah.Tobi.iii.c:also in Iudith.Judith. viii a:Also in Susanna/ which loued rather to dye/then to leale her chastite.Dani.xiii.c

¶To chastice.

God doth chastyse vs foz oure iniquities.Tobi.xi.c. xiii.a/Foz he doth chastyse his.Jere.xxxi.c.Heb.xii.b. Apoca.iii.d.In example in Dauid.ii.Reg.xxiiii.

¶Circumcysyon.

Circumcysyon signyfyeth the nacyon of the Iues. Gal.ii.b.Eph.ii.c/wherof Chzist is called the mynister that is/to saye a preacher sent to the Iues.Roma.xv.b
The carnall circumcysion/was ỳ sygne by ỳ which they were receaued in to ỳ people of God.Gen.xvii b. ỳ which laued not.Rom.iiii a.Gala.iii a:foz Abzaham was rightuous by faith/befoze he receaued it.Gen.xv.b
Circumcisyon is nothynge:but the fayth in Chzist which wozcheth by charitie.i.Coz.vii d. Gala.v a.vi.d. then it is not necessary. Gala.ii a.b a: But the circumcysyon of the herte.Jere.iiii a.Roma. xii d. Deute.x d. xxx b.Colos.ii e.Philip.iii a:Wherfoze Steuẽ blamed ỳ vncircumcysed in herte.Act.vii g

¶Concupiscence/oz luste.

Concupiscence / is that euell inclinacyon & nature which we haue of the olde Adam/which drawetb vs to euell.Gene.viii d: wh ych Paul had not knowen tobe synne / yf the lawe had not sayde: thou shalt not luste. Rom.vii b/and that which fyghteth agaynst the spyrit of God.Gala.v d.
Concupiscences ought to be mortefyed.Colos.iii d and fledd.ii.Pet.i a.ii b.iii a
All that is in the world/is cõcupiscence of ỳ flesche/ cõcupiscence of the eyes/& the pryde of lyfe.i.John.ii
The blasphemers bringyng in new sectes/do folow their awne concupiscences.ii.Pet.ii b
The prestes were stoned foz their whozysh concupiscence.Dani.xiii.
Concupiscence is fozbidden vs.Exo.xx e.Deut.v.e vii d:An example in Paul.Act.xx.g
After that concupiscence hath conceaued(that is to saye hath delyuered) she bryngeth fozth synne.James i.a.Let vs not therfoze couet any euell thinges. i.Coz x.b.Eccli xviii d.Roma.vi b
He that coueteth another mans wyfe / is an adulterer.Mat.v d.Prouer.vi c.Eccli.xxv d

¶Confessyon

Confessyon/foz geuynge of thanckes & praysyng to God.i.Chzo.xvi b.ii.Chzo.xx e.iii.Reg.viii d. Mat. xi d.Psalm.xcv.a.cxviii.a
To confesse/foz to recognysse. Leuiti.vi g. Jolus viii e.Mat.x d/Wholoeuer therfoze shall cõfesse Chzist befoze men/the same wyll he confesse(that is to saye recognisye(befoze his father.Luke.xii.b
Confession/foz knowledgyng of our synnes/which we do/ onely to God/lokinge foz absolucyon of thẽ by chzist.Dan.ix.a.Psal.xxxii.a.cvi.a.li a.i.Jo.i.d.iiii.a/c
Judas/which confessed hym selfe to the prestes of ỳ lawe/and not to God/is damned.Mat.xxvii a
Paul confessed him selfe to Tymothee/& to all ỳ readers oz herars of his Epistell / that he was a persecutoz of the churche of Chzist.i.Tim.i.c
None were baptyled of John / which confessed not their synnes to God/knowledgynge thẽ selues to haue nede of the redempcyon of Chzist.Mat.iii.b
What oure confessyon of oure synnes ought to be befoze men/is shewed.Act iii.f.xix.d
Confessyon is reconcyliacyon and agrement wyth oure brother.Mat.v.d.Lu.xii. g
To cõfesse our synnes one to another/is to comforte oure selues/oz to a like councell.James.v.g
To shewe hym selfe to the prestes.Luke.xvii d/Is not auricular cõfessyon:but to offer an oblacyon after the lawe.Leuit.xiii.a.xiiii.a.

Chzist.

Chzist is the Image of the father.ii.Coz.iiii a.Colos. i.c.Heb.i.a/In whom are the trelures of wysdome & of knowledge/& fulnes of ỳ diuyne power.Colos.i.g.ii.a/b
Chzist was prefygured in Isaac. Gene.xxii. b/and in the brazen serpente.Num.xxi c
Chzist is the propyciacyon & reconcyliacyõ foz oure synnes.Rom.v.b.John.i a.iiii.c/ the sauyoz of ỳ world. Luke ii b.i.John.iiii c.Isa.xxviii d.xlix.b.Gene.xlix.b/ Our hope/wysdome/ryghtwelnes / holynes / and redẽpcyon.Colos.i.d.& i.Coz.i.d. Oure aduocate.i.John. ii.a

Heb.ix.Roma.viii. g
By Chzist God hath geuẽ vs victoryy of synne/of death/ and of hell.i.cozin.v.g
By Chzist/the father hath reconcyled all thynges to hym selfe.Colos.i a.
An exhortacyon/that we shulde go to Chzist by trew fayth.Hebze.iiii d.x.d.xiii.b.Philip.ii.a i.Pet.ii.d.Rom xiii d.Isai.xi.a
Chzist is dead.Mat.xxviii.f.foz to manifeste his charitye to vs.Rom.v b.And to make satisfaccyon foz our synnes.Rom.iiii.d.vi b.Heb.ix g.Isa.liii.a / That we beleuyng in hym/shuld haue euerlastyng lyfe.John.iii. b/& that afterwarde we shulde lyue to him / and not to synne.i cozin.v c.
Chzist is rysen agayne/the furst of all thẽ that shall ryse agayne.i.Coz.xv.c/d.Apo.i.b.colos.i.c:foz his resurreccyon is oure iustifycacion.Roma.iiii d
Chzist shall appere agayne ỳ seconde tyme.Heb.ix g with whom we shall appere in glozie.Colos.iii a.
Chzist shewed befoze to his apostles/ that he shulde not be alwayes cozpozally with thẽ.Mat.xxvi b: But that he shulde be with them by hys spyrete/vnto the ende of the wozlde.Mat.xxviii d
Chzist is the foundacyon of the churche.i.cozin.iii.c Ephe.ii d.Luke in the wozde ascencyon.

¶The Chzisten.

The Antiochians were fyrst called chzysten.Act.xi d.
The chzystẽ are taught of God.Isa.liiii.d John.vi b
The purenes of the chzysten/foz the knowledge of ỳ Gospell.Isa.xi.b.
The Joye of the chzystẽ foz their delyueraũce throughe Chzist.Esa.ix.a.
The geuyng of thãckes of ỳ chzisten/foz the mercy of God/whych cõmeth vnto them by chzist.Esa.xii.a.

¶The Crosse.

The crosse/is all maner of aduersytye & trybulacõ: which euery mã ought to beare after chzist/ all ỳ dayes of hys lyfe.Mat.xvi d.Mar.viii.d.Luke.ix.c/ oz he shall neuer cõme in to ỳ kyngdõ of chzist.Mat.xx.c.Mar.x.c
If any man beare not his crosse/he cannot be the discyple of Chzist/noz the mynyster of hys wozde.Mat.x. d.Eccli.ii.a.
Paul reioyseth him of the crosse:that is of the afflicyons whych he suffered foz chzist Gala.vi.d.
The preachyng of the crosse is the power of ỳ fayth- full i.Cozin.i.c.

¶Chzurche.

The churche is the bodye of chzist.Eph.i.d colos i d. The house of God.i.Tim iii.d the spouse of chzist.Psal. xlv.Foz the whych chzist hath geuẽ him selfe.Ephe.v.d.
The churche of God is free from synne / death and hell.Esa.xi.b.
In the churche is remyssyon of synnes.Esa.xxxiii.d.
Chzist is the foundacion of the churche.i.cozin.iii.c the head.Eph.i.d.Colos.i.d.
The churche cannot be destroyed by ỳ poure of hell. Mat.xvi.c.
In the churche are many administracyõs.i.coz.xii.a.
In the churche all is holy Zach xiiii d.
Paul hath geuen one maner of doctryne in all churches.i.coz.xiiii.f.
The churche is defended by Chzist Zach.xiiii.a.
The faythfull gathered together in one house are a churche.Roma.xvi.a.Colos.iiii d.

¶Chyldzen

Chyldzen ought to be chastyled.Eccli.xxx.a.b.Prouxiii d.xix.c.xxii.c.xxiii.b.xxix.c.
We ought to commaunde chyldzẽ to kepe the wozde of God.Deut.xxxii.g.
The payne foz dysobedieẽt chyldzẽ.Deu.xxi d pro.xx.c
The ofyce of chyldzẽ toward their fathers.Ephe.vi a Colos.iii.d.
They are ỳ ryght chyldzẽ of God/whych are ledd by the spyrete of God.Rom.viii.c.And of Abzahã / whych do folow hys fayth in chzist.Ro.ix.b:By ỳ which fayth we are made ỳ chyldzẽ of God. Gala.iii.d John.i.d.We are then heyzes.Rom.viii.c.Let vs then be holy. Deu xiiii.a/the wozlde knoweth not the chyldzen of God. i.John.iii.a.

¶Curlynge.

God doth curse the blessynges of the preastes/ and blesseth their curslyngs.Mala.ii.a:In example in Balam.Deut xxiii.a.Jolu.xxiiii.b.
We ought to blesse thẽ that curse vs i.Pet.iii a.In example in chzist i.Pet.ii d.Itẽ in Dauid ii.Reg.xvi.d also in S.Paul.i.cozin.iiii.c.
Curslynges to thẽ that kepe not ỳ cõmaundemẽtes of God.Deut.xi d xxviii d.Leui.xxvi.b.
They that are accursed foz chzist are happye.Math. v.a: but they may not curse their persecuters.Ro.xii c.

¶The cõmune welthe.

The cõmune welthe dyd flozysh/prospere & go well fozwarde/whẽ the ryghtuous dyd raygne.Prou.xxviii. b.xxix.a.b.
The cõmune welthe is kepte by good councel/ & not by tyranny/fozce and constraynynge.Prou.xi.b

¶D.

¶The Deuell.

The Deuel/that is to saye an euell speker & accuser.
The inkydeles are the lede of the Deuell.Matt.xiii a. i.John.iii.b.Holdẽ in captyuyte at his wyll.ii. Tim.ii d.
The domynacyon whych the deuell had vpon vs / is destrued by chzist.Hebz.ii.b.i.John.iii.b.
The deuell knewe Chzist/but Chzist fozbode hym to preache it.Mat.viii d.Marci iii.b.v.a.Luke.iiii.g.viii. d:the same dyd Paul.Act.xvi d.xix.c.Foz to shew that we oughte not to haue fellosshippe vỳ the deuels.i.coz.x.c.

¶Discyples.

They are the discyples of chzist/which do abyde in ỳ fayth.John.viii.d.
We are knowen to be the dyscyples of chzist/ yf we haue loue one to another.John.xiii.d.
He cannot be Chzistes discyple/ that loueth moze his parentes then hym.Mat.x d.
He ỳ wylbe chzistes disciple/let him loke(as he ỳ will buylde a house/oz begynne warre)whether he haue the gyfte of God foz to endure foz chzists sake.Lu.xii f xiiii

¶Dylobedyence.

The dylobedyence of Adam hath made vs synners/ and dylobedyent befoze God.Roma.v.d
The dylobedyent to the wozde of God/are accursed.

Deutero.xxviij.b.Jere.xxvj.a.xxix.b.Exod.xxvj.c. And shall thorely dye. Deute.xxx d. In exãple of the Prophete.j.Reg.iij.d. And he that obeyed not vnto the sentence of the Judge geuinge iudgement accordyng to ȳ lawe/was slayne.Deutero.xvij.c.

Achan beyng dysobedyent is stoned.Josu.vij.d.And the Jewes carryed into captyuyte.iiij.Reg.xvij.b.c.

¶ Dronckenes

A man ought to beware of dronckenes. Luke.xxj.k. Ephe.v.d.Prouer.xxxi.a

The inconuenyences of dronckenes.Prouer.xxiij.d Ecclesiastī.xxxi.b.c.d

Noe being dronchē is mocked of his sonne.Gen.ix.c

Loth being dronchen cõmytteth incestе or shamefull lechery wyth hys daughters.Gene.xix.k

Benhadab beyng dronchē is a contempner of God is dryuē away from God by Ahaz.iij.Reg.xx.c

Ela beyng dronchen is slayne of hys seruaũt Zambri.iij.Reg.xvj.c

Amnõ beyng dronchē is slayne of Absalõ.ij.reg.xiij.k

Dronckardes shal not possesse the kingdome of heauen.j.Corin.vi.d

¶ Death

Death is prophecyed to the transgressours of the worde of God. Gene.ij.c Deut.xxx.d.And for the synne of one man.Roma.v.c.It is ordened that all shall dye. Hebr.ix.g.The remembrãce wherof is bytter.Eccli. xli.a.And the daye incertayne.Lu.xii.e

A man shuldnot alke any thynge at the dee dfor the confyrmacyon of oure fayth: for the gospell is sufficiẽt for to lerne to lyue well. Luc.xvi.g.Ecclay.viii.d.Deute. xviii.a.b.Agaynst the whych Saul dyd / thynchynge ȳ he wolde inquyre at the deed:but they were deuels. i.Reg.xxviii.a.b.

The Prestes ought not to be assystẽt at ȳ buryalles or funeralles of the deed.Leui.xxi.a

¶ The death of Christ.

Christ dyed.Joh.xix.k. Shewynge vs hys loue.i Jo. iij.c.to thyntent that the grace of God were in vs.Heb. ij.b.He hath swalowed ȳ destroyed death:to thyntent ȳ we beleuing this/shulde be heyres of euerlasting lyfe Joh.iii.b.ȳ.i.Pet.iii.d.and ii.Tymo.i.c.He hath also destroyed the power of the deuyl/for to delyuer vs frõ the bondage of the lawe.Joh.xii.e.Hebr.ii.d. Satysfyynge by his death only/for all oure synnes / to thintent that we shulde nomore returne vnto them agayne.Rom.v.b

Of the effecte of the death of Christ/loke Rom.viii.d Heb.ix.d.Colos.i.c.ii.Corin.v.c.Roma.v.d.Apoca.i.b

To dye with Christ/ȳ to be baptysed in hys death/ȳ buryed wyth hym/is to be iustyfyed and pourged from synne/ȳ to dye from synne/makinge it to take an ende in vs.Roma.vi.a/b.Item to dye wyth Christe/from the elementes ȳ ordynaunces of thys worlde:is/not to be bounde vnto tradicyons / which forbydde vs to touch thys or to eate that.Colos.ij.d.

They shall dye that beleue not in Christ (that is to saye by the interpretacyõ of saynt John)that the wrath of God abydeth vpõ them.John.iij d: but not to dye/is to haue euerlastyng lyfe Joh.vi.e.They then ȳ beleue in hym/shall neuer dye.Joh.v d/viii f.xi d

¶ E

¶ Eleccyon

Our eleccio is by grace/ȳ not by worke.Ro.ix c.xi

Few are electe or chosen.Mat.xx.d xxii b

We are electe of God the father / thorow hys good will.i.Pet.i.a/before the constytucyõ of the worlde/ȳ by ȳ grace ȳ meryte of Christ/we shuld haue helth/seruyng all mẽ by charite.Joh.xv.c.Eph.j.a.ȳ ij.Tes.ii.

The electe cannot be accused / for as moch as God iustyfyeth them.Roma.viii.f

¶ Enemyes

Loke in the loue of vs towarde oure enemyes.

¶ Enuy

Enuy ought to be put out frõ al men.Gala.v.d.i.Pe. ii. a.Prouer.xiiii.d ȳ the enuyous mẽ.Prouer.xxiii.a for it bryngeth vs to pouerte.Prouer.xxviii d.to folye Sapi.vi.d:ȳ doth persecute hys neyghbour: an exãple in Saul/which thorow enuy persecuted Dauid.i.Re. xviii.b:in the Phylystynes/whych thorow enuye stopped the welles of the seruaũtes of Abraham.Gen. xxvi c:in Rachel agaynst Leah.Gen.xxx.a.in the chyldrẽ of Jacob agaynst Joseph.Gen.xxxvii b/in the sacrystyens of the tẽple agaynst Christ Mat.xxvii b.Agaynst this sayncte Paul sayth:that charyte enuyeth not.i.cor.xiii

¶ Eucharistia.

How Eucharistia is ordeyned of God.i Corin.xi. ȳ wherof loke vpon thys worde supper.

¶ Excommunicacyon.

Excommunycacyon/is the separacyon ȳ reteccyon from the holy assemble of oure Lorde Jesus Christ/ȳ whych thynge is done by the church agaynst open and obstynate synners Mat.xviii.b.

The maner of Paul for excommunycacyõ. i.cor.b ij.Corin.ij.b

He that is excõmunycate ought not to be reputed as an enemy/but as a brother.ii Tessa.iii.c.

We ought to eschue him that is excõmunicate after the first and seconde correccyon.Tit.iij.c

The reason why Paul dyd excõmunycate.i.Tim.i.d.

They that confessed Christ / were thrust out of the Synagoge/that is/were excõmunycate.John.ix.e

¶ F

¶ Flesh.

Flesh/is some tyme taken in a good parte/that is to wete for softenes.ii.Corin.iii a.Ezek.xi d

All that doth not procede of the spryte of God/is flesh. Gen.vi.a.Heb.ix.b.Col.ij.d.Gal.v.c.Jo.iij.a.i.Pe.iij.b

Flesh ȳ blonde(that is)all they that folowe theirc̃ cupiscẽces)shal not possesse ȳ kingdome of god.i.cor.xv

The flesh cannot please God.Roma.viij.b c

The flesh fighteth agaynst the spryte.Gala.v c.

The worke of ȳ flesh are adultery/fornycacyõ / vnclẽnes/wantõnes/Idolatry.ȳ c.Gal.v.c.ȳ ij.Cor.xij g

A Christen man ought to crucyfy hym selfe/that is to saye/mortyfy his flesh ȳ his cõcuppyscences.Gal.v/d

The flesh is to weake.Mat.xxvi.d

The flesh is takẽ for ȳ body.Jo.i.d/Ro.ix.ai.pe.iiij a

To eate flesche is no synne.i.Tim.iiij.a:In example of Eliah.iii.Reg.xvii.a.to whom God dyd sende in the mornynge and in the euenynge bread and flesche.

Fables

¶ Fables.

Fables oughte to be eschued by the prechers of the Gospell.i.Timo.iiij b.

If Israel serue straunge goddes/he shalbe put in a table:that is to saye/in to mockynge.iii.Reg.ix b.

The Jues delyrynge the cõmaundemẽtes of God/ are as a fable.Deut.xxviij d.

The Apostles techynge Christ/folowed not fables. ij.Petr.j c

Let vs not here ȳ fables of any prechers.i.Tim.i a.

Let vs not tary in the fables/ nor in ȳ commaundementes of men.Titum.i d.

¶ Famine or honger.

Famychement to thẽ whych kepe not the cõmaundmentes of God.Leui.xxvi d.Deute.xxviij b.ȳ xxxij d. Famyne for synnes.iii.Reg.viii.d.Of famyne.Deu. viii.a.Gene.xii c.xxvi c.xli g.xlvii d.ii.Reg.xxii c. xxi a.xxiiii b.iii.Reg.xviii.a iiii.Reg.vi.f vii b.viii a. Ezech.iiii b.xii e.Osee.ix a.Act.xi.d.

Famyne of the worde of God.Ose.v d.viii.d.

¶ False.

The false prophetes are knowen by their frutes/ of whom we ought to be warre.Mat.vii.c.We ought not to bere false wytnes.Exo.xx.c.xxiii.a

¶ The faythfull.

The faythfull are called the house of God.i.Pet.iii.d Therealson why.i.Pet.ii.a:Also the tẽple of the lyuing God.ii.Cor.vi.c:Also beloued of God.Judas.i.a:Babes lyttel ones in Christ/chyldren/younge men/younge/fathers/olde men.i.John.ii.b.iii a: Also truly free.John. viii d.Sainctes.Ephe.i a.

The faythfull know how to vse all creatures without synne.Titum i d.

The faythfull ought to haue no alyaunce with the vnfaythfull.ij.Cor.vi.c.

The faythfulnes requyred in the mynisters.i. Cor. iiij.a:That they maye teache that/whych Christ hath cõmanded.Mat.xxviii.d:That is ȳ Gospel.Mar.xvi.d

The faythfull ought allwaye to be ready to geue a reason of their fayth.i.Pet.iii.c.

The conuersacyon of ȳ faythfull in good worckes. Titum.iij.c/d.i.Pet.iii.b.ij.Pet.iij.c.

¶ Fornycacyon

Fornycacyõ ought to be eschued.i Cor.v.b.ȳ i Thes. iiii.a.Heb.xii d.Therfore ought euery man to haue hys awne wyfe.i.Cor.vii.a.for the fornycatours synnynge agaynst their awne bodye/shall not haue the kingdome of God.i.Corynt.vi.b/d.Hebr.xiii.a

We must flye the fellesshyp of fornycatours i. Corin. v d/after the example of hym that Paul excommunycated.i.Corin.v.a.ȳ the Israelytes whych commytted fornycacyon wyth the daughters of Moab / amonge which Phynehes kylled Zamri.Numb.xxv b

To comytte fornycacyon wyth straunge Goddes/is to cõmyt Idolatrye/and to forsake God.Exo.xxxiiii/b/ c.Deu.xxxi.d.Judges ii.c.viii.g

God called the fornycacyon of the people / and the murmure whych they dyd agaynste hym infidelyte. Numb.xiii.d

Sygnes to knowe the fornycacyon of a woman by. Ecclesyastī.xxvi.b

¶ Fayth

The defynycyon of fayth.Hebr.xi.a

We must geue fayth to ȳ promesses of God. ij.Paralyp.xx.e.For yf we do not put fayth to hys worde/is prokyreth nothynge to heare it.Hebr.iiii.a

Fayth commmeth by hearynge. Roma.x.c. whych is a worche of God in vs.Ephe.i.d.ȳ i Thessa.ii.c.Joh. v.e/of whych Christ is the author and kynsher.i.Cor. xij b.ȳ j Tymo.j c/it is than a gyfte of God.Phylyp.i.d. ij.Petr.i.a.

The fayth is necessary for hym that cõmeth to Christ Hebr.xi.b

The ryghtuous lyueth by fayth.Haba.ii a

The fayth iustifieth Gene.xv.b.Rom.i.iij d.iiij c.v.d ix.a.Act.xxiii.xvi.John.iij.Gala.ii.c.iij a/b.v.a.i.Pet. ij.b.Ela.xxvi.

By fayth we lyfte oure selues vp agayne frõ oure synne. Colos.ii.b/and are saued Eph.ii.a/b.ij.Tim.iii. d:And we know God.i.John.ii.a:And we haue a waye in ȳ a trust towarde God the father.Eph.iii.b/and are his chyldrẽ.Gala.iii.d.Blessed of hym/by whose power we are kepte.i.Petr i.a.

By fayth we resyste the deuell/ȳ ouercome him and the worlde.i.John.ii.b.i.Pet.v c: For it is oure shylde Ephe.vi c/ȳ brest plate.i.Tes.v b.

Paul warnith vs to be stronge in the fayth.i.Cor. xv.g.Act.xiiii a.

The fayth wherof S. Paul hath so moche spokeyn is that which worcketh by charite/secretly prouokyng vs to good worckes.Gala.v a.Which is the rocke and foundacyon of the churche/agaynst the which the powers of hell shall not preuayle.Mat.xvi.c:For the end of our fayth/is ȳ helth of our soulȝ.i.Pet.i.b;as appeareth by the theke which is saued by ȳ same.Luk.xviii.f.

The fayth whych Christ requyred in all hys myracles/was to beleue/ȳ he coulde geue that/whych was requyred of hym/as appereth by the leper. Mat.viii a And by the two blynde men. Mat.ix.d.

If the fayth be liuely/sure/ȳ stronge/as a grayne of mustard leade/nothynge shalbe impossible to hym that hath it: for he shall ouercõme all thynges to the glorye of Christ.Math.xvii c.

All that is not done of fayth is synne. Roma.xiiij.d.

They that haue receaued the fayth ȳ the holy goost/ ȳ also tasted the Gospell of God/yf they do forsake it/ and blaspheme it/wyllynge to be saued by other sacryfyce then ȳ of Christe:do abyde the iudgement of God/ wythout mercy.Hebr.vi.b.x.e.ij.Pet.ii.d.

He that teacheth the lyuely fayth in Christ/buyldeth the buyldynge ȳ doctryne of God.i.Tymo.j a/of the whych we ought to delyre the increase.Luk xvij b. ȳ contynuaunce.Colos.j c.Joh.xv a/for she is in euery place assured. Psal. cxxxviii /Though she be proued thorow dyuerse temptacyons i Pet.i.b

The fayth intrybulacyõ/causeth pacyence.Jam.i.a Let euery man se therfore whether he contynue in the same.ii Cor.xiii b:Fayth maketh vs to obtayne ȳ which we helyre in prayer Mat.xxi b. Mar.xi. c / and by the whych we are of ȳ nomber of the sayntes/in receauing

**.b. remyssyon

remyssyon of oure synnes. Act. xxvi. e

¶ Frute.

The frute of ryghtwelnes & of synne. Ro. vi. d

God wyll multyplye their frute/that kepe hys commaundementes. Deute xxviij. a.

Oure affeccyons thorowe the lawe do fructyfye to deth. Rom. vii. b. therfore to the intente that we shulde fructyfye vnto God/by good workes/we are delyured from the Curse of the lawe. Rom. vii. a

The frute of maries wōbe (which is Christ) is blessed. Luke. i. d ¶ Fastynge

The fastynge wythout Ipocrysye. Mat. vi. b/& that the Lord requyreth. Esa. lviij. b/for he ỳ fastyth wythout cealyng from synne/is like vnto hym which is purryfyed for touchyng of the dead/& toucheth hyt agayne Eccle. xxxiiij. d. Esa. lviij. a. & after lyke maner/fastyng & oblaciōs do proket nothing ỳ obstinate people Je. iiij. b

Fastynges wythout worckes of mercy do proket nothyng. Zach. vij. b

Fastyng Joyned wyth prayer. Tob. xii. d. Examples Dani. ix. a. Act. xiij. a. xiiij. d. ij Cor. vi. b Lu. ij. f. Math. xvij. c/Tob. iij. b/Judg. xx. d/i. Reg. vii. b. ii. Para. xx. a/ii. Reg. xii. d

Ipocrytes do cast God in the teathe wyth their fastynges. Esa. lviij. a ¶ Father & Mother.

To honoure father & mother/is for to good vnto thē in mynystryng vnto them/thynges necessary for them. Matt. xv. a. Matt. vij. a: A man ought then to do thys. Exod. xx. b. Leu. xix. a/Deut. v. b. in obeynge of them/Prouer. xxxiii. c/Eccle. iii. a. Colos. iii. d. Ephe. vi. a/without cursyng or strykyng of them. Exo. xxi. b. Leui. xx. b. for God dyd punishe the people of Israel/because they dysobeyed their parents. Ezec. xxii. a but for al ỳ /they must not obey thē more then Christ. Mat. x. d

The parents oughte to teache the worde of God vnto their chyldren. Deut. vi. c

¶ G ¶ To do good.

We can do no good wythout Christ. John/xv/a: for that which is done without fayth is synne. Rom. xiiij. d

We must do good to thē ỳ hate vs. Mat. v. g. Luk. vi.

He that doth good/is of God. i. Joh. iii. c

We ought to do good all wayes Gala. vi. b. Tes. iii. c.

In doynge good/we do stope the mouthes of wycked men. i. Pet. iii. c.

There is none ỳ doth good. Psa. xiiij. a. liij. a Rō iii b

¶ Good

None is good/but only god. Lu. xviij. d. Jud. xi. b

God is good to al them that be ryght in harte. Psal. lxxiii. a. cxxv. a: & to thē ỳ trust in hym. Psal. lxxiii. a

¶ God

God is one/& the father of all/which is aboue al/by all/& in vs al: not dwellynge in temples made wt mens handes. i. Cor. viii. b. Eph. iiij b Ro. xi. d. Act. xvii. f.

It is God that Justyfyeth for the loue of Christe. Ro. viii. g. by whole Eleccyon we are sanctyfyed/thorough the holy goste. i. Pet. i a

God is a spyryte. John. iiii. c. That is/the begynnyng and the ende. Apo. i. c. xxii. c/which is wel pleased in Christ hys sonne. Matt. iii d/which is in Christ/& Christ in God hys father. Jo. xviij. b/whom neuer man sawe/nether canne nor knowe/but Christ. Joh. i. b. iiij. c. vi. e. i. Tim. vi. c

¶ Goddes.

The Judges are called goddes. Exodus. xxii. b. d

The herars of Goddes worde/are called godds. Joh. x. g

The goddes/are Images & Idoles made wyth mens handes. Deut. iiii. d/whose vertu and properte the Psalmiste sheweth. Psal. cxv. Baru. vi. b/Sap. xviii. b And they are many in nōber. iii. Reg. xviii. g. but to vs is one only God. i. Cor. viii. b/wherfore the straunge goddys ought to be cast oute/and one only God worshypped of vs Jolu. xxiiii f.

¶ Gyftes of God

All that we haue is the gyfte of God/in the parable of the callentis. Math. xx. d Luk. xix. b. i. Cor. iii. b Jam. i. c ii. Pet. i. a

It is than of God that we be saued. Eph. ii a

It is than of God to vnderstande ỳ scryptures. Luk. xxiiii. g. to the whych Christ openeth oure vnderstandynges. i. Cor. in. xiiii. b

Christ hath geuen many gyftes to the Edefyng of hys churche. Eph. iiii. b.

Euery mā hath hys proper gyfte of God. i. Cor. vii. b.

God requyryth gyftes that be geuen wyllyngly. Exodus. xxv. a. xxxv. a. ¶ Gospell.

Gospell/is as moche to saye/as glade tydynges. Lu. ii. b/the power of God/to the helth of al them ỳ beleue. Rom. i. a. b. i. Cor. xv. a. The wyldome of God. Mat. xi. c. i. Cor. ii. b/the mynystracyon of the spyryte and of ryghtwelnes. i. Corin. iii. b: euerlastynge lyfe thorowe Christ/the whych God hath euerlastyngly promeled. Eph. i. a. ii. Tym. i. c. Tyt. i. a. The secret lōge tyme hydd. Colos. i. d. Rom. xv. d/whych thynge to open & declare Christ is cōme. Mar. xvi. b/& hath sent hys apostles. Matth. x. c/to preche hyt to all creatures. Marc. xvi. d. whych thyng was done. Col. i. c: to the whych (not wythstandyng) al mē obeyed not. Rō. xii. c. Esa. liii. a. The symplytude of ỳ fede. Mat. xiii. a. proueth the same.

By the gospel is declared ỳ glory & mayestey of christ ii cor. iiii. a/ỳ whych cōmaunded hys apostles to teche al ỳ he had taught thē. Mat. xxviii. d. Mar. xvi. d. without takyng any thing. Mat. x. a. but suche thynges as are necessary to ỳ lyfe. Mat. x. b. i. cor. ix. a. b.

The gospel increseth it self more & more/by good workes. Col. i. a: The whych Esay shewed before/to be preched in dyuers tounges. Esa. xxviii. c. the whych thynge was done. Act. ii. a. b. And by ỳ prechyng of hyt/ỳ churche is gathered to gether in all ỳ worlde. Esa. lx. a. And the consciences made glad. Pro. xii. d

The terryble Judgement of God agaynst the deslypylers of the gospel. ii. Tes. ii. c

The bysshop doth ỳ offyce of an Euāgelyst. ii. tim. iiii. b.

They that let forth the gospell/whosoeuer they be/ought not to be lett. Lu. ix. f

By the prechyng of the gospell/yf we do beleue it with the hert/we accomplyshe the commaundemētes of God. Deut. xxx. c ¶ Gentyles

They are Gentyles or Gezelies/whych are not of the cyrcuncisyon. Roman. i. b. Christe is the lokynge for of the Gentyles. Gene. xlix. b. Esaye. ii. b

The

The Gentiles are called to Christe/by ỳ preaching of the apostels. Esa. lxvi. f: to the glory of God. Esa. xliij a. Psal. xviij. & lxxxvi/and cōuerted to hym. Psal. cxiij. Esa. ij a. Zach. viii d/ix a/xiiij. d/of whome he is also the head. ij Reg. xxij. d

Paule monysheth vs/not to kolowe the worckes of the Gentyles. Eph. iiij d. for they are farre from Christe/& pertayne nothyng vnto hym. Ephe. ij. c/because they do not kolowe ryghtwelnes Rom. ix. e/And therfore doth God forbydde the Jewes to haue any cōuersacyon with them. Leui. xviii. d. Deute. vii. a. Joshue. xiii. a. Exod. xxxiiii. b. ij. corin. vi. c. And that they do not receaue they ỳ customes about ỳ dead. Deutr. xiiii. a.

Christe prophecyed the entrynge of the Gentyles in to the churthe. Mat. viii. b. and that they shulde haue trustе in hym/after that they had hard the iudgement & gospelle of health. Mat. xii. b. and putte alyde the seruynge of Idolles. Jhon. iiii. c. for Christe is sent vnto them. Acte. ii. f. xxviii. g. and the dore of fayth opened. Act. xiiii. d. whō also Christe calleth hys shepe. Jo. x. c. chosen by grace. Rom. xi. d. purryfyed by fayth. Ac. xv. b cōuerted by God. Act. xi. c. knowyng ỳ secret mystery of grace. Col. i d. Then ought we not to esteme thē abomynable. Act. x. c: but preache the gospel vnto thē. Mar. xvi. d/as S. Paul dyd. Act. xiii. g. for he hys their mynyster. Rom. xv d/their apostelle. Rom. xi. b. their teacher. Gal. i. c/i. Tim. ii. b: & their maystet. ii. tim. i. c.

¶ Glory.

The glory of Christe is declared by the gospelle. ii. Cor. iiii. a: the whiche he shewed to them whō he hathe chosen. Roma. ix. e.

All honoure & glory to God onely. Apo. viii. d. Phili. iiii. d. Judas. j. g. to whose glory/we oughte to do all thinges. i. Cor. ix. g: whyther we lyue or dye. Ro. xiiii. b: for all that is done to the glory of Christe/commyth of the holy goste. i. corin. xii. a

Christe is ỳ hope of our glory. Collo. i. d: The whych the holy goste doth promyse vs after trybulacyons. i. Pet. i. b/although they be not worthy of thys glorye. Rom. viii. d/ii. Cor. iiii. d

Let vayne glory be farre frō vs. Gal. v. d/Phyll. ii. a for they which seake glory/can not beleaue in Christ. Jo. v. f/g/as aperyth by ỳ cheake of ỳ Jewes. Jo. xii. f.

¶ Glotony.

Glotony/is the worcke of darcknes. Rom. xiii. d: let vs not therfore be geuen vnto it/as Esau. Hebr. xii. d: But lett vs lett agaynst it/the prayer that is wryttin/Eccl. xxiii. a/the which is no corporall thing: but spyritual Psal. iiii. b. xvii. xlvii/lxxix/lxxxviii/cxxvii. i. pe. iii

¶ Grace.

By the grace of God/commeth our redempcyon/the delyueraunce from synne/& our purgacyon/Rom. vii d/Eph. i b/Tytus. iii. a/Gala. ii. d/Acte. xiii f/by which we are saued/not by worke. Eph. ii a/b/Joh. i. b Other wise grace were no grace. Rō. xi a: let vs cease therfore from euell worckes/& wayte for the euerlastinge lyfe. Tit. ii. c/d/which is geuen vs by grace. Rom. vi

God had pourposed before the begynnynge of the world/for to geue vs grace through Christ. ii. Tym. i. a

Grace ought not to be receaued in vayne. ij. cor. vi. a but we ought for to encreale in the same. ii. Pet. iii. d. for fearful iudgemēt shal he haue/which refuseth it. Heb. x. e: which thinge they do/that wyll be iustifyed by their workes. gal. v. a. let vs therfore trust in the same grace only/which is offered vs/by the gospel. i. Pe. ii. o

A man ought to geue thanckes/after he hath eaten. Deu. viii. b. In exaple in Christ. Matt. xvi. c. Marc. xiiii. c. and in Paul. Actes. xxvii. f. ¶ Gelosye

The lawe of gelosye. Num. v.

The gelose and droncken woman. Ecclesiat. xxvi. b

¶ H. ¶ Head

Head/for chapter/begynnyge/or principal cause of a thyng. Psal xl. b.

Head/for prynces/powers/& kynges. Exo. xxviii. b i. Reg. xv. d. Psal. xviii. f. Esa. i. b. Amos. ix. a

Christ/is ỳ head of ỳ church. Eph. i. d/iiii. d/v. b. Colos. i. c. ii. b

Christ is the head of man. i. Corin. xi. a

Man is the head of the woman. i. Corin. xi. Ephe. v.

The head of the serpent is broken by Christ/& not by the woman. Gene. iii. c ¶ Herte.

A fleshye harte/that is to saye/a harte ealy & apte to teche. Ezec. xi. & ii. Cor. iii. a.

The harte of mā is euell. Jer. xvii. b. Gen. vi. a. viii. d

God doth knowe the depenes of the herte/do the proue it and beholde it. i. Reg. xvi. b. iiii. Reg. viii. d/Act. xv. b. i. Tes. ii. a/i. Johan. iii. d. Apoc. ii. d. Eccles. xxiii. c. Jerem. xvii. b

God openeth the councell of the hartes. i. Cor. iiii. a

Out of the harte procede euell thoughtes. Mat. xv. b. Mar. vii. b

The harte is cyrcumcyled of God/to the intent ỳ it shulde loue none other/nor put trust in any exterior worcke/but in God only. Deut. xxx. b

The hert is renewed of God. Ezech. xi d xxxvi f. Jere. xxiii f. iij. Reg. xviii f.

The herte must fyrst be opened of God/before any man can geue heade to the worde of God. Act. xvi. c

Let vs not saye in oure herte/that for oure ryghtuoulnes God hath geuen vs euerlastyng lyfe. Deut. ix a

In oure hertes let vs synge Psalmes/Hymnes/and songes. Ephe. v. d

God hath wryttē hys lawes in ỳ hartes of hys faithfull. Hebr. viii. d/x. c

Let vs not kolowe the thoughtes of out hartes: but let vs only do ỳ which God hath cōmaunded. Nōbr. xv. d

¶ Houshold.

Abraham cōmaunded his houshold to kepe ỳ wayes iudgement & ryghtwelnes of God. Gene. xviii. c

He that careth not for his houshold/is an infydele. i. Timo. v. a. Prou. xxvii. d. ¶ Holy dayes.

The Lorde hateth the holy dayes. Esay. i. d. Am. v. f.

Paul rebuketh them ỳ kepe ỳ holy dayes. Gal. iiii. b

Of the Jues holydayes/loke. Leui. xxiii. a. Exodi. xxiii. b. Deut. xvi. a/Exod. xxxiiii. c. Leu. xvi. f. xxiii. d in which holy dayes it behoued thē to offer thinges appoynted. Nomb. xxviii. a

All dayes are/by Christ made vnto vs lyke. Col. ii. f Matt. xii. a. Marc. ii. b ¶ Hatred.

Hatred is forbydden. Leu. xix. d

All Christen men are hated for Christe. Matt.x.c. And they shulde do good to thē that hate them. Exod.xxiij.a Mat.v.g. Lu.vj.e. An example in Dauid.ij.Reg.xix.a Item in Christ Lu.xxiii.a. Item in S. Steuen. Act. vij.g. Therfore a man ought to hate no mā: for he that hateth hys neyghbour/is not in the lyght of the gospel: but a murtherer.j.Joh.ij.b.iij.e

¶ Herelye

Herelye for a secte. Acte.xxvj.a. Loke wherfore that there must be herelyes.i.Cozin.xi.d.

A man ought to fle from heretykes. Tyte.iii.c

¶ Heretage.

The faythfull people is ȳ heretage of God. Exo.xv.d Deu.iiij.c.ix.d.xxxij.b.xxxiij.a.iii.Reg.viii.k.r.a

The herytage of the kyngdome of heauen/is geuen vs by promesse/not by the worckes of the lawe. Gal.iii c/d. Mat.xxv d.

Christ hath bought and regenerat vs/to thintēt that we shulde enherite the kyngdome of heauen. Tite.iii.b. the which is kepte for vs in heauen.j.Petr.i.a.

Christe is the enheritour of all. Heb.i.a. Lu.xx.c/ w whome we are also heyres/being by fayth the chyldren of God. Gala.iiij b

¶ Honoure

Honoure to father and mother. Exo.xx.b. Deu.v.b is to mynyster vnto them thynges necessary to lyue by. Mat.xv a. whych thyng through couetousnes/ȳ Pharysees had made of none effecte/or lytle regarded. Mar. vii a. Mat.xv a

Honoure also is dewe vnto kynges. i.Pet.ii.c. to the elders. Leuit.xix.b. also to them that do helpe forth the gospell/by any mynystracyon. i. Cozin.xvi.c.

Let vs geue honour vnto al mē/for God(s) sake. i.Pe. ij.d. geuing honour to thē ȳ honoure belōgeth. Ro.xiii.c

He that honoureth not Christ/by beleuyng in hym/ dyshonoreth his father which sente hym. John.v.d

¶ Humylyte

To humble/for to punysh & slaye. Jug.iii.d.iiii.d

To humble/is for to submytte a mānes selfe vnder the myghtye hande of God/& to caste all his care vpon him. i.Pet.v.b

He that humbleth hym(that is thincketh lowly and maketh no estymacyon of hym selfe) shalbe exalted of God. ij.Reg.vi.d. Lu.i.e. Let vs therfore haue humylyte in hert/without preferring of our selfe aboue any mā/ by arrogance. Ephele.iiii.a. Colossen.iii.b.b.b. Of the which thinge Christ doth warne vs/in the parable of the gestes. Luck.xiiij.b and of the lytle chylde. Mat. xviii.a. Mar.ix.e. Luc ix.f

Let the humble Christen mā vexed with dyuers afflicyons reioyce/for in that is he great before God. James.j b/and therfore shall he be exalted. Mattew. xxiij b. Lu xiiii c. An exāple of ȳ publicane Lu.xviii b

The prayse of humylyte Prouer.xvi c

¶ The holy Goost.

The holy goost is the holy and deuyne power/by the which mānes hertes are renued frō heauen. i Reg.x e To thyntent they maye cōprehende the thynges of God i John.ii c: And whych geueth wytnes vnto oure hertes that we are of God. Roma.viii c: by the which also we do call vpon the father with confydence. Gala.b c: and knowe that God doth dwell in vs. i John.iii d

Of ȳ graces & giftes of ȳ holy goost. i.cor.xii a.xiiii

The holy goost in the scrypture(by a Metaphore) is called w dyuers names/accordyng to the graces ȳ a geuē vs: That is to saye/water. Esaye.xliiii: also fyre. Jere.xxiii. Acte.ii. also wynde. Act.i. also oyntement. i.Joh.ii. also an exhorter & confortor. Joh.xiiii.d.xvi.c.

¶ Healthe.

God is oure healthe Exo.xv a. Psal.lxv. at whome we ought to aske it Jere.xvii b/thorow Christ. Judas i.g. In the power of whom is oure healthe. Mat.xix a. wych is the creator & sauyour of the worlde. Heb.ii. b.c.e.i John.iiii c.e i.Timo.iiii.c. e ii.Timo.ii.d.e which is come for to saue vs. Mat.viii b. Luck.xix b/ Joh.iii b/thorow mercy/& not by our worckes or merytes: to thyntent that no man shulde boaste hym selfe. Eph.ii a b Tite.iii b. And there is helth in none other but in hym Act.iiii.b

Helthe/for vyctory. Judg.xv d. iij Reg.xxiii b. also iiii Reg.v a/An example in Saul/which dyd alcrybe hys helth(ȳ is to saye his victory) to God/& not to hys awne strength. i Reg.xi d: for ȳ helth of men is vayne Psalme lx c

¶ J

¶ Jpocrysye

Preachers ought to reprouе ȳ Jpocrysye of mānes worckes. Esa.lviij a/as the prophete dyd Esa.xxix.d.e

Jpocrytes will neuer knowledge their synnes Malachye iij b

The hope of Jpocrites is vayne. Job viij c.xx a.xxviij b

The iudgement/ confusyon/and dyspayre of Jpocrytes. Job.xxvi.b

Agaynst Jpocrytes that do only glorysye thē selues of ȳ name of God/& denye thē in their dedes. Esa.xlviii.a

Agaynst these Jpocrytes/which do iustyfye thē selues by their outwarde dedes Esai.lxvi.a

A prayer agaynst Jpocrysye. Psal.cxxxix. Of ypocrysye loke Prouer.xij c/xiiij b/xxx

Christ geueth eyght curlynges agaynst ȳ Jpocrytes: specially because they shutte vp the kyngdome of heauen &c. And that they make a conuert worse then themselues &c. loke vpō the texte all together. Mat.xxiij b.

¶ Idoles or Jmages

An ydole is nothinge/and hath no godly power in it j Cozin.viij b ix c/And therfore is there none agremēt betwene the tēple of God & ydolles: And for this cause dyd Asa put downe the ydoles. ij Para.xv b: and Josias iiij.Reg.xxiii b Agaynst wych loke in Amos iiij a. Sapi.xiij d Abac.ij d. Esay.xl e. Psalm.lxxxxviij. Note these tytles Abomynaciō & Idoracyō or Worshippig.

A man ought to make no Jmages Exod.xx a. Leuy. xxvj a Deu.iiij c/d b a: for God hateth them Deu.xvj And whosoeuer maketh them/is cursed of hym. Deutero.viij.a.b.c.d

The Jewes as well as the Gentyles had truste in their Jmages/thynckynge for to haue helpe of them in their tribulacyons. Deu.xxxii e. And therfore God cōmaunded them to be taken downe/broken and burnt/ Deuter.vii.a/b/c/d

Mycah had made an Jmage for hym selfe/but the chyldren of dan toke it from hym by force/& worshipped it longe tyme. Judg.xvii.a.b.c.d.e.f. frō whence Idolles had their begynnynge/& the euels of Idolatry. Sapie. xiiij.b. Idolatres shall not possesse the kyngdome of God. i.cor.vi.b. Lett vs therfore caste alyde all Idolatry/to thintent ȳ we perysshe not/as the Jewes dyd. i.Cor.x.b/ i.Joh.v. for the prophet doth alcrybe the destruccyon of the people to Idolatry. Ezech.vi.a xliij.b/Jere.xliiii a/ and specially of the prestes. Ezec.viij.b

¶ Jnuencyon

All inuencyon agaynst the Lorde God is accursed. Esay.iij.b/ and punysched Psal. lxxxix/ other by derth. Deut.xxviii.b/or els by a plage Jud ij.d. The prestes are cast out of the house of God/for their Jnuencyons. Zach.ix.c

¶ Innocencye

None is innocent before God. Exod xxxiiii.a/Num. xiiij.c/neuertheless he that kylleth an innocēt in ȳ syght of man/is accursed. Deut xxvii.d/ & shall not abyde vnpunysched. ii Re.xii d

The Jniurye that one doth vnto innocētes. Eccl.iiij.a

The innocencye of Tobi Tob.ij.b. Job the weth forth hys innocencye. Job.xxxj.a.

¶ Jnuocacyon or callynge vpon.

To them that calle vpon the name of God/ be health. Ro.x.c/he calleth not truly vpō the name of God/which beleaueth not in him. Ro.x.c. & therfore dyd Enoch first call vpon the name of God. Gen.iiij.d/ Item Abraham. Gen.xii.c.xiij.a. Also Jacob. gen.xxxiij.d. Also Moses Exo.xxxiiij.a. Deut.xxxij.a. Also Sampson. Judg.xv.d. xvj.g To call vpon or inuocate the name of God ouer any man/is for to blesse or praye for hym. Num.vi.d

God when he is called vpō in trybulacyōs/doth heare ij.Re.xxij.a/And those are faythfull which do call vpon hym wyth a pure & cleane harte. ii.Tim.ij d.

Elyah doth mocke thē that call vpon the Idol Baall. iij Reg.xviii.e

¶ Judgement.

God doth Judgement to the fatherles/ wydowe and straunger. Deut.x.d

The terryble Judgement of God/agaynst those wych beleaue not the gospel. ii.tess.ii c/ & those that wdrawe the faythful from the truth of the gospel. gal v.b/which god doth suffre to be done vnto them which wil do that/ ȳ they lyke best. Psal.lxxxi.

God begynneth Judgement at his awne house: for he sendeth trybulacions & afflyccyons vnto hys churche. i. Petr. iiij.d/prou xi/for our correccyon/to thyntent that we be not condempned wyth the world. i.cor.xi.g. Then to Judge is to punysh. gene xv.c/deut.xxxii.e.i Re.iii.c

He that heareth christ/& beleueth hys gospell is not iudged Jo v.d/& he that beleueth it not/is iudged alredy Jo.iii.c. because he desprysyeth the worde of the gospell. mat.xiii.c. Jo.xii.g. Then shall euery man be iudged accordyng to hys fayth. mat.xvi.d

¶ The general Judgement

Of the genetal Judgemēt. Psal.xcviii. Esa.ii.c.xxviii a/lxvi.e/the which is nyghe. Ro.xiii d/ & shal come as a thefe in the nyght. for it is vncertayne/ we must therfore watch. Mat.xxiiii.d. Lu.xvii.f/ which daye is only knowen of the father. mar.xiii.d. Zacha xiiii b. Of which the sygnes are. mat.xxiiii.c/mar.xiii.c/lu.xxi.e/ In the which daye christ shal apere wyth his angels/to them that wayte for health mat.xxv.c/Heb.xix.g. and shall make open the counsell of mennes hartes. i. Cor. iiii.a. In the which daye also/ the apostels and fayntes shall iudge. i.Cor.vi.a/mat.xvi d/by the feare of wych S. Joh. dyd induce the pharysees to the chaunge of lyfe Matt.iii.b/Lu.iii.b. ¶ Humayne Judgement.

The iudges ought to do ryghteous iudgement deu.i. b.c.xvj.d/ w out iudgyng accordynge to the outwarde apearance. prou xxiiii.c/Eccl.xi.a/ nor yet peruertynge deu.xxiii.d/xxvii.e: for in iudgement/ a man shulde not agree to ȳ voyce of many/for to conne by the truth. Exo. xxiii.a/The lawe also doth forbydde for to iudge of the mā/excepte he be knowen to be such a one. Jo.vii.e/ for he that iudgeth his brother/iudgeth the lawe. Jac. iiii.c/ let vs not iudge then accordyng to the outwarde shewe Jo.vii.c. nor before the tyme. i cor iiii.a The sygnes & wonders/ wych god dyd before Pharao/are called iudgementes. Exo.vii.a/xii. Judgement for lawe/order & ryght. deu.xvii.a ¶ Judges

The office of a Judge. Exo.xxiii a/leu.xix c/deut.i.a whō mē must obeye vnder ȳ payne of death. deut.xvii.c

A ryghteous iudge ought not to accepte persones. Exo.xxiii.a/Leu.xix c/nor be merycyfull to the fatherles in a wrōgefull cause. pro.iij.a/Eccl.iiii.b/ but iudge accordyng to the lawe of the people. deu xvii b/but many are blynded through gyftes. Eccl xx.d. An example in the chyldren of Samuell. i Reg.viii.a/iii.Re.xxi.c/d

Christ is ordened of God hys father/to be Judge of ȳ quycke & of the deed/of the good and of the euel. Act.x.g. Ro.xiiii.b/Heb xii.k/To whom it is geuen to geue iudgement. Joh.viii.d ¶ Justyfycacyon.

To be iustifyed/is to be saued/redemed frō al iniquytie/pourged/washed/sanctifyed/regenerat & renuwed by the spryte of god/ & that synne be not imputed vnto vs for the loue of Christ: but for geuen by hys grace to thintent that we shuld do good workes. Tit.ii.d.iii.b Act.xiii.k.ii. Cor.i.b.d/vi.c. The which thyng is done by fayth. Ro.iiii.d/v.a. For a mā must be fyrst a new creature in Christ/before he do any good workes. Luk.i.g. Tit i.d/Eph.ii.b To them that wyl be iustified by the very lawe of god it selfe/ Christ is dead in vayne gala. ii d/ & hys grace doth profet them nothynge. gal.v.a. thē in as moch as God doth iustyfye/no man cā accuse vs. Rom.viii.g

¶ K. Keyes.

The keyes are the lawe and the word of God/ by the which we do shut & vpon the kyngdome of heauen/ ȳ is to saye the churche. mat.xv.c

Christ only geueth the keyes to bynd and losse by his worde. Joh.xx.k. Esa.xxii.k/Apoc.iij.b

Whosoeuer is fylled wyth the holy goost/ hath power to shewe by the worde of god/ that they (wych do beleue that remissyon of synnes is done by Christ) are absolurd (which is to open) and that they which do not beleue it/are bounde (wych is to shutt) Johan. xx.d. matth.xviii.c. Joh.xxi.e

¶ Kinge

A table of the pryncypall matters contayned in the Byble.

¶ Kynge

What maner a mã a kynge shulde be. Deut.xvij.d/ i.Re.xij.c/whose hert is in the hãd of God. Pro.xxi.a.

A ryghtuous kynge is the strength of hys realme. Prou.xxix.a.b: Sap.vi.d. Eccl.x.a

The kynge ought to reade the boke of deutronomy ȝ is to saye the lawe of God/and to keape hym to that only Deu.xvij.d. An example in Josiah.iii.Reg xxii.c. & preache it to the people: An example in Salomon. iii.Re.viii.f

Kyngs be happye by vlyng mercy. Prou.xxv.a/An exãple in Dauid/ Ezechiah & Josiah. Eccl.xlix.a/ Itẽ in Josaphat & Asa.iii.Reg.xv.b/xxii.e

Let vs honoure the kynge.i. Pet.ii.c. and praye for hym.i.Tym.ii.a

Kynge Jeroboam because he suffered Images/ & sustayned Idolatrye in his realme: inducyng hys people to haue trust in other thynges then in God/ is terrably threatened.iii.Re.xxiiii.b.c.xvi.a.b

The worlde delyer for to Raygne. An example of ȝ kyre bush Jud.ix.b/whose power is set out i.Re.viii b: A man shulde take heade of their dyspleasure. Prouer.xvi.b: for they haue done fornycacyõ/ & the whore of Babylon. Apo.xvii.a. vnder thẽ is none other then curiednes. Eccliẽ.x. And yf they contynue in their wickednes: they shalbe punyshed w̃ the people. i.Re.xii.d

The Christen men are the kynges and sacrysiers of God the father/ confyrmed by Jesus Christ. Apoca.i.b b.c.and.i Pe.ii.b.

¶ Kyngdome

The raygne of Christ is descrybed in the blessing of Juda. Gene.xlix.b and Esay.xxxij.a

God shall raygne for euermore. Exo. xv.e. And also the raygne of Christ. Esa.ix.b. Dani.vii.g

Of the kyngdome of Christ/ loke Lu.xxii.c. Mat. xxv.c. Act.xiiij.d.g.ij. Tessa.i.b

They are deprayed of the kyngdome of God/which do obeye vnto their flesh. Gal.v.d. which do begile their brethren.i.Corin.vi.b: And that are corrupte by vyces i.Corin.xv.f

The kyngdome of heauen/or the kyngdome of god is the knowledge of the gospell/or the churche gathered together by the gospel. Mat.xiii.g. The mysteries of which they do vnderstande/to whõ it is geuẽ. Mat. iiii.b. Lu.xi.b. For the preachinge of the whych kyngdome/some do chaste them selues/that is/lyue chastely. Mat.xix.b: the which thynge they cannot do/except it be geuen them of God. Sapi.viii.d.

The kyngdome of heauen consysteth not in meate or dryncke/nor yet in worde/but in power which doth make subiecte the hertes of men vnto God. Ro.xiiii.c. i.Corin.iiii.d. And by the same meanes the kyngdome of God/is within the kaythfull/of which Christ is the strength. Luk xiiii.e

They that go to the kyngdome of heauen with violence/plucke it vnto them. Mat.xi.b. that is soche as haue so great delyer vnto it/ ȝ they despise their awne lyfe & forsake all (ye father and mother) for the great mynde that they haue to receaue the gospel of Christ/ & to be partetakers of the kyngdome of heauen.

To se the kyngdome of heauẽ/is to possesse/haue/ & be partaker of it. Jere.iii.a

¶ L

¶ The loue of God toward vs

God is the God of pece & loue.ii.cor.xiii.d

God loueth al/ & hateth nothynge of ȝ he hath made. Sap.xi. and doth delyuer vs frõ euel. Esa.xliii.a.lxiii.b Joh.iii.b. Ro.v.b. Ephe.v.a.e: Apoc i.b.

God chastiseth them whõ he loueth. Prou.iii.b. Heb. xii.b. Apoc.iii.d

God loueth vs wythout forgettynge vs. Esa.xlix.d. Jere.xxx.a

Loue is the kyrste and the grettestе cõmaundemẽt Matt.xxii.d

¶ Oure loue towarde God

Let vs loue god/for he hath loued vs kyrst.i.Jo.iiii.d

Let vs loue God/ & he shall loue vs. Prouerb.viii.b. Ose.xiii.b. Mala.i.a

God kepeth them that loue hym. Eccli.ii.d

We must loue with the hole herte. Deu.vi.b. Psal. lxxviii.d. Mat.xxii.d. Luk x.e

Let vs loue God with worcke & dede. Deutero x.c. Eccli.ii.d. John.xiiii.b/c.

Let vs loue god eternelly. Eccli.xiii.c. Roma.viii.d

¶ Oure loue toward oure neygboure

Euery beaste loueth his like. Eccl.xiii.c.xvii.b

God techeth vs to loue one another. Jo.xiii.d.i.tes.iiii.c

He that loueth his brother/is translated from death to lyfe.i.Joh.iii.c.iiii.c. Eccl.xxvii.c.

He whych loueth his brother hath fulfilled ȝ lawe. Ro.xiii.c. Gala.v.c.

He that loueth hys father/or hys mother/hys sonne or hys daughter more thẽ christ/is not worthy of hym. Mat.x.d

Let vs loue one a nother/ as Christ hath loued vs. John.xiii.d.xv.b

To loue oure neyghbour as oure self. Lu.xx. Mat. xii. Leui.xix d. Rom.xii.c/ & i.Corin.x.f

All thynges ought to be done by loue.i.Cori.vi.c. & i.Pe.i.d. Let vs therfore loue affectuously in supportynge one another. Tobi.iiii.c. Mala.ii.c. Rom. xiii.a xv.a. Gal.vi.a. Ephe.iiij.a. Phil.ii.a. In helpynge one another. Eccl.viii.d. Esa.xxviii.c. Matt. viii.b. Galat.vi. Eph.v.a.i.Petr.iiii.c.i.Jo.iii.c

¶ Oure loue toward oure enemyes.

We ought to loue oure enemyes. Matt.v.g. wyth a good harte. Job.xxxi.c. prou.xvii.a.xxiiii.c. Eccl.viii.d x.a. Also wyth the mouth/prayng for them. Mat.v.g. Esa.liii.d. Rom.xii.c. An example of Christ. Lu.xxiii e. of S. Steuen. Act.vii.g. Also wyth worke we ought to do good to them that hate vs. Mat.v.g. prou.xxv.c i.c. Ro.xii.d: An example of Dauid.ii.Reg.i.b. also of Abraham. Gen.xviii.cd

¶ Loue or dyleccyon.

The loue of God toward vs is inestymable. Osee ij.a. For he hath loued vs kyrst.i.Joh.iiii.c. and hath geuen vs hys sonne/that we myght haue lyfe. Joh.iii.b. Eph.ii.b/the whych sonne hath geuen hys lyfe for vs. Joh.xv.b. Gala.ii. Eph.v.a

The false prophetes whych wolde drawe vs frõ the loue & trew trust which we ought to haue i god/ought not to be harde/but ought to be put to death. Deu.xiii.a

An admonycyon to loue.i.John.iiii.d. Jolue.xxiii.c Eccli.xiij.c. to thintent that we shulde loue God with al oure herte/ & with all oure soule/ it purgeth oure hertes of all exterior trust. Deute.xxx.b. Loke in the tytle of loue and charytye.

¶ Laboure.

The prayse of labour. Eccli.vij.b.x.d. Prouerb.xij.b. xiij.a.xx.xxviii.c

Exhortacyons to laboure.i. Tessa.iiii.c.ij. Tessa.iij.c. Prouer.x.a.xij.b.d: For the lyfe of man is perpetuall laboure. Job.viii.a/of whych we shulde lyue. Prouer.v.c Layde vpon thẽ for their synne. Gen.iij.d. Zach.xiii b. An example in Adam. Gene.iii.d. Also in Paule.i.Cor. iiii.c.i.Tessa.ij.b. labourynge nyghte & daye to thintent that he myght be chargeable to none.ij.Tessal.iij.b. Act xviii.a.xx g. But we shulde not laboure to be rych. Prouer.xxiii.a

¶ Leuen.

Men shulde caste forth the leuen of olde malycei.Corint.v.a

Leuen for euell doctryne and example. Matt.xvi.a. Mar.viii. Lu.xii.a. Galat.v.a. wherof a man must take hede. Mat.xvi.a

There was no leuen in the oblacyons. Leui ii.d

He that dyd eate leuen in the celebracyon of the passouer/dyd dye. Exo.xii.c.xiii.a.b.

¶ Lybertye.

Christen men are fre.i.Pe ii.c. John.viii.c. An exãple of S. Paul i.Corin.ix.c

Of the lybertye which is gottẽ vs by Christ. Esaye xliii.c. Also of the lybertye of the gospel. Gal.ii.a. whych a man shuld not make an occasyõ to the flesh. Gala. v.b. i.Pet.ii.c.

Lybertye to eate of all thynges.i.Corin.viii.d

¶ Lawe.

The lawe is the power of synne/ by whych we feale the passyons of synne in vs.i.Corint. xv.g. Roma. viii.a Loke Roma.iiii.c.viii.b

The lawe which conteyned the decrees & commaundementes/is abolysshed thorow Christ. Eph.ii.d.ij.cor. iii.d. Act.xv. for it brought no mã vnto perfeccyon. Heb. viij.b.c. The which thinge S. Paul sheweth/by ȝ synnytude of the heyre/ & of the alegory of chyldren of Sara and Agar. Gal.iiii.a.c.

The lawe is not geuen vnto the kaythfull. Gala. v.d: for by the lawe of the spyrite of lyfe/we dye to the law of synne. Rom viii.b.viii.a. Gala.ii.d: but it is geuen to the vnryghtuous/manslayers. &c.i.Timo.i.b. By the which a man hath knowledge of synne. Rom.iii.c.

The ende of the lawe is Christ. Rom.x.a. which only hath fulfylled it.i.Corin.i.

The lawe and the Prophetes conteyned in the kyrst and the seconde commaundement. Mat.xxii.d

The lawe is fulfylled in louynge oure neyghboure/ Gala.v.b. Roma.xiii.c.

The lawe was the shadowe of thynges/whych shuld be geuen vs thorow Christ. Heb.x.a.

The lawe and Prophetes were redde vpon the Saboth dayes. Act.xiii.c.

Synne was in men before the lawe was geuen/ Loke. Rom.v.b.vii.b

God cõmaundeth to reade the lawe daye and night: to thyntent that we maye knowe what he forbyddeth. Jolu.i.b.x.f: The which a mã ought to haue in his hert/ and before his eyes. Leui.xix d. Deutr.xi.c. Wherunto we be monyshed by Moses to hearcken/to thyntent to kepe it. Deut iiij.a: And by Josua. Jolu.xxii.a

What the lawe of the Gospell is/ & what it geueth. Psalm.xix.

The lawe is holy/iust/ & good. Rom.vii.c. If a man vse it lawfully.i.timo.i.b. And it is spirituall & fulfylled by the spyrite. Rom.viii.c. Wherunto the wyldome of the flesshe can not be subiect. Roma.

The lawe of Christ is the lawe of perfecte lybertye. Jam.i.d ii.c/wych is moare excellent than the lawe of Moses. ij.Corint.iij.c

Ye that kepeth all ȝ law and offendeth in one poynte is culpable of the wholle. James.ij.b

There is but one lawegeuer. James.iiij.b

The wages or rewarde of them that kepe the lawe/ and the payne of transgressoures. Baruch.iiij.a

For the lawe of sacrysyces/loke. Leuit.vi.b.vii.a.xvii g. Deu.xvv.b. Num.v.e.xix a.b

The lawe cõmaundeth thynges vnpossyble for oure strength. Deut.v.a. Exo.xx.c. Rom.viii.viii ix. John.viii. Act.xv. Mat v.xx. Galath.v

Agaynst them that make false and wycked lawes. Esa.x.a. The lawe iustifyeth not. Gal.iii.b. Ro. iii.iiij How we satysfye the lawe. Rom.viii.j. Gala.iij

¶ Lyght.

The light whych is called daye/is created of God. Genesis i.a.

God is lyght.i.John.i.c. whych dwelleth in the lyght that no man can attayne.i.Timo.vi.c

Christ is the lyght that lyghteneth all men. John.i.a viii.b.ix.a.i.John.i.b: Which monysheth vs to beleue in hym/that is the lyght. John.xii.f

The apostles are the lyght of the worlde. Math v.b.

He that hateth his brother is not in lyght.i.John.ij.b

The worckes of lyght. Ephe.v b

The armoures of lyght. Rom.xiij.d

¶ Lecherye.

¶ A prayer agaynst lecherye. Eccleli.xxiij.a. Loke this worde. Adulterye/or aduoutry/or fornicacyon. Also. Ephe.v.b.

¶ Lyfe.

God hath geuẽ lyfe/or the syuyng soule/or the spyrite of lyfe. Gene.ij.b

Of the lyfe of man/loke Jam.iiij.d.i.Corint.vij.e Job.vii.a.xiiij.a. Psal.xxxix. Deut.xxx.d

Longe lyfe is promeled them that honoure their father and mother. Exo.xx.c. Deut.v.b. Ephe.vi.a.

Christ is the lyfe. John.xiiij a. Collol.iij.i.John.i.a/ which hath destroyed death: to thyntent that we shulde be the inherytours of euerlastynge lyfe.i.Pet.iij.d

Christ is ȝ bredd of lyfe which geueth euerlastyng lyfe. Luke.vi.e

Christ hath euerlastyng lyfe in his hand/as ȝ father hath

hath: ergo he is God. Jo. v. d

The lyke eternall ý was promysed / is declared vnto vs by the preachyng of ý Gospell. Ephe. i. a. ij. Tim. i. a. i. Jo. ii. d. The which they haue ý know christ. Jo. xvii a

¶ Lyuynge God.

The lyuynge God was the othe of the fathers. Ruth. iii. c. Judg. viii. d. ii. Reg. ii. d

¶ Colyue.

Faythful men that be departed / do lyue in God. Mat. xxii. a. Luk. xx. d

Because ý christ doth lyue / we shal all lyue. Jo. xiiii. c

We do all lyue & dye to ý glory of God. Rom. xiiii. b.

The christen man lyueth not to hym selfe / but vnto Christ. ij. Cor. v. c

To lyue in god / is to dye from synne. Rom. vi. b

To lyue in pleasures is death. i. Tim. v. e

¶ M.

Manslaughter.

Manslaughter is forbydden. Exo. xx. c / xxiii. a. Deu. v. b. Mat. v. c / xix. c. Manslaughter is reuenged of God. Gen. ix. a: In exãple of the Jewes. Ezech. xxij. a. The wylful murtherer ought to be put to death / by ý rulers. Deut. xix. c Manslaughter cõmeth of wrath & enuye as is to se of Cayn. Genesis. iiii. a / and of the Jewes which procured the death of Christ. Mat. xxvii. b. Item of couetousnes / as Jezabell dyd for the vynyarde of Naboth. iii. Regum. xxi. a: Item of Lechery. After that maner dyd David cause Uryah to be slayne. ii. Reg. xi. c & herode. Joh. Baptyste. Mar. vi. c: Also of ambycyõ / as Herod caused the chyldrẽ of Israel to be slayne. Mat. ii. c and Abymelech the lxviii. brethrẽ / to thyntẽt ý he myght raygne al alone. Jud. ix. a: Like wyse dyd Athaliyah cause al ý kynges bloude to be put to death. ii. reg. xi. He that hateth hys brother is a manslayer / and hath not eternall lyke abydynge in hym. i. Joh. iii. c ¶ Man

He is an olde man / which is not fylled w̃ the holy gost but is led by hys awne affeccyons. Col. iii. b / euell by nature. gen. vi. a / viii. d: fylthy. Job. xxv. b / a lyar. Esa. ix. d / Psal. cxvi. The sonne of wrath. Eph. ii. a. bayne. Psal. lxiij Job. xvi. d He is a newe man / which is ful of god / created lyke god in ý ryghtuelnes / & holynes of truth. Colo. iii / Eph. iiii. heuenly. i. Cor. xv. k / a new creature. gal. vi. d. made after the ymage & symylytude of God. Gen. i. d. b. a ix. Sap. ii. d: And after that maner is Moses called the man of god. Deut. xxxiii. a / Josu xiiii. b

¶ Master.

Christ is our master & none other. Mat. xxiii. a. which hath suffred many thynges / by ý Jewes: thys is no marue yll then / that we hys dysceyples do suffre. mat. x. c

Christ forbydeth to be called Rabi / ý is to saye / my master. Mat. xxiii. b: let vs not then couet to haue degrees of scole. Jaco. iii. a. Our lyeng masters are descrybed ii. Pet. ii. a

¶ Maryage

Maryage is institute of God gen. ii. d: krõ which none shulde be refused / for to auoyd fornycacyon. i. Cor. vii. a for it is honorable. Hebre. xiii. a: The prayse wherof is. Prouer. xviii. d: The for bydding of mariage then / is the doctryne of dyuels. i. Tim. a: And he that breaketh it is punyshed by death. Deut. xxvii. d. and bytterly reproued. Mal. ii. c. Raphael teacheth Tobi / how a mã shuld mary Tobi. vi. d. In example of chaste matrimony in Sara Tob. iii. c

The holy estate of matrymony is stryter then any other: for it may not be separat but for aduoutry. Mat. xix. b

¶ Mary.

Mary is called happy / because she beleued. Luke. i

Mary commaunded to be done al that Christ shulde saye. Joh. ii. a

Mary prayed God with other. Act. i. a

¶ Medyator.

Onely Christ is medyator betwene God and man. i. Tym. ii. b: Hebr. viii. d / vii. c. d. viii. b. ix. f. xii. f. i. John. ii. a. iiii. b / Eph. iii. b. Rom. v. a. viii. Joh. x. b

¶ Members

By the vnytye of our members / we are moued to charyte. i. Cor. xii. c. for we are the mẽbers one of a nother Roman. xiii. b

Oure members as well outwarde or inwarde shuld not be applyed or geuen vnto synne. Rom. vi. b: for they are the temple of the holy gost. i. Cor. vi. d.

¶ Meryte.

In lokynge ouer the Byble / as well the newe as the olde Testament / I haue not founde thys worde merryte. Meryte then is nothynge: for to merryte / is to bynde God vnto his creatures / and to obscure the merytes of Jesus Christ / by which only we are saued: not according to oure worches or merytes / but according to his holy purpose and grace / which was geuen vnto vs before all tyme. ij. Timo. i. b. Tit. iii. b: It is then by grace that we are saued through fayth / & not of vs / but by the gyfte of God / to thyntent that none do boste hym selfe. Ephe ij. Roma. iii. iiii. For the trybulacyõs of this world / are not worthy of the glorye that shal be shewed vnto vs. Ro. viii And yf we haue pacyence in thẽ / that cõmeth of God. i. corin. iiii. How then can we glory / that we do meryte that thynge which is none of oures / inasmoche as God doth and accomplysheth in vs the good wyll. Phili. ij. ¶ Masse.

This worde masse is not in the Byble / translated by S. Jerom / nor in none other that we haue. And therfore coulde I not tell what to note therof / but to send the reader to the couper of our Lorde Jesus christ. i. Corin. xi. Act. xx. b. c

¶ Ministracyon

Of the mynystracyõ of the poore christen laynctes loke. Ro. xv. b. ij. cor. viii. b / ix / a. b.

The mynystracyõ of the attonement made by christ receaued of Paul. ij. Cor. v. d. The mynystracyon of the worde / is the preachynge of the gospell of grace. Acte. xx. e Christ came to be a mynyster / geuyng his life for oure helth. mat. xx. g. mar. x. g. the whych also ý minyster & bysshop of laynctes setting on ý righe hãde hys father. Eph. viii. a

Dyuers mynystracyõs be geuẽ in the churche. Eph. iiii. i. Corin xii. a.

¶ Mynyster or Bishop.

Who ought to be mynysters of god. Leu. xxi. c

Christ geueth rules or ordynaunces to the mynysters of the worde. Mat. x. a.

The mynysters shulde feade their flocke / and not deuoure it. Joan. xxi e

In the mynysters shulde be great charite / the which is declared / by ý Christ alked Peter thre tymes / Peter louest thou me. John xxi. e

What the loue of a mynyster ought to be. / towarde them that he preacheth to. Phylyp. i a

The mynyster ought to preache the worde of God. i. Peter. iiii. c.

If the mynyster do preache any worches necessary for the remyssyon of synnes / he is abomynable and excommunycate. Galat. i. b

The mynystres are warned to suffre all thynges for Christ. Mat. x. c. Joan. xii. d

No man maye be a mynyster / yf he loue not Christe better then hys father and mother Mat. x b

The mynyster ought to praye / that the holy goost myght worke in the hertes of the beleuers / & do dewly his office / not leauynge it vndone for mynystrynge to the poore. Act. vi a. And geue thankes when he perceaueth ý the worde of God doth bryngе forth frute Phili. i. a. i. Tessa. i. a / without seking of his awne. Phili. c. Or vnhoneste lucre. Tyte. i. a. & i. Tessa. i. a. Whych thynge doing / men are bounde to ayde hym. Mat. x. b. Rom. xv c. Gala. vi. d. i. Tessa. v c: after the ensample of the Phylyppãs / whych dyd helpe sayng Paul. Phylyp. iiii. b

A mã ought to praye vnto God / ý he vouchsaue to geue good mynysters Mat. ix d: whõ men are bonde to loue. i. Tessa. v c. And honoure them. i. Tessalo. ii b.

¶ Myracles

The Prophete whych wyl wythrawe men through myracles / from the true loue / ought not to be heard / but flayne. Deuteronome. xiii a

The power to do myracles / is geuen by the spryte of God. i. Cor. xii b / Acte. iii b. viii. c / for the conkyrmacyõ of the worde. Mar. xvi. d / Act. xiiii. a. Heb. ii a. Loke in iiii Reg. iiii. of many myracles.

A man ought not to reioyce that he hath power to do myracles / but because that he hath his name wryten in heauen. Lu. x. c

¶ The mercy of God towarde vs.

God is ryche in mercy. Eph. ii. a & ij Cor. i a. ij Reg. xxiiij c / Psal. xxxiii. Joel. ii d. The prayse wherof is. Ecclesiastĩ. xvii. d / xviii. a: In exãple in David. ii. reg. vi. d

Samuel setteth the mercy of God before the people / whych asketh after a kyng. i. Regum. xii. b

God hath delyuered hys people thorow mercy. Exo. xv. c. Ezech. xxxvi e. And geueth vs all thinges by mercy / wythout oure strength Deu. viii. d. & i. Reg. xii. d

Mercy to them that chaunge their lyke from euell vnto good. Deu. xxx. a. xxxi a Ezech. xvi. xviii. e. Ose. xiii. e. Esay. lv. b. Whõ God hath predestynate & forsene to do it / Rom. ix. c / An example in S. Paul. i. Timo. iiii. c. also in the gentyles. Roma. xi. d

¶ The mercy of men towarde men

Mercy is more then sacrifice. Mat. ix. b. xii. a. Mar. ii. c. Ose. vi. c. Prouer xxi. a. Let vs then be merciful w̃ a glad wil. Ro xii b / as our father in heauẽ. Lu. vi. f. forgeuing one another / euẽ as God hath done vnto vs thorow Christ. Eph. iiii. g To thyntent also that we may helpe the necessite of our neyghbour. Col. iii. b: for mercy is promesed to the merycyfull. i. Re. xv a. & blessyng. Prouer. xi. d. xxii. b. Mat. xxv. d

He ý doeth no mercy / shall receaue iudgement without mercy. Jam. ii c / wherof the Pharyses are rebuked Mat. xxiii. c. Luck. xi. f

The prayse of mercy. Prouer. xiiii c. xix c: In exãple of mercy in David. i. Reg. xxiiii. b

¶ Mortyfycacyon.

A mã must mortyfye ý mẽbres of the body of synne. Col. iii. a / & ý euery daye for Christes sake. Ro. viii. g.

Paul after the exãple of Christ / doth beare the mortyfyinge of Christ in hys body / being euery daye sette forth to dye for hys brethren. ii. Corin. iiii. c

¶ Murmurynge

Let vs not murmure agaynst God / to thintent that we perysh not as the chyldren of Israel. i. Cor. x b. Let vs then do all thynge without murmuryng. Philip. ii. b for a man ought to shonne it. Sapien. i. Of murmuryng loke Nume. xi. a / c. xiii. d. xiiii. a. xvi. f. xx. a. xxi. b. xxxii. b. Also Exod. xvi. a. xvii. a. Also Deutero. i. d. e

¶ Meates

God dyd shewe vnto Peter in a vysyõ / ý it is lawful vnto the faythfull / for to eate of all maner of meates. Actu. x. b. Roma. xiiii. a

Meates are ordeyned of God / for to take them with the geuynge of thanckes. i. Timo. iiii. a

The meate is sanctyfyed / by the worde of God and prayer. i. Tymo. iiii b

For the choyse of meates / a mã ought not for offende hys brother. Roma. xiiii b

To teache that men are bounde for to abstayne from certayne meates / is ý doctrine of deuyls. i. Tim. iiii. a

¶ N

¶ The name of God

The name of God ought not to be taken in bayne. Exo. xx. a. and Deu. v. b

The callers vpõ the name of God ought to separate them selues from all iniquyte. ii. Tymo. ii. c. As Enos dyd / in whose tyme / men beganto cal vpon the name of God. Gene. iiii. d

There is none other name geuẽ vnto men / wherby they can be saued / but ý name of Jesus Christ. Act. iiii b. The which we praye ý it may be declared / celebrate / & glorfyed thorowout all the worlde Mat. vi b / Psal. viii / as David dyd. ii. Reg. vii. d / For the loue of which God doth not forsake the people that knowledge their synne. i Reg. xii d

The name of God is blasphemed thorow oure euell lyuynge. Roma. ii. d. i Timo. vi. a

He that blasphemeth the name of God / is stoned to death. Leui. xxiiii. b. for it is he only ý shuld be called vpon. Jere xiiii b. Phylyp. ii. b. In example in Abrahã Gene. xii. c. xiii. a: Also in Isaac / Gen. xxvi. f: Also in Moses Deuter. xxxii. a. Whosoeuer therfore doth call vpon the name of God shalbe saued. Joel. ii. g

¶ New

The newe testament is the remyssyon of synnes / by the bloud of Christ Mat. xxvi. c. Mar. xiiii. c. Luke. xxij b: by the which God hath promesed to geue new lawes

in our hertes/ & not to haue remẽbraunce of oure synnes. Hebr. viij.d.x.c. Gene. iiij.c. of the which Paul hath receaued the dyspensacyon. ii. Corin. iii. b.

He ought to be a new creature ẏ beleueth in Christ. Gala. vi.d. & walcke in the newnes of lyfe. Roma. vi.a doing all his workes by the spryte of God. Rom. viii.b

Let vs therfore do on the new man/which he hath create in vs. Ephe. iiij.e/to thintent that we maye lyue in ryghtuolnes and holynes.

¶ Neghboure

Whosoeuer hath necessytye or nede of our helpe / is our neghbour: whõ we ought to helpe: as christ techeth vs by the parable of the samarytane. Lu. x.e/ takynge care & charge of hym. Eccl. xvii.b/ with out delyppyng of hym. Mala. ii.b/ and sclaunderyng hym. Eccl. xix.b and iudgyng hym. Jam. iiij.b: but pleasynge hym vnto hys edyfyng. Ro. xv.a. And louyng hym as our selfe. Leu. xix.c/ Mat. xxii.d: for in so doyng the lawe is fulfilled. Rom. xiii.c ¶ O

¶ Oblacyon or offrynge.

Oblacyon for synne pleaseth not God. Psalm. xl/ Heb. x.b. for Christe is ones offred in an oblacyon for our synns/ & for our santyfyng. Heb. ix.g / he nedeth therfore nomore to be offred. Heb. vii. x.c.

Christe hath geuen hym selfe for vs vnto God / an oblacyon & sacrifyce. Ephe. v.a. By the whych we are santyfyed. Hebr. x.c

Of the oblacyons of the olde testament loke. Leui. vi.c/ ix.a/ xxii.c. Num. vii.a. xv.c/ xxix a

¶ Obedyence

A man must obeye vnto the voyce of God. Exo. xv.g Deutr. xxx. d: for he that obeyeth it is blessed. Deutro. xi.d/ and he that obeyeth it not / is cast of. In example in Saul. i. Re. xxviii.c. Itẽ of Acan Josu. vii.d. let vs then be chyldren of obedyence. i. Pet. i.c specyally to God more then mã. Act. v.e: Also to our parents. Exo. xx.b/ Leu. xix.a/ Deu. v.b/ Tobi iiij.a. In example in christ Lu. ij g. Phil ij.b. Also to our superiours. Ex. xxii a. Heb xiij.c. In example in ẏ Israelites. Deu. xxxiiij.d

God had leuer that we obeyed hys cõmaundementes then to do sacrifyce vnto hym. i Reg. xv.e Eccle iiii.d. whych we do when we are chosen of God. i. Pet. i.a

¶ P. ¶ Prayse

Geue prayse vnto God. Apoca. xix.a

God is oure prayse/whom we shulde laude / knowledgyuge that all that we haue/commeth of hym. Exo. xv.a. Deu. x.d. In example in the Israelytes. Josu. xxij b. Also in Anna. i. Reg. ij.a. Also in Salomon. iii. Reg. viij.b. Also in Dauid. ii. Regũ. vij. c. xxij.a. Also in the Apostles. Luk. xxiiii.

A man ought to offre the sacrifyce of prayse vnto god thorow christ. Heb. xiii.c.

Prayse shall be vnto euery man from god. i. Cor. iiii.a.

Prayse is dyscõmendable in a mannes awne mouth. Prouer. xxvii.a. for he that prayseth hym selfe/ is not cõmended: but he that is praysed of God. ii. corint. x.d

¶ Prayer

The prayer ẏ christ teacheth vs. Mat. vi.b. Lu. xi.a

The prayer of the chrysten ought to be contynuall/ & feruent/ the which thynge christ sheweth vs by a symylytude. Luk. xi.a. xviii.a. To the which thinge also he doth exhorte vs. Mat. vii.a. Also S. Paul Roma. xii.c Eph. vi.c. coll. iiii.a. & i. tess. v.d. And S. Peter lyke wyse i. Pe. iiii.b. for the contynuall prayer of ẏ ryghtuous is very acceptable to god. Jam. v.d. In ensample in Eliah iii. Reg xvii.a. And therfore shulde we praye purely in euery place/ without wrath or dyssencyon. i. Timo. ii.c. John. iiii.c. Psal. cixj.

¶ Peace.

Peace doth signifye the ioye of conscience & fuerines agaynst the deuell oure aduersarye: And generally the aboundaunce of all spirituall goodnes: because oure synnes are forgeuẽ vs by christ: Of whych thinge loke. Esai. lii. Jere. xxiij. Ole. ij. The whych thynge also S. Paul doth wysshe vnto thẽ that he wryteth vnto. Rom. xv.c. Ephe. i.a. ij. Tessa. iij.d. Of which god is ẏ author i. Tessa. v.d. i. cor. xiiij.f. And christ ẏ preacher. Eph. ij.d

Peace be with you / is a maner of gretyng very famyliar amõge ẏ Jewes. For which we saye: God saue you/ or god spede you. i. Re. xv.a. Gene. xliii.e. Judg. xix.a

Christ delyreth peace to his apostles. Luke xxiiii.f. Jo. xiiij.d xvi.f xx.e: whych thynge can not be comprehended by mannes reason Philip. iiij.b.

We oughte to haue peace with all men. Roma. xij.d Hebr. xij. Ephe. iiij.a. i. Pet. iij.b. with them that do call vpõ ẏ name of the Lorde. ij Tim. ij.d. And w̃ the mynisters of the worde of God. i. Tess. ij.c: For the Lord hath called vs to peace & vnytye. Collos. iij.b.

¶ Poore.

We shal haue all wayes pore amõge vs. Mat. xxvi.b Deu. xv.b: To whom men oughte to do good. Lu. xiiij.c Rom. xij.b. xv.f. ij. cor. viij.b. ix.a/b/c. But we shall not haue christ alwayes corporally w̃ vs Jo. xij.a. Matth. xxvi.b: although ẏ he wer made poore for vs. ij. cor. viij. b. Let vs then haue pytie vpon thẽ. Prouer. xxi.b: For ẏ which is done vnto ẏ pore is done vnto christ. Mat. xxv.d

¶ Pacyence.

Pacyence is praysed. Prouer. xvi.d / & necessarye for christen men. Hebr. x g: for it engendreth tryall. Roma. v.a In example in the prophetes. Jaco. v.c. Itẽ in Job. xij.a. Item in Tobi. ij.b. Item in Paul. i. Cor. iiij.c. Also in the Tessalonicenses. ij. Tess. i.b We oughte then to be pacyent / in supportynge one another / & not hastyly to reuenge. i. Tess. v.c. Collo. iij.b. i.b. Jam. v.b: For he that hath charytye is pacient. i. cor. xiij. And doth exercise him selfe in good workes. Jam. i.a.

¶ Persecucyon.

Persecucyon to them that wyll lyue after the worde of Christ. ij. Timo. iij.c: wherof Christ doth warne vs Mat. x.b/c: For it withdrawetb (yf the faith be not lyuely (from the worde of God. Mar. viij.b: But he that is persecuted in one cytie / let hym flye in to another. Mat. x.c. knowyng that the persecucyons cõme of god. Psal. xxxix: From which he can delyuer men. An example in S. Paul. ij. Tim. iij.c. A man muste then take them pacyently. i. Cor. iiij.c & praye for his persecuters. Math. v.g. Roma. xii.c. ¶ Perseueraunce or cõtinaunce.

Perseueraunce in the truth/is geuẽ of christ vnto ẏ faythfull. i. cor. a. Cõ the whych he doth consell vs. Jo. xv: for he that cõtyneweth vnto ẏ ende (although ẏ he be greatly persecuted) shal be saued. Mat. xxi.c. xxiiij.b

Pesti-

¶ Pestylence

God doth sende pestylence/ whẽ men do dylobeye his worde. Deu. xxviii.b Leuiti. xxvi.d. iiii. Regum. viii.d.

Dauid dyd chose pestilẽce/ to thyntent that he myght dye with other. ij. Regũ. xxiiii.c. The which cealed after that he had knowledged hys synne. ii. Re. xxiiii.c

¶ Preste

Loke vpon the worde Sacrifyar/ hereafter in the letter. S. ¶ Predestynacyon

The predestynate are saynctes or holy people/ made lyke to the Image of ẏ sonne of God: And called / iustifyed & glorifyed by hym. Roma. viii.f

God had predestynat before the makyng of ẏ world/ for to redeme vs by the bloude of hys sonne / for to saue & make vs his chyldren by adopcyon/ accordyng to the purpose of his will / for to declare his mercy more clerely vnto the worlde/ by the whych he hath reconsyled vs vnto hym selfe/ by the meanes of hys derre sonne Jesus Christ. Eph. i.a. ii. Timo. i.c. j. Pet. i.d. Loke Roma. ix.c. xi.a. Ole. ii.d. i. cor. i. j.d. Gala. i.c. j. Pe. v.c. Prouer. xvi a.b. xx.d. Amos. iij.b. Jere. x. Lamẽ. iij.e. Eccli. viij.b. xi.b j. Reg. ij.a.b.d x.d. iii Reg. xij.d. Jo. vi.d. xiii.b. Mat. x.c. Esa. xii.a. ij. thess. iii.a. Then the carnall and sensuall people cãnot cõprehende the eleccyõ & predestinacyõ of God: because they stryue for to saue thẽ selues/ by their awne workes & merites / whych cãnot be: But ẏ chyldren of God do wayte for theyr health/ by Jesus christ. j. Cor. ii.d ¶ Preachers.

To preache/ is to prophecy & expounde the worde of God. j. Pe. iiij.c. which thynge no mã ought to do/ except he be sente. Roma. x.c

Preachers of ẏ word of god are promesed. Esa. xxx.e Inna a prophetesse preacheth ẏ christ is come. Lu. ij.f

Those preachers ẏ preache any other thynge / then the gospell of christ / are to be refused. ij. John. i.c. the wyckednes of whom is set out ij. Pet. ii.a.b.c

¶ Praye.

Christ prayeth for vs. Joh. xvi.f. xvii.b. Heb. vii.d. ix.f for he knoweth that he is hearde of hys father. John xi.e He ẏ wyl praye / ought to forgeue. Mar. xi.c

A man must praye w̃ voyce & w̃ mynde. i. Cor. xiiii.c & w̃ great trust. Psalm. xv.b. for yf two or thre be alle m bled to gether in the name of Christ / they shal obtayne all that they requyre. Jam. i.a. Matth. xviii. c. So that they praye in fayth and knowledge their synne. iii. Reg. viii.d.e.f ¶ Prynces

Prynces are the mynysters of god Roma. xiii. a.b. which ought to be wyse/ dyscrete & experte. Deute. i.b. To whom Ezechiel maketh an exhortacyon. Ezec. xxij. f xlv.c. Also Sopho. iii.a. Also Amos vi a.a Mich. iij a.c

Euyll prynces haue euel mynysters. Prouer. xxix b Eccli x a

Christ is the prince of pastoures. i. Pe. v.b. And the head of all prynceypalite. Colos. ii.b

The prynce of thys worlde is the deuell / whych is baynquysled & ouercome by christ. John. xii.e. Eph ij.a

¶ Prophelye

Prophelye is the gyfte of god/ geuẽ by ẏ holy goost: & not by the wyll of any man. Ro. xii.b. i. cor. xiij.b. ii pet. i.b. The which spryte beareth wytnes of christ. Apocal. xix.c: The which is sometyme geuẽ to euell men. Mat. vii.d. In exãple in Saul. i. Reg. xviii. Also of Cayphas. John. xi.g. for them that wyl not beleue iii. Reg. xxii.c.d

There are two sygnes of true prophecye: the one yf the thinge whych the prophete hath shewed before/ do come to passe. Deut viii.c. The other yf he do not withdrawe the people from the true worshyppyng: whych is to seruе in spryte & trueth one god onely. Deutr. xiii. So che prophetes can not speake/ but soch thynges as god hath put in their mouth. iii. reg xxii.c. And are not wythout autorytye. Mich. iii. yee and that in the syght of Kynges. iiii. Reg. v.c

To prophecye/ for to teach in expoundynge the mysteryes of the holy scrypture. i. Corin. xi.a xii d. xiiii.f.

Paul doth putte dyfference betwene a prophete & a teacher: for a prophete is he that teacheth the thynge whych god hath opened vnto hym by hys spryte / to ẏ edifying of the church. Eph. iiii: but a teacher is he/ that teacheth ẏ only worde of God/ hauing kyrst bene taught it by men: which thynge for all ẏ / he cãnot do without the gyfte of God: for it is one & the same spryte whych worcketh all thynges in all men. i. Cor. xii.d.

Sometyme prophetes haue bene called seers. i. Re. ix.b. By whom God was wonte to answere those that asked councell at them. j. Reg xxviii.a. & to withdrawe them from their Idolatry. iiii. Reg. xvii.b

Foure hundreth false prophetes dyd councell kyng Ahab / for to make warre agaynst Ramoth Galaad/ but Micheas the prophete of the Lord / being but one man allone dyd councell the contrary. iii. Reg. xxii.a: A man ought not then to delyyse prophecies. i. Tes. v.d: But rather praye for to haue suche a gyfte. i cor. xiiii.a

Agaynst the lyeng prophetes. Ezech. xiii.c

Jeremye cõplayneth of false prophetes. Jere. xiiii.b Of whõ a mã ought to take heade. Mat. vii.d: For their doctryne & doctrine of the prestes is full of lyes & couetoulnes. Jere. viii: Becaule they preache for nothynge but for lucre or gaygnes. iii. Reg. xiii.b.

¶ Prouidence.

The prouydence of God towarde hys seruauntes. Psal. cxlv.b. Prou. xv.a. xix.c. Mala. iii.d: A man maye not then denye the prouydence of God. Eccli. v.b: For Esaye reprouethẽ that denye it. xl. cap. g.

By the prouydence of god/ all thynges happen vnto vs. Eccli. xi.b. An example in ẏ Samaritan / which wolde not beleue the lepers that shewed thẽ the greate hõger to cõme/ by the prouidẽce of god. iiii. Reg. vij.b.c Also by the prouydẽce of god/ Abymelech dyd not lye w̃ Sara. Genesis xx.b. Also by the prouydence of god/ the people of Israell dyd lacke nothinge. Deu. ii.b. Also by of Saul. i. Reg. xvii.b For other exãples of godes prouydence/ loke. i Reg. xix.c. xxvi.b. xxix.b. xxx.c. Also. ii. Reg. xxvii.g. iii. Reg. xiii.e. xvii.a. iiii. Reg. v.a. viii.a.

There is nothyng ẏ comforteth a faythfull mã more than to consyder that nothinge happeneth vnto hym/ w̃ out the prouydence of god/ yee euen vnto the fallyng of one heare of hys head. Mat. x.d. And he that beleueth not the prouydence of god / is not worthy to lyue. Psalme. cxiii

¶ Prudence

Prudẽce is somtyme taken in ỳ scrypture / for a certayne subtelte/by ỳ which ỳ carnal mã doth gouerne hym selfe warely in his busynes.lu.xvi:which.c.Paule calleth worldely wysdome/which is death before god. Ro.viii.a:Bar.iii c.by ỳ which a man shulde not gouerne him selfe.Prou.iii.a.wherof also Jonadab was full.ii.Re.xiii.a. Itẽ prudence is takẽ for an aduisemẽt/by which eny mã taketh hede to ouerpasse ỳ same thynge to ỳ whichhe is called: To thintẽt ỳ he myght serue ỳ glory of God & ỳ proket of his neghboure. And thys to do / christ doth warne vs.Mat.x.b.Itẽ.c.Pet. i.Pet.iiii.b. Prudence & wisdom or sapiẽce/are Joyned cõmenly together in the scrypture:wherof wisdom or sapiẽce/doth cause one to vnderstande those thyngs which be of God.i.cor.i.& ii.a. & prudence to perseuer or contynue styll in the same.Eph.i.prou.xiiii.d:to the which we are exhorted.prou.i.a.iii.b/vii.a.ix.a.xvi.b. An exãple in Dauid.i.Re.xviii.b.c ¶ Psalmes.

We muste synge vnto God wyth Psalmes/Hymns & spyrituall songes/ wyth geuynge of thankes in the spyrye & hert.Judg.v.a.i.cor.xiiii.c/Eph.v.d.Col.iii.c Psal. viii.d/x.a.Judit.xvi.a ¶ Publycanes

Publycanes are those that do gouerne the cõmune threasures/specyally tolles or taxes/The which were somtyme in great reputacyõ among ỳ Romanes: but odyous to the Pharysyes/because they dyd gather tribute of ỳ Jewes in ỳ names of ỳ emperour of Rome: And therfore dyd they caste in the apostels teath / that christ did eate wỳ the publicans.Lu.v.f:And because he was their frende.Lu.viij.e.Of Publicanes loke Mat. xviii.b.xxi.c lu.iii.c ¶ Purgatorye

Thys worde purgatorye is not in the Byble: but the purgacyon & remyssyõ of our synnes/is made vs by ỳ abundaunt mercy of God.Luk.i.g. Mar.ii.a: onely by Christ.Mat.i.& by the shedyng of his bloud.Mat. xxvi.c.Mar.xiiii.c.Lu.xxii.b.Ac.xiii.g.Eph.i.b.Heb. i.a.ix.d.i.petr.iii.c.i.Joh.i.e/ii.b:Apoc.i.b.For he is ỳ reconcylyng of al ỳ synnes of ỳ whole world.i.Jo.ij.a iiii.c: & hath shewed hỹselfe taking on hym oure flesh / & also dying/beryng our synnes vpõ hys backe/ for to do thẽ awaye.i.Jo.iii.Rom.iiii.d/i.pet.ii: To thintẽt ỳ he myght purge vs of synnes(in ỳ wyych thys worlde was bosde.Gal.i.a/i.Tym.i.d) ỳ beleue in hym which is the lãme.Jo.i.d/once offered for al: So ỳ there remayneth none other / which cã frõ hence forth pourge vs of our synnes. Hebr.ix.g/x.c he then ỳ wyl pourge hys synnes / through fyer/or by any other meanes thẽ by the passyõ of christ / denyeth hys sayd passyon as it is to see by ỳ places before aleged:& shal be greuously punished/ because he hath despysed so greate a grace. Hebr.x.e ¶ R. ¶ Ryghtuous

No man is rightuous in the syght of God.Job.iiij.b ix.a.xxv.b.Eccle.vii.a. Abrahã is reputed rightuous because he beleued.Gen.xv.a He that is not ryghtuous/hauing perfayt charitie/is not of God.i.Jo iii.b

To the ryghtuous is no lawe geuen: for he doth al thyng frely by the spyrete of god.Gal.v.d.i.Tim.i.b

The ryghtuous lyueth by fayth.Rom.i.c.Hebr.x.g. vpõ whom ỳ eyes of the Lorde do loke.i.Pet.iiij.d.whole prayer also is very acceptable.Jam.v.d.Prou.xv.d.

The ryghtuous are wyth moche a do saued in thys worlde.ỳ is / escape trybulacyõs for ỳ name of christ. i.Pet.iiij.d/by the which he is proued.Eccli.ij.a.xxvij.a. Prouer xvij.a ¶ Mannes ryghtwelnes.

There is no ryghtwelnes in man: no not in the most holy.Job.iiij.d.ix.a.xxv.b.Esai.xliij.d.Lett vs not then attrybute it vnto oure ryghtwelnes/ ỳ God geueth vs ỳ enheritaunce of ỳ euerlastyng lyfe.Deut.ix.a:For thys ỳ wyll establysh their awne ryghtwelnes by worckes/ are not subiecte to the iustyce of God.Roma.x.a

The ryghtwelnes of God is made knowẽ vnto vs by hys worckes.Job.xxxvi.a.xxxviii.a. Christ is oure ryghtoulnes.i cor.i.d.Esai .xiii.b.xlv.b.liii.b/the which is geuen vs of God through Christe.Philiph iij.c. The whych also we shulde wayte for by fayth.Gal.v.a

They are free frõ iustyce/ ỳ is to saye haue no ryghtwelnes/whych are seruauntes to synne.Roma.vi. For ther is no felosshyppe betwene ryghtwelnes & vnrightwelnes.ij.cor.vi.c For the wrath of mã doth not ỳ rightwelnes of God.Jam.i.c/the frute wherof oughte to be sowen in peace.Jam.iij.d. ¶ Rulers.

Euell rulers passe not vpon the causes of the poore. Prou.xxix.b.And for all ỳ men muste be obedyent vnto thẽ.Baru.ij.not withstãdyng ỳ they be infydeles.i.Pet. ij.c.Col.iij.d.Eph.ij.b.But so that they commaunde nothynge agaynst God.Act.v.e Of the obedyence de we vnto ỳ rulers loke.Rom xiii.a/b/c.To the which christ payed trybute.Mat.xvii.d. What the rulers shuld be. Exo.xviii.d.Deut.xvi.d.That is to saye/suche as Jethro sayde vnto Moses.Exo.xviii.d.Deut.i.c.To the whych men owe reuerẽce.Exo.xxij.d.Prouer.xvi.b.xvij.d.xix.b xx.a.And not to detracte or speake euell of thẽ Exo.xxii. d/nor to esteme their offyce lyght.Eccle.viii.a

¶ Rabi.

Rabi in Hebreu signifieth(my master.Jo.i.) which thynge one shulde not desyer to be called.Mat.xxiii.a

¶ Realon.

A man shulde not trust vnto the iudgmẽt of his awne proper realon.Deut.xii.a.Prou.iij.a.xii.c.xviij.b.

A realon ought to be geuẽ to all thẽ that do demande/ of the hope that we hope in Christ.i.Pet.iij.c

A realon shall be geuen by euery one of vs/before ỳ iudgmẽt seate of Christ.Ro.xiiii.b ¶ Redempcyon.

The redempcion which shulde be made by ỳ bloud of Christ/was ordeyned before the makyng of the worlde. i.Pet.i.d Of oure redẽpcyon loke.Eph.i.b.Hebr.ix.c

Christ is the redemer of all men.i.Cor.i.d.i.Timo.ii.d The which hath geuẽ his lyfe for ỳ redẽpcion of many. Mat.xx.d.Mar.x.c/which was preffigured in ỳ deliuering of ỳ childrẽ of Israel.Exo.xv.c:Deu.ix.d.ii.Re.vii.d ¶ Refuge

God is our refuge.ii Re xxii.a.Psal.x.b/xlvi.a/xciiii. d./cxliiii a/Jere.xvi d The cityes of refuge.Josu.xx.g Num.xxxv/a.Deut.iiii/a/xix/a ¶ Rule

We shulde contynue in one rule / thynkynge/lokynge & beleuyng one thing: ỳ is to saye/ ỳ we can not haue ỳ euerlastyng lyfe ỳ is promeled vs/by ony exterior or outwarde worcke.Phili.iij.d: Thys is the rule of Christ And he ỳ foloweth it/ ỳ peace of God shal reste on him. Gala.vi.d.ij.Cor.x.d The rule for an elle/a yarde / or a perche/oughte to be true & iuste.Leui.xix.g.

¶ Relygyon.

Relygyon/for obseruynge(not of cloystre rules) but of thynges ordeyned of God.Exo.xii.d.Leui.viii.d.xvi.g. Num xix.a Relygyon / for the secte of the Phariseis/ which were prounde Ipocrites & full of ceremonyes / of which S.Paul was at the syrst.Act.xxvi.b

Cornelius beyng e captayne of the Italyans armye/ is called a relygious man/& yet he had made no monasty call bowes.Act.x.a The true relygyõ of the Chrysten standeth not in the dyuerlytie of habytes or of vowes:but in vysitinge of the fatherlesse & wydowes in their tribulacyõs/& in keypynge a mannes selfe pure from the wyckednes of this worlde. Jam.i. ¶ Remyssyon.

The remissyon of synnes/ thorow Christ onely. Act. ij.k. Colos.i.f/which hath bene preached by the apostles/ as Dauid had shewed before.Psal.xix. ¶ Reste.

No reste vnto them which obeye not the commaundementes of God.Deut.xxviii.g. Reste is promysed to them/which beare the youche of Christ.Mat.xi.d.

We shall entre in to the reste of God/ yf we beleue in hym.Hebr.iiii.a Apo.iiij.c: for after tribulacyon god geueth reste.ij.tessal.i.c

To reste/for to dwell in peace wout busynes.Psal.xv

To reste or slepe/for the naturall death.iiii .Reg.iiii. Psal.iiij.i.cor.in.xv.i.Tes.iiii.Act.bii ¶ Resurrecciõ

We oughte to beleue the resurreccion of Christ/as he hym selfe hath shewed it.Luc.xxiiii.a.Ro.x.b.John.xx.c Mat.xxviij.a:And Dauid tolde it before. Psal. xvi.xiix Actes.ij.d/e. The vertue & strength of the resurreccion of christ. Ose.vi.a.i.cor.xv.c.Rom.iiij.d.vi.a.i.Pet.i.a: The which thynge hath bene wytnessed by sygnes & myracles.Actes.iiij.g. The wyll of the father/ is to rayse vp thẽ that beleue in hym.Jo.vi.d.The which thyng Job knewe. xiiij. b.Also Daniel.xij.a. Also Judas Machabeus.ii.Mach xii.g.

What/how/& when it shall be/loke.i.cor.xv.b .Philij. iii.d.i.tessiiii.d / and how the faythfull do desyer it/ loke ii.Cor.v.a ¶ Retrybucyon/or geuyng.

God geueth vnto euery mã accordyng to their fayth & ryghtwelnes.i.Re xxvi.d.ii.Re.xxij.b ¶ Ryches.

God is ryche.Rom.x.c.wyych maketh ryche/ and maketh poore.i.Reg.ii.b

God hath chosen ỳ pore of this worlde/ryche in fayth. Jam ii.a The faithful are made riche by Jesus christ. i.Corin.i.a.ii.Cor.viii.b. Of ryches loke.i. timo.vi/d Ryches euell gotten do perysshe.Prou.xviii.b

The temporall ryches/wyych christ calleth the wyckedmãmon(as the cause of all iniquytie)men ought for to geue vnto the poore.Lu.xvi.a:for a mã can not seruе God and rychesse.Mat.vi.c.Luc.xvi.c ¶ Rome

Rome ỳ proper name of ỳ cõcubine Nachor.Ge.xxii.d Balam prophecyed of Rome.Num.xxiiii.d.

The Romaynes condẽpned no man/without he were harde.Act.xxv.e:And dyd not let Paul to preache the gospell/vnto all thẽ ỳ cam to him in his house.Act.xxvi.e.g

¶ S. Soule.

Soule/for euery lyuing mã.Ro.xiii.a.i.Pe.iii.d.& for ỳ lyfe.Leu.xvii.c.nõb.xi.b.Josu.ii.c Christ is ỳ bishop of our soules.i.Pe.iii.d.of whõ the mynysters shall geue accoũte.Hebr.xiii.c The soules of thẽ ỳ were slayne for the worde of God/were shewed to John. Apoc. vi.c

¶ Supper

The supper of our Lord/is a holy memorye & geuyng of thankes/ for ỳ deth of Christ.Mat.xxvi.c.Mar.xiiij. c.Lu.xxii.i.cor.xi.e.x.d The supper ought to be done in charyte.i.cor.xi.d:for whosoeuer cõmeth thither vnworthely(ỳ is wout fayth) dãneth hym selfe.i.cor.xi.g Bodely punyshemẽt/ cõmeth to thẽ ỳ take ỳ supper vnworthely.i cor. xi. g The vse of ỳ supper was in ỳ tyme of S.Paul sum what corrupt/for which cause many were punished.i.cor.xi.e.g ¶ Strength

God is oure Strength.Exo.xv.a.ij. Reg xxii.a.Jos. xxii.e. ỳ which Hannah Confessed.i.Re.ii.a Pharao resysted the strength of God/ ỳ the power of God myght ỳ better be knowen.Exo.ix.c.Ro.ix.b ¶ Swerde.

God is sayd to whette hys swerd/when he wyl punish Deut.xxxii.f. The swerde is sente of God/agaynst thẽ ỳ worshippe Images.Deu.xxxii.d / & kepe not hys cõmaundemẽtes.Leu.xxvi.d He ỳ stryketh wỳ the swerd shal perysh wỳ the swerde.Mat.xxvi.e:Apo.xiii.c The ryght of ỳ swerd Gen.ix.a.Exo.xxi.b/Leui.xxiiii.c.deu. xix.d.Wherfore ỳ rulers do beare ỳ swerd/loke.Ro.xiii.b

The swerd of the spryte cuttynge on both sydes/ is the word of god/which a mã ought to take for to ouercõme our enemye.Heb.xiiij.c/Apoc.xix.c/Ephe.vi.c. The swerd/death/& debates shewede before to thẽ which shall maynteyne ỳ gospel.Mat.x.d ¶ Sacrifice or holst

Christ is the sacrifice.Heb.vii.d/viii.a:offred once for vs/x.b/which muste be offred nomore: for through hym are our conscyences pourged frõ synne/ which thyng no sacrifice coulde do.hebr.x.a The sacrifices & offeryngs wyych prefygured christ/cessed at ỳ cõmyng of him heb. viii.a.ix.c God beyng cõtent with the only sacrifyce of Christ/doth refuse al other offryngs & oblacyõs.hebr.x.b

They wyych wyll yngely do forsake the gospel/ cã by no sacrifyce/be pourged frõ their synnes. hebr. vi.b.x.e

Good cõuersacyon is called a sacrifyce or an hoolst.philip ij.c To geue vnto ỳ poore / is a sacrifyce acceptable to god.Hebr.xiii.c.Phyl.iiii.d Let vs offre vnto god through christ/ ỳ sacrifice of thankes geuyng. Heb.xiii.c

Loke vpon ỳ sacrifyces of ỳ olde testament.Leu.iii.a b.b.d/vi.a Nu.xv.c.xviij.a ¶ Sweare

An othe is a confyrmacyon of thynges / wyych are in questyon amonge men/by ỳ callynge vpon of the name of god.Heb.vi.c.wyych thynge ought to be vnto god.Nu. xxx.a.deu.vi.d/x.d/ with out swearyng by the name of strange goddes.Exo.xxiii.c/& for ỳ proket of our neghboure.An example in Paul.ii.cor i.d.And to the Judge ỳ receaueth the othe of suche a one/to whom a mã hath geuen any thynge to kepe .Exod.xxii.b Our Lorde also hath sworne by hym selfe.gene.xxii.c:But a mã must not sweare in vayne.Deu.v.b/nor for sweare hym selfe.Leu. xix.c:for cursed be he ỳ sweareth by the name of god/ & lyeth.Zacha.v.a. We shulde then be so true one of vs to another/& carefull to saye the truthe:that our cõmunycacyon shulde be/ye/ye/nay/nay.Mat v.f Jam.v.c. Eccli.xxvij.b ¶ Stryfe

Stryfe is a worcke of the flesh.Gene.v.d.Stryuers

haue theirrule·Exo.xx.c. Of them that moue stryke·
Prouerb x·b.xv·b·xvij·c·xviij·a·xxiii.d xvj·c.
A man is bounde to pacifye stryke & debates. In exãple in Moses.Exo·ij·b. ¶ To sleye
Mãslaughter is forbiddẽ.Gen·ix.a·Ex·xx.c·Deu·v.b
The proude man was slayne/which dylobeyed ỏ iudgement of the Iudges/that iudged accordyng to the law of God·Deu xvij·c. He that sleyeth a man ought to be slayne·Leui·xxiiij.b·Nu.xxv.d He that sleyeth with ỏ swerde/ought to be slayne w̃ the swerde·Gen ix.a·Mat. xxvi·e.Apo.xiii·c· God cõmaundeth to sleye the Prophete/which thorow myracles doth withdrawe ỏ people from his worde:whether it be brother/sonne/ daughter or wyfe.Deu.xiij·a·b. He ỏ sleyeth his brother secretly/is accurled of God·Deut·xxvi·d· God kylleth & quyckeneth what him lust.Deu.xxxii·e.f. Men kille those that maye be a destruccyon vnto the people. Deut·viij·c.
He sleyeth his brother/ ỏ is angry w̃ him/or by worde or signe doth curse hym·Mat·v.c.i.Jo iii.e. ¶ Synne.
All ỏ is done without fayth is synne/and sois all iniquyte.Ro·xiiij.d·i.Jo.iij·a·b·d.And he ỏ beleueth not ỏ Gospell is a synner.i Pe iiii.a There is none fre from synne/& therfore all haue nede of Christ to saue them·iii. Reg·viij·c.Prouer.xx.b.Esa·xlj.g·liij.c.Eccli.viij·c Ro· iij·c·j·Jo.j.c Christ is without synne.i.Jo·iij.a·j.Pe.ij d:But God laying all oure synnes vpon him/ hath made hym synne(that is to saye/a sacrifyce for the satisfaccyõ of oure synnes) and euen so by synne(that is by ỏ sacrifyce offred vpõ the tree of the crosse)he hath takẽ awaye/ condempned & done awaye oure synne ii.Cor.i. v.d. Ro. viii·a.j.Pe.ij.d. Synnes are not imputed to thẽ that beleue Psalm.xxxiii.for they are purged thorow fayth. Prouer·xv.d· Synnes be forgeuẽ by god only.Exo. xxxiiii·a xiiij·c.Mat·ix.a. The synne irremyssyble or not able to be forgeuẽ/is the synne agaynst ỏ holy gost. Mat.xij·c.for which a man ought not to praye·j.Jo v d which shall not be forgeuen in this worlde/nether in the worlde to come:that is to saye/neuer.Mar iij.d.
Vyctory is geuen vs of God thorow Christ/agaynst synne/hell/& death·j. Corin·xv·g. Paule doth warne vs for to wake frõ the sleape of synne/ & to put it awaye that it raygne not in our mortall body & ỏ thorow ỏ deceyte therof/our herte be not hardened in vnbeleife. Ro. vi·b·Eph·v·c.Heb.iij.c.xij·a.Jo·ij.a.
He that hath synned hath christ to his aduocate.i·Jo·ij a·To whom we shulde confesse oure synnes.i·Jo.i·d:for god may make vs without synne & spotte.Judas.i·g.An example of the prodygall sonne.Lu·xv·c.Also of the synner.Lu·viij.f. Also of the theafe·Mat.xxvi. ¶ Stone.
God geueth water out of ỏ stone.Exo.xvii.b·Nu.xx·b
Christ is the stone of offence to them whych stumble (ỏ is/are offended at the worde/not beleuing it)i.Pe·ii.b
Christ is the stone vpon the which the Iewes dyd loke vpõ thorow fayth/beleuynge that he shulde afterwarde come/ oute of whom they dyd drawe out the spirituall drynche.i.Cor·x·a· The stone/that is to saye/the fayth that one hath in Christ/ is the foundacyon of the church. Mat·xvi.c ¶ Saboth or reste
The Saboth or daye of reste/as touchyng the obseruacyon therof after the letter was very straytly cõmaũded to ỏ Iewes.Exo.xvi·e.xx.b·xxxi·a.xxxiiii.xxxv.a. Leui.xix.a.f.xxiii·a.xxvi.a.Deu v.b.Jere.xvii·c: be cause ỏ God dyd reste vpon the seuẽth daye :that is/ceased from the makinge of any mo newe creatures Genesis.ii.a· Exo.xx b.Also in the remembraunce of the reste/ that he had geuen to the chyldren of Israell/ in delyuerynge thẽ out of the captyuytye of Egypte·Deut v.b.Also that the seruauntes & beastes myght reste·Exo·xxiii·b.
This iudyeyall ceremonye is ceased:for we must no lenger obserue dayes.Gal.iiii.b·Mat.xii·a.but ỏ syre of trueth conteyned vnder this shadowe/ought alwayes to be amõge vs:That is to reste & to refrayne oure selfes frõ the workes of oure mynde or wyll. Esai lvi·a. lviii. d:the which thinge ought to be perpetuall w̃ vs.Esa·lxvi g·Heb.iiii·d·in applyinge oure selues vnto the workes of fayth/that is/to helpe one another by charytie· & ca. Mat.xij.a·Lu·vi·a. ¶ Sacrament.
Sacramẽt somtyme for a mistery/a thinge secrete/ vnknowẽ or hydde: ỏ which for al ỏ/is opened in a certayne tyme/whẽ it is the pleasure of God.i· Corin.iiij.a Col·i·d Eph.i.b.iij·a.v.g.j.Tim.iii.d ¶ Sacrifyce.
Sacrifyce in the scripture signifieth generally/all ỏ was offered on the aulter: wherof is spoken· Exo·xxix·i. Leui.ii·b vi.c.d x.xviii·c.Name.v·vii.c· xv.a xvi. c·xxv. xxvii a·xxix·c.xxxix.xviii·a.Deu·xviii.a.Josu·xiii.b.
Also the scripture calleth somtyme synne/sacrifyce: as appereth Osee·iiii.And after that maner the death of Christ(because it was a sacrifice)is called synne·Rom. viii.a. Item also to eate the sacrifices of the dead/is to eate of the thinges presented and offered vnto Idoles Images & dead thinges. Psal·cvi.e.as it is.i·Cor·viii.a. x b.e. Sacrifyces dyd not lette the punyshmẽt of Eli. i.Reg·iii·c:for God regardeth not the sacrifyces of the wicked.Eccli·xxxiiii.c.but rather mocketh thẽ Osee.v.b Esa.i·c. The bread & wyne receaued in the supper of Christ/are no sacrifice(for Christ was offered once sufficiently for oure synnes.Heb·x·b)but an holy memory of the death of Christ.Mat·xxvi·No sacrifice then is leafte vs after the death of Christ.Heb·viii·a.ix·c·but the sacrifyce of rightuousnes Psal.iiii.b·& of thanches geuinge Psalme·l.d.Loke what sacrifices God requyreth now. Mich·vi·b. Mercy & to loue God & a mãnes neyghboure/is a thinge that passeth all sacrifices. Mat·v.ix.b xii·a·Mar.xii.c·Lu.v·f The sacrifice of the fayth full. Mala. iii·a ¶ Prestes.
Of prestes/loke Leui·x·b/xvi.a/xxi.c.xxvi. a/Ex·xxix g/i·para·ix.a God was the heritage of ỏ prestes.Deu. xviii.a The ordre of prestehede is trãslated: ỏ is to saye/ abolished/ceased & synished/ in suche wyse as there must now be no more.heb.vii.b/for we are all prestes to god/ ỏ we shulde offre our awne selfes/a spirituel sacrifice/euen as Christ offered hym self/which thyng wil be acceptable vnto god/through Jesus christ.i.Peter·ii/ Apoc.i·b v·c The prestes of Baal.iii·Regum·xviii.e
The kytchens of prestes·Ezechie.xlvi.f. their couetousnes.mala·i.c·Esa iii·b·Their treason·dan.xiiij·b.d/ Their councel agaynst Christ·mat·xxvi· a Luk.xix.xx. Their enuy·Mat.xxvii·c/their euell wyll.Math.xxi·b. their malyce:for they haue bene alwayes far frõ charytye/as christ sheweth in the parable of the Samaritan. Lu·x.f.And therfore they shalbe destroyed accordyng to ỏ prophecye of Isaiah ii·Para.xv·a/ for christ is oure only

only preste. After the order of Melchisedec / euermore lyuing in heuẽ/for to praye for vs to god his father· Heb.v.vi·vii·viii.a.Psal.ci. ¶ Sayncte or holy.
The worde sayncte or holy/ is takẽ diuersly in ỏ byble: ỏ is to saye/for the holy place of ỏ tẽple,in the which the people of the Jewes ought to prayse god· Psal.xx·xxi.cl. The which hath bene euell vnderstãde of ỏ Sophisters/ which haue gloled that place.Psal.cl.for the prayeng to saynctes/cõtrary to S.Jerome which hath trãslated it· Laudate dominũ in sancto eius: ỏ is to understande/ prayse god in his holy place/or holy christ / whych is the saynt of saynctẽ. Saynctes is takẽ also for all thẽ ỏ are right in herte/by the fayth of Jesus christ/ wherby they be saynctifyed.Jo.xvii.Ro.i·i.cor.i.ij cor.ij.eph·i·b·Phil. i.Here & there amõge ỏ Psalmes.As in ỏ Psal·cxlix·All fayth full men then are saynctes· Deut·xiiij·a.Nu·xv.d· Exo·xix·a.Ro.viij·e.xvi·a/b Ephe.i.a·Philip·iiij.d.Phil. i.a/b·Heb.r.iij.a.Of whom christ/beynge sett on ỏ right hande of hys father/is the mynister·Hebre·viii.And for whõ we are bounde to praye w̃ contynual prayer & feruent intyrete·Ephe·vi·e The saynctẽ do praye for their synnes·Psal.xxxii· To whõ god is merycfull/all though he punishe them somtyme. Psalm.lxxxix·Let vs then be saynctes in our conuersacyon i·Pet·i·c/for god is holy. Leui.xi·g.xix·a.xx.b·xxi·b·Loke how we ought to helpe the saynctes.Ro.xii.c·cor.xvi.a·cor.viij·a· ¶ Satan.
Satã is an aduersarye.Mar·viii·d· Sathan doth blynde ỏ hertes of ỏ vnbeleuers.To thintẽt ỏ they shuld not beleue ỏ gospell.ii.Cor.iii.a. takinge payne for to withdrawe ỏ fayth full frõ the knowledge of it.i·Tes.iii b.Loke of Satan.Job.i.b·xli.a/Lu.xxii.c.i.Corin.v.b
¶ Scandalon/in Englyth sclaunder or offence.
Scandalõ is a Greke worde/which signifieth a hinderaste or lette:& is trãslated vnto spirituall thinges:for euẽ ỏ he that hitteth agaynst a stone/is lette/So may some man plucke backe/ wytholde and wythdrawe his neyghbour/teaching in matters of fayth any thinge cõtrary to the worde of God/by the which he is sclaundered/that is to saye/ lette or plucked back frõ ỏ trueth wherof is spokẽ Mat.xviii·a. A man maye also offende or sclaunder his brother/as touching charitie:that is to saye/whẽ a mã doth not thinke vpõ the necessite of him/ or ỏ he troubleth ỏ cõmune pece/ or geueth euell example/ wherof ye maye se.i. Cor.viii·d.Mat.xviij.d.
To sclaunder or offende also/is to geue an occasiõ of falling/thorow tribulaciõ or any other meanes/howsoeuer it be/which thig Christ sheweth before to his Apostles·Mat.xxvi.c ¶ Seruauntes.
We are all the seruastes of God/by grace: to thintẽt that by the helpe of him/we shulde do ỏ workes of rightuousnes.Jo.viii.d.Ro.vj.d.which thing christ sheweth in two parables.Lu.xii.e.f How seruastes ought to behaue thẽselues towarde their masters·Eph·vi·a. Col lof.iii.d ¶ Sygne
Christ hath leaft vs ·ij· signes/for to shew & protestẽ our fayth before his church: ỏ is to saye ỏ water of baptyme. Mat.xvi·d:& ỏ bread & wyne of his holy supper. Mat.xxvi.c ¶ Sorow.
The sorow & heuynes/by the which a mã is sadde/ ỏ he hath offended God/maketh him holsomly to chastige his lyfe·but [illegible]adnes which spryngeth of worldely affec-
cyons bringeth death.ij.Cor.vii·c. ¶ Sycle.
Sycle wherof is spoken Ge.xxiij·Ex.iii.is after Josephus mynde iiij.dragmas/which amounteth as Budeus saith xx·shyllinges sterling. ¶ Tree.
A tree/by a symylytude/is euery mã i.Mat.iii.c.xii. c.Mar.viii.c. Lu·vi·f. If he be faythful he is a good tree/bryngynge forth good frute as well in doctryne as by worke.Mat.vii·c.But yf he be without the frute of fayth/he is wycked.Judas.i·d. ¶ Tythes.
The Tythes were sanctifyed to god·Leui xxvii·d.
God cõmaũded ỏ the mynisters/straũgers/ fatherless/ & wedowes shulde be norisched with ỏ tythes.Deu.xviii·d
The tythes were as wel eatẽ of ỏ people/as of ỏ mynisters.Deu.xii·d·xviii·c The Pharises lesing marcy/ fayth/& ỏ principall worckes of the lawe.vndone/were dyligẽt to paye the tythes.Mat xxiii·c· ¶ Techars.
Techars in the churche of christ·i·cor xii·d.Eph·iiii.b
The christean is taught of god·John.vi·c.He br.viii. d.i.John·v·d.Esa·liii.d· We aughte to teache ỏ worde of God one to another.Deut.v.b.xi.c.i·Tess.v.c
Agaynst ỏ questionary doctors or techars.i.Ti vi.b. Which is the holsome lernynge.Tit·ii·a / & whych the deuelsche·i·Tim.iiii·a They that bryng other learning then Christes/are not to be receaued·ij·Joh·i .c/ agaynst thẽ speketh Paul.ij.Timo.iii·b.
He that techeth any other thynge then the worde of God/is accurled Gala.i.b.i.Cor.xv.a ¶ Trust.
He ỏ trusteth in god/ is blessed. Jere·xvii.b·Prouer. xvi.c. The Israelites trustyng in their awne strẽgth/ were banquysched of the Beniamites·Judg.xx.c/d.
Let vs haue trust ỏ we shalbe saued by the blonde of christ·Heb.r.d /to whõ we oughte to go/with great cõtydẽce.Heb.iiii.d The Jues haue trust in their Images/in tyme of trybulacyon·Deut·xxxii.e
God taketh awaye all trust from the transgressors of his cõmaundementes.Deu.xxviii·g. The sure trust is/to beleue ỏ God wyll neuer forsake his·Psal.cxxv.c. Exãples of trust/in Esa.ii·chron.xiiii·c.Chron.xviii.b/in Judas Machabeus·j.Mac.iii.b ¶ Theffe.
A mã muste not robbe.Exo.xx.c.Le.ix.b: for theues are accursed.Zach/v.a. And therfore they shall not haue the kyngdome of god.ij.cor.vi.b. Lett theues therfore labour w̃ their hãdes/for to helpe ỏ poore.eph.iiij.f
All the pastoures are theues & brybers whych will bryng mẽ by any other waye vnto health then through christ.Jo.x.a.Then one shulde not haue any cõuersacion with them.Pro.xxiiii.d ¶ Tabernacles.
A tabernacle/tente/or pauylyon / is the habytacyon or place/wherin men of warre do vse to lye: which doth signifye ỏ the people of god do in loche wyse dwell in ỏ churche/ ỏ they haue alwayes battayle agaynst synne/ the worlde & the deuell.i.Jo.ii.c·which thyng belongeth to the mortifying of ỏ olde man.Psal.xv Yet tabernacle is somtyme takẽ for a defenced cytie.Psal.xxxi.
Item for the body in the which the soule dwelleth.ii. Pet·i.c/which thyng S.Paul calleth an earthly mansyon.ii.cor.v.a. Also the tabernacles of God/ are the godly congregacyons of people/in the holy churche of christ.Num·xxiiii.Psal lxxxiiii.Prouer.xiiij. & the allegory of ỏ two tabernacles of Moses.Heb.ix.b.Of ỏ materiall tabernacle,loke Exo.xxv.a xxvi·a.xxxv.a.xxxvi

Temple in the olde testament/was a certayne place/ where god requyred to be prayed vnto/serued & honoured iij.Reg.vi.a viii.a:But S.Paul sayth/that god doth not dwell in the tẽples made of mennes hãdes. Act.vii.f xvii f iij.Reg.viii.c.Esa.lxvi.a/because euery christen man is the holy tẽple of God.i.Cor.iii.c.ii.Cor.vi.c.Eph.ii.d

God shall destroye him that doth polute or violate his temple.i.Cor.iii.d.For oure membres are the temple of the holy gost.i.Cor.vi.d

¶Temptacyon.

To tempte is to proue. Gene.xxij.a.Exo.xv.f.xvi.a. Deut.viii.a. Temptacyon for afflyccyon. Deut.viii.c. Job.ii.c.viij.a The rightuous are proued through tẽptacyons.Eccli.xxvii.a.Judith.viii.b.Baruch.ij.a. In example in Ezechiah/ which was forsaken of the Lorde for to proue him.ij Para.xxxii.

Item of Elias the which beyng kamysched / was sent to a woman that was lykewyse kamysched / for to be norysched of her.iij.Reg.xvii.b/c.Item of Job.iij.a.

In the tyme of temptacyon/ a man ought to cõmytte hym self all wholy vnto god.Psal.xxi.A man ought not to tempte God.Deut.vi.c.Mat.iiij.d:to thyntent that he peryshe not/as the Jewes dyd.ij.Corin.x.b. Exo.xvii.a.b. Nume.xiiii.d Christ tempted of the deuell. Mat.iiij.a To thintent that he myght helpe them that be tempted Hebre.ii.d iiij.d

Euery man is tempted of his awne cõcupiscens & not of God.Jam.i.b:but God wyll not suffre vs to be tẽpted aboue that we maye bere.i.Cor.x.c:for he delyuereth vs from temptacyon & afflyccyon.ii.Pet.ii.b

Christe cõmaundeth his to watch & praye/ to thyntẽt ye they fall not in to temptacyon. Mat.xxvi.d. To entre then in to temptacyon/is to cõmyt a thynge agaynst the fayth & trust which we ought to haue in God.Mat.vi.b.

¶Testament.

The olde testamẽt(that is to saye the couenaunt/made cheafly vp the Jewes.Ro.ix.a)was consecrate by bloud. Exo.xxiiii.c.Hebr.ix.e/but they had a vayle before their hertes/so that they coulde not vnderstande it.ii.cor.iii.d.

The new testamẽt is promysed to ye true beleuers.Jerre.xxi.f.Bar.ii.g.& cõsecrat by ye bloude of Christ. Mat. xxvi.Mar.xviii.b.Lu.xxii.b: of which he is the medyatour.Heb.viii.b. The newe testamẽt cõtysteth not in ye letters & ceremonyes(ye is to saye visible & carnalle thinges)but in the spryte/which is geuen thorow fayth/ and which doth write his lawes in oure hertes.ii.Cor.iii.b

¶Trybulacyon

Trybulaciõs to come vnto thẽ/which beleue in Christ i.Pe.i.b.iiii.d.Jo.xvi.a/& j.tessa.iij.b.The which neuertheleslye we cãnot endure/without ye grace of god.Phil.i.b for by thẽ we are proued.i.Pe.iiii.c/and do entre into the kyngdome of heauẽ.Act.xiiii.d/ij.tessa.i.c

Tribulacyõ doth engendre pacyẽce.Ro.xii.c.b.a.& the wayghte of glorye.ii.Cor.iiii.d: for thorow tribulacyon god doth constrayne his/for to returne vnto ye chaunge of lyfe.Esa.xxvi.c.i.Pe.b.c In the tyme of tribulacyon/a man ought to prayse God.Psal.ii.iiii.An exãple in Paul & Sylas.Act.xvi.e.And to glory in thẽ.Gala.ij. ij.Cor. vi.a viij. a.ij.timo.ij.d.puttyng his trust in God. Esa.viii c:for it is he only whych doth delyuer vs.i.Re.x.c.Ex.ii.d The prayer of hym that is in trybulacyon/Psal.xliii.

To the persecuters & troublers/eternall payne/& to thẽ that be troubled/reste.ij tessi.c: wherfore no tribulacyõ ought for to separat vs frõ the loue of god/Ro.viii.g

¶Trueth

Christ is trueth/Joh.xiiii.f.& his gospell.ii Pe.j.c.by ye which we ought to serue God without fayntynge (ye is to saye/ without trustyng in any other/vnder ye colour of ye seruynge of hym)Josu.xiiii.c.i.Re.xii.d

Trueth ought to be in the Judges.Exo.xviii.c:for a mã ought to do nothinge agaynst it.Mich.viij.b

¶U. Unbelete.

The hertes of the vnbeleuers be so blynded/ ye they see not the lyght of the gospel/ij.Cor.iiii.a/for which thynge they shall faule in to ye terrible iudgement of god.ij.thes. ii.c.which is euerlastyng payne.ij.tessa.i.c.i.Pe.iiii.d & therfore we ought to haue no parte with thẽ.ij.Cor.vi.c

The wordes of vnbeleuers touching ye knowledge of God.Job.xxij.b.Ezech.b.e ¶Wengeaunce

Wengeaũce belõgeth vnto God.Deu.xxxij.f.Ro.xii.a

Wengeaũce is forbiddẽ Prouer.xx.c.Eccli.xvij.c.xxviii d.xxviii.a Christ taketh vengeaũce of him ye deceaued his brother.j.Tes.iiii.b.& ye doth desyre Christ.Hebr.

¶Vertue or power.

The vertu or power wherwith god doth saue vs/as the gospel.Rom.i.b. The power of God is ye healthe of all faythfull.i.Cor.i.c/& kepeth thẽ in fayth.i.Pet.i.a

To be clothed wt the vertue frõ aboue/is to receaue ye holy gosle.Lu.xxiiii.g.Act.i.b ¶Vayryne

What S.Paul wolde ye men shuld do/as concernyng vayrynes.i.cor.viii.e.f.g. Loke vpon the lawe of vayrynes & of vayrynitye.Leu.xxi c.Exo.xxij.c.Jud.xi.g.xii b.d Num.xxi.Deut.xxij.c ¶Vayne

Christ is the true vyne.Joh.xv.a ¶To vysyte

To vysyte for to remembre.Exo xx.a.xxxij.Lu.i.g

To vysite for to take care/Ose.iiii.d To vysyte for to take vengeaunce. Esa.x.c ¶Vnyte

Vnyte is cõmended vnto vs.Phil i.d.ij.a.i.Pe.iii.b

The vnite of Christẽ people cõmeth of Christ. Jo xvii d.Which was in the prymatyue church.Act.xiiii.f.which is prayed Eph.iiii.a. We are all one in Christ.Gal.iii.d

¶Vocacyon or callynge.

Vocaciõ what it is.Ro.xi d. We are called of god.Ro. ix.a.ij.tim.i.c.ij.Pe.i.a.as apereth in the parable. Mat. xx. a.The callyng of ye gentyles & of the Jewes.Ro.xv.c

God hath predestynate those whõ he calleth.Ro. viii. f.Gal.i.a.& they heare when they be called.Jo.x.c

God hath called vs vnto his glory through Jesus christ i.Pet.v.c ¶Voyce

The voyce of god ought to be hearde.Exo.xx.g.Deu. xiii.a.xxviij.b.xxx.d One coulde not heare the voyce of Hannah when she prayed.i.Reg.i.b.

Men ought to shonne ye newnes of voyces & vnprofitable questions. i.timo.vi.b.d. ¶Vowe

Vowes cõmenly are prayers psal.lxi.prayses and geuynge of thankes.psal.lxv.

Vowes are takẽ many tymes for ye gyftes/ & men were wounte for to offre: that is to saye/ certayne outwarde thinges & ceremonyes/as to shaue their heades/ & to tayste no wyne/which thynge ye Rachabytes had vowed. Jer. xxxv.a.The which thing a mã may kepe or leue vndon (as the annoyntyng doth teach a man) which of them is moste to set forth ye glory of God:but yet after soche a maner that a man do putte no meryte or holynes in ye worcke.An example of hym/ whych made hys heed to be shauẽ in cenchres.Act.xviii.e

To vowe vnto God/is comenly takẽ for to sanctyfie or consecrate/in Leui.xxvi

Vowes are fre & at the liberte of man. An exãple of Hãnah/which vowed for to geue vnto God / the sonne which god had geuẽ her.This vowe was not perpetual: for Samuel was the mynyster of Eli/ which ought to haue mynystred in the tẽple frõ the.xxx yeare /to the.L. (accordyng to the lawe of God/which is wrytẽ Nu.iiij) And then afterwarde it was lawfull for hym to wythdrawe him self/as the story doth declare:for afterwarde he dwelt in the possesyon of hys father in Ramoth/and was Judge many yeares in Israel.i.Reg.viii.g

Helcanah willing for to offre his vowe(ye is to saye his volũtary offring/which we cal comẽly deuociõ/wẽt vp into Sylo.i.Re.i.c. To vowe for to swere.i.Re.xiiii d

¶Vsurye

God forbiddeth to geue in vsury/any maner of thinge whatsoeuer it be Deut.xxiii.c.

Nehemiah kepte the people/which wolde haue geuen thẽ selues to vsury/Nehe.v.b God doth forbydde vsury to be done vpon his poore people/Exo.xxii.d

A man ought to norysh his poore brother / without taking vsury of hym/Leui.xxv/f He ye geueth not his money vnto vsury/& taketh no gyfte of the poore & nedy man/ shall dwell in the tabernacle of god.Psal.xv

To lende for vsury is agaynst iustyce/Ezech.xviii/b

Vsurye doth displease God/Ezech.xxii.c

¶W. Worshyppe.

To worshyppe one God only.Exo xx.a.Deut.v.a vi.d Psal.xvi.a.lxxxvi.b.Isa.lxvi.g. Matth.iiij.b.Act.xvii.f.i. Cor.xiiii c.Apoc.xiii.b.xxii.b.In spryte & truthe.John. iiij.b.Without Images.Exo.xx. a.xxiiii.b.Leuit xix.a. xxvi.a.Deut.xxvii.c

Let vs worshyppe wt the herte/& not with lyppes.Isa. xxix.d.Math.xv.b.Mar.vii.a.And in all places. John. iiij.d.Psalm.cxiij.cv.j.Para.xvi.b.Isa.xii.a.

To worshyppe is sometyme taken for to do reuerence by certẽ out warde synnes/as:Ge.xviii.a.xix.a.xxviii.a xlvii.b.i.Reg.xx.g.xxv.d.Mat.ii.a To worshyppe/for to geue thãcks to god.Judg.vii.d.Exo.iiii.b.Ge xxiii.b

The angell wolde not be worshypped of Jo.Apo.xix b.xxii.b. All they ye are not wrytẽ in ye boke of lyfe/ do worshyppe the beste.Apo.xiii.a/c. For the whych they are punysched.Apoc xvi.c. ¶To walcke

To walcke or to treade in the scripture/is put for to lyue/or to cõtynue in a strõge fayth.Psal.xv.lxxxiiii.c Ro.viii.a:therfore is it sayd of Enoch ye he walcked before God.Gene.v.d:Also of Abraham.Gen.xvij.a

To walcke in the waye of the Lord/is to kepe his cõmandemẽtes/iij.Re.iij.b:the which God techeth.Deu. viii.b/and requyreth. Deute.x.c xi.c

To walcke in lyght/is to beleue in Christ.Joh.xii.e

To walcke in trueth /is to loue God wyth all oure herte/and with all oure soule.iij.Reg.ii.a

To walcke after ye maner of man/is to be carnall/& to lyue in stryfe and dissencyon.i.Cor.iii.a

To walcke in the spryte/is to mortyfye the deades of the flesh.Gala.v.c ¶Weake

The weake in ye fayth/shulde not be dysdayned of ye strõge.Ro.xiiii.a.xv.a.i.Tes.v.c. To ye weake Paule became weake.i.Corin ix.d.ii.Cor.xi.d:whome a man ought not to offende/by eatyng of meate.i.Cor.viii.c.d

God choleth the weake thynges/ for to confounde the stronge.i.Cor.i.d.An example in Paul.ii.Cor.xii.a

¶Wrongе

Rather to suffre wrong/then a man to pleate in law agaynst his brother.i.Cor.vi.b:for Christ forbyddeth the reuẽgyng of wrongе.Mat.v.f.& therfore shulde we despyse it.Eccli.x.a without hauyng any mynde of it.Leui.xix.d.An exãple in Joseph.Gene.l.c

God punysheth ye wrõge done vnto hys.ii.Re.xvi b.c

¶Wrath of God

The wrath of God vpõ many/ for ye synne of one only.Josu.xxii.d.by ye which Pharao was destroyed. Gen. xv.b.For the wrath of God is vpõ the vnbeleuers.Col. iij.b.Job iij.d.An example in the Jewes.i.Tes.ij.d.Jud. ij.d.Nu.xi.a.Deu.ix.c.Exo.xxxij.c

The ryche men of this worlde/ do heape vp for them selues the wrath of God.Jam.v.a. By nature we are the childrẽ of wrath.Eph.ii.a.but thorow Christ we are delyuered frõ the wrath to come.i.Tessa.v.c

¶Wrath or passyon of man

Let vs cast alyde wrath frõ vs.Rom.xii.d.Eph.iiii.g Col.iii.b.Eccli.viii.b.xi.d.Prou.xxvii.a:for he ye is angry wyth hys brother/kylleth hym.Mat.v.c

If any mã be angry agaĩst his brother/after he hath prayed/he ought to reconcyle hym self.i.Tim.ii.c:for ye wrath of mã foloweth not ye rightuoulnes of God.Jam.i.c

Let wrathfull men be ouercome wt swetenes.Prou. xv.b.with whom we shulde make none alyaunce.Prou. xxii.d.nor chyde wt thẽ.Eccli.viij.d ¶The worlde.

The worlde made by the worde of God.Jo.i.a.in the which we haue no thinge.i.Cor.iv.f.And which passeth awaye with the concuppyscẽces therof.viii.e i.Joh.ij.c

The worlde is full of wyckednes.i.Joh.v.d.That is to saye/the lust of the flesh/the desyer of the eyes/ & pryde of lyfe.i.Jo.ii.c.The frendshyp of which is enemy to god. Jam.iiii.a.For he that loueth this world loueth not god i.Joh.ii.b.& knoweth him not.John j.a.xvii.d.Let not vs then loue the worlde/nor ye which is in it.i.John.ij.b

The worlde hateth ye faythfull & why.Jo.xv.f.i.Jo. iii.c.The whych thorow fayth do ouercome it.i.Jo.v.a.b Also they shall iudge it.i.Corin.vi.a

¶The worde of God

The worde of God ought to be in oure hert.Deu.v.b xi.c.xxxii.g The prayse of ye worde of God Pro xxx.a

An exhortaciõ for to heare ye worde of God/Esa.lv.a.

Men ought not to do but accordynge to the worde of God/without any addyng vnto it/or dymynshyng from it.Deutero iiii.a.xii.d.Nume.ix.d

The worde of God abydeth euermore: ye is the gospel which is preached vnto vs.Esa.xl.a.i.Pe.i.d.The which is the worde of truthe.Eph i c.Of eternall lyfe.Acte.v.d & of reconcylyacyõ.ii.Cor.v.d.by the whych we do ouercome the wicked.i.Jo.ii.b.And haue a meane & maner of lyuynge.Esa.viij.d.xxviij.d

A Table of the pryncipall matters &c.

The worde of God is an offence or stomblynge block to the vnbeleuers. Roma.xi.b

Men ought to shonne those, that do withdrawe men from the worde of God. Roma.xvi.c

The word of God, which Christ calleth an holy thing & precyous stones) ought not to be preached nor solde to doggs, ye is to saye, aduersariers nor impugners: nor to swyne, that is, mockers & despylers of it. Mat. vii. a Proue.xxiii.b.xxv.c. but yet they shal not escape vnpunished. Mat.x.b. Heb.ij.a. Esay.xxviii.a.xxx.c. Deute. viii.d.iii.Reg.xiii.e

The worde of God abydeth not in vs, yf we beleue not in Christ. Joh.v.f. Let vs praye then ye it maye dwel in vs. Col.iii.c. & ye it may be preached & declared ouer al ii. Tessa.ii.a by what occasyō so euer it be. ii. Tim.iiii.a For it is the lyght to se by. Psal.cxix.a. i. Pe.i.d the fontayne of wyldome. Esay.iv.a. Eccilia.i.a: the fode of ye soule. Matt.iiii.a. Jere.xv.c. the helmet of health and swerde of the spryte. Eph.vi.c ¶ Whore

There ought to be no whoremonger nor whore, in ye people of God. Deut.xxiii.c. A man shulde then slye wth an harlot. Prouer.xxiii.c. for he that toyneth hymselfe wth an harlot is one body with her. i. Corin.vi.d

The whores and the publycanes do enter into the kyngdome of god, and beleue the gospell: but the Pharises beleue not. Mat.xxi.c

The bylyon of the great whore, with whō the kyngs of the earth haue done fornycacyon. Apoc.xvii.a.

¶ Wyldome

The wyldome of god is rych and prokounde. Ro xi.d which is Christ. Lu.xi.g. as is interpreted. Mat. xxiii.d i. cor.i.d. In whom the treasurs of wyldome & of knowledge are hydden. Collo.ii.a

Of wyldome, loke Jam.i.a iii.d. Job.xxviii.a.xxxii b. Prouer.i.a.ii.c.iiii.a.viii.ix xiiii.a. Baruc.iii.b. i. Cor. xii.a We ought to be fylled wyth a wyldome in goodnes, & to be symple in euell. Rom.xvi.c

¶ Wytnesse

A man ought to beare no false wytnesse. Exo.xx.c. Deutero.v.b

The wytnesse which god had made vs of hys sonne, is that by hym only we haue euerlastyng lyfe. i. Jo.v.c.

At the wytnesse of two or thre witnesses, the Idolatrer was stoned. Deute.xvii.a.

The punysmēt of a false wytnesse. Deu.xix.d. Prouer.xix.a.xxv.c

The holy gost is a wytnesse that we be conuerted, & oure synnes forgeuen by Christ. Act.v.f

The wytnesses of the resurrecyon. Lu.xxiiii.g. Joh. xv.d. Act.i.b.ii.e.x.f ¶ Watche

Christ commaundeth all men to watche. Mat.xxiiii d xxvi.c. Mar.xiii.d.xiiii.d Lu.xii.e.xxii.d. Apoca.iii.a at all tymes. Matt.xxv.a. Roma.xiii.c.i. Cor.xv xvi.c i. Tessalo.v.a.i. Petr.iiii.b.v.c. Colos.iiii.a. after ye exāple of Paul ii. cor.vi.a ¶ Wydowe

A man ought to do no hurte vnto wydowes. Exo. xxii d. Deut xxiiii.d: but rather to norysh them. Deu.xiiii.d and to leaue them the leauynges of their corne, grapes and olyues. Deu.xxiiii.d. without taking of their clothes to pledge. In the same chapter.c

Of wydowes loke, Deu.x.d.xxvi.a.xxvii.c.i. Timo. v.a/b/i. Corint.vii.b. Act.vi.a.

The Pharyses vnder the couler of prayer dyd vnde the wyddowes. Mat.xxiii.b. Mar.xii.d. Luk.xx.g

¶ Wyne

Wyne reioyleth the herte of man. Judit.ix.b. Psal. civ/b/ Eccli.iii.d

A man ought not to drynke ouer moch wyne. Eph. v.b/d. Prouer.xx.a/i tymo.iii/c.b/d. tite.ii/a/

The wyne of compunccyon, what it is. Psal.lx.a/

¶ Waye

Christ is the waye, by whych men go to the father. John/xiiii/a

The waye of god is ryghtuous. Deu.xxxii/a/Apocalyp. xv.b Rom.xi/d. wherfore we ought to folowe it. ii/Re.xxii.c. whych thynge ye Idolatrers do not. Exo. ix.b/c/Deute.ix/c ¶ Wylle

God hath made all thynges by hys awne wyll. Eph. i.b. Apoca.iiii.d. The whych is immutable. Prouer.xix c. And the which no man can resyste. Gene.i.c. An exple of Ahab. ii para.xviii.g. Also of Balam. Nu.xxiii

The wyll of god ought to be done & knowen. Rom xii.a. Eph.v.d. For he that doth it is a Christē mā. Mat. vii.c. In example in Jolue & Caleb. Nume.xxxii.b

It is the wyll of God that we be sanctyfyed & purged of oure synnes by Christ. Heb.ii.c. To thyntēt that we be holy. i. Tessa.iiii.a.b.c/ & that wyth well doynge we do stoppe the mouthes of the wycked. i. Pe.ii.c

We ought to praye ye the wyll of God be done. Mat. vi.a. After the example of Christ. Joh.iiii.d. Mat xxvi. Also of Paul ii. Tess i.b. Heb.xiii.d. Also of Epaphras Colos.iiii.c

All ought to be cōmytted to the wyll of God. Jam. iiii.d. In example in Joseph. Gene.xlv.b.l.c: Also of Paul. Roma.xv.g. i. corin.iiii.d. xvi.a

A man ought not to do hys awne wyll. Eccli.xviii but the wyll of god: for he ye doth that, abydeth euer. more. i. Jo.ii.c: & he ye doth it not shalbe beatē. Lu.xii

¶ Wages

A man ought not to wythholde the wages of the labourer. Deu.xxv.b.xxiiii.c

One & the same wages is geuen to the syxt and the last, to thintēt that a man may se, that nomā has any thynge, but by the only grace of God. Mat.xx.c

The wages promesed to thē ye suffre for christ. Ma v.b. If they cōtynue in ye syze of tribulaciō. i. cor.vii.b

¶ Zele.

Zele, what it signyfyeth, after the scripture. iii. Re xix.b.

Zele, for bengeaunce. Esa.xlii.c

The zele of God agaynst the euel mē. Deut.xxix.b

The zele of Moses agaynst ye Idolatrers. xxxii.f

The zele of Jehu, for the honour of God, wherfore slewe all the prestes of Baal. iiii. Reg.x.d.e

The zele of Phynehes, which slew these two ye playe the harlottes. Num.xxv.b.

The zele of Eliah. iii. Reg.xviii.d

An ende of the table of the pryncypalle matters contayned in the Byble.

¶ The names of all the bokes of the Byble, and the content of the Chapters of euery boke: with the nombre of the leaffe wherin the bokes begynne.

¶ The bokes of the olde testament.

Genesis/or the fyrst of Moses. Chapters L. Leaffe. i.a
Exodus/or the second of Moses Chapters.xl. Leaffe.xxi.a
Leuiticus/or the thyrd of Moses Chapters.xxvii.Leaf.xxxviii.b
Numeri/or the fourth of Moses. Chapters.xxxvi. Leaffe li.a
Deuteronomium/ or the fyfth of Moses. Chapters. xxxiiij. Leaffe lxviij.a
Josua Chapters xxiiij Leaffe lxxxij.b
Judges Chapters xxi. Leaffe xciij.b
Ruth Chapters iiij. Leaffe c.ij.b
The fyrst of Samuel/or the fyrst of the Kynges. Chapters.xxxi Leaffe c.iiij. a
The seconde of Samuel/ or the seconde of the Kynges Chapters xxiij. Leaffe c.xvi.b
The thyrd of the Kynges Chapters xxii. Leaffe c.xxviij.b
The fourth of the Kynges Chapters xxv. Leaffe c.xl.a
The fyrst of the Chronycles/or of Paralippomenon Chapters xxix. Leaffe c iii.a
The seconde of the Chronycles/or of Paralippomenon Chapters xxxvi. Leaffe c.xliii.a
The fyrst of Esdras Chapters. x. Leaffe. c. lxxv.b
Nehemiah or the second of Esdras Chapters.xiij. Leaffe c.lxxx.b
Hester Chapters x. Leaffe c.lxxxvi.b
Job Chapters xlij. Leaffe c.xlix.b
The Psalmes c.l. Leaffe cc.i.a
The Prouerbes Chapters xxxi. Leaffe cc.xxxiij.a
The boke of the Preacher/or Ecclesiastes Chapters.xij. Leaffe cc.xlij.a
The ballett of ballettes of Salomon/or Canticum canticorum Chapters viij. Leaffe cc.xlv.b

¶ The Prophetes.

Esaye/or Esaias Chapters lxvi. Leaffe i.a
Jeremye/ or Jeremiah Chapters lij. Leaffe xxij.b
The lamentacyons of Jeremye/or Threnorum Chapters v. Leaffe xlviij.a
Ezechiel/ or Jehezekiell Chapters xlviij. Leaffe xlix.b
Daniell Chapters xij. Leaffe lxx.b
Oseas/ or Hoses Chapters xiiij. Leaffe lxxvij.a
Joel Chapters iij. Leaffe lxxx b
Amos Chapters ix. Leaffe lxxxi.b
Abdias/or Abdiah Chapters i. Leaffe lxxxiij.a
Jonas/or Jonah Chapters iiij. Leaffe. lxxxiij.a
Michaeas/or Micheah Chapters vij. Leaffe lxxxv.a
Naum/ or Naum Chapters iij. Leaffe lxxxvi b
Habacuk/or Habacuk Chapters iij. Leaffe lxxxvij.b

¶ All these thynges are the boke of lyfe, the couenant of the hyest, and the knowledge of the trueth. Eccle.xxiiij.c.

Sophonias/or Zophoniah Chapters iij. Leaffe lxxxviij.b
Aggeus/or Haggeus Chapters ij. Leaffe lxxxix.b
Zacharie/or Zachariah Chapters xiij. Leaffe xciij.a
Malachie/ or Malachiah. Chapters iij. Leaffe.xciij.b

¶ The Apochrypha.

The thyrde of Esdras Chapters ix. Leaffe ii.a
The fourth of Esdras Chapters xvi. Leaffe.viii.a
Tobiah/or Tobye Chapters xiiii. Leaffe xix.a
Judith/or Jehudith Chapters xvi. Leaffe xxiii.a
The reast of the boke of Esther Chapters.vii.Leaffe.xxviii.b
The boke of Wyldom:/or Sapientia Chap.xix. Leaffe. xxx.a
The boke of Jesus/or Jesus/the sonne of Sirach/or Ecclesiasticus Chapters li. Leaffe xxxvii.a
Baruch the Prophete/with the Epistle of Jeremye Chapters vi. Leaffe liiii.a
The song of the iii. chyldren in the ouen. Chapter.i.Leaffe.lvii.a
The storye of Susanna Chapter.i. Leaffe.lviij.b
The storye of Bell &c. Chapter.i. Leaffe lviij.b
The prayer of Manasseh Chapter.i.Leaffe.lix.a
The fyrst of the Machabees Chapters xvi. Leaffe lix.b
The seconde of the Machabees Chapters xv Leaffe lxxij.b

¶ The newe Testament.

The Gospell of S. Mathewe Chapters xxviij. Leaffe.ij.a
The Gospell of S. Marcke Chapters xvi. Leaffe.xiiij.b
The Gospell of S. Luke Chapters xxiiij. Leaffe.xvij.b
The Gospell of S. John Chapters xxi. Leaffe.xxxvi.b
The Actes of the Apostles Chapters xxviij. Leaffe.xlvi.b

¶ The Epistles.

¶ S. Paull to the Romaynes. Chapters.xvi. Leaffe.lxiij.b
The fyrst to the Corinthians Chapters xvi. Leaffe lxix.a
The seconde to the Corinthians Chapters xiij. Leaffe.lxxiij.a
To the Galathians Chapters vi. Leaffe lxxvij.b
To the Ephesians Chapters vi. Leaffe lxxix.b
To the Philippians Chapters iiij. Leaffe. lxxxi.b
To the Colossians Chapters iij. Leaffe lxxxiij.a
The fyrst to the Thessalonians Chapters. v. Leaffe.lxxxiij.b
The second to the Thessalonians Chapters iij. Leaffe lxxxv.b
The fyrst to Timothye Chapters vi. Leaffe lxxxvi.a
The second to Timothye Chapters iiij. Leaffe lxxxvij.b
To Titus Chapters iij Leaffe lxxxix.a
To Philemon Chapter i. Leaffe lxxxix.b
¶ The fyrst Epistle of S. Peter Chapters v. Leaffe xc.a
The seconde of S. Peter Chapters iij. Leaffe xci. b
¶ The fyrst of S. John Chapters v. Leaffe xcij. b
The seconde of S. John Chapter i. Leaffe xciiij.a
The thyrd of S. John Chapter. i. Leaffe xciiij.a
¶ To the Hebrues Chapters xiij. Leaffe xciiij.b
¶ The Epistle of S. James Chapters v. Leaffe xcix.a
¶ The Epistle of Judas Chapter i. Leaffe c.b
¶ The Reuelacyon/or Apocalypsis of S. John. Chapters.xxij.

¶ A brief reherfall of the yeares passed sence the begynnynge of the worlde, vnto this yeare of oure Lorde. M.cccc.xxxvij. both after the maner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius & other Chronyclers.

After the reckōnyng of the Byble/ & of ye Hebrues/	i.	From the creacyon of the worlde	Noes floudde	M.cccccc.lvi.
	ii.	From Noes floudde	Abraham	cc.xcij.
	iii.	From Abraham	The departyng of Israel	cccc.v.
	iiij	From the departyng of Israel forth of Egypte	The buyldyng of the tple.	cccc.lxxx
	v.	From the buyldyng of the Temple	The captiuite of Babyl	cccc.xl.
	vi.	From the Captiuite of Babylon	The cōmyng of Christ	cccc.lxxix.
	vij	From the commynge of Christ.	This presente yeare	m.d.xxxvij.
ages of worlde/	Which are counted			

Vnto

After the reckōnyng of the Byble & ye Hebrues	i.	From the creacyon of the worlde	Noes floudde	ii.M. cc.xlij.
	ii.	From Noes floudde	Abraham	ir.C. xlij
	iii.	From the byrth of Abraham	David	ir.C. xli.
	iiij.	From the begynnyng of the raygne of David	The captiuite	cccc. lxxxv.
	v.	From the Captiuite of Babylon	Christ	cccc. lxxix.
	vi.	From the byrth of Christ.	This presente.	M.cccc.xxxvij.

The creacyon of the worlde.

¶ The fyrst boke of Moses called Genesis.

¶ Howe heauen & erth/ the lyght/ the fyrmament/ the sonne/ the mone/ the sterres/ and all beastes/ foules & fyshes in the see were made by the worde of God. And how man also was creat.

¶ The fyrst Chapter.

A

*iiij. Esd. vi. d Eccli. xxiij. a. Jeremye. x. b. Hebr. i. c. xi. a. Psalme. ci. d. & cxxxv. a. Esaye. xliiij. d.

IN the beginnyng *God created heauen and erth. The erth was voyde and emptye/ and darcknesse was vpon the depe/ & the spirite of God †moued vpon the water.

†drethed or styred

Than God sayde: let there be lyght: & there was lyght. And God sawe the lyght that it was good: & deuyded ỳ lyght from the darcknesse/ & called the lyght the daye/ & the darcknesse the nyght: and so of the euenyng & mornyng was made the fyrst daye.

†for heauen Psal. cxxxv. a. & x. b. It is an Hebrew worde and signyfyeth thystinge forth or spredynge abrode.

And God sayde: let there be a †fyrmamēt betwene the waters/ & let it deuyde the waters a sonder. Than God made the fyrmament/ & parted the waters whych were vnder the fyrmament/ from the waters ỳ were aboue the fyrmamēt: And it was so. And God called the fyrmament Heauen. And so of the euenynge and mornyng was made the seconde daye.

*Psal. cxxxv. a Prou. viij. c.

And God sayde: *let the waters that are vnder heauē gather them selues vnto one place/ that the drye lande may appere. And it came so to passe. And God called the drye lande the erth/ & the gatheryng togyther of waters called he the see. And God sawe ỳ it was good.

And God sayde: let the erth bryngе forth herbe & grasse ỳ sowe seed/ & frutefull trees/ that bere frute euery one in hys kynde/ hauyng their seed in them selues vpon the erth.

B And it came so to passe. And the erth brought forth herbe & grasse soweng seed euery one in hys kynde/ & trees berynge frute/ & hauynge their seed in thē selues/ euery one in his kinde. And God sawe ỳ it was good/ & then of the euening & mornyng was made ỳ thyrde daye.

*Psal. cxxxv. a iiij. Esdre. vi. d

Than sayde God: *let there be lightes in ỳ fyrmamēt of heauē/ to deuyde the daye from the nyght/ that they may be vnto sygnes/ seasons/ dayes & yeares. And *let thē be lyghtes in ỳ fyrmamēt of heauē/ to shyne vpō the erth: And so it was. And God made *two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the erth/ and to rule the daye and the nyght: & to deuyde the lyght from darcknesse. And God sawe that it was good: and so of the euenynge and mornynge was made the fourth daye.

*Deute. iiij. c *Jere. xxxi. c.

And God sayde: *let ỳ water bryngе forth creatures that moue & haue lyfe/ & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created greate whalles & all maner of creatures ỳ lyue & moue/ which the waters brought forth in their kyndes/ & all maner of federed foules in their kyndes. And God sawe that it was good: & God [a] blessed them sayinge: Growe & multyplye & fyll the waters of the sees: and let the foules multyplye vpon the erth. And so of the euenynge and mornynge was made the fyfth daye.

*iiij. Esd. vi. d

a. Here is blessynge take for encreasynge & multyplyenge.

And God sayde: let the erth bryngе forth lyuynge creatures in their kyndes: catell and wormes & beastes of ỳ erth in their kyndes/ & so it came to passe. And God made the beastes of the erth in their kyndes/ and catell in their kyndes/ & all maner wormes of the erth in their kyndes: & God sawe ỳ it was good.

D And God sayde: let vs make man in oure symylytude & after oure lyckenesse: ỳ he may haue rule ouer the fysh of the see/ and ouer the foules of the ayre/ & ouer catell/ & ouer all the erth/ and ouer all wormes that crepe on the erth. And God created man after hys lyckenesse/ after the [b] lyckenesse of God created he hym: male & female created he them.

b. That is after the shape & ymage whyche was before appoynted for the sonne of God: The chefe part of man also/ whyche is the soule is made lyke vnto God in a certen prerogyue of nature/ of power & workynge/ so that in that we are made lyke vnto God.

And God blessed them/ & God sayde vnto them: Growe and multyplye & fyll the erth/ & subdue it/ & haue dominion ouer the fysshes of the see/ and ouer the foules of the ayre/ & ouer all the beastes that moue on the erth.

And God sayde: see/ I haue geuen yow all herbes that sowe seed/ whyche are on all the erth/ & all maner trees that haue frute in thē and sowe seed: to be meate for yow & for all beastes of ỳ erth/ & vnto all foules of ỳ ayre/ & vnto all that crepeth on the erth where in is lyfe/ that they may haue all maner herbes and grasse for to eate/ & euen so it was. And *God behelde all that he had made/ and loo they were exceadynge good: and so of the euenynge & mornyng was made the syxte daye.

*Deut. xxij. a Eccli. xxxix. c Marck. vij. d. i. Timo. iiij. a

¶ The Chapter that went before is here repeted agayne: the halowing of the Saboth daye: the foure floudes of paradyse: The settynge in of man in paradyse: the tree of knowledge is forbydden hym: how Adam named all creatures: the creacyon of Eua: the institutyon of maryage.

¶ The ij. Chapter.

A

THus was heauē and erth fynysshed with all their [a] apparell/ and in the seuēth daye God ended hys worke which he had made/ & rested in the seuenth daye frō all his worke which he had made. And *God [b] blessed the seuēth daye/ & [c] sanctyfyed it/ for in it he rested from all hys workes which he had created and made.

a. The apparell of heauē is the sterres and planettes &c.

b. Blesse here is taken for magnifyenge and prayse/ as it is Psal. xxxiij. a.

c. Sanctifyēg in this place is asmoche to saye as to dedicate & ordayne a thing to his awne vse as Exo. xiij. a. and. xx. b.

Theſe are the generacyōs of heauē & erth when they were created/ in the tyme whē the Lorde God created heauen & erth and all the shrubbes of the felde before they were in the

a erth.

erth. And all ꝑ herbes of the felde before they
spyrange/ for the Lorde God had yet sent no
rayne vpō the erth/ nether was there yet any
man to tylle ꝑ erth. But there arose a mylte
out of the ground / & watered all the face of
the erth: Then the Lorde God *shope man /
euē of the [d] moulde of the erth/ & breathed into
hys face the breth of lyfe. So *mā was made
a lyuynge soule.

The Lorde God also planted a garden in
Eden from the begynnynge / & there he sette
man whō he had formed. And the Lorde God
made to spryngе out of the erth/ all maner
trees bewtyfull to the syght and pleasant to
eate/ & the *tree of lyfe in ꝑ mydd̄s of ꝑ gardē:
& also the tree of knowledge of good & euell.

And there spyrange a ryuer out of Eden to
water the garden/ & thence deuyded it selfe/ &
grewe in to foure prynceypall waters. The
name of the one is *Phison/ he it is that com
passeth all the lande of Heuyla / where gold
groweth. And the golde of that contre is pre-
cyous/ther is founde Bedellyō/ & a stone cal
led Onix. The name of the second ryuer is
Gihon/ which cōpasseth all ꝑ lande of Inde.
¶ And ꝑ name of the thyrde ryuer is Hydekell/
whych runneth on the eastе syde of the Assy-
rians. And the fourth ryuer is Euphrates.

And the Lorde God toke Adā/ & put hym
in the gardē of Eden/ to dresse it & to kepe it.
And the Lorde God cōmaunded Adā sayynge:
Of all the trees of the garden se thou eate:
But of the tree of knowledge of good & bad
se that thou eate not: For euen the same daye
thou eatest of it thou shalt [f] dye the dethe.

And the Lorde God sayde: It is not good
that man shyld be alone/ I will make him an
helper to beare hym cōpany. And after that
the Lorde God had made of ꝑ erth all maner
beastes of the felde/ & all maner foules of the
ayre/ he brought them vnto Adam to se what
he wolde call them. And as Adam called all
maner lyuyng beastes / euen so are their na-
mes. And Adam gaue names vnto all maner
catell/ & vnto the foules of ꝑ ayre/ & vnto all
maner beastes of the felde. But ther was no
helpe founde vnto Adā to beare hym cōpany.

Then ꝑ Lorde God cast a slomber on Adā/
and he slepte. And then he toke out one of hys
ribbes/ & in stede ther of he killed vp the place
w̄ flesh. And the Lorde God made of the ribbe
which he toke out of Adam *a woman: and
brought her vnto Adam. Then sayde Adam:
Thys is once bone of my bones/ & flesh of my
flesh. Thys shall be called womā: because she
was take of the man. *For thys cause shall a
man leue father & mother / & cleue vnto hys
wyfe/ & they shall be one flesh. And they were
ether of thē naked/ bothe Adam & hys wyfe/
and were not ashamed.

¶ The serpent deceaueth the woman. The serpēt the woman & the man are cursed/ and dryuen out of Paradise. Christ oure sauyour is promysed.

¶ The .iij. Chapter.

But the serpēt was sotyller thā all
the beastes of the felde/ whych the
Lorde God had made: & sayde vnto
the woman: ye/ hath God sayd in
dede/ ye shall not eate of all maner trees in
the garden? And the womā sayde vnto the ser
pent/ of the frute of the trees in the gardē we
may eate/ but of the frute of the tree that is
in the middes of the garden (sayd God) se ꝑ ye
eate not/ & se that ye touche it not/ lest ye dye.
Then sayde *the serpēt vnto the womā: tush
ye shall not dye: but God doth knowe ꝑ when
so euer ye shuld eate of it/ youre [a] eyes shulde
be opened/ & ye shulde be as God/ and knowe
both good & euell. And the *womā sawe that
it was a good tree to eate of/ & lusty vnto the
eyes/ & a pleasant tree for to geue vnderston
dynge. And toke of the frute of it & ate / and
gaue vnto hyr husband also with her/ and he
ate. And the eyes of bothe them were opened/
that they vnderstode how that they were na-
ked. Than they sowed fygge leues togedder
and made them apurns.

And they herde ꝑ voyce of the Lorde God
as he walked in the gardē in the coole of the
daye. And Adam hyd hym selfe & hys wyfe al-
so from the [b] face of the Lorde God/ amonge
the trees of the garden. And the Lorde God
called Adā/ & sayd vnto hym: where art thou?
And he answered: Thy voyce I heard in the
garden/ but I was afrayed/ because I was
naked/ & therfore hyd my selfe. And he sayde:
Who tolde the ꝑ thou wast naked? hast thou
eatē of the tree/ of which I bade the that thou
shuldest not eate? And Adam answered: The
woman whych thou gauest to bere me com-
pany the toke me of the tree/ & I ate. And the
Lorde God sayde vnto the woman: Wherfore
dydest thou so? And the womā answered: The
serpent deceaued me and I ate.

And the Lorde God sayde vnto the serpēt:
because thou haste so done moste cursed be
thou of all catell & of all beastes of the felde:
vpon thy bely shalt thou go: and erth shalt
thou eate all dayes of thy lyfe. Moreouer I
wyll

* Sapien. x. a. Tobi. viij. d. Eccli. xxxiij. d

d. Hyme: duste or clayе.

* 1. Cor. xv. f.

* Apocali. ij. c

e. Eden signifieth pleasures

* Eccli. xxxiij d

f. Soche reherfalls of wordes bothe signifye somtyme an hastynes or vehemēce/ somtyme an assewrance that the thynge shalbe perfoymed that is promysed/ as it is Psal. cxviij. c.

* Eccli. xvij. a. 1. Cor. xi. a

* Gene. ij. b. Mat. xix. a. Mar. x. a. Ephe. v. g. 1. Cor. vi. d

* ij. Cor. xi. a

a. To haue their eyes open is to knowe & vnderstonde.

* Eccli. xxv. b

b. That is fro hys presence.

will put hatred betwene the & the woman/ &
betwene thy seed and hyr seed. And that seed
shall tread the on thy [c] heed / and thou shalt
treade it on the hele.

And vnto the woman he sayde: I wyll suer
ly encrease thy sorow/ and make the oft with
chylde/ & with payne shalt thou be delyuered:
And thy lustes shall pertayne vnto thy hus-
band/ and he shall rule the.

And vnto Adam he sayde: For as moche as
thou hast obeyed the voyce of thy wyfe / and
hast eatē of the tree of which I commaunded
the/ sayynge: Se thou eate not therof: curled
be the erth for thy sake. In sorow shalt thou
eate therof all dayes of thy lyfe: And it shall
beare thornes & thystels vnto the. And thou
shalt eate the herbes of the feld. In the swete
of thy face shalt thou eate brede / vntyll thou
returne vnto ꝑ erth whēce thou wast takē: for
*erth thou art/ & vnto erth shalt thou returne.

And Adam called hys wyfe Heua/ because
she was the mother of all that liueth. And the
Lorde God made Adā & hys wyfe garmētes
of skynnes / and put them on them. And the
Lorde God sayde: [d] Loo/ Adam is become as
it were one of vs/ in knowledge of good and
euell. But now lest he strech forth hys hand
and take also of the tree of lyfe/ & eate & lyue
euer. And the Lorde God cast hym out of the
garden of Eden / to tylle the erth whence he
was taken. And he cast Adam out/ & sette at
the enterynge of the garden Eden/ Cherubin
with a naked swerde mourynge in and out/ to
kepe the waye to the tree of lyfe.

¶ Cayn kylleth hys ryghteous brother Abell. Cayn displayzeth & is cursed. The generacyō of Enoch/ Mathusael/ Tuball/ Lamech/ Seth and Enos.

¶ The .iiij. Chapter.

And Adā laye with Heua his wyfe/
whych conceaued & bare Cayn / &
sayde: I haue goten a man of the
Lorde. And she proceded forth/ and
bare hys brother Abell: And Abell became a
shepherde/ and Cayn became a plowman.

And it fortuned in processe of tyme / that
Cayn brought of the frute of the erth/ an offe
rynge vnto the Lorde. And Abel he brought
also of the fyrstlynges of hys shepe/ & of the
fatt of thē. And the Lorde loked vnto* [a] Abell
and to hys offrynge/ but vnto Cayn and vnto
hys offrynge loked he not. And Cayn was
wroth exceadyngly/ & loured. And the Lorde
sayde vnto Cayn: why art thou angry/ & why
loureſt thou? Wotest thou not yf thou dost
well thou shalt receaue it? But and yf thou
dost euell/ by & by thy synne lyeth open in the
dore. Not withstondyng let it be subdued vn-
to the/ and see thou rule it. And Cayn talked
with Abell hys brother.

And as soone as they were in the feldes/

c. The heed of the serpent signifyeth the power & tyrannyе of the deuell whych Christ the seed of the womā ouercame. The hele is christes māhood which was kepted wyth oure synnes.

d. Here thys worde Loo/ is taken as a mocke as it is in. iij. Regū. xviij. c.

* Hebr. xi. a

a. The lorde looked vnto Abel & to hys offerynge: that is he was pleased with Abell & his offeringe/ but with Cayn nor his offering was he not pleased: & ther fore he saith that he loked not ther to/ the same vse of sprynge is also in the .ij. of kynges in the xvi. Chapter. c Psal. xxx. b.

Cayn fell vpon *Abell hys brother/ & slewe
hym. And the Lorde sayde vnto Cayn: where
is Abel thy brother? And he sayde: I can not
tell/ am I my brothers keper? And he sayde:
What hast thou done? The voyce of thy bro-
thers bloud [b] cryed vnto me oute of the erth.
And now cursed be thou as pertaynynge to
the erth/ which opened hyr mouth to receaue
thy brothers bloud of thyne hande. For when
thou tyllest the grounde she shall hencefoyth
not geue hyr power vnto the. A vagabunde
and a *rennagate shalt thou be vpō the erth.

And Cayn sayde vnto the Lorde: my synne
is greater/ then that it may be* forgeuen. Be
holde thou castest me out thys daye from the
face of the erth/ & frō thy syghte must I hyde
my selfe/ & I must be wandryngе and a voga
bunde vpon the erth: Moreouer whosoeuer
kyndeth me/ will kyll me. And the Lorde sayd
vnto him: Not so/ but whosoeuer sleyth Cayn
shalbe punished. vij. folde. And the Lorde put
a marke vpō Cayn that no man that founde
hym shulde kyll him. And Cayn went out frō
the face of the Lorde/ and dwelt in the lande
Nod/ on the east syde of Eden.

And Cayn laye with his wyfe/ which con-
ceaued & bare Henoch. And he was buyldyng
a cyte/ & called the name of it after the name
of hys sonne / Henoch. And Henoch begat
Irad. And Irad begat Mahuiael. And Ma-
huiael begat Mathusael. And Mathusael be
gat Lamech. And Lamech toke hym two wy
ues: the one is called Ada/ & the other Zilla.
And Ada bare Iaball/ of whome came they
that dwell in tentes/ & possesse catell. And his
brothers name was Iubal/ of hym came all
that exercyse them selues on the harpe & on
the organs. And Zilla she also bare Tubal-
cayn a worker in metall & a father of all that
graue in brasse & yeron. And Tubalcayns sy-
ster was called Naema.

Then sayde Lamech vnto hys wyues Ada
& Zilla: heare my voyce ye wyues of Lamech
& herkē vnto my wordes/ for I haue slayne a
man & wounded my selfe/ & haue slayn a yōg
man/ & gotte my selfe strypes: for Cayn shall
be auēged seuenfolde/ but Lamech seuentie
tymes seuenfolde. Adam also laye wyth hys
wyfe yet agayne/ & she bare a sonne & called

* Sapien. x. a. 1. Io. iij. c. Hebr. xij. f. Mat. xxiij d. Iudi. i. d.

b. Cryeth: that is asketh vengeaunce/ as ye haue. Genesis xix. c.

* Prouer. xxviij. c/

* Iob. xv. f

hys name Seth. For God (sayde she) hath geuen me a nother sonne for Abel whom Cayn slewe. And Seth begat a sonne/ & called hys name Enos. And in that tyme began men to c call on the name of the Lorde.

c. To call vpō the name of the Lorde is to requyre all thynges of hym and to trust in hym/geuing hym the honour and worshyp that belongeth to hym/as in Gene. xij. b.

¶ The genealogye of Adam vnto Noe.

¶ The. v. Chapter.

A THys is the boke of the generacyon of man. In the daye whē God created man & made him after the lymilytude of God. Male and female made he them/ & called their names man/ in the daye when they were created. And when Adā was an hundred & thyrty yere old/ he begat a sonne after hys lycknesse & simplytude: & called hys name * Seth. And the dayes of Adam after he begat Seth/ were eyght hundred yere/ & begat sonnes & daughters. And all the dayes of Adam whych he lyued/ were ix. hundred & xxx. yere/ and then he dyed.

* Hara.ta.

And Seth lyued an hundred & v. yeres/ & begat Enos. And after he had begot Enos he liued. viij. hundred & vij. yere/ & begat sonnes & daughters. And all ỳ dayes of Seth were ix. hundred & xij. yere/ & dyed. And Enos lyued. lxxx. yere/ & begat Kenan. And Enos after he begat Kenan/ liued. viij. hundred & xv. yere/ and begat sonnes & daughters: & all the dayes of Enos were. ix. hundred & v. yere/ & than he dyed. And Kenan lyued. lxx. yere/ & begat Mahalaliel. And Kenan after he had begot Mahalaliel/ lyued. viij. hundred and. xl. yere/ & begat sonnes and daughters: & all the dayes of Kenan were. ix. hundred and. x. yere/ and than he dyed. And Mahalaliel lyued. lxv yere/ & begat Jared. And Mahalaliel after he had begot Jared lyued. viij. hundred & xxx yeres/ & begat sonnes and daughters: and all the dayes of Mahalaliel were. viij. hundred nynetye and. v. yere/ and than he dyed.

B

And Jared lyued an hundred & lxii. yere/ & begat Henoch: & Jared lyued after he begat Henoch. viij. hundred yere/ & begat sonnes & daughters. And all the dayes of Jared were ix. hundred & lxii. yere/ and than he dyed. And Henoch lyued. lxv. yere/ & begat Mathusala. And * Henoch a walked with God after he had begot Mathusala. iii. hundred yere/ & begat sonnes & daughters: And all the dayes of Henoch were. iii. hundred & lxv. yere/ & than Henoch lyued a godly lyke/ and was no more sene/ for God toke hym awaye.

C

* Eccli. xliiij. c. Hebr. xi. a.

a. To walke wyth God/ is to do hys will & leade a lyke accordynge to hys worde.

D

And Mathusala lyued an hundred and lxxxvii. yere & begat Lamech: & Mathusala after he had begot Lamech/ lyued. vii. hundred & lxxxii. yere/ & begat sonnes and daughters. And all the dayes of Mathusala were ix. hundred. lxix. yere/ and than he dyed.

And Lamech lyued an hundred. lxxxii. yere & begat a sonne/ & called hym Noe/ sayinge: Thys same shall comforte vs: as concernyng oure worke & lorowe of oure handes whych we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begot Noe. v. hundred/ nynetye & v. yere/ and begat sonnes & daughters. And all the dayes of Lamech were. vii. hundred. lxxvii. yere/ & than he dyed. And when Noe was fyue hundred yere olde/ he begat Sem/ Ham/ and Japheth.

¶ The cause of the floude. God warneth Noe of the cōmyng of the floud. The preparing of the arche.

¶ The. vi. Chapter.

A AND it came to passe/ whā men begā to multyply vpō the erth/ & had begot them daughters/ the a sonnes of God sawe the daughters of men ỳ they were fayre/ & toke vnto them wyues/ which they best lyked amōge thē all. And the Lorde sayde: My spirite shall not alway striue wyth mā/ for they are flesh. Neuertheless I wyll geue thē yet * space an. C. & xx. yeres.

a. The sonnes of God are the sonnes of Seth which had instruct & norysched thē in the feare of God. The sonnes of men are the sonnes of Cayn instruct of hym to all wyckednes.

* i. Petri. iij. d.

There were tyrātes in the worlde in those dayes. For after that the chyldrē of God had gone in vnto the daughters of men/ & had begotten them chyldrē/ the same chyldrē were the mightiest of the world/ & mē of renowne. And whā the Lorde sawe ỳ the wyckednesse of man was encreased vpon the erth/ & that all the ymagynacyon and thoughtes of hys * hert was only euell contynually/ he * repented that he had made man vpon the erth/ and sorowed in hys hert. And sayd: I wyll destroy

* Gene. viij. d.
* 1. Reg. xv. c.

B

mankynde wbych I haue made/ from of the face of the erth: both man/ beast/ worme and foule of the ayre/ for it repenteth me that I haue made them. But yet Noe founde grace in the sight of the Lorde.

* These are the generacyons of Noe. Noe was a ryghteous man & vncorrupte in hys tyme/ & walked wyth God. And Noe begat. iii. sonnes: Sem/ Ham/ & Japheth. And the erth was corrupt in the syght of God/ & was full of mischeke. And God loked vpon the erth/ & lo it was corrupte: for all b flesh had corrupte hys waye vpon the erth.

* Eccli. xliiij. d.

b. All flesh/ that is all man that lyue flesh ly/ as in the. vij. of the Roma.

Than sayde God to Noe: c the ende of all flesh is come before me/ for the erth is full of their mysscheke. And lo/ I wyll destroye them wyth the erth. Make the an arcke of pyne tree/ and make chaumbers in the arcke/ and pytch it within & without with pytch. And of thys facyon shalt thou make it.

C

c. The ende of all flesh/ that is/ the ende of all man is come before me.

The length of the arcke shall be. iii. hundred cubytes/ & the bredth of it. l. cubytes/ & the heyth of it. xxx. cubytes. A wyndow shalt thou make aboue in the arcke. And within a cubyte cōpasse shalt thou kynyth it. And the dore of the arcke shalt thou sette in the syde of it: & thou shalt make it with. iii. loftes one aboue a nother. For beholde I will bringe in a floud

a floud of water vpon the erth to destroye all flesh frō vnder heauē/ wherin breth of lyke is: so that all that is in the erth shall perish. But

D

I wyll make myne apoyntemēt wyth the/ that both thou shalt come into the arcke and thy sonnes/ thy wyke & thy sonnes wyues wyth the.

And of all that lyueth what so euer flesh it be/ shalt thou bringe into the arcke/ of euery thyng a payre/ to kepe them a lyue with the. And male & female se that they be/ of bryddes in their kynde/ & of beastes in their kynde/ & of all maner of wormes of the erth in their kynde: a payre of euery thynge shall come vn to the to kepe them a lyue. And take vnto the of all maner of meate that may be eaten and laye it vp in stoore by the/ ỳ it may be meate bothe for the and for them: and Noe dyd accordynge to all that God commaunded hym.

¶ The entraunce of Noe & them that were wyth him into the arcke. The rylynge of the floude wherwith all thynges dyd perylhe.

¶ The. vii. Chapter.

A

a. They are ryghteous before God that loue their neyhbours for godes sake/ vnfeynedly: hauynge the spirite of god/ whych maketh thē the sonnes of God & therfore are accepted of God as iust and ryghteous as it is in Gene. xv. iij. c.

AND the Lorde sayde vnto Noe: Go in to the arcke bothe thou and all thy houshold. For the haue I sene * ryghteous before me in thys generacyon. Of all clene beastes take vnto the seuen of euery kynde/ the male & female/ and of vnclene beastes a payre/ the male & hys female: lyke wyse of the bryddes of the ayre seuē of euery kynde/ male and female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpon the erth. xl. dayes and. xl. nyghtes/ & wyll destroye all maner of thyngs that I haue made/ frō of the face of the erth.

B

* Mat. xxiiij. d. Luk. xvij. f. & i. Petri. iij. d.

And Noe dyd accordynge to all that the Lorde cōmaunded hym: & Noe was. vi. hundred yere olde/ whē the * flood of water came vpō the erth: & Noe wēt & hys sonnes & hys wyke & his sonnes wyues wyth him/ into the arcke frō the waters of the floud. And of b clene beastes/ & of the beastes that ware vnclene/ & of bryddes and of all that crepeth vpon the erth/ came in by cooples of euery kynde vnto Noe into the arcke/ a male & a female: euē as God commaunded Noe. And the seuenth daye the waters of the floude came vpon the erth.

b. Clene beastes is sothe as they myght lefully eate/ and the vncleane are those that they might not eate/ as it apereth in Leuit. xi. a. & Deu. xiiij.

In the. vi. hundred yere of Noes lyke/ in the seconde moneth/ in the. xvij. daye of the mo-

c. The sounteynes of the great depe &c. that is/ all the waters that were on the erth sprāge vp/ encreased & multyplyed.

d. The wyndowes of heuē opened &c. that is/ all waters aboue the erth descended and increased the floude.

neth/ that same daye were all the c fouteynes of the greate depe brokē vp/ & the wyndowes d of heauen were opened/ & there fell a rayne vpon the erth. xl. dayes & xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham & Japheth/ Noes sonnes/ & Noes wyke & the. iij. wyues of hys sonnes with thē in to the arcke: bothe they & all maner of beastes in their kynde/ and all maner of catell in their kynde/ & all maner of wormes that crepe vpō the erth in their kynde/ & all maner of bryddes in there kynde/ & all maner of foules what so euer had feders. And they came vnto Noe in to ỳ arcke by couples/ of all flesh ỳ had breth of lyke in it. And they that came/ came male & female of euery flesh accordynge as God commaunded hym: & the Lorde shut the dore vpō hym. And the * flood came. xl. dayes and. xl. nyghtes vpō the erth/ & the water increased & bare vp the arcke/ & it was lyfte vp frō of the erth. And the water preuayled & increased exceadingly vpō the erth: & the arcke wēt vpon the toppe of the waters. And the waters preuayled exceedingly aboue mesure vpō the erth/ so that all the hye hylles which are vnder all the partes of heauē were couered: euen. xv. cubytes hye preuayled the wāters/ so that the hylles were couered.

* Genesis. xxix. c. Sap. xiij. a.

B

And all flesh that moued on the erth/ bothe birdes/ catell and beastes perylhed/ wyth all that crepte on the erth & all men: so that all that had the breth of lyfe in the nostrels of it thorow out all that was on drye lande/ dyed. Thus was * destroyed all that was vpon the erth/ both man/ beastes/ wormes & foules of the ayre/ so that they were destroyed frō the erth: saue Noe was reserued only & they that were wyth him in the arcke. And the waters preuayled vpō the erth an hundred & l. dayes.

* Sapien. x. a.

¶ After the sendyng forth of the rauē & the doue Noe went forth of the arcke. He offreth sacrifice. The malyce of mannes heart.

¶ The. viii. Chapter.

A AND God remembred Noe & all the beastes & all the catell that were wyth him in the arche. And God made * a wynde to blowe vpō the erth/ & the waters ceased: & the * fountaynes of the depe & the wyndowes of heauē were stopte/ & the rayne of heauē was forbydde/ & the waters returned from of the erth/ & abated after the ende of an hundred and. l. dayes.

* Gene. i. a.
* Gene. vij. b.

And the arcke rested vpon the mountayns of Ararat/ the. xvij. daye of the. vij. moneth. And the waters went awaye/ & decreased vntyll the. x. moneth. And the fyrst daye of the. x. moneth/ ỳ toppes of the mousteyns appered.

And after the ende of. xl. dayes Noe opened the wyndow of the arcke which he had made/ & sent forth a rauen/ which went out/ euer

goyng & comyng agayne/ vntyll the waters
ware dryed vp vpon the erth.
Then sent he forth a doue frō him/to wete
whether the waters were fallen from of the
erth. And when the doue couldе fynde no re
stynge place for hyr fote/she returned to him
B agayne vnto the arcke/ for the waters were
vpon the face of all the erth. And he put out
hys hande/& toke her/and pulled hyr to hym
into the arcke.
And he abode yet.viij.dayes more/and sent
out the doue agayne out of the arcke/ & the
doue came to hym agayne about euentyde/&
beholde/there was in hyr mouth a leke of an
olyue tree wyche she had plucked: wherby
Noe perceaued that the waters were abated
vpon the erth. And he tarryed yet. viij. other
dayes/and sent forth the doue / wych from
thence forth came no more agayne to hym.
And it came to passe/the sixte hundred and
C one yere & the fyrst daye of the fyrst moneth/
that the waters were dryed vp vpō the erth.
And Noe toke of the hatches of the arcke/ &
looked:and beholde/the face of the erth was
dryе. So by the.xxvii.daye of the second mo
neth the erth was drye.
And God spake vnto Noe/sayinge: Come
out of the arcke/bothe thou & thy wyfe & thy
sonnes & thy sonnes wyues with the. And all
the beastes that are wt the whatsoeuer flesh
it be/both foules & catel/& all maner wormes
D that crepe on the erth/ bryngе out with the/
* Gene.i.c.d. and.ix.a. & let them moue/*growe & multiply vpō the
erth. And Noe came out/& hys sonnes/& hys
wyfe/ and his sonnes wyues with hym. And
all the beastes/ and all the wormes / and all
the foules and all that moued vpon the erth/
came also out of the arcke/ all of one kynde
to gether.
And Noe made an aulter vnto the Lorde/
*Leui.xi.a & toke of all maner of * clene beastes / & all
maner of clene foules/ & offred sacrifice vpō
the aulter. And the Lorde a smellyd a swete
a. The Lorde smellynge of sauoure: is the alowāce of the workes of the kaythfull/as in Exo.xxix.Le. iii.i.ij.iiij. sauour/& sayd in hys hert: I wyll henceforth
no more curse the erth for mannes sake / for
the ymaginacyō of mānes hert is euell/euen
frō the very youth of hym. Moreouer I wyll
not destroy from hence forth all that lyueth
as I haue done. Nether shall sowynge tyme
and haruest/colde and hete/somer and wyn
ter/ daye and nyght cease / as longe as the
erth endureth.

¶ God blesseth Noe and hys sonnes. He forbyddeth to
eate the bloude of beastes/and forbyddeth the sheding
of mānes bloude. The lawe of the swerde. He maketh
a couenaunt that he wyll destroye the world no more
by water/and geueth the raynebowe as a token & con
firmacyon of the same. Noe is droncken/and Ham vn
courteth hym/and getteth his curse.

¶ The.ix.Chapter.

And God* blessed Noe & his sonnes A
& sayde vnto thē: Increase & multi * Gene.i.c.d
ply and fyll the erth. The feare al- & .viij.d
so & drede of yow be vpon all bea=
stes of the erth/& vpō all foules of the ayre/
& vpon all that crepeth on the erth/and vpon
all fyshes of the see/wyche are geuen vnto
youre handes. And all that moueth vpon the
erth hauyng lyfe/shall be youre meate: Euē
as the grene herbes so geue I you all thing.
Only the* flesh with hys lyfe wyche is hys * Gene.i.d
bloud/se that ye eate not.
*For verely the a bloude of you wherin *Leuiti.vij.c.
youre lyues are wyll I requyre: Euen of the & .xvij.d
hande of all beastes wyll I requyre it/ & of a. Here is
the hande of man and of the hande of euery crueltes for
mannes brother wyll I requyre the lyfe of bydden mā:
man: so that he wych shedeth mānes bloude that he wylling
shall haue his bloud shed by man agayne: for let it be vnn
God* made man after hys awne lyknesse. ueged inbrell
moche less p
oure neybour
* Gene.i.d
Se that ye encrease/& waxe/& be occupyed
vpon the erth/and multyplye therin.
Furthermore God spake vnto Noe and to B
his sonnes with hym/sayinge: See/I make
*my bond with you & youre seed after you/& *Gene.vi.h
wyth all lyuynge thynge that is wyth yow:
both foule & catell/& all maner bestes of the
erth that is with yow/of all that cōmeth out
of the arcke/what soeuer beste of the erth it
be. I make my bonde with yow / that hence
forth all flesh shall not be destroyed with the
waters of any floud/& that hēce*forth there *Esaie.liiij.a
shall not be a floud to destroy the erth.
And God sayde: Thys is the token of my
bonde wych I make betwene me & yow/ &
betwene all lyuyng thynge that is with yow
for euer: I will sette my bowe in the cloudes C
& it shall be a sygne of the apoyntemēt made
betwene me & the erth: so that when I bring
in cloudes vpon the erth / the bowe shall ap=
pere in the cloudes. And than wyll I thynke
vpon my testament wyche I haue made be=
twene me and yow/and all that lyueth what
soeuer flesh it be. So that henceforth* there *Eccli.xliij
shall be no more waters to make a floud to
destroye all flesh.
The bowe shalbe in the cloudes/& I wyll
loke vpō it/to remembre the euerlastyng te=
stament betwene God & all that lyueth vpō
the erth / what soener flesh it be. And God
sayde vnto Noe: Thys is the sygne of the te=
stamēt which I haue made betwene me and
all flesh that is on the erth.
The sonnes of Noe that came out of the
arcke were: Sem/ Ham and Japheth. And
Ham he is the father of Canaan. These are
the. iiij. sonnes of Noe / and of these was all
the worlde ouerspred.
And Noe beynge an husband man/ went
forth & planted a vyneyarde/& drāncke of the
wyne

wyne & wus dronche/ and laye vncouered in
the myddest of hys tent. And Ham the father
D of Canaan sawe hys fathers preuytees/and
tolde hys two brethren ȳ were without. And
Sem and Japheth toke a mātell/& put it on
bothe their shulders & went backward/ & co=
uered their fathers secrets / but their faces
were backward/ so that they sawe not their
fathers nakydnes.
As soone as Noe was awaked from hys
wyne/and wyst what hys yongest sonne had
b. To encrea done vnto hym/he sayd: Cursed be Canaan/&
se/that is: to re a seruāt of all seruātes be he to hys brethrē.
doyse or to be in And he sayde: Blessed be the Lorde God of
peaces of good Sem/& Canaā be hys seruāt. God b increase
comfort / as it Japheth that he may dwell in the tentes of
is Gen.xxvi.e & Psal.iiij.a. Sem. And Canaan be their seruant.
And Noe lyued after ȳ floud thre hundred
and fyftye yere: so that all the dayes of Noe
were. ix. hundred & fyfty yere/& than he dyed.

¶ The genealogye of Japheth/Sem and Ham.

¶ The.x.Chapter.

A
*i.Paral.i.a These are the generacyons of the
sonnes of Noe: of Sem/ Ham and
Japheth/which begat themchyldrē
after the floude.
The sonnes of Japheth were: Gomyr/Ma
gog/Madai/Jauan/Tuball/Meschech & Thy
ras. And the sonnes of Gomyr were: Ascenas
Riphat and Togarma. And the sonnes of Ja
uan were: Elisa/Tharsis/Cithim and Dodo
nim. Of these came the Ies of the gentyls
in theyr contres / euery man in hys speach/
kynred and nacyon.
The sonnes of Ham were: Chus / Mitz=
raim/Phut & Canaan. The sonnes of Chus
were Seba/ Heuyla/ Sabta / Rayma and
B Sabtema. And the sonnes of Rayma were:
*i.Paral.i.a Sheba/& Dedan. *Chus also begat Nemrod
which begā to be myghty in the erth. He was
a myghty hunter in the syghte of the Lorde:
wher of came the prouerbe: he is as Nemrod
that myghty hūter in the syght of the Lorde.
And the begynnynge of hys kyngdome was
*Gene.xi.b. *Babell/Erech/Achad & Chalne in the lande
of Synear: Out of that lande came Assur/&
*Jonas.i.a. buylded Ninyue/& the cyte Rehoboth/& Ca=
lah/and Resen betwene* Ninyue & Calah.
That is a great cyte. And Mizrim begat
Ludim/Enamim/Leabim/Naphtuhim/Pa C
thrusim & Casluhim: from whence came the
Philystyns/and the Caphtherynes.
Canaan also begat Zidon his eldest sonne
& Heth/Jebusi/Emori/Girgosi/Him/Arki/
Sini/Aruadi/Zemari & Harmati. And after
ward spрāge the kynreds of the Cananytes.
And the coستes of the Cananytes were from
Sydon tyll thou come to Gerara & to Asa/&
tyll thou come to Sodoma/Gomorra / Ada=
ma/Zeboim/euē vnto Lasa. These were the
chyldren of Ham in their kynredes / tonges/
landes and nacyons.
And Sem the father of all the chyldren of
Eber/ & the eldest brother of Japheth begat
chyldrē also. And hys sonnes were Elam/As=
sur/Arphachsad/Lud & Aram. And the chyl=
dren of Aram were: Uz/Hul/Gether & Mas. D
And* Arphachsad begat Sala/ & Sala be- *i. Para.i.b
gat Eber. And Eber begat two sonnes. The
names of the one was Peleg/for in hys tyme
the erth was deuyded. And the name of hys
brother was Jaketan.
Jaketan begat Almodad/Saleph/Hyzar=
moneth/ Jarah / Hadoram / Usal / Dikela/
Obal/Abimael/Seba/Ophir/Heuila & Jo
bab. All these are the sonnes of Jaketan. And
the dwellynge of them was frō Mesa vntyll
thou come vnto Sephara a mountayne of
the east lande. These are the sonnes of Sem
in their kynredes/ languages / contrees and
nacyōs. These are the kynredes of the sonnes
of Noe/in their generacyons & nacions. And
of these came the people ȳ were in the world
after the floude.

¶ The buyldyng of the tower of Babel. The confu
syon of tonges. The generacyon of Sem the sonne of
Noe vntyll Abrā which goeth with Lot vnto Haran.

¶ The.xi.Chapter.

And all the worlde was of one tōge
& one language. And as they came
frō the east / they founde a playne
in the lāde of Synear/& there they
dwelled. And they sayde one to a nother: come
on/let vs make brycke & burne it with fyre.
So brycke was their stone and slyme was
their morter. And they sayde: Come on/let vs
buylde vs a cyte & a toure/ȳ the toppe may
reach vnto heauē. And let vs make vs a name
for perauenture we shall be scatered abrode

a. God is counted to come downe/ whē he dothe any thing in the erthe amōge men that is not accustomed to be done: in maner shewynge hym selfe presente amonge men by his wonderfull worke/ as it is in Psal.xviij.b. and.c.xliij.a.

b. To sethe cyte: not that god seeth not at all tymes/ but only that he maketh hym selfe ryth to be sene and knowen in his wonderfull workes amōge vs.

c. Here the seuēte Interpreters leaue oute the generacion of Caynan/ the which after the reconynge of the Ebrues begat Sala/ whē he was.xxx. yere of age. Luce.iij.g.

over all the erth. And the Lorde came[a] downe to[b] see the cyte and the toure whych the chyldren of Adam had buylded. And the Lorde sayde: See/ the people is one/ and haue one tonge amonge them all. And thys haue they begon to do/ and wyll not leaue of from all that they haue purposed to do. Come on/ let vs descende/ and myngell theyr tonge euen there/ that one vnderstonde not what another sayeth. Thus the Lorde shatered them from thence vpon all the erth. And they left of to buylde the cyte. Wherfore the name of it is called Babell/ because that the Lorde there confounded the tōge of all the worlde. And because that the Lorde from thence shatered them abrode vpon all the erth.

These are the generaciōs of Sem: Sem was an hundred yere olde & begat Arphachsad.ij.yere after the floude. And Sem lyued after he had begot Arphachsad.v.hundred yere and begat sonnes and daughters.

And [c]Arphachsad lyued.xxxv. yere & begat Sala/ & lyued after he had begat Sala iiij.hundred yere & iij. & begat sonnes & daughters. And Sala was.xxx.yere old and begat Eber/ and lyued after he had begot Eber.iiij hundred & thre yere/ & begat sonnes & daughters. When Eber was.xxxiiij.yere olde/ he begat Peleg/ & lyued after he had begot Peleg foure hundred and.xxx.yere/ & begat sonnes and daughters.

And Peleg when he was.xxx.yere olde begat Regu/ & lyued after he had begot Regu ij.hundred & ix.yere/ & begat sonnes & daughters. And Regu whē he had lyued.xxxij.yere begat Serug/ and lyued after he had begot Serug.ij.hundred and.vij.yere/ and begat sonnes and daughters.

And when Serug was.xxx. yere olde he begat Nahor/ & lyued after he had begot Nahor.ij.hundred yere/ & begat sonnes & daughters. And Nahor whē he was.xxix.yere olde/ begat Terah/ and lyued after he had begot Terah/ an hundred and.xix.yere/ and begat sonnes and daughters.

And when Terah was.lxx.yere olde/ he begat Abram/ Nahor and Haran.

D And these are the generacyōs of *Terah. Terah begat Abram/ Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah hys father in the lande where he was borne/ at Vr in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Melca the doughter of Haran whyche was father of Melca & of Jesca. But* Sarai was baren/ and had no chylde.

Than toke Terah Abram[†] hys sonne and Lot hys sonne/ Harans sonne/ & Sarai hys daughter in lawe/ hys sonne Abrams wyfe. And they went wyth hym from Vr in Chaldea/ to goo into the lande of Chanaan. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue he dyed in Haran.

*i. Para.i.b. Josa.xxiiij.a.

* Hebre.xi.c.

†Josu.xxiiij.a ij.Eldre.ix.b.

¶ Abram is blessed of God/ and goeth with Lot into a straunge lande that apered to hym in Canaan. And God promyseth to geue the same lande to hym and to his sede. And afterwarde goeth Abram into Egypt & causeth Sarai his wyfe to saye that she is his syster. And she was rauysshed of Pharao/ for whyche the Lorde plageth hym.

¶ The.xij.Chapter.

A Then the Lorde sayde vnto Abram Gett* the out of thy contre & from thy hymred/ and out of thy fathers houle/ into a londe whych I wyll shewe the. And I wyll make of the a myghty people/ & wyll[a] blesse the/ & make thy name greate/ that thou mayst be a blessyng. And I wyll blesse them that blesse the/ & curse them that curse the. And in the shall be blessed all the generacions of the erth.

And Abram went as the Lorde badd hym/ and Lot went wyth hym. Abram was lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ with all* their goods which they had goten and[b] soules whyche they had begoten in Haran. And they departed to goo into the lande of Chanaan. And when they were come into the lande of Chanaan/ Abrā went forth into the lande tyll he came vnto a place called Sichem/ and vnto the oke of Moze. And the Cananytes dwelled then in the lande.

Then the Lorde apeared vnto Abram & sayd: vnto thy* seed wyll I geue this lande. And he buylded an aulter there vnto the Lorde which apeared to hym. Then departed he thēce vnto a mousayne that lyeth on the eastsyde of Bethel & pytched his tente: Bethel beynge on the west syde/ and Ay on the east: and he buylded there an aulter vnto the Lorde/ & called on the name of the Lorde. And than Abram departed and toke his iourney southwarde.

After this there came a derth in the lande. And Abram went doune in to Egypte/ to soiourne there/ for the derth was fore in the lāde. And whē he was come nye for to entre into Egypte/ he sayd vnto Sarai his wyfe. Beholde/ I knowe that thou art a fayre woman to loke vpon. It will come to passe therfore when the Egyptians see the/ that they wyll say: she is his wyfe. And so shall they sley me & saue the. Saye* I prayye the therfore that thou art my syster/ that I maye fare the better by reason of the/ and that my soule maye lyue for thy sake.

As soone as he came in to Egypte/ the D Egyp-

A
* Actu. vij.a.
& Hebre.xi.c.

a. To blesse is here to be made happye and fortunate. And to make great hys name/ is to auaunce and exalte hym. Abraue other people. B

* Gene.xiij.a.
Gene.xiij.a.

b. Soules here are taken for his seruantes and maydens/ which were many as ye maye se in Genesis.xliij.c

* Gene.xv.d.
Gene.xvij.b.
Deu.xxxiij.d
Gene.xiij.a.

C

B

* Gene.xij.b

a. The hebrues vnderstonde by thys worde brother al nevews/ cosyns & neybours/ & all that be of one stocke Ro.ix.a. Joh. vij.a.

Egypciās sawe the womā that she was very fayre. And Pharaos lordes sawe hyr also/ & prayled hyr vnto Pharao: So that she was taken into Pharaos houle/ which entreated Abrā well for hyr sake/ so that he had shepe oxen and he asses/ men seruantes/ mayde seruantes/ she asses and camels.

But God plaged Pharao/ and his houle with grete plagis/ because of Sarai Abrās wyfe. Then Pharao called Abram & sayde: Why hast thou thus dealt vo me? Wherfore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy syster/ & cauledest me to take hyr to my wyfe? But now loo/ there is thy wyfe/ take hyr and be walkynge. Pharao also gaue a charge vnto his men ouer Abram/ to leade hym out/ with his wyfe and all that he had.

¶ Abram & Loth departe oute of Egypt. And Abram deuyded his lande & catell with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

¶ The.xiij.Chapter.

A Than Abrā departed out of Egypte both he and hys wyfe and all that he had/ and Lot with hym vnto the south. Abram was very ryche in catell/ syluer and golde. And he went on hys iourney from the south euen vnto Bethell/ and to the place where hys tente was at the fyrst tyme betwene Bethell and Ay/ and vnto the place of the* auiter whych he made before. And there called Abram vpon the name of the Lorde.

Lot also which wēt with hym had shepe/ catell and tentes: so that the lande was not abell to receaue them that they myght dwell together/ for the* substance of their ryches was so greate/ that they coulde not dwell together. And there fell a stryfe betwene the herdmen of Abrams catell/ and the herdmen of Lots catell. Moreouer the* Cananytes & the Pherelytes dwelled at that tyme in the lande. Than sayde Abrā vnto Lot: Let there be no stryfe (I prayye the) betwene the & me/ and betwene my herdmen and thyne/ for we be[a] brethrē. Is not all the hole lande before the? Departe I prayye the fro me. If thou wylt take the lefte hande/ I wyll take the right: or yf thou take the ryght hande I wyll take the left. And Lot lyft vp hys eyes/ and C beheld all the cōtre aboute Jordane/ which was a plēteous cōtre of water euery where/ before the Lorde destroyed Sodome & Gomorra/ euē as the garden of the Lorde/ & as the lande of Egypte tyll thou come to Zoar.

Than Lot chose all the costes of Jordane and toke hys iourney frō the east. And so departed the one brother frō the other. Abram dwelled in the lande of Canaan: & Lot in the cytes of the playne/ & tented tyll he came to Sodome. But ẖ men of Sodome were wycked/ & synned exceadyngly agaynst ẖ Lorde.

And the Lorde sayde vnto Abraham/ after that Lot was departed from hym: Lyfte vp thyne eyes/ & loke frō the place where thou art/ northward/ southward/ eastward & westward/ for all* the lande whyche thou seyste wyll I geue vnto the & to thy seed for[b] euer. And I wyll make thy seed/ as the dust of the erth: so that yf a man can nombre the dust of the erth/ than shall thy seed also be nombred. Aryse and walke about in the lande/ in the length of it & in the bredth/ for I wyll geue it vnto the. Than Abrā toke downe his tente & wēt & dwelled in the okegroue of Mamre which is in[c] Ebron/ and buylded there an aulter vnto the Lorde.

¶ Lot is taken pryloner. The victory of Abrā of the Sodomytes. Lot is delyuered by Abram. Melchisedech offreth gyftes vnto Abram. Abram payeth tythes vnto Melchisedech. Abram holdeth nothynge of the kynge of Sodomes goodes.

¶ The.xiiij.Chapter.

A And it chaunsed wythin a whyle/ that Amraphel kyng of Synear/ Arioch kynge of Ellasar/ Kedorlaomor kynge of Elam and Thydeall kynge of the nacyons/ made warre with Bera kynge of Sodome/ & wyth Birsa kynge of Gomorra/ and wyth Sineab kynge of Adama/ and with Semeabar kynge of Zeboim/ and with the kynge of [a]Bela/ whyche Bela is called Zoar. All these came together vnto the vale of Siddim/ which is now the salt see. Twelue yere were they subiecte to kynge Kedorlaomor/ & in the.xiij.yere rebelled. Therfore in the.xiiij.yere came Kedorlaomor and the kynges that were with hym/ & smote the [b]Raphayms in Astaroth Karnaim and the Sulyms in Ham/ & the Emyms in Sabe Kariathaim/ and the Horyms in their awne mounte Seir vnto the playne of Pharan/ whyche bordreth vpon the wylderness. And then turned they & came to the well of iugmente whych is Cades/ and smote all the contre of the Amalechytes/ & also the Amorytes that dwell in Hazezon Thamar.

Than went out the kynge of Sodome/ & the kynge of Gomorra/ & the kynge of Adama and the kynge of Zeboim/ & the kynge of Bela now called Zoar. And sette their mē in aray to fyght with thē in the vale of Syddym/ that is to saye/ wyth Kedorlaomor the kynge of Elam and with Thydeall kynge of the Nacions/ and wyth Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges against fyue. And that vale of Syddym was full of fyne pyttes.

And the kynges of Sodome and Gomorra fled/ & fell there. And the resydue fled to the mountaynes. And they toke all the goodes of

D
* Gene.xiij.b
Gene.xxvi.a
Gene.xij.b
Deu.xij.a.

b. Euer is not here take for a tyme wythout ende: but for a longe season that hath not his ende apoynted/ Exo.xij.c

c. Ebron is the name of a citie where Adam. Abraham and his wyfe with Jsaac &c. were buryed/ as in Gene.xxiij.d.

a. Bela is that citie that Lot delyred for his refuge whē he came oute of Sodome as in Gene.xix.c.

b. Raphaims are counted in the scripture for gyaunts/ as in. ij. Reg. v.b. Esa.xvij b

B

a.b. Sodo-

Sodome & Gomorre and all their vytalles/ and went their waye. And they tolke Lot also Abrams brothers sonne and hys good (for he dwelled at Sodome) and departed. Than came one that had escaped/ and tolde Abram the Hebrew whiche dwelled in the oliegroue of * Mamre the Amorite/brother of Eschol & Aner: which were confederate with Abrã.

* Gene.xiij.d.

C When Abram heardе that his brother was taken/he harnelled hys seruantes borne in hys owne house thre hundred & eyghtene/and followed tyll they came at Dan. And sette hym selfe & hys seruantes in aray/& kell vpon thē by nyght/& smote them/ & chased thē awaye vnto Hoba: which lyeth on the lefte hande of Damascos/& brought agayne all the goods/ and also hys brother Loth/ and hys goodes/ the women also and the people.

And as he returned agayne frō the slaughter of Kedorlaomor & of the kyngs that were with hym/than came the kynge of Sodome to mete him in the vale of Saue/which now is called kynges dale.

D Than * Melchisedech c kynge of Salem brought forth breed & wyne. And he beynge the Prestе of the most hyghest God / blessed hym sayinge: d Blessed be Abrã vnto the most hyghest God/possessor of heauen & erth. And blessed be God the most hyghest/ which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

* Hebre.vij.a.

c. The Jewes supposed Melchisedech to be Sem the sonne of Noe because he lyued after the floude. v. hundred yere/& after the death of Abraham (by godes prouidence) was kynge of Salem.

d. Blessed be Abram/that is prayled be Abrã. And prayled bethe moost hyghest God/ as it is in Genesis. xlviij. b.

Than sayde the kynge of Sodome vnto Abrã: Geue me the e soules/ & take the goods to thy selfe. And Abram answered the kynge of Sodome: I lyfte vp my hande vnto the Lorde God most hyghe possessor of heauen & erth/that I wyll not take of all that is thyne so moche as a thred or a shoulachet/lest thou shuldest saye / I haue made Abram ryche. Saue only that whiche the yonge men haue eaten and the partes of the men which went with me/Aner/Eschol and Mamre. Let thē take their partes.

e. Soules are men & women/ as Gene. xlvi. c & Deute. x. d.

¶ The lande of Canaan is yet agayne prompted to Abram. God prompleth hym seed. He beleueth & is iustifyed. The prophecye of the bondage wherin the chyldren of Israel shuld be vnder Pharao/& of their delyurance from the same.

¶ The. xv. Chapter.

A After these deades / the a worde of God came vnto Abram in a vysyon sayinge: Feare not Abram/I am thy shylde/& thy reward shall be excedynge great. And Abram answered: Lorde Jehouah what wilt thou geue me: I go chyldless/ & the eater of myne house/ thys Eleazar of Damasco hath a sonne. And Abram sayde: Se/to me hast thou geuen no seed: lo/ a lad borne in my house shall be myne heyre.

a. The word of the Lorde cometh when he sheweth any thynge vnto vs by reuelacyon as it is vsed in diuers places of the scripture/ and specially in the Prophetes & is a maner of speache of the Hebrewes.

And beholde/the worde of the Lorde spake vnto Abram/sayinge: He shall not be thyne heyre/but one ý shal come out of thyne awne body shalbe thyne heyre. And he brought him out of the dores/& sayd: loke vp vnto heauē/ & tell the * starrs/ yf thou be able to nōbre thē. And sayde vnto hym: Euē so shall thy seed be.

B

* Deutero. xx. Jere. xxxiij. b. Roma. iij. b.

And Abram b beleued the Lorde/ & it was counted to hym for ryghtewelnes. And he sayde vnto him: I am the Lorde that brought the out of Ur in Chaldea to geue the thys lande to possesse it.

b. To beleue is to haue a sure trust & confydence to obtayne the thynge promysed and not to haue doute in hys promyse as Rom. iiij. Gal. iij. a. b.

And he sayde: Lorde God/wherby shall I knowe that I shall possesse it? And he sayde vnto hym: Take an heyfer of thre yere olde/& a she gotte of thre yere olde/& a thre yere olde ram/a turtyll doue & a yonge pigeon. And he tolke all these & deuyded them in the myddes/ and layde euery pece / one agaynst another. But the fowles deuyded he not. And ý byrdes fell on the carcases/but Abram droue them awaye. And when the sonne was doune/ther fell a slomber vpon Abram. And loo/ feare C and greate darcknesse came vpon hym.

And he sayde vnto Abram: knowe this of a suertye/that thy * seed shalbe a straniger in a lande that pertyneth not vnto thē. And they shal make bondmē of thē & entreate thē euell † iiij. hundred yeares. But the nacio whō they shall serue/wyll I c iudge. And after warde shall they come out wyth great substance. Neuertheleſse thou shalt goo vnto thy fathers in peace/ & shalt be buried when thou arte of a good age: & in the fourth d generation they shall come hyther agayne / for the wekednesse of the Amorites ys not yet full.

* Act. vij. a

† Exodi. xij. f. Judith. v. b. Gala. iij. c.

c. To iudge here to take vengeance. Gene. xxxiij. d.

d. A generacyō or an age here taken for hundred yere as Gene. vi. d.

When the sonne was doune and it was waxed darcke: beholde/ ther was a smokyng furnesse / and a fyre brand that e went betwene the sayde peces.

D

e. This was went betwene is take for burning or consumynge.

And that same daye the Lorde made a couenaunte with Abrã sayinge: vnto thy * seed wyll I geue this lande/frō the ryuer of Egypte/euē vnto the greate ryuer Euphrates/ the Kenytes / the Kenizites / the Cadmonites/ the Hethites/the Pherezites/the Raphaims the Amorytes/the Canaanites/the Gergelytes and the Jebusytes.

* Gene. xxiij.

¶ Sarai geueth Abram leaue to take Agar hyr mayde to wyfe. Agar despyled hyr maystres: for which she was cupyll intreated of Sarai/ and therfore runneth awaye. The angell metynge hyr/ commaundeth hyr to turne agayne and doth prompyle hyr sede. And nameth hyr fyrst chylde Ismael.

¶ The. xvi. Chapter.

Sarai Abrãs wyfe bare him no chyldren. But she had an hand mayde an Egyptian/whose name was Hagar. Wherfore she sayd vnto Abrã: Beholde the Lorde hath closed me/that I cannot bere. I praye the a go in vnto my mayde/ peraduenture I shall be multyplyed by meanes of her. And Abram heardе the voyce of

A

a. To go vnto hyr maydē is to haue carnall copulacyon with hyr. These wordes knowe & slepe do also signify as Gene. xix. and. xxix. e.

Sarai.

Sarai. Thā Sarai Abrãs wife tolke Hagar hyr mayde the Egyptian (after Abram had dwelled. x. yere in the lāde of Canaã) & gaue her to hyr husbond Abram to be his wyfe.

And he wente in vnto Agar/& she conceaued. And when she sawe ý she had cōceyued: hyr mastresse was despysed in hyr syghte.

B Than sayde Sarai vnto Abram: Thou dost me vnryghte/for I haue geuen my mayde into thy b bosome: & now because she seeth ý she hath cōceaued/ I am despysed in hyr syghte: the Lorde iudge betwene the and me. Than sayde Abrã to Sarai: beholde/ thy mayde is in thy hande/do wyth hyr as it pleaseth the.

b. Bosome: after the maner of the Hebrewes is taken for companyng wyth a woman/ & it is also take for kayth as in Luc. xvi. f. of Lazarus.

And because Sarai fared foule wyth her/ she fled from her. And the Angell of the Lorde foūde her belyde a fountayne of water in the wildernes: euē by a well in the way to Sur. And he sayde: Hagar Sarais mayde/ whēce comest thou & whether wylt thou goo? And she answered: I flee from my mastresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy mastresse agayne / & submytte thy selfe vnder her handes.

C And the angell of the lorde sayde vnto her: I wyll so encrease thy seed / that it shall not be nombred for multytude. And the Lordes angell sayde further vnto her: se/thou art wyth chylde & shalt bere a sonne / & shalt call hys name Ismael: because the lorde hath herde thy trybulacion. He wyll be a wylde man/ & hys hāde wyll be agenst euery man/ & euery mans hande agenst hym. And yet shall he dwell faste by all his brethrē. And she called the name of the Lorde that spake vnto her: thou art ý God ý lokest on me/for she sayd: I haue of a suertie sene here ý c backe partes of hym ý seeth me. Wherfore she called ý well/ ý well of the lyuyng ý seyth me which well is betwene Cades & Bared. And Hagar bare Abrã a sonne/& Abrã called hys sons name wych Hagar bare Ismael. And Abrã was lxxxvi. yere old/whē Hagar bare him Ismael.

* Gene. xvij. c. Judic. xiij. b. Mat. i. c. Luc. i. b/c.

c. They se the backe partes of God that by reuelacio or any other wyse haue perfeuerāce or knowledge of God.

¶ Abram is called Abrahã/ & Sarai is named Sara. The lande of Canaan is here the fourth tyme prompled. Circumcysion is here institute. Ismael is prompled. Abraham prayeth for Ismael.

¶ The. xvii. Chapter.

A When Abrã was nynetye yere olde and. ix. the Lorde apeared to hym sayenge: I am the almyghtie God: walke * before me & be vnco rrupte. And I will * make my bonde betwene the & me/& wyll multyplye the exceedyngly. And Abrã fell on hys face. And God talked moreouer wyth hym sayinge: I am/beholde my testament is wyth the/ that thou shalt be a father of many * nacios. Therfore/ shalt thou no more be called Abrã/but thy name shalbe Abrahã: for a father of many nacyons haue I made ý/& I wyll multyplie ý exceedyngly / & wyll make nacios of ý: ye & kyngs shall syrynge out of the. Moreouer I wyll make my bōde * betwene me & the/and thy seed after the/in their tymes to be an euerlastynge testamēt/ So that I will be God vnto the & to thy seed after the. And I wyll geue vnto the & to thy seed after the/the lande where in thou arte a straunger: Euē all the lāde of Canaã/for an euerlastyng possession & will be their God.

* Gene. b. c/d.

* Gene. bi. d.

* Eccli. xliij. c

B

* Act. viij. d.

And God sayd vnto Abrahã: Se thou kepe my testamēte/both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me & you and thy seed after the/ý ye cyrcūcyse all youre men chyldrē. Ye shall circūcyse ý forefleshynne of youre fleth/& it shall be a + tokē of the bōd betwixte me & you. And euery manchylde when it is viij. dayes * olde/shall be circūcysed amonge you in youre generacyons/& all seruauntes also borne at home or boughte wyth money though they be straungers & not of thy seed. The seruaunte borne in thy house/& he also ý is bought wyth money/must needes be circūcysed/ý my testament may be in youre fleth/ for an euerlastyng a bōde. If there be any vncircūcysed māchylde / that hath not the forefleshynne of his flesh cutt of/ hys soule shall perish frō his people: because he hath broke my testamēt. And God sayde vnto Abrahã. Sarai thy wyfe shall nomore becalled Sarai: but Sara shall hir name be. For I will blesse her & geue ý a sonne of her & wyll blesse her: so that people/ye and kynges of people shall syrynge of her. And Abrahã fell vpō his face & laughte/ & sayde in his harte: shall a chylde be borne vnto hym that is an hundred yere olde/& shall Sara that is nynetie yere olde/ bere: And Abraham sayde vnto God. O that Ismael myghte lyue in thy syghte.

+ Rom. iiij. b

* Gene. xxi. a. Luc. ij. d. Lc. xi. xij. a

a. The scripture vseth to call the signe of a thynge by the name of the thige it selfe only to kepe the thynge syghtfyed/ the better in memory as here he calleth circumcision his bonde which is but a tokē therof/& as Peter calleth baptyme Christ. i. Pet. iij. d.

C

Thē sayde God: Sara thy wife shall * bere the a sonne in dede & thou shalt call his name Isaac. And I wyll make my bond with him/ ý it shall be an * euerlastyng bonde vnto hys seed after hym. And as concernynge Ismael also/ I haue herde thy request: loo / I wyll blesse hym & encrease hym/ & multiplye hym excedingly. Twelue * princes shall he begete & I will make a great nacio of him. But my bōd will I make wyth Isaac/which Sara shall bere vnto the: euē this tyme twelue moneth.

* Gene. xxi. a

* Esa. xxliij. a

* Gene. xxv. d

D

And God lefte of talkynge with hym/& departed vp frō Abrahã. And Abrahã tolke Ismael his sonne & al the seruauntes borne in hys house & all that was bought wyth money as many as were mēchyldrē amōge the men of Abrahãs house / & circumcysed the forefleshynne of their fleth/euen ý selfe same daye/ as God had sayde vnto hym. Abraham was nynetye yere olde & nyne/whē he cut of ý forefleshynne

relkynne of his flesh. And Ismael his sonne was .xiii. yere olde/whēthe forelkinne of his flesh was circumcysed. The selfe same daye was Abrahā circumcysed & Ismael his sonne. And all the men in hys house/ whether they were borne in hys house or bought wyth money (though they were straungers) were circumcysed wyth hym.

¶ There apered thre men vnto Abraham. Isaac is promysed to hym agayne/at whych Sara laughed. The destruccion of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

¶ The .xviii. Chapter.

A AND the Lorde apeared vnto hym in the okegroue of Mamre as he sat in his tent dore in the a heate of the daye. And he lyfte vp his eyes and looked: & lo/thre men stode not farr frō hym. And whē he sawe thē/ he ran to mete thē frō the tent dore/ & kell to the grounde and sayde: Lorde yf I haue found fauoure in thy syght: goo not by thy seruaunte. Let a lytle water be fett/ & wash youre fete/ & rest youre selues vnder the tree: And I wyll fett a* morsell of b breed/to cōforte youre hartes withall. And thā goo youre wayes / for euē therfore ar ye come to youre seruaunte. And they answered: Do euen so as thou hast sayde. And Abrahā wēt a pace in to his tent vnto Sara & sayde: make redy attōce thre peckes of fyne meale/ kneade it and make cakes. And Abrahā ran vnto his beastes & fett a calfe ỏ was tendre and good/ & gaue it vnto a ponge mā whych made it redy attonce. And he toke butter and mylcke & the calfe whych he had prepared/ & sett it before them / and stode hym selfe by them vnder the tree: and * they ate.

And they sayde vnto him: Where is Sara thy wyfe? And he sayde: in the tent. And he B sayde: I will come agayne vnto the as soone as ỏ frute can lyue. And loo: Sara thy wife shall haue a sonne. That herde Sara/out of the tent doore whych was behind his backe. Abrahā & Sara were both olde & well stryke in age/ & it ceased to be with Sara after the maner as it is ỏ wymen. And Sara laughed in hyr selfe sayinge: Now I am wared olde/ shall I geue my selfe to* lust/ & my lorde olde also? Thā sayd the Lorde vnto Abrahā: wherfore doth Sara laughe sayinge: shall I of a suertie bere a childe/now whē I am olde? is the thynge to harde for the Lorde to do? In ỏ tyme* appoynted wyll I returne vnto the/ as soone as the frute can haue lyfe/and Sara shall haue a sonne. Than Sara denyed it sayinge: I laughed not/for she was afrayde. But he sayde: yes thou laughtest. Than the men stode vp frō thēce & loked towarde Sodome. And Abrahā wēt ỏ thē to bryngе thē on the waye. And the lorde sayde: Can I hyde frō Abrahā that thinge whych I am aboute to do/seinge that Abrahā shall be a* great & a myghtie people/ & all the nacīōs of the erth shalbe blessed in hym? For I knowe hym ỏ he will cōmaunde his childrē & his houshold after hym/that they kepe the waye of the Lorde/to do after righte & cōscience / ỏ the Lorde may bryngе vpō Abrahā ỏ he hath promysed him.

And the Lorde sayde: The crye of Sodome & Gomorra is great/ & their synne is exceedynge greuous. I wyll go downe and see whether they haue done all to gether acordynge to that crye which is come vnto me or not/that I may knowe. And the mē departed thēce & wēt to Sodome ward. But Abrahā stode yet before the Lorde/ & drewe nere and sayde. Wylt thou destroy the rightwes ỏ the wyked? If there be .l. ryghtwes wyth in the cyte/wylt thou destroy it & not spare ỏ place for the sake of .l. rightwes ỏ are therin? That be farre frō the / that thou shuldest do after this maner/to sley ỏ rightwes ỏ the wyked/ & ỏ the ryghtwes shulde be as the wyked: ỏ be farre from the. Shulde not the iudge of all the worlde do acordynge to ryghte? And the Lorde sayde: If I fynde in Sodome .l. rightwes wythin the cyte / I wyll spare all the place for their sakes.

And Abrahā answered & sayde: beholde I haue takē vpō me to speake vnto the Lorde/ & yet am but* dust and asshes. What though there lacke .v. of .l. ryghtwes/ wylt thou destroy all ỏ cyte for lacke of .v.? And he sayde: If I fynde there .xl. and .v. I wyll not destroy thē. And he spake vnto hym yet agayne and sayd: what yf there be .xl. found there. And he sayde: I will not do it for fourtyes sake. And he sayde: O let not my Lorde be angry/ that I speake. What yf there be found .xxx. there? And he sayde: I wyll not do it/yf I fynde .xxx there. And he sayde: Oh/se/ I haue begonne to speake vnto my lorde/what yf there be .xx found there? And he sayde: I wyll not destroy thē for twēties sake. And he sayde: O let not my Lorde be angrye/that I speake yet/ but euen once more only. What yf ten be founde there? And he sayde: I wyll not destroy them for .x. sake. And the Lorde went his waye as soone as he had lefte comenynge wyth Abraham. And Abrahā returned vnto hys place.

¶ Lot receaued two Angelles into hys house. The fylthy lustes of the Sodomytes. Lot is delyuered & desyreth to dwell in the cytie Zoar. Lottes wyfe is torned into a pyller of salt. Sodome is destroyed. Lot is dronken & lyeth wyth his daughters whych conceaued chyldren by hym.

¶ The .xix. Chapter.

A AND there came .ii. angels to Sodome at euē. And Lot sat at the gate of the cyte. And Lot sawe them/ & rose vp to mete thē / & he * bowed him selfe to the grounde with his face. And he sayde

a. The heate of the daye is take for none.

b. By breede in the scripture is understonde all maner of fode/mete for mānes eatynge as m. .i. Regū. .xxviij. d.

* Judi. .xix. b.

* Tobie. .xij. d. Judi. .xiij. c.

* Eccli. .xxv. a

* iiij. Re. .iiij. c Roma. .ix. d

* Gen. .xxxix. a

sayd: Se Lordes/turne in I praye you in to youre seruauntes house & tary all nyghte & wash youre fete & ryse vp early and go on youre wayes. And they sayde: nay / but we wyll byde in the streates all nyghte. And he * Luce. .xxiiij. c * cōpelled thē exceedingly. And they turned in vnto him & entred in to his house/ & he made thē a feaste & dyd bake swete cakes / & they * Tobie. .xij. d. ate. But before they wēt to rest/ ỏ men of ỏ cyte of Sodome cōpassed the house rownde aboute both olde & yonge/all the people frō all quarters. And they called vnto Lot & sayde vnto him: where are the mē which came in B to thy house to a nyght? bryngе thē out vnto vs that we may do oure lust wyth them.

a. The nyght is here taken for the euenyng which is the begynnyng of the nyght as in the Psalm. .xcij. d.

And Lot went out at doores vnto thē and shut the dore after him & sayde: nay for godes sake brethrē/do not so wekedly. Beholde I haue two doughters which haue knowne no mā/thē will I bryngе out vnto you: do ỏ thē as it semeth you good: Only vnto these mē do nothyng/for therfore came they vnder the shadowe of my rofe. And they sayde: come hither. And they sayde: camest thou not into * Exod. .ij. b. sogeorne/ & wylt thou be now a * iudge? we Math. .xxi. c. will suerly deale worse with ỏ thā with thē. Actuum. .vij. d. C And as they prealed sore vpon Lot and be gāne to breake vp ỏ doore/ the mē put forth their handes & pulled Lot in to the house to thē & shut to the doore. And the men ỏ were at the doore of the house / they smotte wyth * Sapien. .xix. c blyndnesse* both small & greate: so that they * iij. Reg. .vi. d couldе not fynde the doore. And the mē sayde moreouer vnto Lot: If thou haue yet here any sonne in law or sonnes or doughters or what so euer thou hast in the cyte/bryngе it out of thys place: for we must destroy thys * Gen. .xviij. c place /because ỏ cry of thē is great* before ỏ lorde. Wherfore he hath sent vs to destroy it.

And Lot wēt out & spake vnto his sonnes in lawe which shulde haue maried his doughters/ & sayde: stonde vp & get yow out of this place/for the lorde will destroy the cyte. But he semed as though he had mocked/vnto his sonnes in law. And as the mornynge arose the angels cauled Lot to spede him sayinge. D Stonde vp/take thy wyfe & thy two doughters & that ỏ is at hande/lest thou peryth in the b synne of the cyte. And as he prolonged the tyme/the mē caught both him/hys wyfe & his two doughters by the handes/because the Lorde was merciffull vnto him / & they brought hym forth & lette hym without the cyte. When they had brought thē out / they sayde: Saue thy lyfe & loke not behynde the nether tary thou in any place of the contre/ but saue thy selfe in the mountayne/lest thou E perysshe. Than sayde Lot vnto thē: Oh nay my Lord: beholde/in as moch as thy seruaunt hath fownde grace in thy syghte/now make thy mercy great/ whych thou shewest vnto me in sauing my lyfe. For I can not saue my selfe in ỏ mountayns/lest some mischaunce fall vpō me & I dye. Beholde/here is a cite by/to flee vnto/and it is a lytle one: let me saue my selfe therin: is it not a lytle one / ỏ my soule may lyue? And he sayde to hym: le I haue receaued thy request as cōcerning this thing/ that I wyll not ouerthrowe thys cytie for the whych thou hast spoken. Haste the / and saue thy selfe there/for I can do nothyng tyll thou be come in thither. And therfore ỏ name of the cyte is called Zoar. And the sone was vpō ỏ erth whē Lot was entred in to Zoar.

b. The synne is taken for the synner/as mayre is for the wicked/ & righteoulnes for ryghteous/ as Saul to Tyrus the first. c.

Than the Lorde rayned vpon * Sodome & Gomorra/brymstone & fyre frō the Lorde out of heauē/ & ouerthrewe those cytes and all the regiō/ & all that dwelled in the cytes/ & that that grewe vpon the erth. And Lots wyfe loked behynde her/ & was turned in to F a pyllar of salte. Abraham rose vp early and got hym to the place where he stode before the Lorde/ & loked toward Sodome & Gomorra & toward all the londe of that cōtre. And as he loked: beholde ỏ smoke of ỏ cōtre arose as it had bene the smoke of a fornace. But yet whē God destroyed the cyties of the regiō/he thought vpon Abrahā: & sent Lot * out frō ỏ dāger of the ouerthrowēge/ whē he ouerthrewe ỏ cyties where Lot dwelled.

* Eccli. .xlvi. c. * Gen. .xix. d. * ij. Pet. .ij. b. Sapien. .x. a. Amos. .iiij. d. and Lu. .xvij. f. Iude. .i. b.

And Lot departed out of Zoar & dwelled in the mountayns & hys .ii. doughters ỏ him for he feared to tary in Zoar: he dwelled ther fore in a caue / bothe he & his .ii. doughters also. Thā sayd the elder vnto ỏ yonger: oure father is olde/ & there are no moo men in the erth to come in vnto vs after ỏ maner of all the world. Come therfore/let vs geue oure fa G ther wyne to drynche/ & let vs lye wyth hym ỏ we may saue seed of oure father. And they gaue their father wyne to drynke that same nyghte. And the elder doughter went & laye ỏ her father. And he perceaued it not/nether when she laye doune/nether whē she rose vp.

And on the morowe the elder sayde vnto ỏ yōger: beholde yesternyght laye I with my father. Let vs geue him wyne to drynche this nyght also/ & go thou & lye with him/ & let vs saue seed of oure father. And they gaue their father wyne to drinche ỏ nyght also. And the yōger arose & laye ỏ hym. And he perceaued it not: nether when she laye downe / nether when she rose vp. Thus were both the doughters of Lot with chylde by their father. And the elder bare a sonne/ and called hym Moab/which is the father of the Moabytes vnto thys daye. And the yonger bare a sonne/ & called hym Ben Ammi/which is the father of the chyldren of Ammon vnto this daye.

¶ Abraham went as a stranger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

¶ The

¶ The.xx.Chapter.

A AND Abraham departed thence towarde the southcontre & dwelled betwene Cades and Sur and sogeorned in Gerar. And Abraham
*Gene.xij.c. and.xxvi.b. sayde of Sara hys wyfe that she was hys *syster. Thã Abimelech kinge of Gerar sent and fett Sara awaye.

And God came to Abimelech by nyghte in a dreame & sayde to hym: Se/thou art but a deed man for the womans sake whych thou hast taken awaye / for she is a mans wyfe. But Abimelech had not yet come nye her/& therfore sayde: Lorde wylt thou sley rychtewes people? sayde not he vnto me/that she was hys syster? yee & sayde not she herselfe that he was hyr brother? wyth a pure herte
B and innocent handes haue I done thys. And God sayde vnto hym in a dreame. I wot it well that thou dydest it in the purenesse of thy herte. And therfore I kepte the ȳ thou shuldest not synne agenst me/nether suffred I the to come nygh her. Now therfore delyuer the mã hys wyfe ageyne/ for he is a prophete. And let hym prayre for the that thou mayst lyue. But and yf thou deliuer her not
*Gene.ij.c. agayne/be sure ȳ thou shalt * dye the deth/ wyth all that thou hast.

Than Abimelech rose vp be tymes in the morynge & called al his seruantes/& tolde all these thinges in their eares/and the men
C were sore afrayde. And Abimelech called Abrahã & sayde vnto hym: What hast thou done vnto vs/& what haue I offended the/ ȳ thou shuldest bryngе on me and on my kyngdome so great a sinne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abrahã: What sawest thou ȳ moued the to do this thinge?

a. The feare of God amõge the Hebrewes is principally take for the honour and fauth that we owe vnto god/& that wyth suche a loue as the
D childe hath to the father. And Abrahã answered. I thought that peradueture the [a] feare of God was not in thys place/ & ȳ they shulde sley me for my wyfes sake: yet in very dede she ys my syster / the doughter of my father/but not of my mother: and became my wyfe. And after God cauled me to wãdre out of my fathers house/I sayd vnto her: Thys kyndnesse shalt thou shewe vnto me in all places where we come / that thou saye of me/how that I am thy brother.

Than toke Abimelech shepe & oxen/ men seruauntes & wemẽseruauntes & gaue thẽ vnto Abrahã/and delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde the lande lyeth before the / dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer/beholde this thinge shall be
b. Couerynge & excuse is all one. a [b] couerynge to thyne eyes & vnto all that are wyth the and vnto all men an excuse.

And so Abrahã prayde vnto God / & God healed Abimelech & his wyfe & his maydẽs/ so that they bare chyldrẽ. For the Lorde had closed to / all the matrysses of the house of Abimelech/because of Sara Abrahãs wife.

¶ Isaac is borne. Agar is cast oute wyth hyr younge sonne Ismael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

¶ The.xxi.Chapter.

THe Lorde visyted Sara as he had A sayde & dyd vnto her* according as
*Gene.xvij. & .xviij.c.Ga iiij.d.Hebr.xi. he had promyled. And Sara was with childe & bare Abrahã a sonne in hys olde age euen the same season wherych the lorde had appoynted. And Abrahã called hys sonnes name that was borne vnto hym wherych Sara * bare hym Isaac & Abraham
*Mat.i.a.Luc.xxiij.a *circiscyled Isaac his sonne whẽ he was. viij
*Gene.xvij. dayes olde/as God cõmaunded him. And Abrahã was an hundred yere olde / whẽ hys sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughynge stocke: for all ȳ heare/will laugh at me. She sayde also: who wolde haue sayde vnto Abrahã/that Sara shulde haue geuẽ childrẽ sucke / or ȳ I shulde haue borne hym a sonne in his olde age: The childe grewe & was wened/& Abraham made a great feast / the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian wherych she had borne
B vnto Abrahã/a mockynge. Then she sayde vnto Abrahã: put awaye this * bondemayde
Gala.iiij.c. & hyr sonne: for the sonne of this bondwomã shall not be heyre with my sonne Isaac: But the wordes semed verey greauous in Abrahams syghte/because of his sonne. Than the Lorde sayde vnto Abrahã: let it not be greauous vnto the / because of the ladd & of thy bõdmayde: But in all that Sara bath sayde vnto the/heare hyr voyce/for in Isaac shall
Roma.ix.a Galat.iiij.b. Hebr.xi.d. thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion / because he is thy seed.
*Gene.xvij.

And Abrahã rose vp early in the morryng & toke brede & a bottell with water/ & gaue it vnto Hagar/ puttynge it on hyr shulders wyth the lad also/& sent her awaye. And she departed & wãdred vp & doune in the wylderness of Berseba. When the water was spent that was in the bottell/she cast the lad vnder a bush & wẽt & satt her out of syghte a great waye/as it were a bowshote of: for she sayde: I wyll not se the lad dye. And she satt doune out of syghte/& lyfte vp hyr voyce & wepte.

And God herde ȳ voyce of the childe. And the angel of God called Hagar out of heauẽ
C & sayde vnto her: What ayleth the Hagar? Feare not/for god hath herde the voyce of ȳ childe where he lyeth. Aryse and lyfte vp the lad/& take him in thy hande/for I will make of hym a greate people. And God opened hyr eyes and she sawe* a well of water. And
*Esaie.xli.c. she went

she went & fylled the bottell with water/and gaue the boye drynke. And God was wyth the lad/& he grewe and dwelt in the wyldernesse/ & became an archer. And he dwelt in the wyldernesse of Pharan. And his mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/that Abimelech & Phicoll his chefe captayne spake
Gene.xxvi.c vnto Abrahã sayng: * God is wyth the in all that thou doest. Now therfore swere vnto me euẽ here by God/that thou wylt not hurt me nor my chyldrẽ/ nor my chyldrens chyldren. But that thou shalt deale wyth me & the contre where thou art a straunger / according vnto the kyndnesse that I haue shewed the. Then sayde Abraham: I wyll swere.

D And Abraham rebuked Abimelech for a well of water/which Abimelechs seruantes had takẽ awaye. And Abimelech answered I wyst not who dyd it: Also thou toldest me not/nether herde I of it / but thys daye. And Abraham toke shepe and oxen & gaue them vnto Abimelech. And they made both of thẽ a bonde together. And Abraham sett. vij. lambes by thẽ selues. And Abimelech sayde vnto Abrahã: what meane these. vij. lambes which thou hast sett by thẽ selues. And he answered. vij. lãbes shalt thou take of my hãde/ that it maye be a wytnesse vnto me / that I haue dygged thys well: Wherfore the place is called Berseba/because they sware both of thẽ. Thus made they a bonde to gether at Berseba. Thã Abimelech & Phicol his chefe Captayne rose vp & turned agayne vnto the lande of the Philistines. And Abrahã plãted a wood in Berseba / and called there on the name of the Lorde / the euerlastynge God: & dwelt in the Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge hys sonne Isaac. Christ our sauyour is promyled. The generacyon of Nachor Abrahams brother.

¶ The.xxij.Chapter.

A FTer these dedes / God dyd* proue
*Iudith.viij.c Eccli.xliij.c. Hebr.xi.d. Abraham & sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy [a] only sonne
a Only sonne is only beloued or moost tenderly beloued aboue other/according to the Ebrew phrase as in the .xxij. chap. Isaac whome thou louest/& get the vnto the lande Moria/& sacrifyce him there for a sacrifyce vpõ one of the mountayns wherych I wyll
D shewe the. Than Abrahã rose vp early in the morynge & sadled his asse/& toke two of his meyny wyth hym/& Isaac his sonne: & cloue wood for the sacrifyce/& rose vp & gott him to the place wherych God had appoynted hym.

The thyrde daye Abrahã lyfte vp his eyes & sawe the place afarre of/& sayde vnto his yong mẽ: byde here wyth the asse. I & the lad
To worshyp here to do sacrifyce. wyll goo yonder and *worshyppe and come agayne vnto you. And Abraham toke the
B wood of the sacrifyce & layde it vpon Isaac his sonne/ & toke fyre in his hãde & a knyfe. And they went both of them together.

Than spake Isaac vnto Abraham his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wodd/but where is the shepe for sacrifyce? And Abraham sayde: my sonne/ God wyll prouyde hym a shepe for sacrifyce. So went they both together.

And whẽ they came vnto the place wherych God shewed hym/Abraham made an aulter there & dressed the wodd/& bownde Isaac his
*James.ij.d i.Machab.ij.f. sonne & *layde him on the aulter/aboue vpõ the wodd. And Abraham stretched forth hys hande / & toke the knyfe to haue kylled hys sonne. Than the angell of the Lorde called vnto hym frõ heauẽ sayng: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vpõ the chylde/nether do any thyng at all vnto him/for now I
b. I knowe: that is. I haue experienced that thou fearest God/as in Philippe.iiij.c [b] knowe that thou fearest God/in that thou
C hast not kepte thyne only sonne frõ me. And Abrahã lyfted vp hys eyes & loked aboute: and beholde/there was a ram caught by the hornes in a thykette. And he wẽt & toke the ram and offred hym vp for a sacrifyce in the steade of his sonne. And Abraham called the name of the place/the Lorde wyll see: wherfore it is a comen sayng thys daye: in the mounte wyll the Lorde be sene.

And the Angell of the Lorde cryed vnto Abrahã frõ heauẽ the seconde tyme sayng:
*Psal.c.xiij.a Luc i.g. Eccli. xliiij.c. Heb.vi.c by my selfe haue I * sworne (sayth the Lorde) because thou hast done this thinge & hast not spared thy only sonne/that I wyll blesse the & multyplye thy seed as the starrs of heauen & as the* sonde vpõ the see syde. And thy
*Gene.xxviij.g seed shall possesse the gates of hys enymies.
D And in thy seed shall all the * nacions of the
*Gene.xii.a. Act.iij.d. Gala. iij.b. erth be blessed/because thou hast obeyed my voyce. So turned Abrahã agayne vnto hys yonge men/ & they rose vp & went to gether to Berseba. And Abrahã dwelt at Berseba.

And it chaunced after these thynges / that one tolde Abrahã sayng: Beholde/ Milcha the hath also borne chyldrẽ vnto thy brother Nachor: Hus hys eldest sonne and Bus hys brother/and Kemuell the father of the Syrians/& Celed/and Hasso / and Pyldas / and Jedlaph/

Jedlaph/ & Bethuel. And Bethuel begat Rebecca. These. viij. dyd Milcha bere to Nachor Abrahams brother. And hys concubyne called Rheuma she bare also Tebah/ Gaham/ Thaas and Maacha.

¶ Sara dyeth & is buryed in the kelde that Abraham bought of Ephron the Hethite.

¶ The. xxiij. Chapter.

A SAra was an hundred & . xxvij. yere olde (for so longe lyued she) & than dyed in a heade cyte called Hebron in the lande of Canaã. Than Abraham came to morne Sara/ and to wepe for her. And Abraham stode vp from the coorse/ & talked wyth the sonnes of Heth sayinge: I am a straunger & a forayner amõge you/ geue me a possessyon to burye in wyth you/ that I may bury my dead out of my syght. And the chyldren of Heth answered Abraham saying vnto hym: Heare vs Lorde/ thou art a prynce of God amonge vs. In the chekest of oure sepulchres bury thy dead: None of vs shall for byd the hys sepulchre/ that thou shuldest not
B bury thy deade theryn. Abraham stode vp/ and bowed him selfe before the people of the lande the chyldren of Heth. And he comonde with thẽ sayinge: If it be youre myndes that I shall bury my deade out of my syght/ heare me and speke for me to Ephron the sonne of Zoar: and let hym geue me the dubbyll caue which he hath in the ende of hys kelde/ for as moche money as it is worth/ let hym geue it me in the presence of you/ for a possessyon to burye in. For Ephron dwelled amonge the chyldren of Heth.

Than Ephron the Hethite answered Abraham in the audyẽce of the chyldrẽ of Heth & of all that went in at the gates of hys cyte/ sayinge: Not so my lorde/ but heare me: The kelde geue I the/ & the caue ỏ therin is geue I the also: & euẽ in the presence of the sonnes of my people geue I it the to bury thy deede
C in. Than Abraham bowed hym selfe before the people of ỏ lande/ & spake vnto Ephrõ in the audiẽce of the people of the cõtre sayinge: I praye the heare me/ I wyll geue syluer for the kelde/ take it of me/ & so wyll I bury my deed there. Ephron answered Abrahã sayinge vnto hym: My lorde/ harken vnto me. The lande is worth. iiij. hundred sycles of syluer: but what is that betwyxte the and me? bury thy deede. And Abrahã harkened vnto Ephrõ & weyde him the syluer which he had sayde in the audyẽce of the sonnes of Heth. Euen. iiij. hundred syluer sicles of currãt money amõge
D marchauntes. Thus was the kelde of Ephrõ where in the dubbyll caue is before Mamre: euen the kelde & the caue that is therin & all the trees of the kelde whyche growe in all the borders rounde about/ made sure vnto Abraham for a possessyon/ in the syght of the chyldren of Heth/ & of all that wẽt in at the gates of the cyte. And then Abraham buryed Sara hys wyfe in the double caue of the kelde that lyeth before Mamre/ otherwyse called Ebrõ in the lande of Canaan. And so both the kelde and the caue that is therin/ was made vnto Abraham a sure possessyon to bury in/ of the sonnes of Heth.

¶ Abraham maketh hys seruant to swere/ & sendeth him to seke a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca/ whych Isaac toke to his wyfe.

¶ The. xxiiij. Chapter.

A ABraham was olde and stryken in dayes/ & the Lorde had blessed him in all thynges. And he sayde vnto his eldest seruaunte of his houle whych had the rule ouer all ỏ he had: [a] Put thy hande vnder my thye that I maye make the swere by the Lorde that is God of heauẽ & God of the erth/ that thou shalt not take a wyfe vnto my sonne/ of the daughters of the Canaanytes/ amonge whych I dwell. But shalt goo vnto my contre and to my kynred/ and there take a wyfe vnto my sonne Isaac.

a. To put hand vnder thyghe was othe which Hebrews in soche thy as perteyne the testament. Promesses as in Gen. xlvij. g.

Than sayde the seruaunte vnto him: what & yf the womã wyll not agree to come wyth me vnto this lande/ shall I bryng thy sonne agayne vnto the lãde which thou camest out of? And Abrahã sayde vnto him: bewarre of that/ that thou bryng not my sonne thyther. The Lorde God of heauẽ which toke me frõ my fathers house & from the lande where I was borne/ & whych spake vnto me & sware vnto me sayinge: vnto thy* seed wyll I geue this lãde/ he shall sende his angell before the that thou mayst take a wyfe vnto my sonne frõ thence. Neuertheleſſe yf the womã wyll not agree to come with the thã shalt thou be with out daliger of this ooth. But aboue all thing bryng not my sonne thyther agayne. And the seruaũt put his hand vnder the thye of Abrahã & sware to him as cõcernynge ỏ matter. And the seruaunt toke. x. camels of the camels of his master & departed/ & had of all maner goods of his master wyth hym/ & stode vp & wẽt to Mesopotamia/ vnto the cytie of Nahor. And made his camels to lye
B doune wythout the cytie by a well of water/ at euẽ: aboute the tyme that women come out to drawe water/ and he sayde.

*. Gene. xxiij. Gene. xxij.

Lorde God of my master Abrahã/ sende me good spede this daye/ and shewe mercy vnto my master Abrahã. Lo I stonde here by the well of water and the doughters of the men of this cytie wyll come out to drawe water: Now the damsell to whome I saye/ stoupe doune thy pytcher/ and let me drynche. If she saye: Drynche/ and I wyll geue thy camels drynche also/ ỏ same is she that thou hast ordened for thy seruaunte Isaac: yee & therby shall I knowe ỏ thou hast shewed mercy on my master. And it came to passe yer he had left speakynge/ that Rebecca came out/ the daughter of Bethuell/ sonne to Milca the wyfe of Nahor Abrahams brother/ and hyr pytcher vpõ hyr shoulder: The damsell was very fayre to loke vpon/ & yet a mayde and vnknowen of man. And she went downe to the well and fylled hyr pytcher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me suppe a lytle water of thy
C pytcher. And she sayde: drynche my lorde.

And she hasted and late downe her pytcher vpõ hyr arme & gaue hym drynche. And whẽ she had geuen him drincke/ she sayde: I wyll drawe water for thy camels also/ vntyll they haue drõcke ynough. And she poured out hyr pitcher in to ỏ trough hastely/ & rãne agayne vnto the well/ to fett water: & drewe for all his camels. And the kelowe wondred at her. But helde hys peace/ to wete whether the Lorde had made hys yourney prosperous or not. And as ỏ camels had left drynckyng/ he toke a [b] goldẽ earyng of halfe a sicle weght/ & two bracelettes for hyr handes/ of. x. sicles weyght of gold/ and sayde vnto her: Whose doughter art thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto him: I am the doughter of Bathuel the sonne of Milcha whych she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prauonder ynough/ and also rowme to lodge in.

b. Earynges dedcknynges/ ether to apparell the face & forehed of the woman/ or the eares. And bracelettes is to decke the armes or hãdes.

And the man bowed hym selfe/ & c worshipped the Lorde/ & sayde: blessed be ỏ Lorde God of my master Abrahãm whych ceasseth not to deale mercyfully & truly wyth my master/ & hath brought me the waye to my master's brothers house. And the damsell rãne & tolde thẽ of her mothers house these thynges. And Rebecca had a brother called Laban.

c. To worshipp is here to geue thankes/ as in the. xxiij. Chapter afore at this letter.

And Laban rãne out vnto the man/ to the well: for as soone as he had sene the earings & the bracelettes vpon hys systers handes/ & heard the words of Rebecca his syster sayinge thus sayde the man vnto me/ than he wẽt out vnto the man. And loo/ he stode yet wyth the camels [illegible] sayde. And Laban sayde come in thou [illegible] the Lorde. Wherfore stondest thou without? I haue dressed the house/ and made rowme for the camels. And than the man came into the house: and he vnbrydled the camels: & brought lytter & prauõder for the camels/ and water to wasche hys fete & their fete that were wyth him/ & there was meate sett before hym to eate. But he sayde: I wyll not eate/ vntyll I haue sayde myne earende. And he sayde: saye on/ And he

sayde: I am Abrahãs seruaunt/ & the Lorde hath [d] blessed my master out of measure/ ỏ he is become greate/ & hath geuẽ hym shepe/ oxen/ syluer & golde/ menseruauntes/ mayde seruauntes/ camels & asses. And Sara my master's wyfe bare him a sonne/ whẽ she was olde: & vnto hym hath he geuẽ all ỏ he hath. And my master made me swere sayinge: thou shalt not take a wyfe to my sonne amõge the doughters of the Canaanytes in whose lande I dwell. But thou shalt go vnto my fathers house and to my kynred/ & there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe wyll not folowe me? And
E he sayde vnto me: The Lorde before whome I walke/ wyll sende his angell with the/ and prospere thy iourney that thou shalt take a wyfe for my sonne/ of my kynred & of my fathers house. But & yf (when thou comest vn to my kynred) they wyll not geue ỏ one/ than shalt thou here no perell of myne oothe.

d. God blesseth vs when he geueth vs his benefytes: & conseruauntes/ when he maketh them a waye.

And I came this daye vnto ỏ well & sayde: O Lorde/ the God of my master Abrahã/ yf it be so ỏ thou makest my iourney which I go/ prosperous: beholde I stonde by this well of water/ and when a virgyn cometh forth to drawe water/ & I saye to her: geue me a lytle water of thy pitcher to drynche/ and she saye agayne to me: drynche thou/ and I wyll also drawe water for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakynge in myne harte: beholde Rebecca came forth/ & hyr pitcher on hyr shulder/ & she wẽt doune vnto the well & drewe. And I sayde vnto her: geue me drincke. And she made hast/ & toke doune hyr pitcher frõ of hyr/ and sayde: drincke/ & I wyll geue thy camels drincke also. And I drãcke/ & she gaue ỏ camels drincke also. And I asked her sayinge: whose doughter art thou? And she answered: the doughter of Bathuel Nahors sonne/ whom Milca bare vnto him. And I put ỏ earyng vpõ hyr face & the bracelettes vpõ hyr handes. And I bowed my selfe/ & *worshepped the Lorde/ & blessed the Lorde God of my master Abrahã which had brought me the ryght waye/ to take my masters brothers doughter vnto hys sonne. Now therfore yf ye wyll deale e mercyfully and truly with my master/ tell me: and yf not tell me also: ỏ I may turne me to the f ryght hand or to the left.

F *. Gen. xxiij. b. . xxiij. c.

e. Mercifully and truly is as moche to saye in this place as to shewe pleasure/ gentlynes/ or kyndnes/ as iij. Reg. xx. d.

f. The ryght hãd or the left is no more to saye/ but tel me one thyng or another/ that I may knowe whereunto to stycke/ and is a phrase of the Hebrew.

Than answered Laban & Bathuel sayinge: The thyng is proceded euẽ out of the Lorde/ we can not therfore say vnto the/ ether good or bad: beholde Rebecca before thy face/ take her & goo/ and let her be thy masters sonnes wyfe/ euẽ as ỏ Lorde hath sayde. And when Abrahams seruaũt heard their wordes/ he

bowed hym selfe vnto the Lorde/ flatt vpon the erth. And the seruaũt toke forth iewelles of siluer & iewelles of gold & raymẽt/ & gaue thẽ to Rebecca: but vnto hyr brother & to hyr mother/ he gaue spyces. And then they ate & dracke/ both he & the men ẏ were w̃ him/ and taried all nyght and rose vp in the mornyng.

And he sayde: let me departe vnto my master. But hyr brother and hyr mother sayde: let the damsell abyde with vs a whyle/ & it be but euen. x. dayes / and than goo thy wayes. And he sayde vnto thẽ: hynder me not/ for the Lorde hath prospered my iourney. Sende me awaye that I maye goo vnto my master. G And they sayde: let vs call the damsell/ & witt what she sayth to the matter. And they called forth Rebecca / & sayde vnto her: wylt thou goo with this man? And she sayde: yee.

So they let Rebecca their syster go with her norse & Abrahams seruaunte/ & the men that were wyth hym. And they [g] blessed Rebecca/ & sayde vnto her: Thou art oure syster growe in to thousande thousandes / and thy seed possesse ẏ gate of their enemyes. And Rebecca arose & hyr damsels / & satt thẽ vp vpõ the camels/ & wẽt their waye after the man. And ẏ seruaũt toke Rebecca/ & wẽt his waye.

And Isaac was a comynge from the well of the *lyuynge & seynge/ for he dwelt in the south cõtre/ & was gone out to walke in hys [h] medytacyõs before the euẽ tyde. And he lyft vp hys eyes & loked/ and beholde the camels were coming. And Rebecca lyft vp hyr eyes/ & when she sawe Isaac/ she lyghted of the camel/ & sayde vnto the seruaunt: what man is this that cometh agaynst vs in the feld? And the seruaunt sayde: it is my master. And then she toke hyr mantell/ & put it about her. And the seruaũt tolde Isaac all that he had done. Then Isaac broughte her in to hys mother Saras tente/ and toke Rebecca/ and she became hys wyfe/ & he loued her: & so was Isaac comforted ouer hys mother.

¶ Abraham taketh Kethura to his wyfe/ & begetteth many chyldren. Abrahã dyeth & geueth all his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his byrthright for a messe of potage.

¶ The. xxv. Chapter.

ABraham toke hym another wyfe called *Ketura/ whyche bare hym Simran / Jeckſan/ Medan/ Midian/ Jesback & Suah. And Jeckſan begat Seba & Dedan. And the sonnes of Dedan were Assurim/ Letusim and Leumim. And the sonnes of Midian were Epha/ Epher/ Hanoch/ Abida & Elda. All these were the chyldren of Ketura. But Abraham gaue all ẏ he had vnto Isaac. And vnto the sonnes of hys [a] concubynes he gaue giftes/ and sent them awaye from Isaac hys sonne (whyle he yet lyued) eastward/ vnto the east contre.

These are the dayes of the lyfe of Abrahã which he lyued: an hundred & lxxv. yere / and than ke. l sekie & dyed/ in a *lustye age (whẽ he had lyued ynough) & was [b] put vnto his people. And hys sonnes Isaac & Ismael buryed hym in the double caue in the felde of Ephrõ sonne of Zoar the Hethyte before Mamre. Which felde Abraham bought of the sonnes of Heth: There was Abraham buried & Sara hys wyfe. And after the deeth of Abraham God blessed Isaac hys sonne/ whych dwelled by the well of the lyuynge & seinge.

These are the generaciõs of Ismael Abrahams sonne/ which Hagar the Egypciã Saras handmayde bare vnto Abrahã. And these are the names of the sonnes of Ismael/ with their names in their kynreddes. The eldest sonne of Ismael Neuaioth/ then Cedar/ Adbeel/ Mibsam/ Misma/ Duma/ Masa/ Hadar/ Thema/ Jetur/ Naphis & Kedma: These are the sonnes of Ismael/ & these are their names/ in their townes & castels *. xii. prices of nacyõs. And these are the yeres of the lyfe of Ismael/ an hundred & xxxvij. yere/ & than he fell seke & dyed/ & was layde vnto his people. And he dweld frõ Euila vnto Sur ẏ is before Egypte/ as men go toward the Assiriãs. And he dyed in the presence of all his brethren.

And these are the generacyons of Isaac Abrahams sonne: Abrahã begat Isaac. And C Isaac was. xl. yere olde whẽ he toke Rebecca to wyfe/ ẏ daughter of Bethuel the Sirian of Mesopotamia & sister to Laban ẏ Siriẽ.

And Isaac made intercessiõ vnto the Lorde for hys wyfe: because she was baren: and the Lorde was intreated of hym/ & Rebecca his wyfe conceaued: & the chyldren stroue together within her. Then she sayde: yf it shulde goo so to passe/ what helpeth it ẏ I am with chylde? And she went & axed the Lorde. And the Lorde sayde vnto her: there are [c] two manner of people in thy wombe/ & two nacyons shall syrynge out of thy bowels/ and the one nacyon shalbe myghtier than the other/ & the eldest shalbe seruaunte vnto the younger.

And when hyr tyme was come to be delyuered: beholde there were two twynes in hyr wombe. And he ẏ came out fyrst was redde & rough ouer all as it were an hyde: and they called his name Esau. And afterward his brother came out/ & his hande holdyng Esau by the *hele. Wherfore his name was called Jacob. And Isaac was. lx. yere olde when she bare thẽ: & the boyes grewe/ & Esau became a conynge hunter and a tyll man. But Jacob was a [d] symple man/ & dwelled in the tentes. Isaac loued Esau/ because he dyd eate of his venyson/ but Rebecca loued Jacob.

Jacob sod potage/ & Esau came frõ the feld & was

a. Concubynes in the scripture are not harlottes/ but wyues: yet bare they no rule in the house/ but were subiectes as seruauntes. As Agar was vnto Sara. Genesis xvi. a. & Bylha Gene. xxx. a.

g. To blesse a mans neybour is to praye for hym & to wyth hym good: and not to wagge two fingers ouer hym.

h. Meditacyons is the exercise of the spirite & lyftynge vp the mynde to God.

*Gene. xxiii. d. To be put amõge hys people/ is not only to be put in goodly place of burynall/ but to be put with the cõpany of the auncyent fathers that dyed in the same fayth that he dyd.

B

*Gene. xvi. c. 1. Paralip. i. a.

C

c. Why this people is sayd vnto vs the lawe & the gospell as ye maye rede in Galat. iij. d.

D

*Oblee. xij. b. d. Simple: here simple that is without craft & deceyt & contynueth in belevyng & execuynge of godes wyll.

& was fayntye/ & sayd to Jacob: let me suppe of ẏ redde potage/ for I am fayntye. And therfore was his name called *Edom. And Jacob sayde: sell me this daye thy *byrthryghte. And Esau answered: Loo I am at the poynte to dye/ & what profite shall this byrthryghte do me? And Jacob sayde: *swere to me then this daye. And he swore to hym/ & solde hys byrthryghte vnto Jacob. Than Jacob gaue Esau brede & potage of redde rysse. And he ate and droncke & rose vp/ & went hys waye. And so Esau regarded not his byrthryghte.

*Abdi. i. a

*Hebre. xii. c.

*Gene. xlviij. g

¶ The iornepe of Jsaac toward Abimelech. The promes made vnto Jsaac & his seede. Jsaac is rebuked of Abimelech for callyng his wyfe his syster. The chydyng of the shepardes for the welles. Jsaac is comforted. The atonemẽt betwene Abimelech & Jsaac.

¶ The. xxvi. Chapter.

AAnd there fell a derth in the lande/ passyng the fyrst derth that fell in the dayes of Abraham. Wherfore Jsaac went vnto Abimelech kyng of the Philistiãs vnto Gerar. Then ẏ Lorde apeared vnto hym/ & sayde: Go not doune in to Egypte/ but byde in the lande which I say vnto the: sogeorne in thys lande/ & I wyll be with the/ & wyll blesse the: for vnto ẏ & vnto thy sede I wyll geue all these *contreys. And I wyll perform the oothe which I swore vnto Abrahã thy father/ & wyll *multyplye thy seed as the starres of heauẽ/ & will geue vnto thy seed al these cõtreis. And therow thy seed shall all the nacyõs of the erth be blessed/ because that Abrahã harkened vnto my voyce & kepte myne ordinances/ cõmaundemẽtes/ statutes and lawes.

*Gene. xii. b. c. xiij. d.

*Gene. xv. b. & xxij. c. Eccli. xliiij. d.

B And Jsaac dwelled in Gerar. And ẏ men of the place asked him of his wyfe/ & he sayde ẏ she was hys *syster: for he feared to call her his wyfe/ lest the men of the place shuld haue killed him for hyr sake/ because she was bewtyfull to ẏ eye. And it happened after he had bene there longe tyme/ that Abimelech kyng of the Philistyans loked out at a wyndow/ & sawe Jsaac sporynge w̃ Rebecca hys wyfe. And Abimelech sende for Jsaac/ & sayde: se/ she is of a suertye thy wyfe / & why saydest thou that she was thy syster? And Jsaac sayd vnto hym: I thoughte ẏ I myghte peraduenture haue dyed for hir sake. Then sayde Abimelech: why hast thou done this vnto vs? one of ẏ people myght lyghtely haue lyne by thy wyfe/ & so shuldest thou haue brought synne C vpõ vs. Than Abimelech charged all his people/ sayyng: he that toucheth this man or hys wyfe/ shall surely dye for it.

*Gene. xxvi. c. 8. ff. a.

And Jsaac sowed in that lande/ & founde in that same yere an. C. bushels: for the Lorde blessed him/ & the man waxed myghty/ & wẽt forth & grewe tyll he was exceading great/ ẏ he had possessyõ of shepe/ of oxen & a myghty householde: so that the Philistiãs had enuy at hym: in so moche ẏ they stopped & fylled vp w̃ erth all the welles which his fathers seruaũtes dygged in his father Abrahãs tyme. Than sayde Abimelech vnto Jsaac: gett the frõ me/ for thou art mightier then we a great deale. Than Jsaac departed thence/ & pitched D his tente in the valey Gerar/ & dwelt there. And Jsaac digged agayne the welles of water which they dygged in ẏ dayes of Abrahã his father/ which the Philistyãs had stopped after the deth of Abrahã/ & gaue thẽ the same names which his father gaue thẽ. As Jsaacs seruaũtes dygged in the valey/ they founde a well of lyuyng water. And the herdmẽ of Gerar dyd stryue with Jsaacs herdmẽ/ sayynge: the water is oures. Than called he the well Esecke/ because they stroue with him.

Than dygged they another well/ and they E stroue for ẏ also. Therfore called he it Sitena. And than he departed thence/ & dygged a nother well for ẏ which they stroue not: therfore called he it Rehoboth/ sayyng: the Lorde hath now made vs rowme/ & we are [a] encreased vpõ the erth. Afterward departed he thẽce & came to Berseba. And the Lorde appeared vnto hym the same nyght/ & sayde: I am the God of Abraham thy father/ feare not for I am wyth the/ & wyll blesse the / & multyplye thy seed for my seruaunt Abrahãs sake. And than he buylded an aulter there / and called vpon the name of the Lorde / and there pitched hys tente. And there Jsaacs seruauntes dygged a well.

a. Encreased: as yf he shulde saye / after so great payne & laboures/ God hath geuen vs peace & quyetnes. For quyetnes doth open & increase the hert / & sadnes restrayneth it: as in Gen. ix. d Psal. iiij. a.

Than came Abimelech to hym frõ Gerar F & Ahusath hys frende and Phicoll hys chefe captayne. And Jsaac sayde vnto them: wherfore come ye to me / seyng ye hate me & haue put me awaye frõ you? Than sayde they: we sawe that the *Lorde was with the/ and therfore we sayde that there shulde be an oothe betwixte vs & the/ & that we wolde make a bonde with the/ that thou shuldest do vs no hurte/ as we haue not touched the/ and haue done vnto the nothynge but good / & sent the awaye in peace: for thou art now the blessed of the Lorde. And he made them a feast/ and they ate & droncke. And they rose vp by tymes in the mornynge/ and sware one to a nother. And Jsaac sent them awaye. And they departed G from hym in peace. And that same daye came Jsaacs seruauntes / & tolde hym of a well which they had dygged: and sayde vnto him/ that they had founde water. And he called it Seba / wherfore the name of the cyte is called Berseba vnto this daye.

*Gene. xxi. c. Judic. xi. b.

¶ Jacob stealeth the blessynge from Esau by his mothers councell. Jsaac is sad. Esau is comforted. The hatred of Esau toward Jacob.

¶ The. xxvii. Chapter.

A When Esau was .xl. yere olde / he
toke to wyke Judith the doughter
of Bery an Hethyte / & Basmath
the doughter of Elon an Hethyte
also/which were disobediēt onto Jsaac & Re
becca. And it came to passe that Jsaac wexed
olde & hys eyes were dymme / so ÿ he coulde
not see. Than called he Esau his eldest sonne
& sayde onto hym: my sonne. And he sayde on
to hym: here am J. And he sayde: beholde / J
am olde / & knowe not ÿ daye of my deth: now
therfore take thy weapēs / thy quyuer & thy
bowe / & get the to the feldes / & take me some
venyson / & make me meate soche as J loue /
and bringe it me / & let me eate that my soule
may a blesse the before ÿ J dye. But Rebecca
hearde when Jsaac spake to Esau his sonne.
And as soone as Esau was gone to the felde
to catche venyson / & to bringe it / she spake
onto Jacob hys sonne saying: Beholde J haue
herde thy father talkyng with Esau thy bro
ther & saying: bringe me venyson & make me
meate / that J maye eate & blesse the before
B the Lorde yer J dye. Now therfore my sonne
heare my voyce in that which J commaunde
the: gett the to the flocke / & bringe me thence
two good kyddes / and J wyll make meate of
them for thy father / soche as he loueth. And
thou shalt bringe it to thy father / & he shall
eate / that he may blesse the before his deth.

Than sayde Jacob to Rebecca his mother:
beholde Esau my brother is rough / & J am
smooth. My father shall peraduenture fele
me / & J shall seme onto him as though J wēt
aboute to begyle hym / & so shall he bringe a
curse vpō me / & not a blessynge: & his mother
sayde onto hym: Upon me be thy b curse my
sonne / only heare my voyce / & go & fetch me
them. And Jacob wēt & fet thē / & brought thē
C to his mother. And his mother made meate
of thē / according as his father loued. And she
wēt & fett goodly raymēt of hys eldest sonne
Esau / which she had in ÿ house wythy / & put
thē vpō Jacob hys youngest sonne / & she put
ÿ skynnes vpō his handes & vpō the smooth of
his necke. And she put ÿ meate & brede which
she had made in ÿ hande of hys sonne Jacob.

And he went in to hys father saying: my fa
ther? And he answered: here am J: who art
thou my sonne? And Jacob sayde onto his fa
ther: J am Esau thy eldest sonne / J haue done
according as thou baddest me: vp & syt & eate
of my venyson / that thy soule may blesse me.
But Jsaac sayde onto his sonne: how cōmeth
it ÿ thou hast founde it so quycly my sonne?
He answered: The Lorde thy God brought it
to my hande. Than sayde Jsaac onto Jacob:
come nere and let me fele the my sonne / whe
ther thou be my sonne Esau or not. Than wēt
D Jacob to Jsaac hys father / & he felt hym and
sayde: ÿ voyce is Jacobs voyce / but the handes
are the handes of Esau. And he knewe hym
not / because hys handes were rough as hys
brother Esaus handes: & so he blessed hym.

And he axed him: art thou my sonne Esau?
And he sayde: that J am. Than sayde he: bring
me & let me eate of my sonnes venyson / that
my soule may blesse ÿ. And he brought hym /
& he ate. And he brought him wyne also / & he
dräcke. And his father Jsaac sayde onto him:
come nere / & kysse me my sonne. And he wēt
onto hym and kyssed hym. And he smelled the
sauoure of hys rayment / and * blessed hym /
& sayde: See / the smell of my sonne is as the
smell of a feld which the Lorde hath blessed.
God geue the of ÿ c dewe of heauē / & of ÿ fat
nesse of the erth / & plentye of corne & wyne.
People be thy seruaūtes / & nacyōs bowe vn
to the. Be lorde ouer thy brethren / & thy mo
thers chyldrē stoupe onto the. Cursed be he ÿ
curseth the / & blessed be he that blesseth the.

As soone as Jsaac had made an end of bles
syng / Jacob was scace gone out frō the pre
sence of Jsaac his father: then came Esau his
brother from hys huntynge / & had made also
meate / & brought it onto hys father / & sayde
onto hym: Arise my father / and eate of thy
sonnes venyson / ÿ thy soule may blesse me.
Than his father Jsaac sayde onto him: who
art thou? he answered: J am thy eldest sonne
Esau. And Jsaac was greatly astoyned out
of mesure / & sayde: Where is he then ÿ hath
hunted venyson and brought it me / & J haue
eatē of all before thou camest / & haue blessed
hym / & he shall be blessed styll. When Esau
herde the wordes of hys father / he cryed out
greatly & bytterly aboue mesure / & sayde on
to his father: blesse me also my father. And he
sayde: thy brother came with subtilte / & hath
tahē awaye thy blessyng. Than sayde he: He
maye well be called Jacob / for he hath vn
dermyned me now two tymes / fyrst he toke
awaye my brythryght: & se / now hath he ta
F ken awaye my blessynge also. And he sayde /
hast thou kept neuer a blessyng for me?

Jsaac answered and sayde onto Esau: be
holde J haue made hym thy lorde / & all hys
mothers chyldrē haue J made his seruaūtes.
Moreouer with d corne & wyne haue J sta
blysshed hym / what can J do onto ÿ now my
sonne? And Esau sayde onto hys father: hast
thou but ÿ one blessyng my father? blesse me
also my father: so lyfted vp Esau hys voyce
& * wepte. Than Jsaac hys father answered
& sayde onto him: beholde thy dwelling place
shall haue of ÿ fatnesse of ÿ erth / & of ÿ dewe
of heauē frō aboue. And wythy swerde shalt
thou lyue / and shalt be thy brothers seruaūt.
But ÿ tyme will come / whē thou shalt gett ÿ
maistrye / & lowse hys yocke frō of thy necke.

And

a. Blesse: that is that my soule may wyche the good and praye to God for the

b. There are two maner of curses vsed in the scrypture. The one is in the soule / that pertayneth to the soule / as synne & wyckednes. And the other to the bodye / as all kynd of all mi sery and wrethednes / as in Genesi. iiij. c. & Deute. xxiij. a

c. By thys worde dewe is vnderstond of the Hebrewes that is in the fyrmament / that cōforteth the erth / as the sonne / the mone / rayne / & temperednes of wether. as by the fatnesse of the erth thy vnderstonded that is brought forthe benefyt in the erth / & Exo. xvi. d. & Numeri. xi. b.

d. By corne & wyne is vnderstonde aboundance of all kynd of all thynges

* Eccli. xlj. d. & Hebre. xii.

* Hebre. xij. c.

* Abdi. i. a And Esau * hated Jacob / because of ÿ bles
syngē that his father blessed hym with all / &
sayde in hys harte: The dayes of my fathers
sorowe are at hande / for J wyll slay my bro
G ther Jacob. And these wordes of Esau hys
eldest sonne were told to Rebecca. And she
sent & called Jacob hys yōgest sonne / & sayde
onto hym: beholde thy brother Esau threat
neth to kyll the: nowtherfore my sonne heare
my voyce / make the redy / & flee to Laban my
brother at Haran: & tarye with hym a whyle
vntyll thy brothers fearcnes be swaged / & vn
tyll thy brothers wrath turne awaye from
the / & he forget that which thou hast done to
hym. Than wyll J sende & fet the awaye frō
thence. Why shulde J lose you bothe in one
daye? And Rebecca spake to Jsaac: J am we
ry of my lyfe / for feare of the doughters of
Heth. If Jacob take a wyfe of ÿ doughters
of Heth / soche one as these are / or of ÿ dough
ters of ÿ lande / what lust shuld J haue to lyue.

¶ Jacob is sent into Melopotamia to Laban for a wyfe. Esau marieth an Jsmaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

¶ The. xxviij. Chapter.

A Than Jsaac called Jacob hys sonne
& a blessed hym / & charged hym / and
sayde onto hym: se thou take not a
wyfe of the doughters of Canaan /
but arise & gett the to Melopotamia to the
house of Bethuel thy mothers father: & there
take the a wyfe of ÿ doughters of Labā thy
mothers brother. And God almyghtye blesse
the / increase the / & multyplye the that thou
mayst be a nombre of people / & geue the the
blessynge of Abrahā: both to the & to thy seed
wyth the / that thou mayst possesse the lande
(wherin thou art a straunger) whyche God
gaue onto Abraham. Thus Jsaac sent forth
Jacob / to go to Melopotamia onto Laban /
B sonne of Bethuel the Sirien / and brother to
Rebecca Jacobs and Esaus mother.

When Esau sawe ÿ Jsaac had blessed Ja
* Deute. xxj. d. cob / & sent him to * Melopotamia / to fet him
a wyfe thēce / & that as he blessed him he gaue
him a charge / saying: se thou take not a wyfe
of the doughters of Canaan: & ÿ Jacob had
obeyed his father & mother / & was gone onto
Melopotamia: & seyng also ÿ the daughters
of Canaā pleased not Jsaac his father: then
went he onto Jsmael / & toke onto ÿ wyues
which he had / Mahala the doughter of Js
mael Abrahās sonne / the syster of Nabaioth
to be his wyfe. Jacob departed frō Berseba /
& wēt toward Haran / & came onto a place / &
tarryed there all nyghte / because the sonne
was downe. And toke a stone of the place / &
put it vnder his heade / & sayde hym downe in
the same place to slepe. And he dreamed: & be
C holde there stode a ladder vpō the erth / & the
topp of it reached vp to heauē. And se / the an
gels of God went vp & downe vpon it / yee &
the Lorde stode vpon it / & sayde:

J am the Lorde God of Abraham thy fa
ther / & the God of Jsaac: The * lande whiche
thou slepest vpon wyll J geue the & thy seed.
And thy seed shall be as the dust of the erth: &
thou shalt spreade abrode: west / east / north &
south. And thorow the & thy seed shall all the
kynredes of the erth be b blessed. And se J am
with ÿ / & wylbe thy keper in all places whe
ther thou goest / & wyll bryngе the agayne in
to this land: nether will J leaue the vntyll J
D haue made good all ÿ J haue promysed the.

When Jacob was awaked out of his slepe
he sayde: surely ÿ Lorde is in this place / & J
was not aware. And he was afrayed & sayde:
how fearfull is thys place? it is none other /
but euē the c house of God & ÿ gate of heauē.
And Jacob stode vp early in the mornyng / &
toke the stone ÿ he had layde vnder his head /
& pitched it vp an ende / & poured oyle on the
topp of it. And he called ÿ name of the place
d Bethell / for in dede ÿ name of the citie was
called Lus before tyme. And Jacob vowed
a vowe / sayinge: If God will be wych me / &
wyll kepe me in this iourney which J goo / &
will geue me bread to eate / & clothes to put
on / so that J come agayne onto my fathers
house in safftye: then shall the Lorde be my
God / and this stone which J haue set vp an
ende / shalbe Godes house: & of all that thou
shalt geue me / will J geue the e tēth onto ÿ.

¶ Jacob cometh to Laban & seruyth seuē yere for Ra chel. Lea was brought to his bed in stede of Rachel. He maryeth them bothe / & seruyth yet. vij. yere more for Rachel. Lea conceaueth.

¶ The. xxix. Chapter

Then Jacob lyfte vp his fete / & wēt
toward the east coūtre. And as he A
loked aboute / beholde there was a
well in the felde / and. iiij. flockes of
shepe laye therby (for at that well were the
flockes watered) & there laye a great stone
at ÿ well mouth. And ÿ maner was to bring
the flockes thyther / & to roull the stone from
the welles mouth / & to water the shepe / & to
put the stone agayne vpō the welles mouth
onto his place. And Jacob sayde onto thē:
brethrē whence be ye? And they sayde: of Ha
ran are we. And he sayde onto thē: knowe ye
Laban the sonne of Nahor? And they sayde:
we knowe hym. And he sayde onto thē: is he
in good health? And they sayde: he is in good
health: & behold his doughter Rahel cometh
B ād the shepe. And he sayde: lo / it is yet a great
whyle to nyght / nether is it tyme that the ca
tell shulde be gathered together: water the
shepe / and go & fede them. And they sayde: we
may not / vntyll all the flockes be brought to
gether / & the stone be rouled frō the welles
b. iiij. mouth /

a. Blesse: looke in Gen. xxvij a

b. Looke in the fyrst Chapter of. Gene. c

c. He calleth it the house of god because of the houshold of angells that he there sawe: we in lyke manner call the church of lyme and stone the house of God / because the people come thether / whyche are the church of God. As sayne Paul teacheth. i. Tor. iij. ij. Tor. vi. Ephe. xij.

d. Bethel signifyeth the house of God.

e. Tythes: Wytythes the auncyent fathers meāt all great rewardes as in Gene. xxij. d.

mouth/and so we water oure shepe.
Whyle he yet talked with thē/Rahel came
with hir fathers shepe/for she kepte thē. As
soone as Jacob sawe Rahel/the doughter of
Laban hys mothers brother/ & the shepe of
C Laban hys mothers brother/he went & row
led the stone frō the wells mouth / & watered
the shepe of Labā hys mothers brother. And
Jacob kyssed Rahel / & lyfte vp hys voyce &
wepte: and tolde her also that he was hir fa-
thers brother & Rebeccas sonne. Than Ra-
hell ranne and tolde hyr father.
When Laban heardе tell of Jacob his sy-
sters sonne/he tāne to mete him/& embraced
him & kissed him/& brought him to his house.
And then Jacob tolde Laban all the matter.
And then Labā sayde: well/thou art my bone
& my flesh. Abyde with me the space of a mo-
neth. And afterward Laban sayde vnto Ja-
cob: Though thou be my brother / shuldest
thou therfore serue me for nought? tell me
what shall thy wages be? And Laban had. ij
D doughters/the eldest called Lea & the yōgest
Rahel. Lea was tender eyed/but Rahel was
bewtyfull & well fauored. And Jacob loued
her well / & sayde: I wyll serue the. vij. yere
for Rahel thy yongest doughter. And Laban
answered: it is better that I geue her the/thā
to another man: byde therfore with me.
*Deute.xxij. d And Jacob serued *vij. yeres for Rahel/&
they semed vnto hym but a fewe dayes/for ý
loue he had to her. And Jacob sayde vnto La
E ban: geue me my wyfe/that I maye lye with
hir. For the tyme appoynted me is come.
Than Laban bade all men of that place/&
made a feast. And when euen was come / he
toke Lea his doughter & brought her to him:
Gene.xvi. c. & he wēt in vnto her. And Laban gaue vn-
to hys doughter Lea/ Zilpha hys mayde / to
be hir seruaūte. And whē the mornynge was
come/beholde it was Lea. Than sayde he to
Laban: wherfore hast thou played thus with
me? dyd not I serue the for Rahel/ wherfore
than hast thou begyled me? Labā answered:
it is not the maner of this place/to marye ý
yōgest before the eldest. Fulfille out this weke
& than shall this also be geuē the for the ser-
F uyce which thou shalt serue me yet. vij. yeres
more. And Jacob dyd euē so/& fulled out that
weke/& than he gaue him Rahel his dough-
ter to wyfe also. And Laban gaue to Rahel
his doughter/Bilha his handmayde to be hyr
seruaūte. So laye he by Rahel also/& loued
Rahel more than Lea / and serued hym yet
vij. yeres more.
When the Lorde sawe that Lea was despi
sed/he made her fruteful: but Rahel was ba
ren. And Lea conceaued & bare a sonne/& cal
G led hys name Ruben/for she sayde: ý Lorde
Deute.xxvi. b hath loked vpō my tribulatiō. And now my
husband wyll loue me. And she conceaued
agayne & bare a sonne/and sayde: the Lorde
hath herde ý I am despysed / & hath therfore
geuē me this sonne also/& she called him* Si- *i. Paral. ij. a
meon. And she cōceaued yet/& bare a sonne/
& sayde: now this once will my husband kepe
me company/because I haue borne hym. iij.
sonnes: & therfore she called his name Leui.
And she cōceaued yet agayne/& bare a sonne
sayingnow will I prayse the Lorde: therfore
she called his name Juda/& left bearinge.
¶ Rachel & Lea being bothe baren geue their maydes vnto their husbande/& they bare hym chyldren. Jacob deceaueth Laban in the conceyuinge of the shepe and kydde. Jacobs rewarde for hys serues.

¶ The. xxx. Chapter.

When Rahel sawe that she bare Ja A
cob no chyldren/she enuyed hir sy-
ster/& sayde vnto Jacob: Geue me
chyldrē/or els I am but deed. Thā
was Jacob wrooth with Rahel sayinge: Am
I in Godes steade which kepeth from the the
frute of thy wombe? Then she sayde: here is
my mayde Bilha: go in vnto her/ ý she maye
beare vpō my lappe/that I may be encreased
by her. And she gaue hym Bilha hyr hand
mayde to wyfe. And Jacob went in vnto her:
and Bilha conceaued & bare Jacob a sonne.
Than sayde Rahel. God hath geuē sentence
on my syde/& hath also heardе my voyce/and
hath geuen me a sonne. Therfore called she
him Dan. And Bilha Rahels mayde conceaued agayne/ and bare Jacob another sonne.
And Rahel sayde: God is turned/and I haue
made a change vō my syster/& haue gottē the
vpper hād. And she called his name: Nepthali.
When Lea sawe that she had left bearing/ B
she toke Silpha hyr mayde/ & gaue her Ja-
cob to wyfe. And Silpha Leas mayde bare
Jacob a sonne. Than sayde Lea: Good luck:
and called his name Gad. And Silpha Leas
mayde bare Jacob another sonne. Thā sayd
Lea: happy am I/for ý doughters wyll call
me* blessed. And called his name Asser.
And Ruben wēt out in ý wheat harueſt &
fouid* mādragoras in the feldes/& brought thē
vnto his mother Lea. Thā sayd Rahel to Lea:
geue me of thy sonnes mādragoras. And Lea
answered: Is it not ynough ý thou hast takē
awaye my houlbād/but woldest take awaye
my sonnes mādragoras also? Than sayd Ra
F hel: well/let him slepe vō the this nyghte/for
thy sonnes mandragoras. And when Jacob
came from the feldes at euen/Lea went out
to mete him/& sayd: come in to me/for I haue
bought the with my sonnes mandragoras.
And he slepte vō her that nyghte. And God
herde Lea/ý she cōceaued & bare vnto Jacob
ý. v. sonne. Thā sayd Lea. God hath geuē me
my rewarde / because I gaue my mayden to
my houlband/& she called hym Jsachar. And

a. Mandragoras: The Hebrews call it erbe or rather a rote that bereth the similitude of mānes bodye. Other call it an apple whych being eate wyth meate causeth conception. Saynt Austen thynketh that it pleaseth women because it hath a pleasant sauoure/or rather for daynes / because there was not many of them to get.

Lea

Lea cōceaued yet agayne/& bare Jacob the
vj. sonne. Than sayde she: God hath endewed
me vō a good dowry. Now wyll my husband
dwell with me/because I haue borne hym. vj.
sonnes: & called hys name Zabulon. After ý
Gen.xxxiij.a the bare a doughter/and called her Dina.
D And God remembred Rahel/ heardе her/&
made her fruteful: so ý she cōceaued & bare
a sonne/& sayd: God hath takē awaye my re-
buke. And she called his name Joseph/sayīg:
The Lorde geue me yet a nother sonne. As
soone as Rahel had borne Joseph / Jacob
. iij. Reg. xi. d sayde to Laban: Sende me awaye ý I may
go vnto my awne place & cōtre/geue me my
wyues & my chyldrē for whom I haue serued
the/& let me goo: for thou knowest what ser-
uyce I haue done the. Than sayde Laban vn
to hym: If I haue founde fauour in thy sight
Gen.xxxix.a (for I suppose that the Lorde hath, blessed
me for thy sake) appoynte what thy reward
shall be/& I will geue it the. But he sayde vn
to hym: thou knowest what seruyce I haue
done the/& in what takynge thy catell haue
bene vnder me: For it was but lytle ý thou
hadde st before I came/& now it is encreased
into a multitude/& the Lorde hath blessed the
for my sake. But now whē shall I make pro
uisiō for myne awne house also. And he sayd:
E what shal I then geue the? And Jacob answe
red: thou shalt geue me nothing at al/yf thou
wylt do thys one thynge for me: & then wyll
I turne agayne/& fede thy shepe & kepe thē.
I wyll go aboute all thy shepe this daye/&
separate frō them all the shepe that are spot
ted & of dyuers coloures/& all blacke shepe
amōge the lambes/ & the partye/ & the spot-
ted amōge the kydde: & the same shalbe my
rewarde. So shall my b ryght welnes an-
swere for me: when the tyme commeth that I
shall receaue my rewarde of the: so ý what so
euer is not speckled & partie amōge ý goots
& blacke amōge the lambes/let that be theft
with me. Than sayde Laban: Loo/I am con
tent/that it be acordyng as thou hast sayde.
And he toke out that same daye ý he gootes
that were partie & of dyuerse coloures/& all
the she gootes that were spotted & partie co-
loured/& all that had wyte in thē/& all the
blacke amōge the lambes: & put thē in the he
F dyng of hys sonnes/& set thre dayes iourney
betwixte him selfe and Jacob. And so Jacob
kepte the rest of Labans shepe.
Jacob toke roddes of grene popular/hasell
& of chestnottrees/& pylled wyte strakes in
them/& made the wyte apere in the staues:
And he put the staues wyche he had pylled/
euē before the shepe/in ý gutters & watring
troughes/ when the shepe came to drynke:
that they shulde cōceaue when they came to
drynke. And the shepe conceaued before the
staues/& brought forth straked/spotted and
partie. Then Jacob parted the lambes and G
turned the faces of the shepe toward spotted
thingis/& toward all maner of blacke thingis
thorow out the flockes of Labā. And he made
hym flockes of hys awne by thē selfe/ wyych
he put not vnto the flockes of Labā. And all
waye in the fyrst bucking tyme of the shepe/
Jacob put the staues before the shepe in the
gutters/that they myght cōceaue before the
staues: but in the latter buckynge tyme / he
put them not there: so the last brode was La
bans & the fyrst Jacobs. And the mā became
exceedyng ryche & had many shepe/ maydesar
uantes/menseruauntes/cameis & asses.

b. Ryght ou lnes signifyeth true and faythfull seruyce.

¶ At the cōmaundement of God/Jacob departed frō Laban/& toke hys goodes with hym. Rachel stealeth hyr fathers ymages. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

¶ The. xxxi. Chapter.

And Jacob heardе the wordes of La A
bans sonnes how they sayde: Ja-
cob hath takē awaye all that was
oure fathers/and of oure fathers
goodes hath he gotē al this honoure. And Ja
cob beheldе the countenance of Laban/that
it was not toward hym as it was in tymes
past. And the Lorde sayde vnto Jacob: turne
agayne in to the lande of thy fathers & to thy
kynred/ & I wyll be wyth the. Than Jacob
sent & called Rahell & Lea to the felde vnto
hys shepe/& sayde vnto thē: I se your fathers
countenaunce that it is not toward me as in
tymes past. Moreouer ý God of my father
hath bene wyth me. And ye knowe how that
I haue serued youre father vō all my myght.
And youre father hath disceaued me/ & chaū
ged my wages. x. tymes: but God suffred him
not to hurte me. When he sayde/ the spotted
shall be thy wages / than all the shepe bare
spotted. If he sayde/ the straked shall be thy
rewarde/thā bare all the shepe straked: thus
hath God takē awaye youre fathers catell & B
geuē them me. For in bucking tyme I lyfted
vp myne eyes & sawe in a dreame/& beholde/
the rāmes ý bucked the shepe were straked/
spotted & partye. And ý angell of God spake
vnto me in a dreame/sayinge: Jacob? And I
answered: here am I. And he sayde: lyfte vp
thyne eyes & se/how all the rāmes that leape
vpon the shepe are straked/spotted & partye:
for I haue sene all ý Laban doth vnto the. I
am ý God of* Bethel where thou anoynt edst *Gen.xxxiij.b
the stone/& wher thou vowedst a vowe vnto
me. Now aryse & get the* out of this coūtre/ *Gene.xxxij.c
& returne vnto ý lāde wher thou wast borne.
Than answered Rahel & Lea/& sayde vn-
to hym: we haue no parte nor enherytaūce in
oure fathers house/ he cownteth vs euen as
straungers/for he hath solde vs/& hath euen

eaten

eaten vp the price of vs. Moreouer all the riches which God hath take frō oure father/ ý is oures & oure chyldrēs. Now therfore what soeuer God hath sayde vnto the/ ý do. Than Jacob rose vp/ & set hys sonnes & wyues vp vpō camels/ & caried away all his catell & al his substāce which he had gottē in Mesopotania/ for to go to Jsaac his father vnto the
* Gen.xxxviij. b. ij. Reg. xiij. c. lande of Canaā. Laban was gone to* shere his shepe/ & Rahel had stolē hyr fathers ymages. And Jacob stale awaye the hert of Laban the Syrien/ in ý he tolde hym not ý he fled. So fled he & all that he had/ & made him selfe redy/ & passed ouer the ryuers/ & set his face streyght toward the mounte Gilead.

Vpon the thyrde day after/ was it told Laban ý Jacob fled. Than he toke his brethrē w̄ hym & folowed after hym. viij. dayes iourney/ & ouer toke him at the mounte Gilead.
D And God came to Laban the Sirian in a dreame by nyght/ & sayd vnto him: take hede to thy selfe/ that thou speake not to Jacob ought saue good. And Laban ouer toke Jacob: & Jacob had pitched his tēte in ý mounte. And Laban w̄ his brethrē pitched their tēte also vpō the mounte Gilead. Than sayde Laban to Jacob: Why hast thou thys done to steale awaye my hert/ and carye awaye my doughters as though they had bene takē captyue w̄ the swerde? Wherfore wentest thou awaye secretly vnknowne to me/ and dydest not tell me/ ý I myght haue brought the on the waye w̄ myrth/ syngyng/ tymrels & harpes/ & hast not suffred me to kisse my chyldrē & my daughters? Thou wast* a fole to do it/
* i. Reg. xiij. c. ij. Par. xvi. c. for I am able to do you euyll. But ý God of your father spake vnto me yesterdaye sayīg: take hede ý thou speake not to Jacob ought saue good. And now though thou wētest thy waye/ because thou lōgest after thy fathers house/ yet wherfore hast thou stolē my godes?

Jacob answered & sayde to Labā: because I was afrayed/ & thought that thou woldest
E haue takē awaye thy doughters fro me. But with whome soeuer thou kyndest thy godes/ let him dye here before oure brethren. Seke that thyne is by me/ & take it to ý: for Jacob wyst not ý Rahel had stolen thē. Than went Laban in to Jacobs tēte/ & into Leas tēte/ & in to. ij. maydēs tentes: but founde thē not. Than went he out of Leas tente/ & entred into Rahels tēte. And Rahel toke the ymages & put thē in the camels strawe/ & sate doune vpon thē. And Laban serched all the tēte: but founde thē not. Than sayde she to hyr father: my lorde/ be not angry that I can not ryse vp before the/ for the deseale of women is come vpō me. So searched he/ but founde thē not.

Jacob was wroothy/ & chode with Laban. Jacob also answered and sayde to him: what haue I trespaced or what haue I offended/ ý thou folowedest after me? Thou hast searched al my stuffe/ & what hast thou founde of all thy houshold stuffe? put it here before thy brethrē & myne/ & let thē iudge betwixte vs both. This. xx. yere that I haue bene w̄ the/ thy shepe & thy gootes haue not bene barē/ & the rammes of thy flocke haue I not eaten. What soeuer was* torne of beast/ I brought it not vnto the/ but made it good my selfe: of my hande dydest thou requyre it/ whether it was stollen by daye or nyght. Moreouer by daye the hete consumed me/ and the colde by
F nyght/ & my slepe departed fro myne eyes.

Thus haue I bene. xx. yere in thy house/ & serued the* xiiij. yeres for thy. ij. doughters/ & * Gene. xxix. vij. yere for thy shepe/ & thou hast chāged my rewarde. x. tymes. And except the God of my father/ the God of Abrahā/ & ý God whome Jsaac a feareth had bene w̄ me: surely thou haddest sent me awaye now all emptie. But God beheide my tribulacyō/ and the laboure of my handes: and rebuked the yester daye. a. Feare is taken for honoure as afore in Gene. xxv. c.

Laban answered & sayde vnto Jacob: the doughters are my doughters/ & the chyldren are my chyldren/ & the shepe are my shepe/ & all that thou seest is myne. And what can I do this daye vnto these my doughters/ or vnto their chyldrē which they haue borne? Now therfore come on/ let vs make a bonde/ I and thou to gether/ & let it be a witnesse betwene the & me. Than toke Jacob a stone and set it vp an ende/ and sayde vnto his brethren/ gather stones. And they toke stones/ & made an
G heape// & they ate there vpō the heape. And Laban called it Jegar Sahadutha/ but Jacob called it Gilead.

Than sayde Laban: this heape be* wytnesse betwene ý & me this daye (therfore is it * Josu. xxiij. c. called Gilead) & this totehyll which ý Lorde seeth (sayde he) be wytnesse betwene me and the when we are departed one fro another: that thou shalt not vexe my doughters nether shalt take other wyues vnto them. Here is no man with vs: beholde/ God is witnesse betwixte the and me. And Laban sayde more ouer to Jacob: beholde/ this heape and thys marke which I haue set here/ betwixte me & the: this heape be wytnesse & also this marke that I wyll not come ouer this heape to the/ & thou shalt not come ouer this heape & this marke to do any harme. The God of Abrahā/ the God of Nahor/ and the God of their fathers be iudge betwixte vs.

And Jacob sware by hym that hys father Jsaac feared. Then Jacob dyd sacryfice vpō the mounte/ and called hys brethren to eate breed. And they ate breed & taried all nighte in the hyll. And early in ý mornynge Laban rose vp & kyssed his chyldren and his daughters

/ & blessed thē & departed and went vnto his place agayne. But Jacob went forth on his iourney. And the angels of God came & mett hym. And when Jacob sawe them/ he sayde: this is godes hoost: & called the name of that same place/ Mahanaim.

¶ The vision of the Angells. Jacob sendeth presents vnto hys brother Esau. How he wrestled with the angell which chaunged his name and called him Israel.

¶ The. xxxij. Chapter.

A Jacob sente messengers before hym
Iosu. xxiiij. a. to Esau hys brother/ vnto the land *of Seir & the feld of Edom. And he cōmaunded them sayīg: se that ye speake after this maner to my lorde Esau: thy seruaunte Jacob sayth thus. I haue sogerned & bene a straūger wyth Laban vnto thys tyme & haue gottē oxen/ asses & shepe/ menseruastes & wemenseruauntes/ & haue sent to shewe it my lorde/ that I may fynde
B grace in thy syghte. And ý messengers came agayne to Jacob sayīg: we came vnto thy brother Esau/ & he cometh ageynst the & iiij hisdred men w̄ him. Thā was Jacob greatly afrayd/ & wyll not which waye to turne hym selfe/ and deuyded the people that was with him & the shepe/ oxen & camels/ into. ij. companies/ & sayd: If Esau come to ý one parte & smyte it/ the other may saue it selfe.

And Jacob sayd: O god of my father Abrahā/ & God of my father Jsaac: Lorde wyych
C sayest vnto me/ returne vnto thy cūtre and to thy kynred/ & I wyll do all well with the. I am not worthy of the leaste of all the mercyes & treuth wyych thou hast shewed vnto thy seruaunte. For w̄ my a staf came I ouer this Jordane/ & now haue I goten. ij. droues
D Delyuer me from the handes of my brother Esau: for I feare him: lest he wyll coue and smyte the mother wyth the chyldren. Thou sayest that thou woldest surely do me good/ & woldest make my seed as the sonde of the see which can not be nōbred for multitude.

And he taried there that same nyghte/ & toke of ý wyych came to hande/ a presente/ vnto Esau his brother. ij. hundred she gootes & xx. he gootes. ij. hundred shepe and. xx. rammes: thyrtye mylch camels with their coltes xl. kyne & x. bulles. xx. she asses & x. foles and delyuered them vnto hys seruauntes/ euery droue by them selues/ & sayde vnto thē: goo forth before me & put a space betwixte euery droue. And he cōmasided ý formesta yinge.

Whē Esau my brother meteth the & axeth the sayinge: whose seruaunte art thou and whither goest thou/ & whose ar these ý goo
E before ý: thou shalt say/ they be thy seruaste Jacobs/ & are a present sent vnto my lorde Esau/ & behoide/ he hym selfe cometh after vs. And so cōmaunded he the seconde/ & euen so ý thyrde/ & lyke wyse all that folowed the droues sayīge/ of this maner se ý ye speake vnto Esau when ye mete him/ & sayde more ouer. Beholde thy seruaunte Jacob cometh after vs/ for he sayd. I will pease hys wrath wyth the present that goth before me & afterward I wyll see hym my selfe/ so peradventure he wyll receaue me to grace. So went the present before him and he taried all that nyghte in the tente/ & rose vp ý same nighte & toke hys. ij. wyues & his. ij. maydens & his xi. sonnes/ & wēt ouer the foorde Jabok. And he toke thē & sent thē ouer the ryuer/ & sent ouer ý he had & taried behind him selfe alone.

And there* wrastled a man with hym vnto F * Osee. xij. b. the breakynge of ý daye. And when he sawe that he coulde not preuayle agaynst him/ he smote hym vnder the thye/ & the senowe of Jacobs thye shranke as he wrastled w̄ him. And he sayd: let me goo/ for ý daye breaketh. And he sayd: I wyll not lett the goo/ excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayd: thou shalt be called Jacob no more/ but * Gene. xxxv. b. * Israell. For thou hast wrastled wyth God & hast preuayled.

And Jacob asked him sayīge/ tell me thy G name. And he sayd/ wherfore dost thou aske after my* name? & he blessed him there. And * Judic. xiij. c. Jacob called ý name of ý place Pheniel/ for Jhaue sene God face b to face/ & yet is my lyfe reserued. And as he went ouer Pheniel the sonne rose vpō him/ & he halted vpō hys b. To se God face to face is to haue a certē and cure knowledge of him as in Ge. xxxiij. b
thye: wherfore the chyldren of Israell eate not of the senow ý shrancke vnder the thye/ vnto thys daye: because ý he smote Jacob vnder the thye in the senow that shronche.

¶ Esau & Jacob are agreed/ & Jacob came into Sichē.

¶ The. xxxiij. Chapter.

Jacob lyfte vp his eyes & sawe hys A brother Esau come/ & w̄ hym. iiij. hundred men. And he deuyded the chyldren vnto Lea & vnto Rahel & vnto ý. ij. maydēs. And he put the maydēs & their chyldrē formost/ & Lea & hyr chyldrē after/ & Rahel and Joseph hindermost. And he went before them & fell on the grownde. vij. tymes/ vntyll he came vnto his brother.

Esau ranne to mete him & enbracced him and fell on his neche & kyssed hym/ and they wepte. And he lyfte vp hys eyes & sawe the wyues & their chyldrē/ & sayd: what are these which thou there hast? And he sayd: they are B ý chyldrē which god hath geuē thy seruaste. Than came the maydens forth/ & dyd their obeysaūce. Les also & hyr chyldrē came and dyd their obaysaunce. And last of all came Joseph & Rahel and dyd their obaysaunce.

And he sayde: what meanyst thou w̄ all the droues which I mett. And he answered: to

kynde grace in the syght of my Lorde. And
Esau sayd: I haue ynough my brother/kepe
ye thou hast vnto thy syle. Jacob answered:
oh nay/but yf I haue found grace in thy
syghte/receaue my presente of my hande: for
I haue sene thy face * as though I had sene
ye face of God: wherfore receaue me to grace
& take my blessyng that I haue brought the/
for God hath geuē it me. And I haue ynough
of all thyngs. And so he cōpelled him to take
it. And he sayde: let vs take oure iourney &
goo/and I wyll goo in thy company. And he
sayde vnto him: my lorde knoweth ye I haue
tendre chyldrē/ewes & kyne with yonge/vn
der myne hande/which yf men shulde ouer
drye but euē one daye/the hole flocke wold
dye. Let my lorde therfore goo before his ser
uaūte and I wyll dryue fayre and softly/ac
cordynge as the catell that goth before me
and the chyldren/be able to endure: vntyll I
come to my lorde vnto Seir.

And Esau sayde: let me yet leaue some of
my folke vnto the. And he sayde: what neadeth
it: let me kynde grace in ye syghte of my lord.
So Esau went his waye agayne that same
daye vnto Seir. And Jacob toke hys iour
ney toward Sucoth/and bylt him an house/
and made boothes for his catell: wherof the
name of the place is called Sucoth.

And Jacob came peasably in to the cite of
Sichem in the lande of Canaan/after that
he was come from Melopotamia/& pitched
before the cyte/& bought a parcell of grosid
where he pitched hys tent/of the children of
Hemor Sichēs father/for an hūdred lābes.
And he made there an aulter/& there called
vpon the myghtie God of Israel.

¶ The rauishyng of Dyna Jacobs daughter by the men of Sychē. And of the gret bloude shedynge done by the sonnes of Jacob.

¶ The. xxxiiij. Chapter.

A DJna the doughter of Lea whych
the bare vnto Jacob/went out to
see the doughters of the lāde. And
Sichē the sonne of Hemor the He
uite lorde of ye coūtre/sawe her & toke her/&
a layde vnto her/& forced* her: & his harte layde vn
to Dina ye doughter of Jacob. And he loued ye
damsell & spake kyndly vnto her/& spake vn
to hys father Hemor sayinge/gett me thys
maydē vnto my wyke. And Jacob herde that
he had defyled Dina hys doughter/but hys
sonnes were with the catell in the felde/and
therfore he helde his peace/vntyll they were
come. Then Hemor the father of Sichē wēt
out vnto Jacob/to comen with him. And the
sonnes of Jacob came out of ye feld as soone
as they herde it/for it greued thē/& they were
not a lytle wrooth/because he had wrought
folye in Israell/in ye he had lyen vnto Jacobs
doughter/whych thynge oughte not to be
done. And Hemor comened with thē sainge:
B ye soule of my sonne Sichē lōgeth for youre
doughter: geue her him to wyfe/& make ma
riages vnto vs: geue youre doughters vnto vs/
& take oure doughters vnto you/& dwell vnto
vs & ye lāde shall be at youre pleasure/dwell
& do youre busynes/& haue youre possessiōs
there in. And Sichem sayde vnto hyr father
& hyr brethren: let me fynde grace in youre
eyes/& what soeuer ye apointe me/that will
I geue. Are frely of me both the dowry and
gyftes/& I wyll geue accordynge as ye saye
vnto me/& geue me the Damsell to wyfe.

Then the sonnes of Jacob answered to
Sichē & Hemor his father deceytefully/be
cause he had defyled Dina their syster. And
they sayd vnto thē/we can not do this thinge
that we shulde geue oure syster to one that
is vncircūcyled/for that were a shame vnto
vs. Only in this wyll we consent vnto you:
If ye wyll be as we be/that all the men chyl
dren amonge you be circumcyled/than wyll
we geue oure doughter to you & take youres
to vs/& will dwell with you & be one people.
But & yf ye wyll not harkē vnto vs to be cir
cumcyled/than wyll we take oure doughter
& goo oure wayes. And their wordes pleased
Hemor: & Sichem his sonne. And the yonge
mā deferde not for to do the thynge/because
he had a lust to Jacobs doughter: he was also
most sett by of all that were in hys fathers
house. Thā Hemor & Sichem went vnto the
gate of their cyte/& comened wyth the men
of their cyte saying: these men are peasable
with vs/& wyll dwell in the lande & do their
occupacion therin. And in the lāde is rowme
ynough for thē/let vs take their doughters
to wyues & geue thē oures: only herin wyll
they cōsent vnto vs for to dwell with vs & to
be one people: yf all the men chyldrē that are
amonge vs be circūcyled as they are. Their
goodes and their substance & all their catell
are oures/only let vs cōsente vnto thē/that
they maye dwell wyth vs.

And vnto Hemor and Sichem hys sonne
harkened all that wēt out at the gate of hys
cyte. And all ye men chyldrē were circūcyled
what soeuer wēt out at the gates of his cite.
And the third daye when it was payne full to
them. ij. of the sonnes of Jacob Symeō and
Leui Dinas brethren/toke ether of thē hys
*swerde & went in to the cyte boldly/& slewe
all that was male/& slewe also Hemor and
Sichē hys sonne vnto the edge of the swerde/
and toke Dina their syster out of Sichems
house/& went their waye.

Than came the sonnes of Jacob vpon the
deed/& spoyled the cite/because thy had de
fyled their syster: and toke their shepe/oxen

a. To lye with hyr/ looke in Gene. xix. g.
*ij. Reg. xiij. c.
*. Gene. xlix.
Judith. ix. a.

alles & what so euer was in ye cyte & also in
the feldes. And all their goodes/all their chil
dren and their wyues toke they captyue and
made hauock of all that was in the houses.

And Jacob sayde to Sūmeō and Leui: ye
haue troubled me & made me stynche vnto
the inhabitatours of the lande/both to the
Canaanytes and also vnto the Pherezites.
And I am fewe in nombre. Wherfore they
shall gather them selues together agaynst
me & sley me/& so shall I and my house be dy
stroyed. And they answered: shuld they deall
wyth oure syster as wyth an whoore?

¶ Jacob goeth vp vnto Bethel/& buryeth his ymages vnder an oke. Debora dyeth. Jacob is called Israel. The lande of Canaā is promysed hym. Rachel dyeth in laboure: Ruben laye with his fathers concubyne. The death of Isaac.

¶ The. xxxv. Chapter.

A AND God sayde vnto Jacob/arise &
get the vp to Bethell/and dwell
there. And make there an aulter
vnto God that apeared vnto the/
when thou fleddest from Esau thy brother.
Thā sayd Jacob vnto his householde & to all
that were with him/put away the a straūge
goddes that are amōge you and make youre
selues cleane/& chaunge youre garmētes/&
let vs aryse & goo vp to Bethell/ye I maye
make an aulter there/vnto god which herde
me in the daye of my tribulaciō & was with
me in the waye which I went.

And they gaue vnto Jacob all the straūge
goddes which were vnder their handes/& all
their carynges which were in their eares/&
Jacob hyd them vnder an ooke at Sichem.
And they departed. And the feare of God fell
vpon the cyties ye were rounde aboute thē/
that they durst not folowe after the sonnes
of Jacob. So came Jacob to Lus in ye land
of Canaan/otherwyse called Bethell/wyth
B al the people that was wyth hym. And he
buylded there an aulter/and called the place
Bethell: because that god appered vnto him
there/when he fled from his brother.

*Gen. xxviij. g

Than dyed * Debora Rebeccas norse/&
was buryed benethe Bethell vnder an ooke.
And the name of it was called the ooke of la
mentacion. And God appeared vnto* Jacob
agayne after he came out of Melopotamia
& blessed him & sayde vnto him: thy name is
Jacob. Not withstondynge thou shalt be no
more called * Jacob/but Israel shalbe thy
name. And so was his name called Israell.

*Osee. xij. a.
*Gene. xxxij. k.

And God sayde vnto hym: I am God all
myghtie/growe & multiplye: for people and
a multitude of people shall sprynge of the/
yee & kynges shall come out of thy loynes.
And ye lande which I gaue Abrahā & Isaac/
will I geue vnto the/& vnto thy seed after ye
wyll I geue it also. And God departed from
hym in the place where he talked with him.
And Jacob set vp a marke in ye place where
he talked with him: euen a pilloure of stone/
& powred drynkeoffringe theron & powred
also oyle therō/& called the name of ye place
where God spake with him/Bethell.

And they departed from Bethel/& when
he was but a feld brede krō Ephrath/Rahel
begā to trauell. And in trauelynge she was
in perell. And as she was in paynes of hyr
laboure the mydwyfe sayde vnto her: feare
not/for thou shalt haue thys sonne also.
Then as hyr soule was a departynge/that
she* must dye: she called his name Ben Oni.
But his father called him b Ben Jamī. And
thus dyed Rahel & was buryed in the waye
to Ephrath which now is called Bethlehē.
And Jacob sett vp a pyller vpon hir graue/
whych is called Rahels graue pyller vnto
thys daye. And Israel wēt thence & pitched
vp his tent beyonde the* toure of Eder. And
it chaunced as Israel dwelt in ye lande/that
Ruben wēt & laye* with Bilha his fathers
cōcubyne/and it came to Israels eare. The
sonnes of Jacob were. xii. in nōbre. The son
nes of Lea. Ruben Jacobs eldest sonne/and
Simeon/Leui/Juda/Ilachar/& Zabulon.
The sonnes of Rahel: Joseph & Ben Jamin.
The sonnes of Bilha Rahels mayde: Dan &
Nepthali. The sonnes of Zilpha Leas mayd
Gad & Aser. These are the sonnes of Jacob
which were borne him in Melopotamia.

*i. Reg. iiij. b.
b. Ben Jamin: that is the sonne of the ryght hād. And ryght hande is taken for good fortune.
*Miche. iiij. c
*Gene. xlix. a.

Then Jacob went vnto Isaac hys father
to Mārē a principall cyte/otherwyse called
Hebron: where Abraham & Isaac sogeorned
as straungers. And the dayes of Isaac were
an hundred & lxxx. yeres: & than fell he seke
& dyed/and was c put vnto his people beyng
olde and full of dayes. And his sonnes Esau
and Jacob buried hym.

c. To be put vnto his people looke in Gene. xxv. a.

¶ The wives of Esau. Jacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.

¶ The. xxxvi. Chapter.

A THese are the generacions of Esau
which is called Edō. Esau toke his
wyues of the daughters of Canaā
Ada the daughter of Elon an He
uite/and Aholibama the daughter of Ana/
which Ana was the sonne of Zibeon an He
uyte/And Balmath Ismaels* daughter and
sister of Nebaioth. And Ada bare vnto Esau/
Eliphas: and a Balmath bare Reguel: And
Aholibama bare Jeus/Jaelam and Korah.
These are the sonnes of Esau whych were
borne him in the lande of Canaan.

*Gen. xxviij. a
a. Balmath/ otherwyse called Maheleth/ and so in other places is there dyuers names geuē to one person.

And Esau toke hys wyues/hys sonnes &
daughters & all the soules of hys house: hys
goodes and all his catell & all his substance
whych he had gott in the lande of Canaan/
and went in to a countre awaye from hys
brother

*Gene.xiij.a. brother Jacob: for their * ryches was so
moch/ that they couldе not dwell together/
& ye the land where in they were straūgers/
couldе not receaue them:because of their ca
B tell. Thus dwelt Esau in mounte Seir/
which Esau is called Edō. These are the ge-
neracīōs of Esau father of the Edomytes in
mosite Seir/ & these are ye names of Esaus
*1. Para.i.c. sonnes:*Eliphas the sonne of Ada the wyfe
of Esau/& Reguel the sonne of Basmath ye
wyfe of Esau also. And ye sonnes of Eliphas
were. Theman/Omar/Zepho/ Gaetham &
Kenas. And Thimna was concubyne to Eli
phas Esaus sonne/& bare vnto Eliphas Ama
lech. And these be the sonnes of Ada Esaus
wyfe. And these are ye sonnes of Reguel: Na
hath/Serah/ Sāma & Misa: these were ye
sonnes of Basmath Esaus wyfe. And these
were ye sonnes of Aholibama Esaus wyfe ye
daughter of Ana sonne of Zebeon/which she
bare vnto Esau: Jeus/Jealam and Koah.

C These were dukes of the sonnes of Esau.
1. Para.i.c The chyldren of Eliphas the eyrst sonne of
Esau were these: duke Themā/duke Omar/
duke Zepho/duke Kenas/duke Korah/duke
Gaethā & duke Amalech: these are ye dukes
that came of Eliphas in the lande of Edom/
& these were the sonnes of Ada. These were
the childrē of Reguel Esaus sonne: duke Na
hath/duke Serah/duke Sāma/duke Misa.
These are the dukes that came of Reguel in
the lande of Edom/ & these were the sonnes
of Basmath Esaus wyfe. These were ye chil
dren of Aholibama Esaus wyfe: duke Jeus/
duke Gaelā/duke Korah/these dukes came
of Aholibama the doughter of Ana Esaus
wyfe. These are the chyldrē of Esau/& these
are the dukes of them: which Esau is called
Edom. These are the childrē of Seir the Ho
rite/dye in habitoure of the lande: Lothan/
Sobal/Zibeō/Ana/Dison/ Eser & Disan.
These are the dukes of ye horites the childrē
of Seir in the lande of Edom. And the chyl-
dren of Lothan were: Hori & Hemam. And
Lothans syster was called Thymna.

The childrē of Sobal were these: Aluan/
Manahath/Ebal/Sepho & Onam. These
were the chyldrē of Zibeon. Aia & Ana/thys
was that Ana that fonde the mules in ye wil
dernes/ as he fedthys father Zibeons asses.
The chyldren of Ana were these. Dison and
Aholibama ye daughter of Ana. These are ye
chyldren of Dison/Hemdan Eshan/Jethrā
& Cheran. The chyldren of Ezer were these/
Bilhan/Seauan & Akan. The chyldren of
Disan were: Uz & Aran. These are ye dukes
that came of Hori: duke Lothan/ duke Sa
bal/duke Zibeon/duke Ana/duke Dison/
duke Ezer/duke Disan. These be the dukes
that came of Hory in their dukedoms in the
land of Seir. These are ye kyngs ye reygned D
in ye land of Edom before there reygned any
kynge amonge the chyldren of Israel. Bela
the sonne of Beor reygned in Edomea/& the
name of his cyte was Dinhaba. And when
Bela dyed/Jobab the sonne of Serah out
of Bezara/reigned in hys steade. When Jo-
bab was dead/Husam of the lād of Thema-
ny reygned in hys steade. And after the deth
of Husam/Hadad the sonne of Bedad which
slewe the Madianytes in the feld of ye Moa
bytes/reygned in his steade/& ye name of his
cyte was Auith. When Hadad was dead/
Samla of Masreka reygned in hys steade.
When Samla was dead/ Saul of the ry-
uer Rehoboth reygned in hys steade. When
Saul was dead/ Baal Hanan the sonne of
Achbor reygned in his steade. And after the
deth of Baal Hanan the sonne of Achbor/
Hadad reygned in his steade/ & the name of
cyte was Pagu. And hys wyfes name Me-
hetabeel the doughter of Matred the dough
ter of Mezaab.

These are the names of the dukes ye came
of Esau/in ye .xij. kynredes/places & names:
Duke Thimna/duke Aliua/duke Jethe.h/
duke Aholibama/duke Ela /duke Pinon/
duke Kenas/ duke Theman/duke Mibzar/
duke Magdiel/duke Jram. These be the du
kes of Edomea in their habitacyons/ in the
lande of their possessions. This Esau is the
father of the Edomytes.

¶ Joseph accuseth hys brethren. Joseph dreameth & is hated of hys brethren & is solde to the Jsmaelites. Jacob bewayleth Joseph.

¶ The.xxxvij.Chapter.

AND Jacob dwelt in the land where A
in is father was a strauger/ that
is to saye in the lande of Canaan.
And these are the generacyons of
Jacob: when Joseph was .xvij. yere olde/ he
kepte shepe with his brethrē/ & the lad was
with the sonnes of Bilha & of Zilpha his fa
thers wyues. And he brought vnto their fa-
ther an euyll saying that was of them. And
And Israel loued Joseph more than all hys
chyldren/ because he begat hym in hys olde
age/& he made him a coote of many colours.

When his brethrē sawe that their father
loued him more thā all hys brethrē/ they ha
ted him & couldе not speke one kynde worde
vnto hym. Moreouer Joseph * dreamed a *Gene.xl
dreame & tolde it his brethrē: wherfore they B
hated him yet ye more. And he sayde vnto thē
heare I praye yow thys dreame whych I
haue dreamed: Beholde we were makynge
sheues in the felde: & lo/ my sheffe arose and
stode vp right/ & youres stode rofide aboute
& made obeysaunce to my sheffe. Than sayde
hys brethren vnto hym: what/shalt thou be
oure

oure kynge or shalt thou reygne ouer vs?
And they hated him yet the more/ because of
his dreame and of his wordes.

C And he dreamed yet another dreame & told
it his brethren sayinge: beholde/ I haue had
one dreame more: me thought the sonne and
the moone and .xi. starres made obeysaunce
to me. And whē he had told it vnto his father
and his brethren/hys father rebuked hym &
sayde vnto him: what meaneth this dreame
which thou hast dreamed: shall I and thy mo
ther and thy brethren come and fall on the
grounde before the? And his brethren hated
hym/but his father noted the sayinge.

Hys brethren went to kepe their fathers
shepe in Sichem/and Israel sayde vnto Jo-
seph: do not thy brethren kepe in Sichem?
come that I may send the to thē. And he an-
1.Reg.iij.c. swered here am I. And he sayde vnto hym:
goo & see whether it be well with thy brethrē
& the shepe/& bringe me worde agayne. And
sent him out of the vale of Hebron/for to go
to Sichem. And a certayne mā founde hym
wandringe out of his waye in the felde/and
axed him what he soughte. And he answered:
I seke my brethrē/tell me I praye the where
they kepe shepe. And the man sayde/they are
departed hence/for I herde thē say let vs goo
D vnto Dothan. Thus went Joseph after hys
brethren/and founde them in Dothan.

And whē they sawe hym a farre of before
he came at them/they toke councell agaynst
him/for to sley him/ & sayde one to another/
Mat.xxi.d. Beholde thys* dreamer cometh/ come now
Mar.xij.a and let vs sley hym and cast hym in to some
Luce.xx.c. pytt/and let vs saye that some wycked beast
hath deuoured him/ and let vs see what hys
dreames wyll come to.

When Ruben herde that/he went aboute
to rydhym out of their handes and sayde/ let
vs not kyll him. And Ruben sayde moreouer
Gene.xlij.d vnto thē/ shede not his* blonde/but cast him
in to this pytt that is in the wyldernes/ and
laye no handes vpon him: for he wolde haue
rydd hym out of their handes and delyuered
Ehym to hys father agayne.

And as soone as Joseph was come vnto
hys brethren/ they strypte hym out of hys
gay coote that was vpon hym/and they toke
hym and cast hym in to a pytt: But the pytt
was emptie and had no water therein. And
they satt them downe to eate brede. And as
they lyft vp their eyes & loked aboute/ there
came a companye of Jsmaelites frō Gilead/
& their camels laden wyth spicery/ baulme/
& myrre/& were goynge downe in to Egypte.

Than sayde Juda to his brethren/ what
auayleth it that we sley oure brother/& kepe
Act.vij.b. his blonde secrett? come on/let vs *sell hym
F to the Jsmaelites/& let not oure hādes be de-
kyled vpon him: for he is oure brother & oure
flesh. And his brethren were content. Than
as the Madianites marchaunt men passed
by/ they drewe Joseph out of the pytt & sold
hym vnto the Jsmaelytes for .xx. peces of syl
uer. And they brought him into Egypte.

And when Ruben came agayne vnto the
pytt and fonde not Joseph there/he a rent his
cloothes and went agayne vnto his brethren
sayinge: the lad is not ponder/& whether shall
I goo? And they toke Josephs coote & kylled
a goote/& dypped the coote in the bloud. And
they sent that gay coote and caused it to be
brought vnto their father & sayd: This haue
we fonde: se/whether it be thy sonnes coote
or no. And he knewe it sayinge: it is my sonnes
coote/a wycked beast hath* deuoured hym/&
Joseph is rent in peces. And Jacob rent hys
cloothes/ and put sacke clothe aboute hys
loynes/ & sorowed for hys sonne a longe sea-
son. Thā came all his sonnes & all his dough
ters to comforte him. And he wold not be cō-
forted/ but sayde: I wyll go doune in to the
graue vnto my sonne/mournynge. And thus
his father wepte for him. And the Madiany
tes * solde hym in Egypte vnto Putiphar a
lorde of Pharaos: & his chefe marshall.

a. Rent hys clothes: it was specially vsed amonge the he brewes to rent their clothes, whē the glorie of God was cō tempned as here/ G where they feared God so lytle as to kyll their awne brother.
*Gene.xlvij.f
* Psal.cviij.f Sapien.x.c.

¶ The maryage of Juda. The trespace of her and Onan and the vengeaunce of god that came ther vpō. Juda laye wyth hys daughter Thamar. The brythe of Pharez and Zarah.

¶ The.xxxviij.Chapter.

AND it fortuned at that tyme ye Ju- A
das went from his brethren & gatt
him to a man called Hira of Odol-
lam/ & there he sawe the daughter
of a man called* Sua a Canaanyte: And
he toke her and wēt in vnto her. And she con
ceaued & bare a sonne and called hys name
Er. And she conceaued agayne and bare a
sonne & called him Onan. And she cōceaued
ye thyrde tyme & bare a sonne whō she called
Sela: & he was at Chelyb whē she bare him.
*1. Para.ij.a

And Judas gaue Er hys eldest sonne a
wyfe whose name was Thamar. But thys
Er Judas eldest sonne was a wycked in the
syghte of ye Lord/ wherfore the Lorde slewe
him. Than sayde Judas vnto Onan: goo in
to thy brothers wyfe & marye her/ & styre
vp seed vnto thy brother. And whē Onā per-
ceaued that the seed shulde not be hys: ther-
fore when he went in to hys brothers wyfe/
he spylled it on the grofide/ because he wold
not geue seed vnto his brother. And ye thinge
wych he dyd/ dysplealed the Lorde/ wher-
fore he slew hym also. Than sayde Judas
to Thamar hys daughter in lawe: remayne
a wydow at thy fathers house/tyll Sela my
sonne be growne: for he feared lest he shulde
haue dyed also/ as hys brethren dyd. Thus
went

a. To be wycked in the syght of the lorde/ is to walke in wycknedes: knowinge that the lorde seeth vs and yet we wyll not repēt. B

went Thamar & dwelt in hir fathers house.
And in processe of tyme / the daughter of
C Sua Judas wyfe dyed. Than Judas when
he had left mornynge / went vnto hys shepe
sherers to Thymnath w̃ hys frende Hira of
Odollam. And one told Thamar sayinge: be-
holde / thy father in lawe goth vp to Thym-
nath / to * shere hys shepe. And she put hyr
wydows garmentes of krõ her & couered her
with a cloocke / & disguyled her selfe: And sat
her downe at the entrynge of Enaim which
is by the hye wayes syde to Thimnath / for
because she sawe that Sela was growne / &
she was not geuen vnto him to wyfe.
D When Juda sawe her / he thought it had
bene an hoore / because she had couered hyr
face. And turned to her vnto the waye and
sayde / come I prayre the / let me lye with the /
for he knewe not that it was his daughter in
lawe. And she sayd what wilt thou gyue me /
for to lye w̃ me? Than sayde he / I wyll sende
the a kydd from the flocke. She answered /
Thã geue me a pledge tyll thou sende it. Thã
sayde he / what pledge shall I geue the? And
she sayde: thy signett / thy bracelet / and thy
E staffe that is in thy hande. And he gaue it her
& lay by her / & she was which childe by hym.
And she gatt her vp & went & put her mãtell
from her / and put on hyr wydowes rayment
agayne. And Judas sent the kydd by his ney-
bure of Odollam / for to fetch out his pledge
agayne krõ the wyfes hande. But he fownd
her not. Than asked he the men of the same
place sayinge: where is the whoore that satt
at Enaim in the waye? And they sayde: there
was no whoore here. And he came to Juda
agayne sayinge: I can not fynde her / & also
the men of the place sayd: that there was no
whoore there. And Juda sayde: let her take it
to her / lest we be shamed: for I sente ỳ kydd
and thou couldest not fynde her.
F And it came to passe that after. iiij. mo-
nethes / one tolde Juda saying: Thamar thy
daughter in lawe hath played the whoore / &
wyth playinge the whoore is become great
w̃ chylde. And Juda sayde: bryngе her forth
& let her be brente. And when they brought
her forth / she sent to her father in law sayig:
by the man vnto whome these thynges per-
tayne / am I with chylde. And sayd also: loke
whose are this seall / bracelet / and staffe. And
Juda knewe them saying: she is more rygh
wes than I / because I gaue her not to Sela
G my sonne. But he laye with her nomore.
When tyme was come that she shulde be
delyuered / beholde there was. ij. twynnes in
hyr wombe. And as she traueled / the one put
out his hande & the mydwyfe toke & bownde
a reed threde aboute it sayinge: thys wyll
come out fyrst. But he plucked hys hande
backe agayne / & hys brother came out. And
she sayd: wherfore hast thou b rent a rent vpõ
the? & called hym Pharez. And afterwarde
came out his brother ỳ had the reade threde
about hys hande / which was / called Zarah.

b. Rent a rent that is wherfore dydst thou open the matrix first was fyrst bo

C God prospereth Joseph. Pharaos wyfe tempteth hym. He is accused & cast in prylon. God hath mercye vpon hym.

C The. xxxix. Chapter.

JOseph was brought vnto Egypte / A
& Putiphar * a lorde of Pharaos: & * Gen. xxxvii
his chefe marshall an Egyptian /
bought him of ỳ Jsmaelites which
brought him thyther. And the Lorde was w̃
Joseph / & he was a luckie felowe & cõtinued
in the house of his master the Egyptian. And
hys master sawe that the Lorde was wyth
hym / and that the Lorde made all that he dyd
prosper in hys hande: Wherfore he founde B
grace in his masters syghte / and serued him.
And hys master made hym ruelar of hys
house / & put all that he had in hys hand. And
as soone as he had made him ruelar ouer his
house & ouer all that he had / ỳ Lorde blessed
this Egyptians house for Josephs sake / and
the blessynge of the Lorde was vpon all that
he had: both in the house & also in the feldes.
And therfore he left all ỳ he had in Josephs
hand / & loked vp on nothinge that was with
him / saue only on ỳ bread which he ate. And
Joseph was a * goodly persone & a well fa- * 1. Reg. xvi
uored. And it fortuned after this / ỳ his ma-
sters wyfe cast hir eyes vpon Joseph & sayde:
come lye with me. But he denyed & sayde to
her: Beholde / my master woteth not what he
hath in the house w̃ me / but hath commytted
all that he hath to my hande. He hym selfe is
not greatter in the house than I / and hath
kepte nothinge krõ me / but only the because
thou art hys wyfe. How than can I do thys
great wykydnes / for to synne agaynst God?
And after thys maner spake she to Joseph
daye by daye: but he harkend not vnto her / to
slepe nere her or to be in her company.
And it fortuned aboute the same season / C
that Joseph entred in to the house / to do hys
bulynes: & there was none of the housholde
by / in the house. And she caught hym by the
garmẽt sayinge: come slepe with me. And he
left his garment in hyr hande & fled and gott
him out. When she sawe that he had left hys
garment in hyr hande / and was fled out / she
called vnto the men of the house / & tolde thẽ
saying: See / he hath brought in an Hebrewe
vnto vs to do vs shame: for he came in to me /
for to haue slept wyth me. But I cryed wyth
a lowde voyce. And when he harde / ỳ I lyfte
vp my voyce & cryed / he left hys garment w̃
me and fled awaye and got hym out.
And she layed vp his garmẽt by her / vntill
hyr lorde

hir lorde came home. And she told hym acor-
dynge to these words sayinge. This Hebrues
D seruaunte which thou hast brought vnto vs
came in to me to do me shame. But as soone
as I lyft vp my voyce and cryed / he left hys
garmẽt with me & fled out. When his master
herde ỳ woordes of his wyfe which she tolde
hym sayinge: after thys maner dyd thy ser-
aunte to me / he waxed wrooth.
And he toke Joseph & put him in * prylon:
b Psal. cliij. b. euẽ in the place where the kynges prisoners
laye bounde. And there continued he in pri-
son / but the Lorde was wyth Joseph & she-
wed hym mercie / & gott hym fauoure in the
syghte of the keper of the prison which com
mytted to Josephs hande all the prisoners
ỳ were in ỳ prison houfle. And what soeuer
was done there / that dyd he. And the keper of
the prison loked vnto nothynge that was vn
der his hande / because the Lorde was wyth
hym / and because that what soeuer he dyd / ỳ
Lorde made it come luckely to passe.

C Joseph expoundeth the dreames of the two prysoners.

A C The. xl. Chapter.

AND it chanced after this / that the
the chefe butlar of the kynge of
Egypte and hys chefe baker had
offended theire lorde the kynge of
Egypte. And Pharao was angrie wyth thẽ
and put thẽ in warde in hys chefe marshals
house: euen in the prison where Joseph was
bownd. And the chefe marshall gaue Joseph
a charge with them / and he serued them. And
they contynued a season in warde.
And they dreamed ether of them in one
nyghte: both the butlar and the baker of the
kynge of Egypte which were bownde in the
B prison houfle / ether of them his dreame / and
eche mannes dreame of a sondrye interpreta
cion. When Joseph came in vnto them in the
mornynge / & loked vpon them: beholde / they
were sadd. And he asked them sayinge / wher
fore loke ye so sadly to daye? They answered
him / we haue dreamed a dreame / & haue no
man to declare it. And Joseph sayd vnto thẽ.
Interpretynge belongeth to God but tel me
yet. And the chefe butlar tolde his dreame to
Joseph and sayde vnto hym. In my dreame
me thought there stode a vyne before me / &
in the vyne were. iiij. braunches / and it was
as though it budded / and her blossoms shott
forth: & the grapes there of waxed rype. And
I had Pharaos cuppe in my hande / and toke
of the grapes & wronge them in to Pharaos
C cuppe / & delyuered Pharaos cuppe in to his
hande. And Joseph sayde vnto him / this is ỳ
interpretaciõ of it. The. iiij. brañches ar thre
dayes: for wythin thre dayes shall Pha-
rao lyft vp thyne heade / and restore the vn-
to thyne office agayne / & thou shalt delyuer
pharaos cuppe in to his hande / after the old
maner / euen as thou dydest when thou wast
hys butlar. But thynke on me w̃ the / when
thou art in good case / & shewe mercye vnto
me. And make mencion of me to Pharao / &
helpe to bryngе me out of thys house: for I
was stollen out of the land of the Hebrues /
& here also haue I done nothing at all wher
fore they shulde haue put me in to thys don-
geon. Whẽ the chefe baker sawe that he had
well interpretate it / he sayde vnto Joseph /
me thought also in my dreame / that I had. iiij
wyker basshettes on my heade. And in the vp
permost basshet of all manerbakemeates for
Pharao. And the byrdes ate them out of the
basshet vpon my head.
Joseph answered and sayde: this is the in
terpretaciõ therof. The. iiij. basshettes are. iiij. B
dayes / for thys daye. iiij. dayes shall Pharao
take thy heade from the / and shall hange the
on a tree / and the byrdes shall eate thy flesh
from of the.
And it came to passe the thyrde daye which
was Pharaos * byrth daye / that he made a * Mat. xiiij. a.
feast vnto all his seruauntes. And he lyfted
vpp the head of the chefe buttelar and of the
chefe baker amonge his seruauntes. And re
stored the chefe buttelar vnto hys buttelar-
shippe agayne / and he reched the cuppe in to
Pharaos hande / and hãged the chefe baker:
euẽ as Joseph had interpretated vnto them.
Notwythstodyng the chefe buttelar remem
bred not Joseph / but forgat him.

C Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes / Manasses and Ephraim. The derth begynneth in Egypt.

C The. xli. Chapter.

AND it fortuned at. ij. yeres ende / ỳ A
Pharao dreamed / & thought that
he stode by a ryuers syde / and that
there came out of the ryuer. vij.
goodly kyne & fatt flesshed / and fedd in a me-
dowe / and hym thought that. vii. other kyne
came vp after them out of the ryuer euelfa-
uored and leane flesched & stode by the other
vpon ỳ brynke of the ryuer. And the euyll fa
uored & leane flesshed kyne: ate vp ỳ. vii. wel
fauored and fatt kyne: and he awoke ther
with. And he slepte agayne and dreamed the
second tyme / that. vii. yeares of corne grewe
vpõ one stalke rãche & goodly. And that. vii.
thynne eares blasted w̃ the wynde / sprange
vp after them: & that the. vii. thynne eares de
uowred the. vii. rancke and full eares. And
thã Pharao awaked: & se / here is his dreame B
When the mornynge came / his sprete was
troubled. And he sent and called for all the
sothesayers of Egypte & all ỳ wyse mẽ ther
of / and told them his dreame: but there was
none

none of thē that coulde interpretate it vnto Pharao. Than spake the chefe buttelar vnto Pharao saying. I do remēbre my fawte this daye. Pharao was angrie w̄ his seruauntes/ & put in warde in the chefe marshals house both me & the chefe baker. And we dreamed both of vs in one nyght & ech mānes dreame of a sondrye interpretacion.

And there was wyth vs a yonge man / an Hebrue borne/seruaūte vnto the chefe marshall. And we told him / and he declared oure dreames to vs acordynge to ether of oure dreames. And as he declared them vnto vs/ euen so it came to passe. I was restored to myne office agayne/and he was hanged.

Than Pharao sent and called Joseph. And they made him haste out of * prison. And he shaued him selfe and chauinged his raymēt/ & wēt in to Pharao. And Pharao sayd vnto Joseph: I haue dreamed a dreame & no man can interpretate it/ but I haue herde saye of the ÿ as soone as thou hearest a dreame / thou doste interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answere of peace without me. Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde/and there came out of the ryuer. vij. fatt flesched and well fauored kyne/and fedd in the medowe. And then. vij. other kyne came vp after them/poore & very euell fauored & leane flesched: so that I neuer sawe their lyke in all the lande of Egypte in euell fauordnesse. And the. vij. leane & euell fauored kyne ate vp the first. vij. fatt kyne. And when they had eaten thē vp a mā coulde not perceaue that they had eaten them: for they were still as euill fauored as they were at ÿ begynnynge. And I awoke. And I sawe agayne in my dreame. vij. eares springe out of one stalk full and good/ &. vij. other eares wytherd/ thynne & blasted w̄ wynd/springe vp after thē. And the thynne eares deuowred the. vij. good eares. And I haue tolde it vnto the sothsayers/but no man can tell me what it meaneth. Then Joseph sayd vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The vij. good kyne are. vij. yeres: and the. vij. good eares are seuen yere also / and it is but one dreame. Likewyse/the. vij. thynne & euell fauored kyne that came out after thē / are. vij. eares: & the. vij. emptie & blasted eares shalbe vij. yeares of hunger. Thys is that which I sayde vnto Pharao/ ÿ God doth shewe Pharao what he is aboute to do.

Beholde there shall come. vij. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them. vij. yeres of hunger. So ÿ all the plenteousnes shalbe forgeten in the lande of Egypte. And the hunger shall consume the lande: so that ÿ plenteousnes shall not be once sene in the land by reason of that hūger that shall come after/for it shalbe exceadinge great. And as cōcernynge that the dreame was doubled vnto Pharao the second tyme / it betokeneth ÿ the thynge is certanly prepared of God/and that God wyll shortly brynge it to passe.

Now therfore let Pharao prouyde for a man of vnderstondyng & wysdome / and sett hym ouer the lande of Egypte. And let Pharao make officers ouer the lande / & take vp the sykte parte of the lande of Egypte in the vij. plenteous yeres & let thē gather all the foode of these good yeres that come/ & lay vp corne vnder the power of Pharo / that there may be foode in the cyties/ and there let thē kepte it: that there may be foode in stoore in the lande / agaynst the. vij. yeres of hunger which shall come in the land of Egypte/ and that the lande perishe not thorow hunger.

And the sayinge pleased Pharao & all his seruaūtes. Than sayde Pharao vnto his seruauntes: where shall we fynde such a mā as thys is/ that hath the spryte of God in hym: wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstondynge or of wysdome lyke vnto the. Thou therfore shalt be * ouer my house/ & acordynge to thy worde shall all my people obey: only in ÿ kynges seate wyll I be aboue the. And he sayde vnto Joseph: beholde / I haue sett the ouer all the lande of Egypte. And he toke of hys rynge from hys fyngre / & put it vpon Josephs fyngre / and arayed him in raymēt of bysse/ & put a goldē cheyne aboute his necke & sett him vpon the best charett that he had saue one. And they cryed before hym [a] Abrech/ & ÿ Pharao had made him ruelar ouer all ÿ land of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/without thy wyll/ shall no man lyfte vp ether hys hand or fote in all ÿ land of Egypte. And he called Josephs name [b] Zaphnath Paena. And he gaue him to wyfe Asnath the daughter of Putiphar preast of On. Than went Joseph abrode in the lande of Egypte. And he was. xxx. yere olde / when he stode before Pharao kynge of Egypte. And than Joseph departed from Pharao/ & went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheues & gathered vp all the fode of the. vii. plenteous yeres wych were in the lande of Egypte & put it in to the cyties. And he put the foode of the feldes that grewe rownde aboute euery cyte: euen in the same. And Joseph layde vp corne in stoore / lyke vnto the sande of the see in multitude out of mesure/ vntyll he left nombrynge: for it was wyth out

* Psal. cv. b.

* Psal. cxiij. Act. vij. b. 1. Macha. ij. Daniel. vj.

a. Abrech is ether for as sowe the kne

b. Zaphnath paena: thys wordes ... gypt / and moche to ... As a man ... whome ... thynges ... opened.

c. Wym ... stode bef ... Pharao: ... is why he ... admytted ... Pharao ... hys office/ ... 1. Reg. xvi.

out nombre. And vnto Joseph were borne. ij. sonnes before ÿ yeres of hūger came/which Asnath the doughter of Putiphar preast of On/bare vnto him. And he called the name of the first sonne * Manasse/for God (sayde he) hath made me forgett all my laboure and all my fathers houshold. The seconde called he Ephraim / for God (sayde he) hath cauled me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the land of Egypte were ended/ than came the. vij. yeres of * derth/acordyng as Joseph had sayde. And ÿ derth was in all landes: but in the land of Egypte was there yet foode. When now all the lande of Egypt began to hunger / than cryed the people to Pharao for bread. And Pharao sayde vnto all Egypte: goo vnto Joseph / and what he sayth to you that doo. And when the derth was thorow out all the land/Joseph opened all that was in the cyties and solde vnto the Egypcyans. And hunger waxed sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

¶ Josephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Symeon is put in prison / the other retorne to their father to fetche Ben Jamin. his father is lothe to let hym go/ but at the last he graunted it.

¶ The. xlij. Chapter.

WBen Jacob sawe that there was corne to be solde in Egypt/he sayd vnto hys sonnes: why are ye negligent: beholde / I haue hearde ÿ there is corne to be solde in Egypte. * Gete you thyther and bye vs corne from thence/ ÿ we maye lyue & not dye. So went Josephs ten brethren doune to bye corne in Egypte / for Ben Jamin Josephs brother wold not Jacob sende w̄ hys other brethren: for he sayde: some myschortune myght happen hym.

And the sonnes of Israel came to bye corne amōge other that came/ for there was derth also in the lande of Canaā. And Joseph was gouerner in the lande/ and solde corne to all ÿ people of the land. And his brethrē came/ & fell flatt on the grounde before him. When Joseph sawe his brethrē/he knewe thē: But made straunge vnto them/and spake roughly vnto them sayinge: Whence come ye: & they sayde: out of the lande of Canaan/to bye victayle. Joseph knewe his brethren / but they knewe not hym.

And Joseph remēbred his * dreames which he dreamed of them/ and sayde vnto them: ye are spies / and to se where the lāde is weake is youre comynge. And they sayde vnto him: nay my lorde: but to bye vytayle thy seruaūtes are come. We are all one mans sonnes/ & meane truely/and thy seruauntes are no spies. And he sayd vnto them: nay verely/ but euen to se where the lande is weake is youre comynge. And they sayde: we thy seruauntes are. xij. brethren / the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no mā woteth where he is. Joseph sayde vnto them/ that is it that I sayde vnto you / that ye are surelye spies. Here by ye shall be proued. For by the syke of Pharao/ye shall not goo hence/vntill youre yōgest brother be come hither. Sende therfore one of you and lett hym fett youre brother/ & ye shalbe in prealon in ÿ meane season. And thereby shall youre wordes be proued/whether there be any trueth in you: or els by the syke of Pharao/ye are but spies. And he put them in warde thre dayes.

And Joseph sayde vnto thē the thyrd daye: This doo and lyue / for I feare God. If ye meane no hurte / let one of youre brethrē be bounde in the prealon/ and goo ye & brynge the necessarie foode vnto youre householdes/ and brynge youre yongest brother vnto me: that youre wordes maye be beleued / & that ye dye not. And they dyd so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother / in that we sawe the anguysh of hys soull when he besought vs/ & wold not heare him: therfore is thys troubyll come vpon vs. Ruben answered them sayinge. Sayde I not vnto you ÿ ye shulde not * synne agaynst the lad: but ye wolde not heare. And now verely see / hys blonde is [a] requyred. They were not aware that Joseph vnderstonde them/ for he spake vnto them by an interpreter. And he turned from them & wepte/and than turned to them agayne & comened with thē/ & toke out Symeon from amonge them and bownde hym before their eyes / & cōmaunded to fyll their sackes wyth corne / and to put euery mans money in hys sacke/and to geue thē vitayle to spende by the waye. And so it was done to them. And they laded their asses wyth the corne & departed thence. And as one of them opened his sacke/for to geue his asse prauender in the Inne / he spyed hys money in hys sacks mouth. And he sayde vnto his brethrē: my money is restored me agayne/ & is euē in my sackes mouth. Than their hartes fayled them/and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus wyth vs. And they came vnto Jacob their father vnto the land of Canaan/and tolde him all ÿ had happened them sayinge. The lorde of the lande spake roughly to vs/ and toke vs for spyes to serche the coūtre. And we sayde vnto him: we meane truely & are no spyes. We be. xij. brethren sonnes of oure father/ one is awaye / and the yongest is now wyth oure

* Genesis. xlvi. c.

* Act. vij. b.

* Gen. xxxvij. b

* Gen. xxxvij. b

a. To requyre the blonde of another / is to take vengeaunce of the euell done vnto him / as in Genesis. ix. a. Psal. ix. b and Ezech. xij. c

oure father in the lande of Canaan. And the lorde of the countre sayde vnto vs: here by shall I knowe yt ye meane truely: leaue one of youre brethrē here with me / & take foode necessary for youre householdes and get you awaye / & bringe youre yongest brother vnto me. And thereby shall I knowe ỏ ye are no spyes / but meane truely: So wyll I deliuer you youre brother agayn / & ye shall occuppe in the lande.

And as they emptied their sackes / behold: euery mās budell of money was in his sacke And when both they & their father sawe the
G bundells of money / they were afrayde.

And Jacob their father sayde vnto thē: Ye haue ye robbed of my chyldren: Joseph is away / and Symeon is awaye / and ye wyll take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes / yf I bringe him not to the agayn. Delyuer him therfore to my honde / and I wyll bringe hym to the agayne: And he sayde: my sonne shall not go downe wyth you. For his brother is dead / & he is left alone. Moreouer some myl fortune might happen vpon him by the waye which ye go. And so shuld [b] ye bringe my gray head with sorowe vnto the graue.

b. Bringe me to my graue: that is / ye shall bringe me to my death / as in Gen. xxxviij.

¶ When Ben Jamin was brought / they returned with gyftes. Symeon is delyuered out of prison. Joseph goeth afyde and weepeth. They feast together.

¶ The. xliij. Chapter.

A And the derth waxed lore in ỏ land. And whē they had eate vp ỏ corne which they brought out of ỏ lande of Egypte / their father sayde vnto them: goo agayne & by vs a lytle food. Than sayde Juda vnto him: the mā dyd testifye vn
* Gene. xlij. d. to vs sayinge* loke ỏ ye see not my face excepte youre brother be w̄ you. Therfore yf thou wylt sende oure brother w̄ vs / we wyll go & bye ỏ food. But yf thou wylt not sende him / we wyll not goo: for the man sayde vnto vs: loke that ye see not my face / excepte youre brother be with you. And Israel sayd: wherfore delt ye so cruelly w̄ me / as to tell the man ỏ ye had yet another brother? And
B they sayde: The mā asked vs of oure kynred sayinge: is youre father yet alyue? haue ye not another brother? And we tolde him acordyng to these wordes. How cowld we knowe ỏ he wold dyd vs bringe oure brother downe w̄ vs? Thā sayd Juda vnto Israel his father: Send the lad w̄ me / & we wyll rise & goo / ỏ we maye lyue & not dye: both we / thou & also oure chyldren. I wylbe suertye for hym / and of my handes requyre him. If I bringe him
* Gene. xliiij g. not to the & sett hym before thine eyes / * thā let me bere the blame for euer. For except we had made thys tarryeng: by thys we had bene there twyse and come agayne.

Than their father Israel sayd vnto them: Yf it must ned̄ be so now: than do thus / take
C of the best frutes of the lande in youre vesselles / and bringe the mā a present / a curtesye bawme / and a curtesye of hony / spices & myrre / dates & almōdes. And take as moch money more wyth you. And the money that was brought agayne in youre sackes / take it agayne wyth you / peraduenture it was some ouersyghte.

Take also youre brother with you / & arise & goo agayne to the mā. And God almightie geue you mercie in the syghte of the mā and send you youre other brother and also Ben Jamin / and I wylbe as a man robbed of his chyldren.

Thus toke they the present and twyse so moch more money with them / and Ben Jamin. And rose vp / went downe to Egypte / &
D presented thē selfe to Joseph. When Joseph sawe Ben Jamin with them / he sayde to the ruelar of his house: bringe these men home & slay and make redie: for they shall dyne w̄ me at none. And the man dyd as Joseph bad / and brought them in to Josephs house.

Whē they were brought to Josephs house / they were afrayde and sayde: be cause of the money that came in oure sackes mouthes at ỏ first tyme / are we brought / to pyke a quarell with vs and to laye some thynge to oure charge to bringe vs in bōdage & oure asses also. Therfore came they to the man ỏ was the ruelar ouer Josephs house / & comened
E wyth him at the doore and sayde.

Syr / we came hyther at the first tyme to bye food / & as we came to an inne & opened oure sackes: beholde / euery mannes * money
* Gene. xlij. a. was in hys sacke w̄ full weyghte: But we haue brought it agayne w̄ vs / & other mony haue we brought also in oure handes / to bye foode / but we can not tell who put oure money in oure sackes. And he sayde: be of good chere / feare not: youre God and the God of youre fathers hath put you that treasure in youre sackes / for I had youre money. And he brought Symeō out to thē & led thē in to Josephs house / & gaue thē water to wathe their fete / & gaue their asses prauender: And they made redye their present agaynst Joseph
F came at none / for they herde say ỏ they shuld dyne there. When Joseph came home / they brought ỏ present in to ỏ house to him which they had in their hād̄ / & fell flat on ỏ groude before him. And he welcomed thē courteously sayinge: is youre father ỏ old man whych ye told me of / in good health? & is he yet alyue? they answered: thy seruaunte oure father is in good health / and is yet alyue. And they bowed thē selues and fell to the groude.

And

And he lyfte vp his eyes & beheld his bro
ther Ben Jamin his mothers sonne / & sayd:
* Gen. xlij. c. * is thys youre yongest brother of whome ye
sayde vnto me? And sayde: God be mercyfull
G vnto ỏ my sonne. And Joseph made hast (for
iij. Reg. iij. d. * hys hert dyd melt vpō his brother) & sought
where to wepe / & entred in to his chambre /
for to wepe there. And he wasshed hys face &
came out & refrayned hym selfe / & badd fett
bread on the table.

And they prepared for hym by hym selfe / & for thē by them selues / & for the Egyptians which ate with him by them selues / because the Egyptians may not eate bread with the Hebrues / for that is an a abhomynacion vn to the Egyptians. And they fatt before him: the eldest acordynge vnto hys age / and the yongest acordyng vnto his youth. And the men marueled amōge them selues. And they broughte rewardes vnto them from before hym: but Ben Jamins parte was fyue tymes so moch as any of theirs. And they ate and they dronke / & were dronke with him.

a. Abhomination / that is / it was abhorred of the Egyptians that an Hebrew shuld eate with the.

¶ Joseph accuseth his brother of theft. Juda becommeth surety for Ben Jamin.

¶ The. xliiij. Chapter.

A And he commaunded the rueler of hys house sayinge: fyll the mens sackes with food / as moch as they cā carye / & put euery mās money in hys bagge mouth / & put my syluer cuppe in the sackes mouth of the yongest and hys corne money also. And he dyd as Joseph had sayde. And in the mournynge as soone as it was lyghte / the men were let goo with their asses. And when they were out of the cytie & not yet ferre awaye / Joseph sayde vnto the ruelar of his house: vp and folowe after the men and ouertake them / and saye vnto thē: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde dryn keth / and doth he not prophesye therin? ye haue euell done that ye haue done.

And he ouertoke them and sayd the same wordes vnto them. And they answered hym:
B wherfore sayth my lorde soch wordes? God forbydd ỏ thy seruauntes shulde doo so. Behold / the money which we founde in oure sackes mouthes / we brought agayne vnto the / out of the lande of Canaan: how then shuld we steale out of my lord̄ house / ether syluer or golde? wyth whosoeuer of thy seruauntes it be founde let hym dye / and let vs also be my lordes bondmen. And he sayde Now therfore acordyng vnto youre word̄ he w̄ whom it is found / shalbe my seruaute: but ye / shalbe harmelesse.

And attonce euery man toke downe hys sacke to the groude / & euery man opened
C his sacke. And he serched / and began at the eldest and left at the yongest. And the cuppe was foude in Ben Jamins sacke. Then they
* rent their clothes / and laded euery mā hys * Gen. xxxviij. f.
asse and went agayne vnto the cytie. And Juda & hys brethren came to Josephs house / for he was yet there / & they fell before hym on the groude. And Joseph sayde vnto thē: what dede is this which ye haue done? wilt ye not that such a man as I can prophesye?

Then sayde Juda: what shall we saye vnto my lorde / what shall we speake or what
D excuse can we make? God hath foude out ỏ wrehednesse of thy seruaūtes. Behold / both we and he w̄ whom the cuppe is founde / are thy seruauntes. And he answered: God for byd that I shulde do so / the man w̄ whō the cuppe is founde / he shalbe my seruaunte: but go ye in peace vnto youre father.

Then Juda went vnto him and sayde: oh my lord / let thy seruaūte speake a worde in my lordes eare / and be not wrooth wyth thy seruaunte: for thou art euen as Pharao.
E My lorde axed his seruaunte sayinge: haue ye a father or a brother? And we answered my lorde / * we haue a father that is olde / & a
* Gene. xlij. c. yonge lad which he begat in his age: and the brother of the sayde lad is dead / & he is all ỏ is left of that mother. And his father loueth him. Then sayde my lord vnto his seruaūtes bringe hym vnto me / ỏ I maye sett myne eyes vpon him. And we answered my lorde / that the lad couldе not goo from hys father / for yf he shuld leaue hys father / he were but a deed man. Than saydest thou vnto thy ser-
uaūtes * excepte youre yōgest brother come
* Gene. xliij. a. with you / loke that ye se my face no moare.

And whē we came vnto thy seruaūt oure father / we shewed hym what my lorde had sayde. And when oure father sayde vnto vs / goo agayne & bye vs a lytle fode: we sayde / ỏ we coulde not goo. Neuertheless yf oure
F yongeste brother go w̄ vs then wyll we go / for we maye not see the mānes face excepte oure youngest brother be w̄ vs. Then sayde thy seruaūt oure father vnto vs. Ye knowe that my wyfe bare me ij. sonnes. And the one went out from me & it is sayde of a suertye that he is * torne in peaces of wyld beastes / * Gen. xxxviij. g.
and I sawe hym not sence. If ye shall take this also awaye from me and some myl fortune happē vpō him / * then shall ye bringe * Gene. xlij.
my gray heed with sorow vnto the graue. G

Now therfore when I come to thy seruaūt my father / yf the lad be not with me: seyinge that his syfe hāgeth by the laddes syfe / then as soone as he seeth ỏ the lad is not come / he wyll dye. So shall we thy seruaūtes bringe the gray hedde of thy seruaunt oure father with sorow vnto the graue. For I thy seruaūt became suertie for the lad vnto my

* Gene.xliij.b father and sayde:* yf I bryng him not vnto the agayne. I will vere ye blame all my lyke lōge. Now therfore let me thy seruaūt byde here for the lad/and be my lordes bondman: and let the lad goo home wyth his brethren. For how can I goo vnto my father / and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

¶ Joseph maketh hym selfe knowē vnto his brethren and sendeth for his father.

¶ The.xliv.Chapter.

A AND Joseph coulde no longer refrayne before all them that stode aboute hym / but cōmaunded that they shuld goo all out from hym/ & that there shuld be no man wt him/ whyle he vttred hym selfe vnto hys brethren. And he
* Gene.xliij.c. xliij.g * wepte alowde/so that the Egypcians & the house of Pharao herde it. And he sayde vnto hys brethren: I am Joseph / doth my father yet lyue? But hys brethren coulde not answere him/for they were abashed at his presence. And Joseph sayde vnto hys brethren: come nere to me/and they came nere. And he
* Actu.vij.b. Gene.xxxvij.f sayd:* I am Joseph youre brother whom ye
B solde in to Egypte. And now be not greued therwith/neither let it seme a cruel thinge in youre eyes/ye ye sold me hyther. For god dyd
Genc.l.d. send me before you to saue lyfe. * For thys is the seconde yere of derth in the lande / and lyue moo are behynd in which there shall neither be earynge nor heruest.

Wherfore God sent me before you to make prouisyon/ye ye myghte continue in the erth and to saue youre lyues by a greate deliuerance. So now it was not ye that sent me hyther/but God:and he hath made me father vnto Pharao and lorde ouer all his house/ & rueler in all the lande of Egypte. Hast you & goo to my father & tell hym / this sayeth thy
C sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Golan and be by me:both thou and thy chyldrē/ and thy chyldrens chyldren: and thy shepe/ and beestes & all that thou hast. There wyll I make prouisyon for the:for there remayne yet.v.yeres of derth/ lest thou and thy houlhold and all that thou hast perysh.

Beholde/youre eyes do se/and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therfore tell my father of
D all my honoure which I haue in Egypt and of all that ye haue sene / and make hast and bryngе my father hyther. ¶ And he fell on his brother Ben Jamins necke & wepte/and Ben Jamin wepte on his necke. Moreouer he kyssed all his brethren & wepte vpon thē. And after that/ his brethrē talked with him. And when the tydinges was come vnto Pharaos house ye Josephs brethren were come/ it pleased Pharao well & all his seruauntes.

And Pharao spake vnto Joseph: saye vn
E to thy brethrē/this do ye: lade youre beestes & get you hence/And when ye be come vnto the lande of Canaan/ take youre father and youre householdes & come vnto me / & I wyll geue you the best of the land of Egypte/ and ye shall eate the fatt of the lande. And commaunded also. This do ye: take charettes wt you out of the lande of Egypt/for youre chyldrē & for youre wyues: & bryng youre father & come. Also/regarde not youre stuff/for the goodes of all ye land of Egypt shalbe youres.

And the chyldrē of Israel dyd euen so/ And Joseph gaue them charettes at the cōmaūdment of Pharao/and gaue them vitayle also
F to spende by ye waye. And he gaue vnto eche of them chaunge of rayment:but vnto Ben Jamin he gaue.iiij.hundred peces of syluer & v.chaunge of rayment. And vnto his father he sent after the same maner.x. asses laden with good out of Egypt/ & x.the asses laden with corne/bred and meate: to serue hys father by the waye. So sent he hys brethren a waye/and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypt and came
G in to the lande of Canaā vnto Jacob their father/& told him sayinge. Joseph is yet a lyue and is gouerner ouer all the land of Egypte. And Jacobs hert wauered / for he beleued thē not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes whych Joseph had sent to carye him/ then hys spirites reuiued. And Israel sayde. I haue enough/yf Joseph my sonne be yet alyue: I wyll goo and se hym/ yer that I dye.

¶ Jacob with all his houlholde goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth hys father.

The.xlvi.Chapter.

A ISrael toke hys * iourney wt all ye he had/& came vnto Berseba & offered offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte / & called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am ye myghtie God of thy father/feare not to goo downe in to Egypt. For I will make of ye a great[a] people. I will go downe wt the in to Egypt/and I will also bryngе ye vp agayne/& Joseph shall [b]put his hand vpō thyne eyes. And Jacob rose vp frō Berseba. And ye sonnes of Israel caryed Jacob their father/& their chyldrē & their wyues in ye charettes wich Pharao had sent to carye him. And they toke their cattell & the goodes which they had gottē in the land of Canaan/ and

* Josue.xxiiij. Act.vij.b. Genesis.xlvi.a.

a. I will make the a great people: that is I wyll multiply thy seede/ the many people shall come of the.

b. To put hys hande vpon hys eyes is to bryng sent at hys death and to close hys eyes/ as Tobie.xiiij.b.

and came in to Egypte: both Jacob & all hys seed wyth hym / hys sonnes and hys sonnes sonnes wt hym/ hys doughters & hys sonnes doughters & all his seed brought he wt hym in to Egypte.

B These are the names of the chyldrē of Israel which came in to Egypte/both Jacob & his sonnes:* Rubē Jacobs eyrst sonne. The
* Gen.xlvi.a.e.vi. c.Nume.xxvi.a i.para.v.a. chyldren of Ruben: Hanoch/Pallu/Hezron and Charmi. The chyldren of Symeon: Jemuel/Jamī/Ohad/Jachin/Zohar & Saul the sonne of a Cananitish woman. The chyl
* i.Para.vi.a drē of* Leui: Gerson/ Rahath and Merari.
* i.Par.iiij.a The chyldren of* Juda: Er/ Onan / Sela/ Pharez & Zerah / but Er and Onan dyed in the lande of Canaā/ The chyldrē of Pharez/ Hezron & Hamul. The chyldren of Issachar: Tola/Phua/Job and Semron. The chyldrē of Zabulon: Sered/Elon & Jaheleel. These be the chyldren of Lea which she bare vnto
C Jacob in Melopotamia with hys daughter Dina. All these soules of hys sonnes and doughters make.xxx.and.iiij.

The chyldrē of Gad: Ziphion/Haggi/Suni/Ezbon/Eri/Arodi and Areli. The chyldrē
* i.para.vij.c of* Asser: Jemna/Jesua/Jesui/Bryа & Serah their syster. And ye chyldrē of Bryа were Heber and Malchiel. These are the chyldren of Silpha whom Laban gaue to Lea hys doughter. And these she bare vnto Jacob in nombre.xvi.soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in ye lande of Egypte were borne: Manasses and
* Gene.xli.g. Ephraim which* Asnath the daughter of Putiphar preast of On bare vnto him. The chil
* i.Par.vij.b and.viij.a. dren of* Ben Jamin: Bela/Becher/ Asbel/ Gera/Naeman/Ehi/Ros/Mupim/Hupim & Ard. These are the chyldren of rahel which were borne vnto Jacob.xiiij. soules all to gether. The chyldren of Dan: Husim. The chyldren of Nepthali: Jahezeel/Guni/Jezer and Sillem. These are ye sonnes of Bilha which Laban gaue vnto Rahel hys daughter/and she bare these vnto Jacob / all together.vij. soules. All the* soules that came wyth Jacob in to Egypte whych came out of hys loyns (besyde hys sonnes wyfes) were all to
* Deute.x.d gether.lx.& vi. soules. And the sonnes of Joseph/which were borne him in Egypte were ii. soules: So that all the soules of the houle of Jacob which came in to Egypte are.lxx.

And he sent Juda before hym vnto Joseph that the waye myghte be shewed hym vnto Golan/and they came in to the lande of Golan. And Joseph made redye hys charett and wēt to mete Israel hys father vnto Golan/ & presented hym selfe vnto him/& fell on hys necke & wepte vpō his necke a good whyle.

D And Israel sayde vnto Joseph: Now am I content to dye / ffor sonoch I haue sene the / that thou art yet alyue.

And Joseph sayde vnto hys brethren and vnto his fathers houle: I wyll goo & shewe Pharao and tell hym: that my brethren & my fathers houle which were in the lande of Canaan are come vnto me/ & how they are shepardes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue wyth thē. If Pharao call you and axe you what youre occupacion is/ saye: thy seruauntes haue bene occuppyed aboute catell/from oure chylhode vnto thys tyme: both we & oure fathers / that ye maye dwell in ye land of Golan. For the Egyptiās abhore all sheppardes:

¶ Jacob cometh before Pharao / & vnto hym is geuē the lande of Golan. He cloweth his sonne for his byrall.

¶ The.xlvii.Chapter.

A AND Joseph went & tolde Pharao and sayde: my father and my brethrē their shepe and their beestes & all that they haue/are come out of the lande of Canaan and are in the lande of Golan. And Joseph toke a parte of his brethren: euē fyue of them/ and presented them vnto Pharao. And Pharao sayd vnto his brethren: what is youre occupacion? And they sayde vnto Pharao: sheppardes are thy seruauntes/both we & also oure fathers. They
* Gene.xxxiij.b sayd moreouer vnto Pharao: for to* logeorne in the lande are we come/for thy seruauntes haue no pasture for their shepe so sore is the famethmēt in the land of Canaan. Now therfore let thy seruauntes dwell in the lande of Golan.

And Pharao sayd vnto Joseph: thy father
B and thy brethrē are come vnto the. The land of Egypte is open before ye: In ye best place of the lande make both thy father & thy brethren dwell: And euen in the lande of Golan let thē dwell. Moreouer yf thou knowe any men of actiuyte amonge them / make them ruelars ouer my catell. And Joseph brought in Jacob his father and sett hym before Pharao. And Jacob blessed Pharao. And Pharao axed Jacob/how olde art thou? And Jacob sayde vnto Pharao: the dayes of my [a] pilgrimage are an hundred and.xxx.yeres. Fewe & euell haue the dayes of my lyfe bene/ & haue not attayned vnto the yeres of ye lyfe of my fathers in the dayes of their pilgremages. And Jacob [b] blessed Pharao and went out / from hym. And Joseph prepared dwellinges for his father and his brethren/ & gaue them possessions in the land of Egypte/ in the best of the lande: euen in the lande of Rameses/ as Pharao commaunded. And Joseph made prouysion for hys father/hys brethren & all

a. The dayes of hys pilgrimage was all the tyme that he lyued/ as in Job.xiij.c. and Psal.c.xviij.c

b. To blesse/is here to prayse & geue thankes as afore in the xiij. of Gene. d and. i. Ko. x. d

hys fathers houshoide/as yonge chyldrē are
fedd wych bread.

There was no bread in all the land/for the
derth was exceadyng sore: so that the lād of
Egypte & ỳ lande of Canaā/ were famesthyd
by ỳ reason of ỳ derth. And Joseph brought
together all the money that was fouide in ỳ
lande of Egypte & of Canaan / for the corne
which they boughte: & he laydevp the money
in Pharaos house. When money fayled in ỳ
lande of Egypte & of Canaan/all the Egyp-
cians came vnto Joseph and sayde: geue vs
sustenance: wherfore suffrest thou vs to dye
before ỳ: for oure money is spent. Then sayd
D Joseph: bryngе youre catell / & I wyll geue
yow for your catell/yf ye be without money.
And they brought their catell vnto Joseph.
And he gaue them bread for horses & shepe/
and oxen and asses: so he fed them with bread
for all their catell that yere.

When that yere was ended/they came vn-
to him the nexte yere and sayde vnto him: we
wyll not hyde it from my lorde/how that we
haue nether money nor catell for my lorde:
there is no moare left for my lorde/but euen
oure bodyes and oure lādes. Wherfore lateſt
thou vs dye before thyne eyes/and the lande
to goo to noughte? bye vs and oure landz for
bread: & let both vs and oure lādes be bonde
to Pharao. Geue vs seed / that we may lyue
& not dye/& that the lande goo nat to wast.

And Joseph boughte all ỳ land of Egypte
E for Pharao. For the Egypcians solde euery
man hys land because ỳ derth was sore vpō
them: & so the lande be came [c] Pharaos. And
c. This name Pharao was a generall name to all the kyngz of Egypte. As abimelech was a cōmen name to all the kyngz of the gentiles as in Exo. xvi.
he appoynted the people vnto the cyties/krō
one syde of Egypte vnto the other: only the
land of the Prestes bought he not. For there
was an ordinaunce made by Pharao for the
* preastes/ ỳ they shulde eate ỳ which was
appoynted vnto them: wych Pharao had
geuē thē wherfore they solde not their landz.
Then Joseph sayde vnto ỳ folke: beholde
I haue boughte you this daye & youre landz
for Pharao. Take there seed & goo sowe the
F lande. And of the encrease/ ye shall geue the
fyfte parte vnto Pharao/& .iiij. partes shal-
be youre awne/for seed to sowe the feld: and
for you/& them of youre householdes/and for
youre chyldren/to eate. And they anſwered:
Thou hast saued oure lyues. Let vs fynde
grace in the syghte of my lord/ and let vs be
Pharaos seruauntes. And Joseph made it a
lawe ouer the lande of Egypte vnto thys
daye: that men must geue Pharao the fyfte
parte/excepte the land of the preastes only/
which was not bond vnto pharao.

And Israel dwelt in Egypte: euen in the
countre of Gosan. And they had their posses-
syons therin / and they grewe & multyplied
exceadyngly. Moreouer Jacob lyued in the
lande of Egypte .xvii. yeres/ so that the hole G
age of Jacob was an hundred & .xlviij. yere.

When the tyme drewe nye/ ỳ Israel must
dye: he sent for his sonne Joseph & sayde vn-
to hym: If I haue fouide grace in thy syghte/
put thy hande vnder my d thye and deale mer
cyfully and truely with me/that thou burye
me not in Egypte: but let me lye by my fa-
thers/and carie me out of Egypte / & burye
me in their buryall. And he anſwered: I will
do as thou hast sayde. And he sayde * swere
vnto me. And he sware vnto him. And than
Israel bowed hym vnto the beddes head.

d. To put hand vnder thye / loke in Gene. xxiiij.

*. Gene. xxi.

¶ Jacob lyeth sycke. He desyreth Ephraim and Manasses for hys sonnes and blesseth them.

¶ The. xlviij. Chapter.

A After these deades / tydinges were
brought vnto Joseph/that his fa-
ther was seke. And he toke wyth
him his .ij. sonnes/ Manasses and
Ephraim. Then was it sayde vnto Jacob: be
holde/thy sonne Joseph commeth vnto the.
And Israel toke hys strength vnto hym/and
satt vp on the bedd/& sayd vnto Joseph: God
all myghtie apeared vnto me at * Lus in the
lande of Canaan/& blessed me/& sayde vnto
me: beholde/ I wyll make the growe & wyll
multyplie the/& wyll make a great * nōbre
of people of the/& wyll geue this land vnto
the & vnto thy seed after the vnto an euerla-
styng possessiō. Now therfore thy .ij. sonnes
Manasses & Ephraim which were borne vn
to the before I came to the / in to Egypte /
shalbe myne: euē as Ruben & Symeō shall
they be vnto me. And the childrē which thou
getest after thē/shalbe thyne awne: but shal
be called wyth the names of their brethrē in
their enheritaunces. And after I came from
Melopotamia/Rahel * dyed vpon my hand B
in the lande of Canaā/by the waye: when I
had but a feldes brede to goo vnto Ephrat.
And I buried her there in ỳ waye to Ephrat
whych is now called Bethlehem.

*. Gene. xxvi.

*. Gene. xvii.

*. Gene. xlvi.

*. Gen. xxxv.

And Israhel beheide Josephs sonnes &
sayde: what are these? And Joseph sayde vn-
to his father: they are my sonnes/which god
hathe geuē me here. And he sayd: bryngе thē
to me/& let me blesse thē. And the eyes of Is-
rael were dymme for age/ so ỳ he coulde not
well see. And he brought them to hym / and
he kyssed them and embraced them. And Is-
rael sayd vnto Joseph: I had not thought to
haue sene thy face / and yet loo / God hath
shewed it me and also thy seed. And Joseph C
toke thē awaye from hys lappe / & they fell
on the grounde before hym.

Than toke Joseph them both: Ephraim
in hys syghte hande towarde Israels left
hand & Manasses in his left hande/towarde
Israels

Israels syghte hande/and brought thē vnto
hym. And Israel stretched out hys syghte
hande & [a] layde it vpō Ephraims head which
was the yonger / and hys lyft hande vpon
Manasses heed / crossinge hys handes / for
Manasses was the elder. And he blessed Jo
seph saying: God before whome my fathers
Abraham and Isaac dyd walke / & the God
wych hath fedd me all my lyfe longe vnto
this daye/And the angell which hath delyue
red me from all euyll/blesse these laddes: ỳ
they maye be called after my name / & after
my father Abrahā and Isaac / and that they
maye growe and multyplye vpon the erth.

a. The puttyng on of hādes was comenly vsed of the hebrews/whē they cōmended or offred any thyng to God/ as Leuiti. i. b.

When Joseph sawe that hys father layd
hys syghte hand vpō the heade of Ephraim/
it dyspleased hym. And he lyfte vp hys fa-
thers hād/to haue remoued it frō Ephraims
head vnto Manasses head / and sayde vnto
hys father: Not so my father/ for thys is the
D eldest. Put thy syght hande vpon hys head.
And hys father wold not/but sayd: I knowe
it well my sonne/I knowe it well. He shalbe
also a * people & shalbe great. But of a truth
hys yonger brother shalbe greatter than he/
and hys seed shall be full of people. And he
blessed thē sayinge. At the ensample of these/
the Israelites shall blesse & saye: God make
the as Ephraim and as manasses. Thus sett
he Ephraim before Manasses.

*. Gene. xlvi. a

And Israel sayde vnto Joseph: beholde / I
dye. And God shalbe with you & brynge you
agayne vnto ỳ land of youre fathers. More
ouer I geue vnto the / a porcyon of * lande
aboue thy brethren/ which I gatt out of the
handes of the Amorites wyth my swerde &
wyth my bowe.

*. John. iiij. a.

¶ Jacob blesseth all his awne sonnes and sheweth the what is to come. He appoynteth where he wylde buryed: and dyeth.

¶ The. xlix. Chapter.

A And Jacob called for hys sonnes &
sayde: come together/that I maye
tell you what shall happen you in
ỳ last dayes. Gather you to gether
and heare ye sonnes of Jacob / and herken
vnto Israel youre father.

Ruben * thou art myne eldest sonne/ my
myghte and the begynnyng of my strength/
cheke in receauynge and cheke in power. As
vnstable as water wast thou: thou shalt ther
fore not be the chefest / for thou * wenst vp
vpon thy fathers bedd / and than defyledest
thou my couche wyth goynge vp.

*. Gene. xxix. f

*. Gene. xxxv. d
*. Paralit. v. a.

The brethren Symeon and Leui/weked
instrumentes are their wepons. In to their
secrettes come not my soule / and vnto their
cōgregaciō * be my honoure not coupled: for
in their wrath they slewe a mā / and in the ir
selfe wyll they * houghed an oxe. Cursed
be their wrath for it was stronge / and their
B fearlnes for it was cruell. I wyll therfore
deuyde thē in Jacob / & scater thē in Israel.

*. That is/ cut the sinowes on the inſyde the knee / or as some call it the hamme/so that he coulde not goo.

Juda/thy brethrē shall prayse the/ & thyne
hand shalbe in the * necke of thyne enimyes/
& thy fathers chyldren shall stoupe vnto the.
Juda is a * lyons whelpe / From spoyle my
sonne thou art come an hye: he layde hym
downe and couched hym selfe as a lyon/ and
as a * lionesse. Who dare stere him vp? The
a sceptre shall not departe from Juda/nor a
ruelar from betwene his legges/vntyll Sy
lo * come/vnto whome ỳ people shall herkē.
He shall bynde hys fole vnto the vyne/& hys
asses colt vnto the vyne braunche/ and shall
wash hys garment in wyne and hys mantell
in the bloud of grapes/ hys eyes are roudier
than wyne/& hys teeth whitter then mylke.

*. i. Paralit. v. a

*. Mich. v. c.

*. Num. xxiij. d

a. Sceptre is here taken for power royall & dignytie. Here is also prophecyed the cōminge of Christ/as in Esaye. ix. a

C

*Zabulon shall dwell in the hauē of ỳ see
and in the porte of shyppes/and shall reache
vnto Sydon.

*. Josue. xix. a.

Issachar is a stronge asse/he couched hym
downe betwene .ij. borders / and sawe that
rest was good and the land that it was plea
sant/and bowed hys shulder to beare/and be
came a seruaunte vnto trybute. Dan shall
b iudge his people/as one of the trybes of Is
rael. Dan shalbe a serpent in the waye/ and
an edder in the path / & byte the horse heles /
so that hys ryder shall fall backwarde. After
thy sauynge loke I Lorde.

b. Judge hys people/that is/ he shall rule & gouerne them. as Exo. xviij. d

Gad/men of warre shall inuade him. And
he shall turne them to flyght.

Of Asser cometh c fatt breed/and he shall
geue pleasures for a kynge.

c. Fat brede that is plentiousnes of the erth: as encrease of corne and other. & c. therwith shall fede kinges & all the mē of the erth/ as. ij. Esd. iv. k.

Nepthalim * is a swyft hynde/ & geueth
goodly wordes. That florysshynge chylde Jo
seph/ that floryshinge chylde and goodly vn
to the eye: the daughters ran vpon the wall.
The shoters haue enuyed hym and chydd vp
hym and hated hym/ and yet hys bowe bode
fast/& his armes & his hādes were stronge/
by the handes of the mightye God of Jacob:
out of hym shall come an herde man a stone
in Israel. Thy fathers god shall helpe the/
& the almygtie shall blesse the vp blessynges
from heauen aboue/ and with blessynges of D
the water that lyeth vnder/& with blessyngz
of the brestes and of the wombe. The bles-
synges of thy father were stronge: euen as
the blessynges of my elders/ after the desyre
of the hyest in the worlde/& these blessynges
shall fall on the head of Joseph / and on the
toppe of the head of hym that was separat
from hys brethren.

d. Wolke is here taken in a good sence/and signifieth a feruent preacher of godes worde as was Paule in whome this text is verified

Ben Jamin is a raueshynge d wolke. In
the mornynge he shall deuoure his praye / &
at nyghte he shall deuyde hys spoyle.

All these are the .xii. tribes of Israel/& this
is that wych their father spake vnto them

when he blessed them / euery man with a seuerall blessynge. And he charged thē & sayde
* Gene.xxv. a vnto thē. I shallbe put vnto my* people: se ye burye in me with my fathers / in the caue
that is in the felde of Ephron the Hethyte / in
the double caue ye is in ye felde before Mare
in the lande of Canaan. Which felde Abrahā
boughte of Ephron the Hethyte for a possession to burye in. There they buryed Abrahā
& Sara his wyfe / there they buryed Isaac &
Rebecca his wife. And there I buryed Lea:
which felde and the caue that is therin / was
bought of the chyldren of Heth.

When Jacob had commaunded all that he
* Act.vij.c. wold vnto his sonnes / he plucked vp his fete
vpon the bedd and dyed / and was* put vnto
hys people. And Joseph fell vpō hys fathers
face / and wepte vpon him / and kyssed hym.

¶ Jacob is buryed. Joseph forgeueth hys brethren the Iniury that they dyd to hym. And he dyeth.

¶ The .i. Chapter.

A And Joseph commaunded hys seruauntes that were Philicions / to
embawme his father / and the Phi
ticiōs embawmed Israel. xl. dayes
longe / for so lōge doth the embawminge last
and the Egypcians bewepte hym. lxx. dayes.

And when the dayes of wepyng were ended / Joseph spake vnto the house of Pharao
sayinge. If I haue founde fauoure in youre
eyes / speake vnto Pharao and tell him / how
that my father made me swere and sayd: loo /
* Gene.xlvij.g I dye / se that thou* burye me in my graue
which I haue made me in the lande of Ca-
B naan. Now therfore let me goo & burye my
father / and than wyll I come agayne. And
Pharao sayde / goo & burye thy father / acor-
dynge as he made the swere.

And Joseph went vp to burye hys father /
and with him went all the seruauntes of Pha
rao that were the elders of his house / and all
the elders of Egypte / and all the house of Jo
seph and hys brethren & hys fathers house:
only their chyldren and their shepe and their
catell lefte they behynde them in the land of
Gosan. And there went with hym also Cha-
rettes and horsemen: so that they were an ex
ceadynge great companye.

And when they came to the felde of Atad
beyonde Jordane / there they made great &
* Eccli.xxij.b. exceadyng sore lamētaciō. And he* mourned
for his father. vij. dayes. When ye enhabiters
of ye lād of ye Cananytes sawe ye mournyng
in ye feld of Atad / they sayde: this is a greate
mournyng which the Egypciās make. wher
fore the name of the place is called Abel
mizraim / whych place lyeth beyonde Jor-
dane. And his sonnes dyd vnto him acordyng
* Gene.xlix.c as he had commaunded them.
Act.vij.b. And his sonnes carryed hym in to the* land
of Canaan & buryed him in the double caue ¶
whych Abraham had* boughte wyth ye felde * Gene.xxiij
to be a place to burye in / of Ephron the He-
thite before Mamre. And Joseph returned
to Egypte agayne and hys brethren / and all
that went vp with hym to burye his father /
allone as he had buryed hym.

When Josephs brethren sawe that their
father was deade / they sayd: Joseph myghte
fortune to hate vs and* reward vs agayne * Gen.xxxvij
all ye euell which we dyd vnto him. They dyd
therfore a cōmaundmēt vnto Joseph saying:
thy father charged vs before his deth saying.
This wyle say vnto Joseph / forgeue I praye
the the trespace of thy brethren & their synne
for they rewarded the euell. Now therfore
we praye the / forgeue the trespace of the ser-
uauntes of thy fathers God. And Joseph
wepte when they spake vnto hym.

And his brethrē came and fell before him
and sayde: beholde we be thy seruauntes. And D
Joseph sayde vnto them* feare not / for am * Gene.xlvi.
not I vnder god? Ye thoughte euell vnto me:
but God turned it vnto good to bryngе to
passe / as it is thys daye / euen to saue moch
people a lyue. Feare not therfore / for I wyll
care for you and for youre chyldren / and he
spake kyndly vnto them.

Joseph dwelt in Egypte and hys fathers
house also / and lyued an hundred and. x. yere.
And Joseph sawe* Ephraims chyldren / euē * Tobie.xiij
vnto the thyrde generacion. And vnto Ma- Job.xlij.d.
chir the sonne of Manasses were chyldren Psal.c.xxviij
borne / and satt on Josephs knees.

And Joseph sayde vnto his brethrē: I dye
And God wyll suerlie a vysett you & bryngе a. God wyll
you out of this lande / vnto the lande whych vysett you / the
he sware vnto Abraham / Isaac and Jacob. ts / he wyll re
And Joseph toke an ooth of the chyldren of ber you and b
Israel and sayde: God wyll not fayle but ye lyuer you out
sett your se therfore that ye carye my of bōdage th
*boones hence. And so Joseph ye shalbe in b
dyed / when he was an hun- der Pharao.
dred and. x. yere olde. And *Hebre.xi.b
they enbawmed hym Exo.xiij.d
and put hym in Josue.xxiiij.
a chest in
Egypte.

¶ The end of the first boke of Moses.

called Exodus.

¶ The chyldren of Jacob are nōbred. The new Pharao oppressyth the. The acte of the godly mydwiues.

¶ The first Chapter.

* Gene.xlvi.b A These are the names of
the* chyldrē of Israel / whych
came to Egypte with Jacob /
euery man with his houshold:
Ruben / Simeon / Leui / Iu-
da / Isachar / Zabulon / Beniamin / Dan / Nephtali / Gad & Aser. All these soules that came out of the loynes of Jacob were. lxx. & Joseph was in Egypte all redie.
B whē Joseph was dead & all his brether & all
* Act.vij.c ye generatiō: the* chyldrē of Israel grewe / en
Psal.cvij.c creased multiplied & waxed enceading mygh
tie: so that the lande was full of them.

Then there rose vp a new kyng in Egypte
which knewe not Joseph. And he sayde vnto
his folke: beholde the people of the chyldrē of
Israel are moo and mightier than we. Come
on / let vs playe wisely with them: lest they
multiplie / and then (yf there chaunce any
warre) they joyne them selues vnto oure eni
mies and fyghte agenyst vs / and so gete thē
out of the lande.

And he sette taskemasters ouer them / to
kepe them vnder with burthens. And they
bylte vnto Pharao treasure cities: Phiton &
C Rameses. But the more they vexed thē / the
moare they multiplied & grewe: so ye they ab
horred the chyldren of Israel. And the Egyp-
tians helde the chyldren of Israel in bondage
without mercie / and made their lyues bitter
vnto them with cruell laboure in claye and
bricke / and all maner worke in the feldes / &
in all maner of seruice / which they caused
them to worke cruelly.

And the kynge of Egypte sayde vnto the
mydwiues of ye Ebruewomen / of which the
ones name was Sephora & ye other Phua:
whē ye do ye office of a mydwife to ye womē of
the Ebrues & se in the byrth tyme that it is a
boye / kyll it. But yf it be a mayde / let it lyue
D Notwithstōding the mydwiues feared God
& dyd not as the kinge of Egypte commaun-
ded them: but saued the men chyldren.

Then the kynge of Egypte called for the
midwiues and sayd vnto them: why haue ye
delt on this maner and haue saued the men-
chyldren? And the mydwiues answered Pha
rao / that the Ebrues wemē were not as the
wemen of Egypte: but were sturdie women /
and were delyuered yer the midwyues came
at them. And God therfore delt well with the
midwyues. And the people multiplied and
waxed very mightie. And because the myd-
wiues feared God / he a made them houses.

Thā Pharao charged all his people sayng
All the menchyldren that are borne / cast into
the ryuer and saue the maydchyldren a lyue.

¶ Moses is borne and cast into the flagges. He is take vp of Pharaos daughter. He kylleth the Egypcian. He fleyeth & maryeth a wyfe. The Israelites crye vnto the Lorde.

¶ The seconde Chapter.

A And ther wēt a man of* ye house of
Leui. And toke a daughter of Le- * Exodi.vi.c.
ui. And ye wyfe conceaued & bare a i.para.xxiij.b.
sonne. And whē she sawe ye it was
a proyre childe / she hyd hym thre monethes
lōge. And whē she coude no longer hyde him
she toke a basket of bulrushes & dawbed it
w̄ slyme & pytche / & layd ye child therin / & put
it in ye flaggs by ye riuers brynke. And his sis
ter stode a ferre of / to wete what wold come
of it. * And the doughter of Pharao came * Sapi.xviij.a
doune to ye riuer to wasche her selfe / & hir may & Act.vij.c.
dens walked a longe by the riuers syde. And Hebre.xi.b.
when she sawe the basket amonge the flag-
ges / she sent one of hir maydes & caused it to
be fet. And when she had opened it she sawe
the childe. & behold / the babe wepte. And she
had compassion on it and sayde: it is one of ye B
Ebrues chyldren. Then sayde his sister vnto
Pharaos doughter: shall I go and call vnto
the a nurse of the Ebrues wemē / to nurse ye
ye childe? And ye mayde rāne & called ye chyldes
mother. Then Pharaos doughter sayde vn-
to her. Take this chylde awaye and nurse it
for me / & I wyll reward ye for thy laboure.
And ye womā toke the childe / & nursed it vp.

And when the childe was growne / she
brought it vnto Pharaos doughter / and it
was made hir sonne / & she called it a Moses / & a. Moses is
because (sayde she) I toke him out of the wa an Egypt name
ter. And it happened in these dayes whē Mo- & signifieth
ses was warre great / that he went out vnto drawen out of
his brethren and loked on their burdens / & the water.
spied an Egyptian smytynge one of his bre- b. He slew the
thren an Ebrue. And he loked round about Egypcyan: that
and when he sawe that there was no man he declared
by / he b slewe the Egyptian and hyd him in hi selfe to haue
the sonde. And he went out a nother daye: & suche loue vn-
beholde / two Ebrues stroue to gether. And to hys brethrē
he sayde vnto him that dyd the wronge: wher the Israelytes
fore smytest thou thine neyghboure? And he that were the
answered: who hath made the a ruler or a people of god:
iudge ouer vs? intendest thou to kill me / as that he wolde
thou killedst the Egiptian? Then Moses rather slaye or
feared and sayde: of a suertie the thinge is be slayne then
knowne. And Pharao herde of it and went that hys bro-
aboute to slee Moses: but he fled from Pha- ther chylde slu-
rao and dwelt in the lande of Madian / and ¶ ter wrōg
he sat doune by a welles syde. of the ene
my of the lord.
In which acte
also / he shewed
hym selfe to be
predestinate of
the lorde / to be
a defence & sa-
uer of the Is-
raelytes.

The preast of Madian had. vij. doughters
which came and drew water and fylled the

troughes / for to water their fathers sheepe.
And the shepardes came & drove thē awaye:
but Moses stode vp & helped thē / & watered
their sheepe. And whē they came to c Raguel
their father / he sayde: how happeneth it ȳ
ye are come so soone to daye? And they an-
swered: there was an Egyptian that delyue
red vs frō the shepardes / & so drewe vs wa-
ter / & watered the sheepe. And he sayde vnto
his doughters: wher is he? why haue ye left
the man? Goo call hym ȳ he may eate bred.
D And Moses was content to dwell with the
mā. And he gaue Moses Zephora his dough
ter which bare a sonne / & he called him Ger
son: for he sayde: I haue bene a straunger in
a straunge lande. And she bare yet another
sonne / whom he called Eliezer / sayinge: the
God of my father is myne helper / and hath
ryd me out of the handes of Pharao.

And it chaunced in processe of tyme / that
the kynge of Egypte dyed / and the chyldren
of Israel syghed by the reason of laboure / &
cryed. And their cōplaynt came vp vnto God
from the laboure. And God remembred hys
promyse with Abrahā / Isaac & Jacob. And
God d loked vpon the chyldrē of Israel / and
knewe them.

c. This Raguel is not Jethro / but is the father of Jethro and the graundfather of Zephora / and was also the preste of Madian. For it was a lyke order with them as it was with the Jewes / that the sonne possessed the office of his father.

d. Looked vpō thē: that is he had pitie & compassion ouer their soore labours / as Deutero. xxvi. d.

¶ Moses kepeth shepe. God appereth vnto hym in a bush / & sendeth hym to the chyldren of Israel / and to Pharao that tyraunt.

¶ The. iii. Chapter.

A MOses kepte the shepe of Jethro
his father in lawe preest of Ma-
dian / & he drove the flocke to the
backeside of the e desert / and came
to the mountayne of God / Horeb. And ȳ an
gell of the Lorde appeared vnto hym in a
flame of fyre out of a bush. And he perceaued
that the bush burned with fyre / & consumed
not. Than Moses sayde: I wyll goo hence /
& see this greate syght / how it cometh ȳ the
bushe burneth not. And whē the Lorde sawe
that he came for to see / he called vnto hym
B out of the bush & sayde: Moses / Moses. And
he answered: here am I. And he sayde: come
not hyther / but put thy shooes of thy fete:
for the place whereon thou stondest is f holy
grounde. And he sayde: I am the God of thy
father / the God of Abraham / the God of Isa

a. Desert: that is in the wyldernes / a place not inhabited.

b. The scripture vseth to call that holy whyche ether the Lorde cho-

ac & the God of Jacob. And Moses hyd hys
face / for he was afrayed to loke vpon God.

Than the Lorde sayde: I haue surely sene
the trouble of my people which are in Egyp-
te / & haue herde their crye whiche they haue
of their taskemasters. For I knowe their so-
rowe / & am come downe to delyuer them out
of the handes of the Egypcyans / & to bryngе
them out of that lande vnto a good lande & a
large & vnto a lande ȳ floweth with g mylche
& hony: euē vnto the place of the Cananytes
Hethites / Amorites / Pherezites / Heuites / &
of the Jebusites. Now therfore beholde / the
complaynt of the chyldren of Israel is come
vnto me / and I haue also sene the oppressyon
wherwith the Egypcyans oppresse thē. But
come / I wyll sende the vnto Pharao / ȳ thou
mayst bryngе my people ȳ chyldrē of Israel
out of Egypte. And Moses sayde vnto God:
what am I to goo vnto Pharao / & to bryngе
the chyldrē of Israel out of Egypte? And he
sayde: I wyll be w the. And this shalbe a to-
ken vnto the that I haue sent the: after that
thou hast brought ȳ people out of Egypte /
ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: whē I come
vnto ȳ chyldrē of Israel & saye vnto thē / the
God of youre fathers hath sent me vnto you /
& they saye vnto me / what is his name / what
answere shall I geue thē? Then sayd God vn
to Moses: h I wilbe what I wilbe: & he sayd:
this shalt thou saye vnto the chyldren of Is-
rael: I wilbe dyd send me vnto you. And God
spake further vnto Moses: thus shalt thou
saye vnto ȳ chyldrē of Israel: the Lorde God
of youre fathers / ȳ God of Abrahā / the God
of Isaac / & ȳ God of Jacob hath sent me vn
to you: this is my name for euer / and this is
my memoryall thorow out all generacyōs.
Goo therfore & gather the elders of Israel
to gether / & saye vnto thē: the Lorde God of
youre fathers / the God of Abrahā / the God
of Isaac / & the God of Jacob appeared vn-
to me / & sayde: I haue bene & sene both you
& that which is done to you in Egypte. And
I haue sayde it / that I wyll bryngе you out
of the tribulacyō of Egypte vnto the lande
of the Cananytes / Hethites / Amorites / Phe
rezites / Heuytes & Jebusites: euen a lande
that floweth with mylche and hony.

If it come to passe ȳ they heare thy voyce
then goo / both thou and the elders of Israel
vnto the kynge of Egypte / & saye vnto him:
The Lorde God of the Hebrues hath mett
with vs: let vs go therfore. iii. dayes yourney
into the wyldernesse / that we maye sacrifice
vnto the Lorde oure God. Notwithstōdinge
I am sure that the kinge of Egipte will not
lett you goo / excepte it be w a mightie hāde:
C ye & I wyll therfore stretche out myne hāde
& smyte

e. Robbe the Egypcians: yet ye maye not note that they stale and therfore ye maye steale: but note that it was done at gods cōmaundement & therfore was it a iust & a righteous thing to be done. For he is not the auctor of euell &c.

& smyte Egypte with all my wonders which
I will do therin. And after that he will let
you goo. And * I will gett this people fa-
uoure in the sighte of the Egyptians: so that
when ye goo / ye shall not goo emptie: but
euery wife shall borow of hir neyghbouresse
and of her ȳ sogeorneth in hir house / iewels
of syluer and of gold and raymēt. And ye shal
put them on youre sonnes and doughters / &
shall robbe the Egyptians.

¶ Moses receaueth signes of his callynge and was sent into Egypte. His wyfe Zephora circumciseth hir sonne. Aaron meteth with Moses. Moses taketh his leaue of his fatherinlawe.

¶ The. iiij. Chapter.

MOses answered & sayde: Sye / they
wil not beleue me nor herkē vnto
my voyce: but wil saye / the Lorde
hath not apeared vnto the. Then
the Lorde sayde vnto him: what is that in
thine hande? and he sayde / a rodd. And he sayd
cast it on the grounde / & it turned vnto a ser-
pēt. And Moses ran awaye from it. And the
Lorde sayde vnto Moses: put forth thine
hande & take it by the tayle. And he put forth
his hand and caught it / and it became a rodd
agayne in his hand / that they may beleue ȳ
B the Lorde God of their fathers / the God of
Abraham / the God of Isaac and the God of
Jacob hath appeared vnto the.

And the Lorde sayd forther more vnto him
thrust thine hande in to thy bosome. And he
thrust his hande in to his bosome and toke it
out. And behold / his hand was leperous euē
as snowe. And he sayde: put thine hande in to
thy bosome agayne. And he put his hande in
to his bosome agayne / and plucked it out of
his bosome / & beholde / it was turned agayn
as his other fleth. If they will not beleue the
nether heare the voyce of the first token: yet
will they beleue the voyce of the seconde to-
C ken. But & yf they will not beleue the two
signes nether herken vnto thy voyce / then
take of the water of the riuer and poure it
vpon the drye lond. And ȳ water which thou
takest out of the riuer shall turne to bloude
vpon the drye londe.

And Moses sayde vnto the Lorde: oh my
Lorde * I am not eloquent / no not in tymes
past and namely sence thou hast spoken vn-
to thy seruaunte: but I am slowe mouthed &
D slowe tongued. And the Lorde sayde vnto hī:
who hath made mans mouth / or who hath
made the domme or the deafe / the seynge or
ȳ blynde? haue not I the Lorde? Go therfor
am. * I wilbe with thy mouth and teach the
what thou shalt saye. But he sayde: oh my
Lorde / send I pray the whom thou wilt. And
the Lorde was angrie with Moses and sayd
I knowe Aaron thy brother the leuite that
he can speake. And morouer behold / he co-

w Exo. xi. a and xij. e

e. Robbe the Egypcians: yet ye maye not note that they stale and therfore ye maye steale: but note that it was done at gods cōmaundement & therfore was it a iust & a righteous thing to be done. For he is not the auctor of euell &c.

* Jere. i. a

* Mat. x. c

metheto mete the / and when he seyth the / he
wilbe glad ī his hert. And thou shalt speake
vnto him and put the wordes in his mouth /
and I wilbe with thy mouth and with his
mouth / and will teach you what ye shall do.
And he shalbe thy spokesman vnto the peo-
ple: a he shall be thy mouth & thou shalt be
his God: and take this rodd in thy hande /
wherwith thou shalt do myracles.

a. He shalbe thy mouth: that is / he shall speake for the as i Job. xxix. e

And Moses went and returned to Jethro
his father in lawe agayne and seyde vnto hī
let me goo (I praye the) & turne agayne vn-
to my brethren which are in Egypte / that I
may se whether they be yet alyue. And Je-
E thro sayd to Moses: goo ī peace. And ȳ Lord
sayd vnto Moses in Madiā: returne agayn
in to Egypt * for they are dead which went
aboute to kyll ȳ. And Moses toke his wyfe
& his sōnes & put thē on an asse & wēt agayn
to Egypte / & toke ȳ rodd of God in his hāde.

And the Lorde sayde vnto Moses: when
thou art come in to Egypte agayne / se that
thou doo all ȳ wōdres before Pharao which
I haue put in thy hand: but I will hardē his
herte / so that he shall not let the people goo.
F And tell Pharao / thus sayth the Lorde: Is-
rael is myne eldest sonne / and therfore sayth
vnto the: let my sonne goo / that he may serue
me. If thou wilt not let him goo: beholde / I
will slee thyne eldest sonne.

And it chaunced by the waye in the ynne
that the Lorde mett hym & wolde haue kyl-
led him. Than Zepora toke a stone & circum
cised hyr sonne & fell at hys fette / and sayde:
a bloudyhusbandart thou vnto me. And he
lett him goo. So he sayde a bloudy hulbonde /
because of the circuncision. Than sayde the
Lorde vnto Aaron: go mete Moses in ȳ wil
dernesse. And he wēt & mett him in ȳ mount
of God & kissed hym. And Moses told Aaron
G all the wordes of ȳ Lorde which he had sent
by him / & all the tokens which he had charg-
ed him with all. So went Moses & Aaron
and gathered all the elders of the chyldren of
Israel. And Aaron told all the wordes which
the Lorde had spokē vnto Moses / & dyd the
myracles in the syght of the people / & ȳ peo-
ple beleued. And whē they herde ȳ the Lord
had visited the chyldren of Israel and had lo-
ked vpon their tribulacion / * they bowed thē
selues and worshipped.

* Mat. ix. d

b. They bowed the selues / that is / gaue thākes & prayed the Lorde.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more and more / and they crye oute vpon Moses & Aaron therfore.

¶ The. v. Chapter.

THen Moses & Aaron went & told
Pharao / thus sayth the Lord God
of Israel. Let my people goo / that
they may kepe holye daye vnto me
in ȳ wildernesse. And Pharao ānswered: what
selowe

kelowe is the Lorde/that I shulde heare his voyce for to let Israel goo? a. I knowe not the Lorde/nether wyll let Israel goo. And they sayde: the God of the Hebrews hath mett vs: let vs goo (we praye ye) iii. dayes iourney into the deserte/that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde ye kynge of Egypte vnto them: wherfore do ye Moses and Aaron let the people from their worke/get you vnto your laboure. And Pharao sayd furthermore: beholde there is moch people in the lande/and ye make them playe and let their worke stonde.

a. I knowe not the Lorde/that is: I feare him not/I beleue not in him: nether haue I any thyng to do with him. And euen thus sayd all hardened hartes that haue not the feare of the Lorde before their eyes

And Pharao cōmaunded the same daye vnto the taskemasters ouer the people/ & vnto the officers sayinge: se that ye geue ye people no more strawe to make brycke with all/ as ye dyd in tyme passed: let them goo & gather them strawe them selues/ and the nombre of brycke whyche they were wont to make in tyme passed/laye vnto their charges also/ & B mynysh nothinge therof. For they be ydill & therfore crye saynge: let vs goo and do sacrifice vnto oure God. They must haue more worke layed vpon them/ that they maye laboure therin/ and than will they not turne them selues to false wordes.

Than went the taskemasters of the people and the officers out and tolde the people saynge: Thus sayeth Pharao: I will geue you no moare strawe/but goo your selues & gather you strawe where ye can fynde it/yet shall none of youre laboure be minysched. Than the people scatered abrode thorowe out all ye land of Egypte for to gather them stubyll to be in stead of strawe.

¶ And the taskemasters hasted the forward sayng: fulfill youre werke daye by daye/euē as when strawe was geuen you. And the officers of the children of Israel which Pharaos taskmasters had sett ouer them/ were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makyng brycke/both yesterdaye and to daye/ as well as in tymes past.

Than went the officers of the childern of Israel & complayned vnto Pharao saynge: wherfore dealest thou thus with thy seruantes? there is no strawe geuen vnto thy seruauntes/ and yet they saye vnto vs: make brycke. And loo/ thy seruauntes ar beaten/ and thy people is foule intreated. And he answered: ydill ar ye ydill and therfore ye saye: let vs goo and do sacrifice vnto the Lorde. Goo therfore and worke/ for there shall no strawe be geuen you/and yet see that ye deliuer the hole tale of brycke.

When the officers of the childern of Israel sawe them selfe in sorrode case (in ye he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aaron stondinge in there waye as they came out from Pharao/and sayde vnto them: The Lorde loke vnto you and iudge/ for ye haue made the sauoure of vs b stincke in the lighte of Pharao and of his seruauntes/ and haue put a swerde in to their handes to slee vs.

b. ye haue made vs stinke in the syght of Pharao/ that is/by your deds & meanes all the wyse & dyspleased men of Pharao are brought vnto vs/ that he vtterly hateth & abhorreth vs.

Moses returned vnto the Lorde & sayde: Lorde wherfore dealest thou cruelly with this people: & wherfore hast thou sent me? For sence I came to Pharao to speke in thy name/he hath fared foull with this folke/ & yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao for with a myghtie hande shall he let them goo/and with a myghtie hand shall he dryue them out of hys lande.

¶ God promyseth delyueraunce of the Israelites/ & the lande of Canaan. The genealogie of Ruben/Simeon and Leui.

¶ The. vj. Chapter.

And God spake vnto Moses sayig vnto him: I am the Lorde/ and I appeared vnto Abrahaam/Isaac & Iacob an allmightie God: but in my name a Iehouah was I not knowne vnto them. Moreouer I made an appoyntmēt with them to geue them the lande of Canaā: the londe of their pilgremage wher in they were straungers. And I haue also herde the gronyng of the children of Israel/ because the Egyptians kepe them in bondage/ and haue remembred my promysse.

a. Iehouah the name of god/wherin no creature named/ & is moch to saye one that is hym selfe & pendeth of no thing.

Wherfore saye vnto the children of Israel I am the Lorde/ & will bryngе you out from vnder the burdens of the Egyptians/ & will rydd you out of their bondage/and will deliuer you with a stretched out arme and wyth great b iudgemētes. And I will take you for my people and wilbe to you a God. And ye shall knowe that I am the Lord youre God B which bringe you out from vnder the burdens of the Egyptians. And I will bryngе you vnto the londe ouer the which I dyd lyft vp my hande to geue it vnto Abrahā/ Isaac and Iacob/ and will geue it vnto you for a possession: euen I the Lorde. And Moses tolde the children of Israel euē so: But they harkened not vnto Moses for anguyshe of spryte and for cruel bondage.

A promysse testament.

b. Iudgemētes are taken for the wōderful deds of God: here for his terrible plagues as psal. cxxvi. & c. cxviij.

c. To lyft the hande is to promyse by othe/as in Gene. xxiij. d. of Abrahaam.

And the Lorde spake vnto Moses saynge Goo and bydd Pharao kynge of Egypte/ ye he let the children of Israel goo out of his londe. And Moses spake before the Lorde saynge: beholde/the children of Israel herke not vnto me/ how than shall Pharao heare me: seynge that I haue d vncircumcised lippes. And the Lorde spake vnto Moses and Aaron

d. To be vncircumcised lippes/ is to haue a tonge that lacketh good vtterance & lacketh sequence to set out his matter with all.

Aaron and geue them a charge vnto the children of Israel & vnto Pharao kyng of Egypte: to bryngе the children of Israel out of the C londe of Egypte. These be the heedes of their fathers houses. The * children of Ruben the eldest sonne of Israel are these: Hanoh/Pallu/ Hezron/ Charmi/ these be the householders of Ruben. The children of Symeon are these: Gemuel/Jamin/Ohad/Jachin/Zohar/ & Saul the sonne of a Canaripteth wyfe: these are the kynreddes of Symeon. These * are the names of the children of Leui in their generations: Gerson/ Kahath and Merari. And Leui lyued an hundred and. xxxvii. yere. The sonnes of Gerson: Libni and Semei in their kinreddes. The children of Kahath: Amram/Iesear/Hebron and Vsiel. And Kahath lyued an hundred and. xxxiii. yere. The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.

Gene. xlvi. a. Exo. i. a. Nume. xxvi. a. Para. v. a.

1. Para. vi. a. xxiij. a. Nume. iij. c. xxvi. g.

And Amrā toke Iochebed his nece to wyf which bare him Aaron and Moses. And Amram lyued an hundred and. xxxvii. yere. The children of Iezear: Korah/ Nepheg and Sichri. The children of Vsiel: Misael/ Elizaphan and Sithri.

And Aaron toke Elizaba doughter of Aminadab & sister of Nahason/to wyfe: which bare him: Nadab/Abehu/ Eleazar and Ithamar. The children of Korah: Assir/Elkana & Abiasaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife which bare him Pinehas: these be the principall fathers of ye Leuites in their kynredds.

These are that Aaron and Moses to whō the Lorde sayde: carie the children of Israel out of the land of Egipte/with their armyes These are that Moses and Aaron whiche spake to Pharao kyng of Egypte/ that they myghte bryngе the children of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte/ he spake vnto him sayinge/ I am the Lorde se that thou speake vnto Pharao the kynge of Egypte all that I saye vnto the. And Moses answered before ye Lorde: I am of * vncircumcised lippes/howe shall Pharao than geue me audience?

Lorde above the letter. b.

¶ The tokens to knowe God. The rodde of Moses is torned to a serpēt. The sorcerars do euē the same. The waters are tourned into bloude.

¶ The. vii. Chapter.

And the Lorde sayde vnto Moses: behold/a I haue made ye Pharaos God/ & Aaron thy brother shall be thy prophete. Thou shalt speake all that I commaunde the & Aaron thy brother shall speake vnto Pharao: that he sende the children of Israel out of his land. But I will harden Pharaos hert/that I may multiplie my myracles and my wondres in the land of Egypte. And yet Pharao shall not herken vnto you/that I maye sett myne hand vpon Egypte and bryngе out myne armyes/euen my people the children of Israel out of the lande of Egypte/ with greaty iudgementes. And the Egyptians shall knowe that I am the Lorde when I haue stretched forth my hande vpon Egypte/ and haue brought out the children of Israel from amonge them.

a. I haue made ye Pharaos God/that is: I haue made the Pharaos iudge 1 Exo. xxij. d

Moses and Aaron dyd as the Lorde commaunded them. And Moses was. lxxx. yere olde and Aaron. lxxxiij. whē they spake vnto B Pharao. And the Lorde spake vnto Moses and Aaron sayinge: when Pharao speaketh vnto you & sayth: shewe a wondre/than shalt thou saye vnto Aaron/ take the rodd & cast it before Pharao/ and it shall turne to a serpēt. Than went Moses & Aaron in vnto Pharao/and dyd euen as the Lorde had cōmaunded. And Aaron cast forth his rodd before Pharao and before his seruauntes/ & it turned to a serpēte. Than Pharao called for the wyse men and * enchaunters of Egypte: & they dyd in lyke maner with there sorcery. And they cast doune euery mā his rodd/ and they turned to serpētes: but Aarons rodd ate vp their roddes: & yet for all that Pharaos herte was hardened/so that he herkened not vnto them/euen as the Lorde had sayde.

*. 2. Tim. iij. b

Than sayde the Lorde vnto Moses. Pharaos herte is hardened/and he refuseth to let C the people goo. Get the vnto Pharao in the mornynge/for he will come vnto the water/ & stonde thou apon the ryuers brynke agēst he come/and the rodd whiche turned to a serpente take in thine hande. And saye vnto him: the Lorde God of the Hebrues hath sente me vnto the sayinge: let my people goo/ that they maye serue me in the wildernes: but hither to thou woldest not heare. Wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lorde. Behold/ I will smyte with ye staffe that is in myn hand apō the waters that are in the ryuer/ and they shall turne to bloude. And the fishe that is in the ryuer shall dye/and the riuer shall stinke so that it shall greue ye Egyptians to drinke of the water of the ryuer.

B The fir.

And the Lorde spake vnto Moses/ saye vnto Aaron: take thy staffe and stretch out thyne hande ouer the waters of Egypte/ ouer their streames/ ryuers/ pondes and all pooles of water/ that they maye be bloude/ & that there may be bloud in all ye land of Egypte: both in vessels of wodd & also of stone

And Moses & Aarō dyd euen as ye Lorde commaunded. And he lyfte vp the staffe and

The fyrst plage. and smote the waters that were in the riuer in the syghte of Pharao & in ỳ syghte of his seruauntes/& all the water that was in the ryuer/turned in to bloud. And ỳ fisih ỳ was in the ryuer dyed * and the ryuer stanke:so ỳ that the Egypcians coude not drinke of the water of the ryuer. And there was bloude thorowe out all the lande of Egypte.

* Psal.lxxvij.c cviij.c.

And the enchaunters of Egypte dyd lyke wyse with their enchauntmentes/so ỳ Pharaos herte was hardened & dyd not regarde them as the Lorde had sayde. And Pharao turned him selfe and went in to his houlse/ and set not b his herte there vnto. And the Egypcians dygged round about the ryuer for water to drynke / for they coude not drynke of the water of the ryuer. And it contynued a weke after ỳ the Lorde had smytē ỳ ryuer

b. He set not his heart therto that is/ the danger moued him nothinge/ as is declared in Gla.xlviij.b

¶ The plage of frogges. Moses prayeth for Pharao ¶ The plage of flyes.

¶ The.viij.Chapter.

A THe Lorde spake vnto Moses:Goo vnto Pharao and tell hym / thus sayeth the Lorde: * lett my people goo/ ỳ they may serue me. If thou wilt not let them goo: beholde/I wyll smyte all thy londe w̄ frogges. And the ryuer shall scrale with frogges/and they shall come vp and goo in to thyne house & in to thy chaumbre where thou slepest & vpon thy bedd / & in to the houlses of thy seruauntes / and vpon thy people/and in to thyne ouens / and vpon thy vitels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruauntes.

* Exo.vij.c. ix.a.x.a.

And the Lorde spake vnto Moses / saye vnto Aaron:stretche forth thine hande with B thy rodd ouer the stremes/ryuers & pondes. And bringe vp frogges apon the londe of Egypte. And Aarō stretched his hand ouer the water of Egypte/& ỳ frogges came vp & couered ỳ lond of Egypte. And ỳ sorcerers dyd likewyse with theire sorcery/ & the frogges came vp apon the lande of Egypte.

The.ij. plage.

Then Pharao called for Moses & Aaron C and sayde / praye ye vnto the Lorde that he may take awaye the frogges from me and from my people / and I will let the people goo / that they maye do sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme vnto me/when I shall praye for the & thy seruauntes and thy people/to dryue awaye the frogges from the & thy houlse/so ỳ they shall remayne but in ỳ ryuer only. And he sayde to morow. And he sayde:euen as thou hast sayde/ ỳ thou mayst knowe that there is none like vnto the Lord oure God. And the frogges shall departe frō the and from thyne houses and from thy seruauntes and from thy people / and shall remayne in the ryuer only.

And Moses & Aarō went out from Pharao/and Moses cryed vnto the Lorde apon D ỳ apoyntmēt of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saying of Moses. And ỳ frogges dyed out of the houlses / courtes and feldes. And they gathered them together vpon heppes:so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him/he hardened his herte and herkened not vnto them/ as the Lord had sayde. And the Lorde sayde vnto Moses:saye vnto Aaron streth out thy rodd and smyt the dust of the lande that it maye turne to lyse in all the londe of Egypte. And they dyd so. And Aaron stretched out his hande with his rodd & E smote the dust of the erth/ & it turned to lyse both in man and beest/so that all the dust of the lande turned to lyse / thorowe out all the lande of Egypte.

The plage.

And the enchaunters assayde lykewyse w̄ their enchauntmentes to bryngе forth lyse/ but they coulde not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharao:it is the a fingre of God. Neuerthelater Pharaos hert was hardened & he regarded thē not/as the Lorde had sayd.

a. What fynger of God doth signifie expounded Luke.xi.c.

And the Lorde sayde vnto Moses:ryse vp early in the morynge & stonde before Pharao/for he will come vnto the water: & saye vnto him/thus sayth the Lorde: let my people goo/that they maye serue me. If thou wilt not let my people goo / beholde/ I wyll sende all maner flyes both apon the and thy seruauntes / and thy people / and into thy houlses. And the houlses of the Egypcians shalbe full of flies / and the grounde where on they are. But I will seperate the same daye the londe of Gosan where my people are/so that there shall no flyes be there:that F thou maylte knowe that I am the Lorde vpon the erth. And I will putt a deuisiō betwene my people and thyne. And euen to morow shall this myracle be done.

And the Lorde dyd euen so:and ther came noysom flyes in to the houlse of Pharao/and in to his seruauntes houlses and in to all the londe of Egypte:so ỳ the londe was marred

The.v. plage.

with

with flyes. Then Pharao sent for Moses & Aaron & sayde: Go & do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. For we must offer vnto ỳ Lorde oure God/that which is an abominacyon vnto the Egypcians: beholde/ shall we sacrifice that which is an abominaciō vnto the Egypciās before their eyes/ & shall they not stone vs? we will therfore goo.iij.dayes iournay in to the deserte & sacrifice vnto the G Lord oure God as he hath cōmaunded vs.

And Pharao sayde: I will let you goo / ỳ ye maye sacrifice vnto the Lord youre God in the wildernes:only goo not farre awaye/ & se that ye praye for me. And Moses sayde: beholde / I will goo out from the and praye vnto the Lorde/& the flyes shall departe frō Pharao & from his seruaūtes and from his people to morow. But let Pharao frō hence forth desceaue no moare/that he will not let the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lord. And the Lorde dyd as Moses had sayd/ & toke awaye the flyes frō Pharao & frō his seruaūtes & frō hys people so ỳ there remayned not one. But for all ỳ / Pharao hardened his herte euen then also & wolde not let the people goo.

¶ The moren of beستes. The plage of botches and sores. The horryble hayle/thonder & lyghtenynge.

¶ The.ix.Chapter.

A AND the Lorde sayde vnto Moses/ goo vnto Pharao & tell him / thus sayeth ỳ Lord God of the Ebrues: let my people goo that they maye serue me. If thou wilt not let them goo but wilt holde them styll: beholde / the hande of the Lord shalbe apon thy catell which thou hast in ỳ feld/apon horses/asses/camels/oxē & shepe/w̄ a mightye great morayne. But the Lord shall make a deuisiō betwene the beestes of the Israelites/& the beestes of the Egypciās:so ỳ there shall nothing dye of all that perteyneth to the childrē of Israel. And ỳ Lord appoynted a tyme saying: to morow the Lord shall do this thinge in the lande.

And the Lorde dyd the thynge on the morow/and a all the catell of Egypte dyed: B but of the catell of the childrē of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israelites dead. Notwithstondinge the hert of Pharao hardened/and he wolde not let the people go

a. This word is not take for every one/ but for a great nōbre/or of sortes of catell (some) as in 1. Timo.vj.a.

And the Lorde sayde vnto Moses and Aaron:take youre handes full of asshes out of the fornace/and let Moses sprynkel it vp in to the ayre in the syghte of Pharao / and it shall turne to dust in all the lande of Egypte & shall make swellyng sores with blaynes both on man and beest in all the lande of Egypte. And they toke asshes out of the fornace/ and stode before Pharao / and Moses sprynkeld it vp in to ỳ ayre: And there brake out sores with blaynes both in man & beest plage. so that the sorcerers could not stonde before Moses/for there were botches vpon the enchaunters and apon all the Egypciās / But the Lord hardened the herte of Pharao/that he herkened not vnto them/ as the Lord had sayde vnto Moses.

The.vi.

And the Lorde sayde vnto Moses:ryse vp early in the morynge and stōde before Pharao and tell him / thus sayth the Lorde God of the Ebrues: Let my people goo/ that they may serue me/or els I will at this tyme send all my plages apon thyne herte and apō thy seruauntes and on thy people / that thou mayst knowe that there is none lyke me in all ỳ erth. For now I will stretch out my hād & will smyte the & thy people w̄ pestilence: so that thou shalt perishe from ỳ erth. Yet in very dede * for this cause haue I sterred ỳ vp/for to shewe my power in the † and to declare my name thorow out all the worlde. * Roma.ix.c † Psal.xlviij.c.

If it be so that thou stoppest my people that thou wilt not let them goo: beholde / to morow this tyme I will send doune a mightie great hayle:euen such one as was not in Egypte sence it was grounded vnto this tyme Sende therfore and set home thy beestes and all that thou hast in the felde. For apon all the men and beestes whiche are founde in the felde and not broughte home/shall the hayle fall / & they shall dye. And as many as feared the worde of the Lorde amonge the seruauntes of Pharao made their seruaūtes and their beestes flee to houlse:and they that regarded not the worde of the Lorde / lett their seruauntes & their beestes in the felde.

And the Lord sayde vnto Moses: stretche forth thyn hand vnto heauē / that there may be hayle in all the land of Egypte: apō mās & beest/& apon all ỳ herbes of the felde in the feld of Egypt. And Moses stretched out his rodd vnto heauē/& the Lorde thondered and hayled/so that the fyre ran a longe vpon the ground. * And the Lord hayled in the lād of Egypte/that there was hayle & fyre mēgled with the hayle/ so greuous / that there was

The.vii. plage.

* Psal.lxxviij.c cviij.c.

none

none soch in all the londe of Egypte / sence
¶ people inhabited it. And the hayle smote in
the londe of Egypte all that was in the felde
both man and beest. And the hayle smote all
the herbes of the feld and broke all the trees
of the felde: only in the land of Golan where
the children of Israel were / was there no
hayle. And Pharao sent and called for Mo-
ses and Aaron / and sayde vnto them: I haue
now synned / the Lorde is rightwes and I &
my people are [b] wicked. Praye ye vnto the
Lord / that the thonder of God & hayle maye
ceale / and I will let you goo / and ye shall ta
rie no longer. And Moses sayde vnto him:
allone as I am out of the citie / I will spreade
abrode my handes vnto the Lorde / and the
thider shall ceasse / nether shall there be any
moare hayle: that thou mayst knowe how
that the erth is the Lordes. But I knowe ye
thou & thy seruantes yet feare not the Lord
God. The flaxe and the barly were smytten /
for the barly was shott vp and the flaxe was
boulled: but the whete and the rye were not
smeten / for they were late sowne.

And Moses went out of the citie frō Pha
rao and spreade abrode his handes vnto the
Lorde / and the thunder and hayle ceased / ne-
ther rayned it ony moare vpon the erth / whē
Pharao sawe that the rayne and the hayle &
thunder were ceased / he synned agayn and
hardened his herte: both he & his seruantes.
So was the hert of Pharao hardened / that
he wolde not let the childrē of Israel goo / as
the Lord had sayd by Moses.

¶ The heart of Pharao is hardened of God.
The grethoppers. The thicke darknes.

A ¶ The.x. Chapter.

* Exo.iiij.f

THe Lorde sayde vnto Moses: goo
vnto Pharao: neuertheleste * I
haue hardened his herte & ye hert
of hys seruantes / that I myght
dowe these my sygnes amongest thē / & that
thou tell in the audience of thy sonne & of thy
sonnes sonne / the pageantes whiche I haue
played in Egypte / and the miracles which I
haue done amonge thē: that ye may knowe
how that I am the Lorde. Than Moses &
Aaron went in vnto Pharao / & sayde vnto
hym: Thus sayth the Lorde God of the He-
brews: how long shall it be or thou wylt sub
myt thy selfe vnto me? * Let my people goo
that they maye serue me. If thou wilt not
let my people goo: beholde / to morow will I
bryngе grethoppers in to thy land / and they
shall couer the face of the erth that it can
not be sene / and they shall eate the relydewe
which remayneth vnto you and escaped the
hayle: and they shall eate all youre grene
trees vpon the felde / and they shall fill thy
houses and al thy seruauntes houses / and
the houses of all the Egypcians after soch a
maner: as nether thy fathers nor thy fathers
fathers haue sene / sence the tyme they were
apon the erth vnto thys daye. And he turned
him silke aboute / and went out from Pharao
And Pharaos seruauntes sayde vnto him:
How lōge shall we be thus euell intreated?
Let the men goo that they maye serue the
Lorde their God: wilt thou not yet knowe
that Egypt is destroyed? And than Moses
and Aaron were broughte agayn vnto Pha
rao and he sayde vnto them: Goo and serue
ye Lord youre God / but who are they ye shall
go? And Moses answered: we wyll go with
yonge & olde: ye & wt oure sonnes and wt oure
doughters / & wt oure sheepe & oxen must we
go. For we must holde a feast vnto the Lord.
And he sayde vnto them: let it be so? The
Lorde be with you / shulde I lett you goo / ¶
and youre children also? Take heede / for ye
haue some mysche se in hande. Nay not so:
but goo ye that are men and serue the Lorde
for that was youre desyre. And they thrust
them out of Pharaos presence.

* Exo.bij. and.iij.a.

b. To be wicked / is: to be without the knowledge & feyynge of the goodnes of God and without hope to receaue any goodnes at his hande: so that we cannot pacently here any of his truthes nor beleue thē nether suffer the to be taught to other / as it apereth in all the psalmes & in Esa. lvij. d

And the Lord sayd vnto Moses: Stretch
out thyne hande ouer the lande of Egypte
for grethoppers / that they come apon the
lande of Egypt and eate all the herbes of the
lande / and all that the hayle left vntouched.
And Moses stretched forth his rodd ouer the
lande of Eypte / and the Lorde brought an
east wynde vpon the lande / all that daye and
all nyghte. And in the mornynge the east
wynde broughte the grethoppers / and the
grethoppers went vp ouer all the lande of
Egypte and lighted in all quarters of Egy-
pte verye greuously: so that before thens
were there no soch grethoppers / nether af-
ter them shall be. And they couered all the fa
ce of the erth / so that the lande was darke
therwith. And they ate all the herbes of the
lande and all the frutes of the trees which
the hayle had lefte: so ye there was no grene
thinge lefte in the trees & herbes of the felde
thorow all the lande of Egypte.

Then Pharao called for Moses & Aaron
in haste & sayde: I haue synned agayns the
Lorde youre God & agayns you. Forgeue
me yet my synne only this once / & pray vnto
the

the Lorde youre God ye he maye take away
from me this deth only. And he wēt out from
Pharao / & prayed vnto the Lorde: & ye Lord
turned ye wynde in to a myghtye stroge west
wynde / & it toke awaye the grethoppers and
cast thē in to the reed see: so ye there was not
one grethopper in all the costes of Egypte.
But the Lorde * hardened Pharaos herte / so
that he wold not let the chyldrē of Israel go.

* Exod.xiij.f.

¶ And the Lorde sayd vnto Moses: Stretch
out thy hand vnto heauē / & let there be darck
nesse vpon the lande of Egypte: euē that they
maye feale the darcknesse. And Moses stret-
ched forth his hande vnto heauē / & there was
a thicke darcknes vpō all the lande of Egypt
iij. dayes long / so that no man sawe another
nether rose vp from the place where he was
by the space of. iij. dayes / but all the chyldrē
of Israel had syghte where they dwelled.

Then Pharao called for Moses & sayde:
goo & serue the Lorde / only let youre sheepe /
& youre oxen abyde / but let youre chyldrē go
with you. And Moses answered: thou must
geue vs also offrynges & burntoffringes for
to sacrifice vnto the Lorde oure God: oure ca
tell therfore shall go with vs / and there shall
not one hoofe be left behynde / for therof
must we take to serue the Lorde oure God.
Moreouer we can not knowe wherwith we
shall [a] serue ye Lorde / vntyll we come thither.
But ye Lorde hardened Pharaos herte / so
that he wold not let thē go. And Pharao sayd
vnto hym: get the frō me & take heade to thy
selfe that thou see my face no more. For whē
soeuer thou comest in my syghte / thou shalt
dye. And Moses sayde: Let it be as thou hast
sayde: I wyll see thy face no moare.

¶ The Lorde cōmaundeth to robbe the Egypcyans.
The deth of all the fyrst begotten in Egypt.

¶ The.xi. Chapter

A

Exo.iij.g.xij
.e.f. Psalm.
cxij.c.

AND the Lorde sayde vnto Moses:
yet wyll I bringe one plage moare
vpon Pharao & vpon Egypte / and
after that he wyll let you go hence.
And when he letteth you goo / he shall vtterly
dryue you hēce. But byd the people that eue
ry man borowe of hys neyghbour and euery
woman of hyr neyghbouresse: iewels of syl-
uer & iewels of golde. And the Lorde gatt the
people fauoure in ye syght of the Egypcias.
Moreouer * Moses was very great in the
lande of Egypte: both in the syght of Pharao
and also in the syghte of the people.

B

Eccli.xlv.a.

And Moses sayde: thus sayth the Lorde:
* Aboute mydnyghte wyll I go out amonge
the Egypcias / & all the fyrstborne in ye lande
of Egypte shall dye; euē from the fyrstborne
of Pharao that [a] sitteth on his seate / vnto the
fyrstborne of the maydeseruaunte that is in
the mylle / and all the fyrstborne of the catell.
And there shalbe a great crye thorow out all ¶
the lande of Egypte: so that there was neuer
none lyke nor shall be. And amonge all the
chyldren of Israel shall not a dogg moue his
tonge / nor yet man or beast: that ye maye
knowe how the Lorde putteth a dyfference
betwene the Egypcians & Israel. And [b] these
thy seruantes shall come downe vnto me / &
fall before me & saye: get the out & all ye peo
ple that are vnder the / & than wyll I departe.
And he wēt out frō Pharao in a great anger.

Exod.xij.b.

Exodi.xij.d.

a. To syt / is for to beare rule or to mynystre after maner of office / as in. 1. Reg. iiij. g. b.

And the Lorde sayde vnto Moses: Pharao
shall not regarde you / ye many wondres may
be wrought in the lande of Egypte. And Mo
ses & Aarō dyd all these wondres before Pha
rao. But ye Lorde hardened Pharaos herte /
so that he wolde not let the chyldrē of Israel
go out of hys lande.

b. A foudayne chanage of persons / as in the Psal. xv.a / and thys is referred to the ende of the chapter that goeth before.

¶ The passeouer is eaten. The swete brede. They must teache their chyldren what the passeouer signyfyeth. The destruccyō of the fyrst begotte in Egypt. The robbery of the Egypcians. The gopnge out of the Israelytes.

¶ The.xij. Chapter

A

AND the Lorde sayde vnto Moses &
Aarō in the land of Egypt saying:
Thys moneth shall be youre chefe
moneth: euē of the fyrst moneth of
the yere shall it be vnto you. Speake ye vn-
to all the felowshyp of Israel sayinge: That
they take the. x. daye of this moneth to euery
housholde / a sheepe. If ye housholde be to few
for a [a] sheepe / then let hym and his neyghbour
that is nexte vnto his house / take acordinge
to the nombre of the soules / & counte vnto a
sheepe acordynge to euery mans eatynge. If
sheepe without spot & a male of one yere olde
shall it be / and from amōge the lambes and
the gootes shall ye take it.

a. That is here called a sheepe is in Ebrew a worde indifferent to be taken ether for sheepe or gote.

And ye shall keepe hym in / vntyll the. xiiij.
daye of the same moneth. And euery man of
the multitude of Israel shall kyll hym about
euē. And they shall take of the bloud & strike
it on the. ij. side postes & on the vpperdorepost
of ye houses / wherin they eate hym. And they
shall eate the flesh the same nyght / rost with
fyre & wt vnleuended bread / & wt sowre herbes
they shall eate it. Se that ye eate not therof
rawe nor soden in water / but rost with fyre:
both ye head / fete / & purtenāce to gether. And
se that ye let nothyng of it remayne vnto the
morning: yf ought remayne burne it wt fyre.

b. The lambe was called the passeouer: that the very name it selfe shulde keepe in memorye what was signyfyed thy by which phrase & maner of speakinge the scripture vseth often / callynge the signe by the name of the thynge that it signyfieth / as Gene. xvi. b.

Of this maner shall ye eate it: with youre
loynes gyrded / & shoes on youre fete / & your
staues in your handes. And ye shall eate it in
haste / for it is the Lordes [b] passeouer / for I
wyll go aboute in the lande of Egypte thys
same nyght / & wyll smyte all the fyrstborne
in the lande of Egypte / both of man & beast /
& vpon all the Goddes of Egypte wyll I the
Lorde do execution. And the bloude shall be

vnto you a token vpon the houses wherin ye
are/for whē Jse the bloude/Jwyll passe ouer
you/& the plage shall not be vpon you to de-
stroye you/when Jsmyte the land of Egypt.
And this daye shall be vnto you a remem-
brauce/& ye shall kepe it holy vnto the Lorde:
euen thorow out youre generacyōs after you
shall ye kepe it holy daye/that it be a custome
for euer. Seuē dayes shall ye eate vnleuēded
bread/so that euen the fyrst daye ye shall put
awaye leuē out of youre houses. For whoso
euer eateth leuended bread frō the fyrst daye
vntyll the. vii. daye/that soule shall be pluc-
ked out from Jsrael.* The fyrst daye shalbe a
holy feast vnto you/& the. vii. also. There shal
be no maner of worcke done in them / saue
about that only which euery man must eate
that only may ye do. And se that ye kepe you
to vnleuended breed. For vpō that same daye
Jwyll bryngе youre armyes out of the lande
of Egypte/therfore ye shall obserue this daye
& all youre chyldren after you/that it be a cu-
stome for euer. The fyrst moneth & the. xiiij.
daye of the moneth at euē/ye shall eate swete
breed vnto the. xxj. daye of the moneth at euē
agayne. Seuē dayes se that there be no leuē-
ded bread founde in youre houses. For whoso
euer eateth leuended bread/that soule shalbe
roted out frō the multytude of Jsrael: whe-
therhe be a straunger or borne in the lande.
Therfore se that ye eate not leuended bread/
but in all youre habitaciōs eate swete bread.
And Moses called for the elders of Jsrael
& sayde vnto them: chose out & take to euery
houshold a shepe/& kyll passeouer. And take
a bunch of ysope/& dyppe it in the bloud that
is in the basyn/and strycke it vpon the vpper
poste & on the. ii. syde postes / & se that none
of you go out at the dore of hys house vntyll
the morryng. For the Lorde wyll goo aboute
& smyte Egypte. And when he seyth the bloud
vpon the vpper doorposte & on the two syde
postes/he wyll passe ouer the doore/and wyll
not suffre the destroyer to come in to youre
house to plage you. Therfore se that thou ob
serue this thynge/that it be an ordynauce to
the & thy sonnes for euer.
And when ye be come in to the lande which
ȳ Lorde wyll geue you accordyng as he hath
promysed/se that ye kepe thys seruyce.* And
when youre chyldren axe you what maner of
seruyce is this ye do: Ye shall saye: it is the sa
crifice of the Lordes passeouer/ which passed
ouer the houses of the chyldren of Jsrael in
Egypte/as he smote the Egypcyans & saued
oure houses. Than the people bowed them
selues & worshypped. And the chyldrē of Js-
rael went/and dyd as the Lorde had cōmaun
ded Moses & Aaron.
And at mydnyght the Lorde smote all the

e. Euer is not here take for a tyme without ende/ but for a longe season whose ende is not determyned/as in Genesis xiij. d. and Exo di. xxviij. g.

D

*Leui. xxiij. a. Nume. xxviij. c.

d. To passe ouer is a maner of speache of the scrypture/ & signyfieth no more/ but that as he wolde plage the wycked/ as he dyd here the Egypcyās/ euē so he wold shew mercye to the kaythfull/ as he dyd to the Jsraelytes/ as in Exo. xxxiij. b

The. x plage.

fyrstborne in the lande of Egypt: frō the fyrst
borne of Pharao that satt on hys seat/vnto ȳ
fyrst borne of the captyue ȳ was in prysone/
& all the fyrst borne of catell. Tanly Pharao
arose the same nyght & all hys seruauntes &
all the Egypcians:* & there was a great criēg
thorow out Egypte/for there was no house
where there was not one deed.
And he called vnto Moses and Aaron by
nyghte saying: Kyse vp/& get you out from
amonge my people: both ye & also the chyldrē
of Jsrael/& go & serue the Lorde as ye haue
sayde. And take youre shepe & youre oxen vō
you as ye haue sayde/& departe & a blesse me
also. And the Egypcians were fierce vpon the
people/& made haste to send them out of the
lande: for they sayde: we be all deed men.
And the people toke the dough before it
was sowered wyche they had in stoare/ and
bounde it in clothes/& put it vpō their shoul
ders. And the chyldrē of Jsrael dyd according
to the saying of Moses: and they borowed of
the Egypcyans iewels of syluer/& iewels of
gold/& raymēt. And the Lorde gat the people
fauour in the syghte of the Egypcyās: and so
they borowed & robbed the Egypcyans.
Thus toke the chyldrē of Jsrael their your-
ney frō Rameses to+Suchoth. vj. hundred
thousand men of foote/besyde chyldren. And
moch comon people went also with thē / and
shepe/& oxen/& catell exceading moche. And
they baked swete cakes of the dough wyche
they broughte out of Egypte/ for it was not
sowered : because they were thrust out of
Egypte & coulde not tarye / nether had they
prepared any other prouysyon of meate.
And the tyme of the dwellynge of the chyl
dren of Jsrael which they dwelled in Egypte/
was. iiii. hundred & xxx. yere. And when the
iiii. hundred & xxx. yeres were expyred/ euen
the selfe same daye departed all the hostes of
the Lorde out of the lande of Egypt. This is
a nyght to be obserued to the Lorde/ because
he brought them out of the lande of Egypte.
Thys is a nyghte of the Lorde to be kepte of
all the chyldren of Jsrael and of their genera
cyons after them.
And the Lorde sayde vnto Moses & Aarō:
this is the maner of Passeouer: ther shall no
straun-

* Sapi. xviij.

a. Locke Gene. xxvj.

+ other wyse Socoth.

G

H

straunger eate therof/ but all the seruautes
that are bought for money shall ye circum-
cyse/& then let them eate therof. A straunger
& a hyerd seruaunte shall not eate therof. In
one houlse shall it be eatē. Ye shal carie none
of the flesh out at the doores: more ouer* se ȳ
ye breke not a bone therof. All the multy-
tude of the chyldrē of Jsrael shall obserue it.
Jf a straunger dwell amōge you/and wyll
holde Passeouer vnto ȳ Lorde/let him circū
cyse all that be males/& then let hym come &
obserue it/& be takē as one ȳ is borne in the
lande. No vncyrcumcyled persone shall eate
therof. One maner of lawe shalbe vnto thē
that are borne in the lande/& vnto the strau
gers ȳ dwell amōge you. And all the chyldrē
of Jsrael dyd as the Lorde cōmaunded Mo-
ses & Aaron. And euē the selfe same daye dyd
the Lorde bryngе the chyldren of Jsrael out
of the lande of Egypte with their armyes.

* John. xix. g.

e. Those that were borne in the lande / are only those that were borne a- monge the: not descendynge of the flocke or ly nage of Jsrael. And the straun gers were those that dwelt a- mōge the Jsrae lites/and were not borne a- monge the / as aboue in thys same chapter at the letter. d.

¶ The fyrst begotten must be sanctyfyed vnto the Lorde. The memoryall of their delyuerauce. Why they were caryed thorow the wylderness. The bones of Joseph. The pyler of the clowde.

¶ The. xiii. Chapter.

And the Lorde spake vnto Moses
saying: a Sanctyfye vnto me all ȳ
fyrstborne that opē all maner ma-
trices amōge the chyldrē of Jsrael
as well of men as of beestes: for they are
myne. And Moses sayde vnto the people:
thyncke on this daye in which ye came out of
Egypte and out of the houlse of bondage: for
with a myghtie hand the Lorde brought you
out from thence. Se therfore that ye eate no
leuended breed. Thys daye come ye out of
Egypt in the moneth of+Abib.
When the Lorde hath brought the into ȳ
lande of the Cananytes/Hethites/Amorites
Heuytes & Jebusites/ whych he sware vnto
thy fathers that he wolde geue the a lande
where in mylcke & hony floweth/ then se that
thou kepe this seruice in thys same moneth.
Seuē dayes thou shalt eate swete brede:* &
the. vii. daye shall be feastfull vnto ȳ Lorde.
Therfore thou shalt eate swete breed seuen
dayes/& se ȳ there be no leuended breed sene
nor yet leuē amōge you in al your quarters.
And thou shalt shewe thy sonne at ȳ tyme
saying: this is done/because of that which ȳ
Lord dyd vnto me whē Jcame out of Egypt.
Therfore it shall be a sygne vnto the vpon
thyne hande a remembrauce betwene thyne
eyes / that the Lordes lawe maye be in thy
mouth. For *with a stronge hande the Lorde
brought ȳ out of Egypte/ se thou kepe ther-
fore this ordynaunce in his season frō yere to
yere. Moreouer when ȳ Lorde hath brought
the in to the lande of the Cananytes / as he
hath sworne vnto the & to thy fathers/& hath

a. Sanctifyng lobe Gene. ij. a

A

+ That is the moneth of A- byll.

B

* Deute. vi. b.

* Locke Psal. xxxvi. b.

geuē it the/then thou shalt apoynte vnto the
Lorde all that openeth the matryce / all the
fyrstborne amōge the beestes which thou hast
yf they be males. And all the fyrst borne of ȳ C
asses/thou shalt redeme wō a shepe: yf thou
redeme hym not/then breake his necke. But
all the fyrstborne amonge thy chyldren shalt
thou bye out.
And when thy sonne axeth the in tyme to
come sayinge: what is thys? thou shalt saye
vnto hym: with a myghtye hande the Lorde
brought vs out of Egypte/ out of the houlse
of bondage. And when Pharao was looth to
let vs goo/the Lorde slewe all the fyrstborne
in the lande of Egypt: as well the fyrst borne
of men as of beastes. And therfore Jsacrifice
vnto the Lorde all the males that opē the ma
trice/but all the fyrstborne of my chyldren J
must redeme. And thys shalbe as a token in
thyne hand/& as a thing hanged vp betwene
thyne eyes: because the Lorde broughte vs
out of Egypte with a myghtye hande.
When Pharao had let the people go/ God D
carted thē not thorow the lande of the Phili-
stynes/though it were a nye waye. For God
sayde: the people myght happely repēt when
they se warre/ & so turne agayne to Egypte:
therfore God led thē aboute thorow the wyl-
dernesse that bordreth on the red see. The chil
dren of Jsrael wēt harnessed out of the lande
of Egypte. And Moses toke the bones of Jo
seph with him: for he made the chyldrē of Js-
rael swere sayinge:* God wyll surely vysit
you/take my bones therfore awaye hence wō
you. And they toke their iourney from Su-
coth: & pitched their tentes in Etham in the
edge of the wylderness.* And the Lorde wēt
before them by daye in a pyler of a clowde to
leade thē the waye: & by nyghte in a pyler of
fyre to geue them lyght: that they myght goo
both by daye & nyghte.* And the pyler of the
cloude neuer departed by daye nor the pyler
of fyre by nyghte out of the peoples syghte.

* Gene. l. d. & Josue. xxiiij. g.

* Nume. xiiij. c. i. Corint. x. a.

* Nehemi. ix. d

¶ Pharaos heart is hardened & foloweth the Jsrae-
lites with all his hoost & capitaynes and is drowned.
The Jsraelites grudge. They go thorow the red see.

¶ The. xiiij. Chapter.

Than the Lorde spake vnto Moses
sayig: bydd the chyldrē of Jsrael that
they turne & pitch their tētes before
ȳ entring of Hiroth betwene Mig
dole & the see toward Baalzephon: euen be-
fore that shall ye pitch vpon the see. For Pha
rao wyll saye of ȳ chyldrē of Jsraell: they are
tangled in the lande / the wylderness hath
shut thē in. And J wyll harden his harte/that
he shall folowe after thē/that J may gett me
honoure vpon Pharao & vpon all hys hoste/
that the Egypcyans maye knowe that J am
the Lorde. And they dyd euen so.

A

And whē it was tolde the kynge of Egypt
that the people fled / thā Pharaos harte and
all hys seruauntes turned vnto the people & &
sayde: why haue we thys done that we haue
B let Israel go out of oure seruyce? & he made
readie his charett̃ & toke his people w̃ hym
and toke. vi. hūdred chosen charettes and all
the charettes of Egypte & captaynes vpō all
his people. For ý Lord hardened the harte of
Pharao kynge of Egypt / ý he folowed after
C the childrē of Israel which for all ý wēt oute
Loke in Psalme. cxxxv. b. thorow an hye hāde & ý Egypciās folowed
after thē & ouertoke thē where they pytched
by ý see / w̃ all the horses & charett̃ of Pha-
rao & w̃ his horsemē & his hoste: euē fast by
the entrynge of Hiroth before Baal Zephō.
And Pharao drewe nye / & when the children
of Israel lyft vp their eyes & sawe how the
the Egyptians folowed after thē / they were
sore a frayde & cryed out vnto the Lorde.

D Than sayde they vnto Moses: were there
no graues for vs in Egypte / but thou must
bringe vs awaye for to dye in the wylder-
nesse: wherfore hast thou serued vs thus / for
to carye vs out of Egypte? Wyd not we tell
the this in Egypte sayynge / let vs be in rest &
serue the Egypcians? For it had bene better
for vs to haue serued the Egyptiās / than for
to dye in the wyldernesse. And Moses sayde
vnto the people: feare ye not but stonde styll
and beholde how the Lorde shall saue you
this daye: For as ye se the Egyptians thys
daye / shall ye se thē nomore for euer tyll the
worldē ende. The Lorde shall fyghte for you
and [a] ye shall holde youre peace.

a. ye shall holde youre peace: that is / ye shall be in rest and quyetnes.

The Lorde sayde vnto Moses: wherfore
b cryest thou vnto me? speake vnto the chyl-
dren of Israel that they goo forwarde. But
lyfte thou vp thy rodd & stretch out thy hand
ouer the see and deuyde it a sondre / that the
chyldren of Israel may goo on dryye grounde
thorow the myddest therof. And beholde I
wyll harden the hertes of the Egyptiās that
they maye folowe you. And I wyll gette me
honoure vpon Pharao & vpon all his hoste /
vpō his charett̃ & vpō his horse men.* And
the Egyptiās shall knowe ý I am the Lord
whan I haue gotten me honoure vpon Pha
rao vpō his charettes & vpon his horsemen.

b. To crye vnto the Lorde / is to praye / vnto him wyth full harte & feruēt desyer / as Moses here dyd / & yet spake neuer a word. And so doth this word cryenge & makynge of noyse signifye thorow oute all the Psalmes / as in Psal. v. a. & x. b. & xc. c.

E And the angell of God which wēt before
the hoste of Israel / remoued & went behinde
them. And the cloudē pyller that was before
them remoued & stode behinde thē and went
betwene the hoste of the Egypciās & the ho-
ste of Israel. It was a darke clowde / & gaue
lyghte by nyghte: so that all the nyghte long
the one couldē not come at the other.

* Job. ii. b. iiij d Judith. v. b. Psal. lxxviij. b Eccli. xxxix. c.

* When now Moses stretched forth hys
hande ouer the see / the Lorde caried awaye
the see w̃ a strōge east wynde that blewe all
nyghte / & made the see drye lande and the wa
ter deuyded it selfe. And the chyldrē of Israel
went in thorow the myddest of the see vpon
the dryye grofide. And the water was a walle
vnto thē / both on their ryghthāde & on their
lefte hande. And the Egyptians folowed & F
wēt in after them to the myddest of the see /
with all Pharaos horses / & hys charettes &
his horsemen. And in the mornynge watch /
the Lorde loked vnto the hoste of the Egyp-
cians out of the fiery and clowdy pyller / and
troubled their hoste & smote of their charett
wheles and cast them doune to the grofide.
Than sayde the Egypcians: Let vs fle from
Israel / for the Lord fyghteth for thē agaynst
vs. Thā sayde the Lord vnto Moses: stretch
out thyne hande ouer the see / that the water
maye come agayne vpon the Egypciās vpō
their charettes and horsemen.

Than stretched forth Moses his hande G
ouer the see / & it came agayne to his course
erly in the mornyng / & the Egypcians fledd
agaynst it. Thus the Lorde ouerthrewe the
Egypcians in the myddest of the see / & ý wa
ter returned & couered the charettes and the
horsemē: so that of all the hoste of Pharao ý
came in to the see after thē / there remayned
not one. But the chyldrē of Israel went vpō
dryye lande in the myddest of the see / and the
water was a walle vnto them: both on the
ryghte hand of them and also on the lefte.

* Thus the Lord deliuered Israel the selfe * Esaie. xlvi.
same daye out of the honde of the Egypciās /
& Israel sawe the Egypcians deade vpō the
see syde. And when Israel sawe that mightie
hande which the Lorde had shewed vpon the
Egypciās * they feared the Lorde: & beleued
both the Lorde / & also his seruaūte Moses. * Psal. cvi. b.

¶ Moses and the people wyth the wemen synge. At the prayer of Moses / the bytter waters were swete. God must be heared. They come to Elim.

¶ The. xv. Chapter.

Then Moses & ý chyldrē of Israel A
sange this songe vnto the Lorde &
sayd. Let vs synge vnto the Lord /
for he is become glorious / ý horse
& him ý rode vpō hym hath he ouerthrowne
in the see. * The Lorde is my strength & my * Psal. cxviii. Esa. xii. a.
songe / and is become my saluacion.

he is my God and I wyll glorifye hym / he is
my fathers God & I will lifte him vp an hye.

a. Jehouah / loke Exo. vi. a

The Lorde is a man of warre [a] Jehouah is
his name: Pharaos charettes and his hoste
hath he cast in to ý see. His folye captaynes
are drowned in the redd see / the depe waters
haue couered thē: they sonckē to the botome
as a stone. Thyne hand Lorde is glorious
in power / thyne hād Lorde hath all to dashed
the enemye. And wyth thy greate glorye
thou hast destroyed thyne aduersaries / thou
sentest forth thy wrath & it consumed them /
euen as stobell. With the breth of thyne
anger the water gathered to gether and the
B flodes stode styll as a rocke / & the depe water
congeled to gether in the myddest of the see.

The enemye sayde: I wyll folowe & ouer
take thē / & wyll deuyde the spoyle: I wyll sa
tisfye my lust vpon them: I wyll drawe my
swerde / & myne hande shall destroye them.

Thou bluest with thy breth & the see coue
red thē / & they sancke as leed in the mighty
waters. Who is lyke vnto the o Lorde
amonge goddes: who is lyke the so glorious
in holynes / feerfull / laudable & that shewest
wondres? Thou stretchedest out thy ryght
hande / & the erth swalowed thē. And thou
cariedest with thy mercye this people which
thou delyueredest / & broughtest them with
thy strength vnto thy holy habitacyō. The
nacyōs hearde / & were afrayed / pāges came
vpon the Philistines. Than the dukes of
the Edomytes were amased / & tremblynge
came vpon the myghtiest of the Moabites /
& all the inhabiters of Canaā waxed faynte
harted. Let feare & dreade fall vpon them
thorow the † greatnesse of thyne arme / & let
them be as styll as a stone: whyle thy people
passe thorow o Lorde / whyle the people passe
thorowe / which thou hast goten. Bringe
them in / & plante them in the mountayns of
thyne enherytaunce / the place Lorde which
thou hast made for to dwell in / the sanctuary
Lorde / which thy handes haue prepared.

† Loke in Job xl. a.

C The Lorde [b] raygne euer & all waye.

b. To raygne euer & all waye is a maner of speaking of the Ebrews / which signifieth without ende: because that euer is taken for a longe tyme whose ende is not appointed / & not for all waye / as in Exodi. xij. c.

For Pharao wēt in on horsebacke with hys cha-
rettes & horsemen in to the see / & the Lorde
brought the waters of the see vpon them.
And the chyldren of Israel went on drie land
thorow the myddest of the see. And Mir-
Jam a Prophetisse the syster of Aaron toke a
tymbrell in hyr hand / & all the wemen came
out after her with tymbrels in a daunse. And
Mir Jam sange before thē: Syng ye vnto
the Lord / for he is become glorious in deade:
the horse & his ryder hath he ouerthrowne in
D the see. Moses brought Israel frō the redd
see / & they went out into the wyldernesse of
Sur. And they went thre dayes longe in
the wyldernesse / & couldē fynde no water. At
the last they came to Mara: but they couldē
not dryncke of the waters for bitternesse / for
they were bitter / therfore ý name of ý place
was called Mara. Then the people murmu-
red agaynst Moses / sayynge: What shall we
dryncke? * And Moses cried vnto the Lorde / * Judith. v. c. & Eccli. xxxviij. a
& he shewed hym a tree: & he cast it in to the
waters / and they waxed swete.

There he made thē an ordynance & a law /
& there he tempted them / & sayde: If ye wyll
herkē vnto the voyce of the Lorde your God /
& wyll do that which is [c] ryght in his syght &
will geue an eare vnto his cōmaundemēte /
and kepe all hys ordynaunces: than wyll I
put none of these diseases vpon the whiche I
brought vpon the Egypcyans / for I am the
Lorde thy surgione.

c. We must do that whych is right in gods syght & as hys word teacheth vs / & not after our awne ymaginacyon.

¶ The Israelites come into the desert of Sin. Jt rayneth quayles & Manna. They grudge.

¶ The. xvi. Chapter.

And * they came to Elim where were A * Num. xxxiij. a
xij. welles of water & lxx. date trees
& they pytched there by the water.
And they toke their yourney from
Elim / & all the hole cōpany of the chyldren of
Israel came to ý wyldernesse of Sin / which
lyeth betwene Elim & Sinai: ý. xv. daye of ý
ij. moneth after ý they were come out of the
lande of Egypte. And the hole multytude of
the chyldren of Israel murmured agaynst
Moses & Aaron in the wyldernesse / & sayde
vnto thē: wolde to God we had dyed by ý hād
of ý Lorde in ý lande of Egypt / whē we satt
by ý flesh pottes / & ate bred oure belyes full /
for ye haue brought vs out into this wylder-
nesse to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses: behold B
I wyll rayne bred from heauē doune to you /
& let the people go out / & gather daye by daye
that I maye prouе them whether they wyll
walke in my lawe or no. The. vj. daye let thē
prepare that which they wyll bringe in / and
& let it be twyse as moche as they gather in
dayly. And Moses & Aarō sayde vnto all the
chyldrē of Israel: at euen ye shal knowe that
it is the Lorde / wyrch broughte you out of
the lande of Egypte / and in the mornynge ye
shall se * the glorye of the Lorde: because he
hath heard youre grudgynges agaynst the ý. Cori. iij. c. d.

a. The glorye of the Lorde is here taken for the bryghtnes and lyght that was sene in the clowde / Of whiche glorye the Apostle maketh mencyon

¶ Lorde: for what are we ye ye shuld murmure
agaynst vs. And moreouer spake Moses. It
euen the Lorde wyll geue you flesh to eate/ & in the mornynge bread ynough/ because the Lorde hath hearde youre murmure which ye murmur agaynst him: for what are we? your murmuryng is not agaynst vs/ but agaynst the Lorde.

And Moses spake vnto Aarõ: Say vnto all the cõpanye of the childrẽ of Israel/ come forth before ye Lorde: for he hath hearde your grudgynges. And as Aaron spake vnto the hole multytude of the chyldrẽ of Israel/ they loked toward the wyldernesse: & beholde/ the glorie of the Lorde apeared in a clowde. And the Lorde spake vnto Moses saying: I haue hearde ye murmuring of ye chyldrẽ of Israel/ tell thẽ therfore & saye that at euẽ they shall eate flesh/ & in the mornyng they shall be fylled w̃ bred/ & ye shall knowe ye I am ye Lorde
D youre God. And at euen the quayles came & couered the grounde where they laye. And in the mornyng the dewe laye rounde about the
* Psal. lxxviij. c. e. cviij. b. Sapi. xvi. c. hoste. * And when the dewe was fallẽ: behold it laye vpon the grounde in the wyldernesse/ small & rounde & thyn as the hore frost on the grounde. When the chyldrẽ of Israel sawe it they sayde one to another: what is this? For they wist not what it was. And Moses sayd:
* 1. Cor. x. a. * this is the bred which the Lorde hath geuẽ you to eate. This is the thyng which ye Lord hath cõmaunded/ that ye gather euery man ynough for hym to eate: a gomer full for a man accordynge to the nombre of you/ and gather euery man for them which are in hys tente.

And the chyldrẽ of Israel dyd euen so/ and gathered some more some lesse/ & dyd mete it
* ij. Cor. viij. c. with a gomer. * And vnto him that had gathered moche remayned no thynge ouer/ & vnto hym ye had gathered lytle was ther no lacke: but euery man had gathered sufficyẽt for his
E eating. And Moses sayde vnto thẽ: Se that no man let oughte remayne of it tyll the mornynge. Not withstondyng they harkened not vnto Moses: but some of them lefte of it vntyll the mornyng/ & it waxte full of wormes & stancke/ & Moses was angry with them.

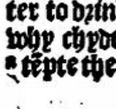
And they gathered it all mornynges: euery man as moche as suffyced for his eatyng/ for
* Gene. xviij. a as soone as the * hete of the sonne came it moulte. And the. vj. daye they gathered twise so moch bred. ij. gomers for one man: & ye ruelars of the multitude came & tolde Moses. And he sayde vnto thẽ: this is that which the Lorde hath sayde: to morow is the Saboth
F of the holye rest of ye Lorde: bake ye whych ye wyll bake & sethe ye wyll sethe/ & ye which remayneth lay vp for you/ & kepe it tyll the mornynge. And they layde it vp tyll the mornyng as Moses bad/ & it stancke not/ nether was there any wormes therin. And Moses sayde: that eate this daye: for to daye it is the Lordes Saboth: to daye ye shall fynde none in ye feld. Sixe dayes ye shall gather it/ for ye vij. is the Saboth: there shalbe none therin.

Notwithstondyng there wẽt out of the people in the seuẽth daye for to gather: but they founde none. Then the Lorde sayde vnto Moses: how long shall it be yet ye wyll kepe my cõmaundementes & lawes? * Se because ye Lorde hath geuẽ you a Saboth/ therfore he geueth you the sixt daye bred for two dayes. Byde therfore euery man at home/ & let no man go out of his place the seuẽth daye. And the people rested the seuenth daye. And the G house of Israel called it Man. * And it was * Nume. xi. b. lyke vnto Coriander seede/ & whyte/ & ye taste of it was lyke vnto wafers made with hony.

And Moses sayde: this is that whych the Lorde cõmaundeth: fyll a Gomor of it/ that it may be kept for youre chyldrẽ after you: ye they maye se the bred wherwith he fedd you in wildernesse/ when he had brought you out of the lande of Egypt. And Moses spake vnto Aaron: take a cruse & put a Gomer full of Man therin/ & laye it vp before the Lorde to be kept for youre chyldren after you/ as the Lorde cõmaunded Moses. And Aaron layde it vp before the testymonye there to be kept.
* And the chyldren of Israel ate man. xl. yere * g. Eldre. ix. vntyll they came vnto a lande inhabited. And Judith. v. c. so they ate Man/ euẽ vntyll they came vnto the borders of the lande of Canaã. And a Gomor is the tenth part of an Epha.

¶ The Israelitẽ come into Raphidim. They grudge. Water is geuẽ them out of the rocke. Moses holdeth vp his handes & they ouercome the Amelechytes.

¶ The. xvij. Chapter.



AND all the company of the chyldrẽ A
of Israel went on their iourneys from the wildernesse of Sin at the commaundement of the Lorde/ & pytched in Raphidim: where was no water for the people to dryncke. And the people chode wyth Moses and sayde: geue vs water to drinke. And Moses sayde vnto them: why chyde ye wyth me/ and wherfore do ye & tẽpte the Lorde? There the people thyrsted

a. To temp the Lorde is to prouoke the Lorde to dispry with the as Sapie. c.

for

for water/ and murmured agaynst Moses & sayde: wherfore hast thou brought vs out of
B Egypte/ to kyll vs and oure children & oure catell with thyrste?

And Moses cried vnto the Lorde sayynge what shall I do vnto this people? they be all most redye to stone me. And the Lorde sayde vnto Moses: goo before the people/ & take with the of the elders of Israel: and thy rodd wherw̃ thou smotest the ryuer take in thyne hande and goo. Beholde/ I will stonde there before the vpon a rocke in Horeb: and thou shalt smyte the rocke/ and there shall come water out therof/ ye the people maye drynke

C * And Moses dyd euen so before the
* Nume. xx. b. elders of Israel. And he called the name of
Psal. lxxvij. b. the place: Massa and Meriba: because of
i. Cor. x. a. the chydyng of the chyldrẽ of Israel/ and because they tempted the Lorde sayynge: is the Lorde amonge vs or not?

Then came Amelech & fought with Israel in Raphidim. And Moses sayde vnto Josua: chose out men and goo fighte w̃ Amelech. To morow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Josua dyd as Moses bade him/ and foughte with the Amelechites. And Moses/
D Aaron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande/ Israel had the better. And when he late his hande doune/ Amelech had the better.

When Moses handes were weery/ they toke a stone & put it vnder him/ and he satt doune there on. And Aaron and Hur stayed vp his handes/ the one on the one syde and the other on the other syde. And his handes
* Judi. xiij. d. were stedie vntill ye sonne was doune. * And
Sapien. xi. a Josua discomfeted Amelech and his people
Deute. xxv. d. with the edge of his swerde.

And the Lorde sayde vnto Moses/ write this for a remembraunce in a boke and tell it vnto Josua/ for I will put out the remembraunce of Amelech frõ vnder heauen. And Moses made an alter and called the name
* That is/ the Lord is he that exalteth. of it * Jehouah Nissi/ for he sayde: the hande is on the seate of the Lorde/ that the Lorde will haue warre with Amelech thorow out all generations.

¶ Jethros councell is receaued of Moses.

¶ The. xviij. Chapter.

A JEthro the prest of Madiã Moses father in lawe herde of all ye God had done vnto Moses and to Israel his people/ how that the Lorde
* Exod. ij. d. had brought Israel out of Egypte. * And he
f. xiij. f. toke Ziphora Moses wyfe/ after the was sente backe/ and hir. ij. sonnes/ of which the one was called Gerson/ for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myn helpe and delyuered me frõ the swerd of Pharao. And Jethro Moses father in lawe came w̃ his two sonnes and his wyfe vnto Moses in to ye wildernesse: where he had pitched his tente by ye mount of God. And he sent worde to Moses: I thy father in lawe Jethro am come to the/ & thy wyfe also
B & hyr two sonnes w̃ her. And Moses went out to mete his father in lawe and dyd obeysaunce and kyssed him/ and they saluted etch other & came in to the tent. And Moses told his father in lawe all that the Lord had done vnto Pharao & to the Egypciãs for Israels sake/ and all the trauayle that had happened thẽ by the waye/ and how the Lord had delyuered thẽ. And Jethro reioyced ouer all the good which the Lorde had done to Israel/ & because he had delyuered thẽ out of the hãde of the Egypcians. And Jethro sayde: blessed be the Lorde which hath delyuered you out of the hand of the Egypcians and out of the hande of Pharao/ which hath delyuered his people frõ vnder the power of the Egypciãs. Now I knowe that the Lorde is greater thẽ all goddes/ for because ye they dealt prowdly with thẽ. And Jethro Moses father in lawe offred burntoffryngs & sacrifyces vnto God. And Aaron & all the elders of Israel cam to eate bred w̃ Moses father i law before God.

And it chaunced on the morow/ that Mo- C
ses satt to iudge ye people/ & the people stode aboute Moses from mornynge vnto euen. Whẽ his father in lawe sawe all that he dyd vnto the people/ he sayde: what is this that thou doest vnto the people? why sittest thou thy self & lettest all the people stonde aboute the from mornynge vnto euen? And Moses sayd vnto his father in lawe: because the people came vnto me to seke councell of God. For whẽ they haue a matter/ they come vnto me/ and I must iudge betwene euery mã & his neygboure/ & must shewe them the ordinaunces of God & his lawes.

And his father in lawe sayde vnto him: it is not well ye thou doest. Thou doest vnwysely & also this people that is w̃ the: because the thynge is to greuous for the * & thou art
not able to do it thy self alone. But heare * Deut. i. b.
my voyce/ and I will geue the councell/ and God shalbe with the. Be thou vnto the people to Godward/ and bryngе the causes vnto God and prouyde them ordinaunces and lawes/ and shewe thẽ the waye wherin they must walke and the werkes that they must doo. Moreouer seke out amonge all the people/ men of actiuite [a] which feare God and
D men that are true and hate couetousnes: & make thẽ heedes ouer the people/ captaynes ouer thousandes/ ouer hundredes/ ouer fyftie & ouer ten. And let them [b] iudge the people

a. The condycions that Judges shuld haue
b. To Judge: looke in Gene. xlix. c.

at all

at all seasons: If there be any greate matter let the bringe that vnto the/ & let them iudge all small causes them selues/ & ease thy selfe & let them bere with the. If thou shalt do this thing/then thou shalt be able to endure that which God chargeth the with all/ & all this people shall goo to their places quietly.

And Moses heard the voyce of his father in lawe/and dyd all that he had sayd/ & chose actyue men out of all Israel and made them heedes ouer the people/captaynes ouer thousandes/ouer hundreds/ouer fyftye and ouer ten. And they iudged the people at all seasons/ & broughte the harde causes vnto Moses: & iudged all small maters them selues. And than Moses let hys father in lawe departe/and he went in to his awne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy & a royall prestehode. He that toucheth the hill dyeth. God appereth vnto Moses vpon the mounte in thonder & lyghtenyng.

¶ The.xix.Chapter.

A THe thyrde moneth after the childrē of Israel were gone out of Egypt: the same daye they came in to the
*Num.xxxiij.c wyldernesse of Sinai. * For they were departed frō Raphidim / & were come to the desert of Sinay/and had pitched their tentes in the wyldernesse. And there Israel pitched before the mounte. And Moses wēt vp vnto God. And ý Lorde called to hym out of the moūtayne/ saying: thus saye vnto the house of Jacob/ & tell the chyldren of Israel: ye haue sene what I dyd vnto the Egypcyās and how I toke you vp vpon egles wynges/ & haue brought you vnto my selfe. Now therfore yf ye wyll heare my voyce & kepe myne appoyntemēt: ye shall be myne awne aboue all nacions/for all the erth is myne. Ye shall be vnto me a kyngdome of prestes & an holy people: these are the wordes which thou shalt saye vnto the chyldren of Israel.

And Moses came & called for the esders of Israel/ & layde before thē all these wordes which the Lorde had cōmaunded hym. And the people answered all together and sayde: All that the Lorde hath sayde/ we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo/ I wyll come vnto the in a thycke clowde/ that the people maye heare when I talke with the/ & also beleue the for
a. To sanctyfye is here to purge & clense them from the fylthynes of bothe their body and garmentes/ as is in this same chapter beneth at. b. & .xxxi.c. euer. And Moses shewed the wordes of the people vnto the Lorde.

B And the Lorde sayde vnto Moses: Go vnto the people & [a] sanctyfye them to daye & to morow/ & let them wash their clothes: that they maye be redy agaynst the thyrde daye. For the thyrd daye ý Lorde will come doune in the syght of all the people vpon mounte

Synai. And set markes rounde about the people & saye: beware that ye go not vp in to the mounte/ & that ye touch not the bordres of it/ for whosoeuer toucheth the mounte/ shall surely dye. There shall not an hande touch it/but that he shall ether be stoned or els shot thorow: whether it be beast or man/ it shall not lyue / when the horne bloweth: than let them come vp in to the mountayn.

And Moses went downe from the mounte C vnto the people and sanctyfyed them/ & they wasshed their clothes: And he sayde vnto the people: be redye agaynst the thyrde daye/ & se that ye [b] come not at youre wyues. And the thyrde daye in the mornyng there was thunder/ & lyghtenyng & a thicke clowde vpō the mounte/ & the voyce of the horne waxed exceadyng lowde/ & all the people that was in the hoste was afrayed. And Moses brought the people out of the tentes to mete with God/ & they stode vnder the hyll.

And mounte Sinai was all to gether on a smoke: because the Lorde descended downe vpō it in fyre. And the smoke therof ascended vp/as it had bene the smoke of a kylne/ & all the mount was exceadyng fearfull. And the voyce of the horne blewe & waxed lowder & lowder. Moses spake/ & God answered hym & ý with a voyce. And ý Lorde came downe vpon mounte Sinai/euē in the toppe of the hyll/ & called Moses vp into the toppe of the hyll. And Moses went vp.

And ý Lord sayde vnto Moses: go downe & charge the people that they preale not vp vnto the Lorde for to se hym / & so many of thē perish. And let ý prestes also which come to the Lordes presence sanctyfye thē selues: lest the Lorde smyte thē. Then Moses sayde vnto the Lorde: the people can not come vp in to ý mouite Sinai/for thou chargedest vs saying: set markes about the hyll/ & sanctifie it. And the Lorde sayde vnto hym: awaye/ & get the downe: & come vp both thou & Aaron with the. But let not the Preastes & the people presume for to come vp vnto the Lorde: lest he smyte them. And Moses went downe vnto the people/and tolde them.

b. Come not at youre wyues / that is when ye wyll serue the Lorde ye that put thy wyues all lustes and fleshly concupiscences by ruing your selues holy to prayer & abstynence as Paul teacheth. 1. Cor. int. vij. that they shall hane wyues shulde be as though they had none. D

¶ The.x. commaundementes are geuen. The altare of erth.

¶ The

¶ The.xx.Chapter.

A AND God spake all these wordes & sayd: I am ý Lord thy God/which haue brought the out of the lande of Egypte and out of the house of bondage. Thou shalt haue none other godds in my syght. Thou shalt make the no graue ymage/ nether any symilitude ý is in heauē aboue/ether in the erth benethe/or in the water that is benethe the erth. Se that thou nether bowe thy self vnto them nether serue thē: for I the Lorde thy God/ am a [a] geloufe God/ & vyslet the synne of the fathers vpon the chyldrē vnto the thyrd and fourth generacyon of thē that hate me: and yet shewe mercye vnto thousandes amōge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of ý Lorde thy god in vayne/for ý Lorde will not holde him giltlesse that taketh his name in vayne.

*Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou laboure & do all ý thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God / in it thou shalt do no maner worke: nether thou nor thy sonne/nor thy doughter / nether thy man seruaunte nor thy mayde seruaunte/nether thy catell nether yet the straunger ý is within thy gates. For in sixe dayes ý Lorde made both heauen & erth & the see & all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye & halowed it. [b] Honoure thy father and thy mother/ ý thy dayes may be longe in the lande which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agenst thy neghboure.

Thou shalt not couet thy neghbours house: nether shalt couet thy neghbours wyfe/ hys man seruaste his mayde/ his oxe/ hys asse or oughte that is his.

And all the people sawe the thunder & the lyghteninge & the noyse of ý horne/ & howe the mountayne smoked. And when ý people sawe it / they remoued & stode a ferre of and sayde vnto Moses: talke thou with vs & we will heare but let not god talke with vs lest we dye. And Moses sayd vnto ý people feare not/for god is come to proue you/ & that his feare maye be amonge you ý ye synne not.

And the people stode a ferre of/ & Moses wēt in to the thicke clowde where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the chyldrē of Israel: Ye haue sene how that I haue talked with you from out of heauē. Ye shall not make therfore vs me goddes of syluer nor goddes of golde: in no wyse shall ye do it.* An alter of erth thou shalt make vnto me and theron offer thy burntoffeyrynges & thy peace offeryngs / & thy shepe and thyne oxen. And in all places where I shall put the remembrauce of my name/thither I will come vnto the & bresse the. But and yf thou wylt make me an alter of stone/se thou make it not of hewed stone/ for yf thou lyfte vp thy tole vpō it/thou shalt polute it. Moreouer thou shalt not goo vp with steppes vnto myne alter / that thy nakednesse be not shewed there on.

A. I am geloufe that is: I am the Lorde that watcheth and looketh narowly vnto youre wickednes / & wyll punyshe it sharply. And agayne/ B that ker tently loueth youre godlynes / will reward de it aboundātly.

b. To honoure father and mother is not only to shew obedience to them: C but also to helpe them in their age yf they be poore & nedy/as Ephe. 6. a. Mallo. iij. Mar. vij. b. Mat. ix. c. Ro. 12. a. xiij. b.

Deute. v. c. Lebite. xij. c.

Deut. xviij. c

D

Deute. v. a. Psal. lxxx. b. Leuitt. xxvi. a. Psal. xcvi. b.

Deute. xxvij. a. Josu. viij. f.

*Gene. xij. b.

¶ Tempora all and cyuile ordinaunces.

¶ The.xxi.Chapter.

THese are the lawes whych thou A shalt set before the. * If thou bye a seruaste that is an hebrue / syxe yeres he shall serue / & the seuenth he shall goo out fre payng nothinge. If he came alone / he shall goo out alone: If he came maried/his wyfe shall goo out w̄ him And yf his master haue geuen hym a wyfe & he haue borne hym sonnes or doughters: then ý wyfe & hyr chyldrē shalbe hir masters & he shall goo out alone. But and yf the seruaunte saye I loue my master & my wyfe & my chyldrē/ I wyll not goo out fre. Then let his master bringe him vnto the [a] Godds and sett hym to the doore or the dorepost/ & bore his eare thorow with a naule/and let him be his seruaunte for euer.

Lawes.

*Deute. xv. c. Jere. xxxiij. c Leuitici. xxv. f

a. Judges and princes are called in the scripture often tymes goddes: because they receaue their office of God / as in Exo. xxij. b. which the apostle calleth the mynisters of God. Roma. xiij. a

If a mā sell his doughter to be a seruaste: she shall not goo out as the men seruauntes doo. If she please not hir master/ so that he hath geuē her to no mā to wife/then shall he let hir go fre: to sell her vnto a straūge nacō shall he haue no power/ because he delyled her. If he haue promysed her vnto hys sonne to wyfe/he shall deale w̄ her as men do with their doughters. If he take hym another wife/yet hir fode/raymēt & dutie of mariage shall he not mynisshe. If he do not these thre vnto her/then shall she goo out fre & paye no money. *He ý smyteth a man ý he dye/shal- B *Deute. xix. a be slayne for it. If a mā laye not awayte but God delyuer him in to his hāde/ then I wyll poynte the a place whether he shall fle. If a man come presumptuously vpon his neyghboure & slee him w̄ gile/thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother/shall dye for it.

He that stealeth a man & selleth him (yf it be proued vpon hym) shall be slayne for it. *Leuitt. xx. b. *And he that curseth his father or mother/ Prouer. xx. c. shall be put to deth for it. If men stryue to Math. xv. a. gether & one smyte another wyth a stone or Mar. vij. b. with his fyste / so that he dye not / but lyeth in bedd: yf he ryse agayne & walke wythout vpon his staffe then shall he that smote him go quyte: saue only he shall bere his charges

whyle he laye in bed & paye for his healyng.

If a mã smyte his seruaũte or hys mayde
wd a staffe ẏ they dye vnder his hãd/ it shalbe
¶ auenged. But and yf they cõtinue a daye or
two/it shall not be auenged for they are hys
money. When men stryue & smyte a woman
wd chylde so that hyr frute departe frõ her &
yet no mischyfe fortune followeth: then shall he be
merced/according as the womans husbond
will laye to his charge/ & he shall paye as ẏ
*Leui.xxiiij.c *Deute.xix.d & Mat.v..f. dayes men appoynte him. But* and yf any
mischyfe fortune folowe / then shall he paye lyfe
for lyfe/eye for eye/ toth for toth / hande for
hand/fote for fote/burnynge for burnynge/
wounde for wounde and strype for strype.

If a mã smyte his seruaunte or hys mayd
in the eye & put it out/he shall let thẽ goo fre
for the eyes sake. Also yf he smyte out his ser
uauntes or his maydes toth/ he shall lett thẽ
go out fre for the tothes sake. If an oxe gore
a man or a womã that they dye/then the* oxe
*God so abhorreth murther/ that the vnreasonable beastes must dye therfore/and their flesh cast awaye shalbe stoned/ & hys flesh shall not be eaten:
and his master shall go quyte.

D If the oxe were wont to runne at men in
tyme past & it hath bene tolde hys master / &
he hath not kepte hym / but ẏ he hath kylled
a man or a womã: then the oxe shalbe stoned
and hys master shall dye also. If he be sett to
a summe of money/ then he shall geue for ẏ
delyueraunce of his lyfe/according to all ẏ
is put vnto him. And whether he hath gored
a sonne or a doughter/he shalbe serued after
the same maner. But yf it be a seruaunt or
or a mayde that the oxe hath gored / then he
shall geue vnto their master the summe of
b. Sicle/after the Ebrewes is an ounce: but after the greke & Latynes it is but the foureth part of an ounce. And it cõtayneth. xx. gerras as in Exo. xxx. b. which is ten pence sterlyng or thereaboute xxx.[b] sycles/ & the oxe shall be stoned.

If a mã open a well or drygge a pytt & couer
it not/but that an oxe or an asse fall therin /
the owner of the pytt shall make it good &
geue money vnto their master / and the dead
beest shalbe his.

If one mans oxe hurte anothers ẏ he dye:
then they shall sell the lyue oxe & deuyde the
money/ & the deed oxe also they shall deuyde.
But & yf it be knowẽ that the oxe hath bled
to pusshe in tymes past / then because hys
master hath not kepte him/he shall paye oxe
for oxe/and the deed shalbe his awne.

¶ Soche lyke lawes as are in the chapter aboue.

¶ The. xxiij. Chapter.

A Theefte. If a man steale an oxe or shepe and
kylle it or selle it / he shall restore
v. oxen for an oxe/and. iiij. shepe for
a shepe. If a theefe be founde breakynge vp &
be smyttẽ that he dye/ there shall
no bloude be shed for hym: excepte the sonne
be vp when he is founde / then there shalbe
bloude shed for hym.

A theefe shall make restitucyon: If he haue
not wherwith / he shalbe sold for his theefte.

If the theefte be found in his hãde alyue (whe
ther it be oxe / asse or shepe) he shall restore
double. If a mã do hurte felde or vyneyarde/
so that he put in his beest to fede in another
mans felde: of the best of his owne felde/and
of the best of hys awne vyneyarde / shall he
make restytucyon.

If fyre breake out & catch in the thornes/
so that the stackes of corne or the stondynge
corne or felde be consumed therwith: he that
kyndled the fyre shall make restytucyon.

B If a man delyuer his neghboure money or
stuffe to kepe/ & it be stolen out of his house:
If ẏ theefe be fownde/he shall paye double. If
the theefe be not founde / then the goodmã of
the house shalbe brought vnto the goddes &
swere/whether he haue put hys hande vnto
his neghboures good.

And in all maner of trespace/whether it be
oxe/asse/shepe / rayment or any maner lost
thynge which another chalengeth to be his/
the cause of both parties shall come before
the goddes. And whõ the goddes cõdenne: ẏ
same shall paye double vnto his neghboure.

If a man delyuer vnto his neghboure to
kepe/asse/oxe/shepe or what soeuer beest it
be & it dye or be hurte or dryuen awaye and
no man se it: then shall [a] an othe of the Lorde
goo betwene them/whether he haue put his
hande vnto his neghbours good: & the owner
of it shall take the othe / and the other shall
not make it good: If it be stollẽ frõ him/then
he shall make restitucion vnto the owner: If
it be torne with wylde beestes / then let hym
brynge record of the teeryng: & he shall not
make it good. When a mã borowetb oughte
of his neghbour yf it be hurte or els dye/and
yf the owner therof be not by/he shall make
it good: If the owner therof be by / he shall
not make it good namely yf it be an hyred
thynge and came for hyre.

If a man begyle a mayde that is not be
trauthed & lye with her/he shall endote her/
and take her to his wyfe: If hir father refuse
to geue her vnto hym / he shall paye money
according to the dowrie of virgens.

Thou shalt not suffre a witch to lyue. Wyttches.
Who
soeuer lyeth with a beest/ shalbe slayne for it
He that offreth vnto ony goddes saue vnto
ẏ Lorde only/let him dye without redẽpciõ.
* Vexe not a straunger nether oppresse hym *Leuit.xix.
for ye were straungers in the land of Egypt.
*Ye shall trouble no wedowe nor fatherlesse *zacha.vij.
chylde:* If ye shall trouble them: they shall
crye vnto me/ & I will surely heare their crye
& then wyll my wrath waxe hoote & I wyll
kyll you with ẏ swerde/ & youre wyues shal
be wedowes and youre chyldren fatherlesse.

If thou lende money to ani of my people ẏ
is poore by ẏ/thou shalt not be as an vsurer
vnto

a. And is the ende of stryfe and wyon/the wh is lawfull done/wh it is cõ to the glory God or pu of ourenem or or for th men wealth elles not in Mat.v.f

vnto him/nether shalt oppresse him with vsu
rye. If thou take thy neghbours rayment to
pledge/se ẏ thou delyuer it vnto him agayn
by that the sonne goo doune. For that is hys
couerlet only: euẽ the raymẽt for his skinne
wherin he slepeth: or els he will crye vnto me
and I wyll heare him/ for I am mercyfull.

Pledges.

Thou shalt not rayle vpon the goddes/ ne
ther curse the ruelar of thy people.

b. By tythes first frutes re understõde cuynge of thã es wher bythe part knowled eth & confes eth to haue re ceued it of God / as in 1. Timo. xiij. a

Thy[b] frute (whether they be drye or moyst)
se thou kepe not backe/ Thy firstborne sonne
thou shalt geue me: lyke wyse shalt thou doo
of thyne oxen and of thy shepe. Seuẽ dayes
it shall be with the dame / and the. viij. daye
thou shalt geue it me. Ye shalbe holye people
vnto me/and therfore shall ye eate no flesh ẏ
is torne of beestes in ẏ felde. But shall cast
it to dogges.

Here I set no some: because I wolde all men shuld reade the chapter throwow oute/and the two that are next before also.

¶ The. xxiiij. Chapter.

A False wytnesse. You shalt not accepte a vayne tale/nether shalt put thyne hande wd
the wyked to be an vnrygheteous
wytnesse. Thou shalt not folowe a
multytude to do euell: nether answere in a
mater of plee that thou (woldest to folow
many) turne a syde frõ ẏ trueth/nether shalt
Deute.xxij.a thou paynte a poore mans cause.

* When thou metest thyne enemies oxe or
asse goynge a straye/thou shalt bringe them
to him agayne. If thou se thyne enimies asse
synke vnder his burthẽ / thou shalt not passe
by and let him alone: but shalt helpe hym to
lyfte hym vp agayne.

Thou shalt not hynder the ryghte of the
poore that are amonge you in their sute.

Kepe the ferre from a false mater / & the
Innocent & righteous se thou sley not/ for I
wyll not iustifye ẏ wyked. Thou shalt take
no [a] gyftes / for gyftes blynde the seynge &
peruerte the wordes of the ryghteous.

a. Wyrtcraftynge of gyftes vnderstonde all thynge by which one se ceth hys wyne B

Thou shalt not oppresse a straunger / for
I knowe the herte of a straũger / because ye
were straũgers in Egypte. Sixe yeres thou
shalt sowe thy lande & gather in the frutes
therof: & the seuẽth yere thou shalt let it rest
& lye styll/that the poore of thy people maye
eate/and what they leaue/the beestes of the
felde shall eate: In lyke maner thou shalt do
with thy vyneyarde and thyne olyue trees.

Sixe dayes thou shalt do thy worke and
the seuenth daye thou shalt kepe holye daye/
that thyne oxe & thine asse maye rest and the
sonne of thy mayde & the straunger maye be
refreshed. And in all thynges ẏ I haue sayd
vnto you be circũspecte. And make no reher
sall of the names of straunge goddes/nether
let any mã heare thẽ out of youre mouthes.

Thre feastes thou shalt holde vnto me in
a yere.* Thou shalt kepe the feast of swete
bred that thou eate vnleuend bred. viij. dayes
longe as I cõmaunded the in the tyme ap
poynted of the moneth of Abib / for in that
moneth thou camest out of Egypte: * & se ẏ *Exo.xxxiiij.c
no mã apeare before me emptie. And ẏ feast *Deu.xvi.d
of Peruest/ whẽ thou reapest the fyrstfrutes
of thy laboures which thou hast sowne in ẏ
felde. And the feast of ingatherynge/in the
ende of the yere: when thou hast gathered in
thy laboures out of the felde.

Thre tymes in a yere shall all thy menchil
dren appere before the Lorde Iehouah.
*Thou shalt not offer the bloude of my sacri *Exo.xxxiiij.b
fyce with leuended bred: nether shall the fatt
of my feast remayne vntyll the morynynge.
*The fyrst of the firstfrutes of thy land thou *Exo.xxxiiij.b
shalt brynge in to the house of the Lord thy
God* thou shalt also not sethe a kydd in hys *That is: thou shalt not sethe it so longe as it soucketh/or as some thynke: they shuld not kyll bothe the dame & the kyd.
mothers mylke.

Beholde/I sende myne angell before the/
to kepe the in the waye/ & to brynge the in to
ẏ place whych I haue prepared. Beware of
him & heare his voyce & angre him not: for
he wyll not spare youre mysdedes / yee and
my name is in him. But & yf thou shalt her
ken vnto his voyce & kepe all ẏ I shall tell
the/thẽ I wylbe an enimye vnto thyne ene
mies and an aduersarie vnto thine aduersa
ries. When myne angell goth before the and
hath brought the in vnto the Amorites/He
thites/Pherezites / Cananites / Heuites &
Iebusites & I shall haue destroyed them/se
thou worshippe not their godds nether serue
thẽ/nether do after ẏ workes of thẽ but ouer D
throwe thẽ & breake doune the places of thẽ
And se that ye serue the Lorde youre God/ &
he shall blesse thy bred & thy water/ & I wyll
take all sycknesses awaye frõ amonge you.

Moreouer there shalbe no woman child
lesse or vn frutefull in thy land/ & ẏ nombre
of thy dayes I wyll fulfyll. I wyll sende my
feare before the and will kyll all the people
whether thou shalt go. And I will make all
thyne enemies turne their backes vnto the/
& I wyll send [b] hornettes before the / & they
shall dryue out the Heuites/ the Cananites
& the Hethites before the. I will not cast thẽ
out in one yere/lest ẏ lande growe to a wilder
nesse: & the beestes of the felde multiplie vpõ
the. But a lytle & a lytle I will dryue thẽ out
before the / vntyll thou be increased ẏ thou
mayst enheret the land. And I will make thy
costes frõ the red see vnto the see of the Phi
listines and from the deserte vnto the ryuer.
I wyll delyuer the inhabiters of the lande in
to thyne hande/ & thou shalt dryue them out
before the.* And thou shalt make none ap *Deute.vij.a. *Exo.xxxiiij.b.
poyntmẽt with them nor with their goddes.

b. A hornet is lyke a walpe the is of a more behemous nature & styngeth more sorer/as in Deute. vii. c & Iosu. xxiiij. e.

Nether

Nether shall they dwell in thy lande/ lest they make the lynne agaynst me: for yf thou serue their goddes* it wyll surely be thy decaye.

*Exo.x.b

¶ Moses attendeth vp to the mount and wryteth the wordes of the Lorde. The blonde of the couenaunt. The elders of Israel iudge the people.

¶ The.xxiiij.Chapter.

A AND he sayde vnto Moses: come vnto the Lorde: both thou and Aaron/ Nadab & Abihu/ & the.lxx.elders of Israel/ and worshyppe a ferre of.

And Moses went hym selfe alone vnto the Lorde/ but they came not nye/ nether came the people vp with him.* And Moses came & tolde the people all the wordes of ỳ Lorde & all the lawes. And all ỳ people answered with one voyce & sayde: all the wordes which

*Exo.xix.a

B the Lord hath sayd/ will wee doo. Then Moses wrote all the wordes of the Lorde & rose vp early and made an alter vnder the hyll/ & xii.pilers according vnto the nombre of the.xii trybes of Israel/ and sent yonge men of the childrẽ of Israel to sacrifyce burntoffrynges and to offre[a] peaceoffrynges of oxen vnto the Lorde. And Moses toke halfe of the blonde & put it in balens/ and the other halfe he sprenkeld on the alter.

a. Peaceoffrynge is to reconcile God towardme/ to be at peace wyth them & to forgeue the their trespace: or as some men sayde for peace obtayned after victorie in battayle.

And he toke the boke of the appoyntmẽt & red it in the audience of ỳ people. And they sayd. All ỳ the Lord hath sayde/ we will do & heare. And Moses toke the blonde and sprynkeld it on the people and sayde: beholde/ this

C is the blonde of the appoyntment which the Lord hath made w̃ you apõ all these wordes

as afore in the xx.chapter. d. and here after xxxij.b.

Then went Moses & Aaron/ Nadab and Abihu and the.lxx.elders of Israel vppe/ and

b sawe the God of Israel/ and vnder his feate as it were a brycke worke of Saphir & as it were the facyõ of heauẽ when it is cleare/ & vpon the nobles of the chyldrẽ of Israel he sett not his hande. And when they had sene God they ate and dronke.

b. They sawe God/ that is: they knewe certenly that he was there present and they sawe him as in a vision/ not in his godly maiestie: but as it were by a certen reuelacion.

And the Lorde sayde vnto Moses: come vp to me in to the hyll and be there/ & I wyll geue the tables of stone and a lawe and commaundmẽtes/ which I haue wryttẽ to teach thẽ. Then Moses rose vppe & his mynister

Iosua/ & Moses went vppe in to the hyll of God/ & sayd vnto the elders: tarye ye here vntyll we come agayne vnto you: And beholde

D here is Aaron & Hur wyth you. If any man haue any maters to do/ let him come to thẽ. When Moses was come vp in to ỳ mouite/ a clowde couered the hyll/ and the[c] glorye of the Lorde abode vpon mounte Sinai/ and the clowde couered it.vi.dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was lyke cõsumynge fyre on the toppe of the hyll in the syghte of the chyldren of

c. Of this glorie is spoken afore i the.xvi Chapter.c.

Israel* And Moses went in to the mountayne. And Moses was in the mounte.xl. dayes and.xl.nyghtes.

*Exo.xxi

¶ The Lord sheweth Moses the fashyon of the holy place and the thynges pertaynynge therto.

¶ The forme of the arke of wytnesse with hys staues and cherubyns.

¶ The.xxv.Chapter.

A AND the Lorde talked with Moses sayng: spake vnto the children of A Israel that they geue me an heue offrynge/ & of euery man ỳ geueth it willingly with his herte/ ye shall take it.

* And this is the heueoffrynge which ye shal take of them: gold/ siluer and brasse: and Iacyncte coloure/ scarlet/ purpull/ bysse and

*Exo.xxi

gootes here: rams skynnes that are red/ and the skynnes of taxus and sethim wood/ oyle for lightes/ and spices for a noyntynge oyle and for swete cense: Onyx stones and sett stones for the *Ephod and for the brest lappe.

* Ephod is a garment like an amyce.

And they shall make me a sanctuarye that I maye dwell amonge them. And I shall shewe the the facion of the habitaciõ and of all the ornamentes therof/ euen so se that ye make it in all thynges. And they shall make an arke of sethim wood.ii.cubites & an halfe long/ a cubyte & an halfe breade & a cubyte & an halfe hye. And thou shalt ouerleye it w̃ pure gold both within & without/ & shalt make an hye vpõ it a crowne of gold rouide aboute.

And thou shalt cast.iiij.rynges of golde for

B it and put them in the.iiij.corners therof ii.rynges on the one syde of it and.ii.on the other. And thou shalt make staues of sethim wood and couer them with golde/ and put the staues in the rynges alonge by the sydes of the arke/ to bere it with all. And ỳ staues shall abyde in the rynges of the arke/ & shall not be taken awaye. And thou shalt put in the arke/ ỳ witnesse which I shall geue the.

And

¶ The facion of the candelsticke with his lampes/ snoffers and other necessaryes.

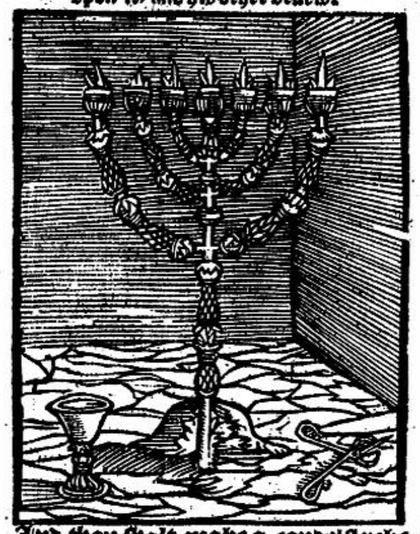
And thou shalt make a mercyseate of pure golde.ii.cubytes and an halfe longe and a cubyte and an halfe brode. And make.ii.cherubyns of thycke golde on the.ii.endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of ỳ mercyseate: so se that thou make them on the.ii.endes therof. And the Cherubyns shall stretch their wynges abrode ouer an hye/ and couer the mercyseate wyth their wynges/ & their faces shall loke one to another: euẽ to the mercyseate warde/ shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke/ & in the arke thou shalt put ỳ wytnesse which I wyll geue the.

There I wyll mete the and wyll comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse/ of all thynge which I wyll geue the in commaundment vnto the chyldren of Israel.

¶ Thou shalt also make a table of sethym wod of two cubytes longe and one cubytt brode and a cubytt and an halfe hye. And couer it with pure gold and make there to a crowne of golde rounde aboute. And make vnto that an whope of.iiij.fyngers brode/ rounde aboute/ And make a golden crowne also to ỳ whope rouide aboute. And make for it.iiij.rynges of golde and put them in the corners that are on the.iiij.fete therof: euen harde vnder the whope shall the rynges be/ to put in staues to bere the table w̃ all. And thou shalt make staues of Sethim wood/ & ouerlaye them wyth golde/ that the table maye be borne with them. And thou shalt make his dishes/ spones/ pottes & flatpeces to poure out withall/ of fyne gold. And thou shalt sett vpon the table/ shewbreed before me al waye.

Shewbreed because it was al waye in the presence and syght of the Lorde.

¶ The table of shewbreed with the loues of breed vpon it/ and his other vessels.



And thou shalt make a candelsticke of pure thicke golde with his shaft/ brasches/ bolles/ knoppes and floures proceadynge there out. Syx brasches shall procede out

D of the sydes of the candelsticke.iii.out of the one syde and.iii.out of the other. And there shalbe.iii.cuppes lyke vnto almondes wyth knoppes and floures vpon euery one of the vi.braunches that procede out of the candelsticke: & in the candelsticke selfe.iiii.cuppes lyke vnto almondes with their knoppes and floures: that there be a knope vnder euery.ii brasches of the syx that procede out of the candelsticke. And the knoppes & the braunches shalbe all to gether/ one pece of pure thycke golde.

And thou shalt make.vii. lampes and put them an hye there on/ to geue lighte vnto the other syde that is ouer agaynst it: w̃ snoffers & fyre pannes of pure golde. And an hundred pounde weyghte of fyne golde shall make it with all the apparell.* And se ỳ thou make thẽ after the facyon that was shewed the in the mounte.

*Hebre.viij.a. Acto.vij.c.

¶ This chapter also descrybeth the thynges pertaynynge to the holy place.

The.xxvi.Chapter.

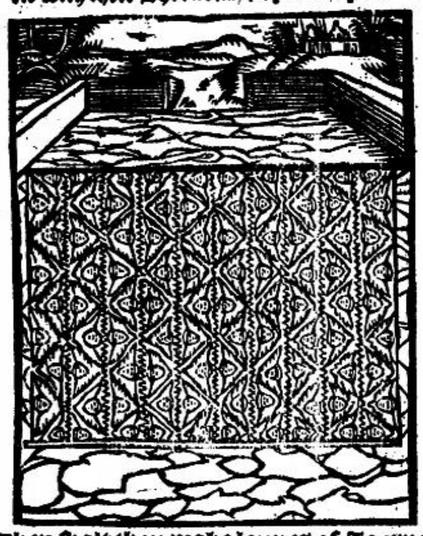
A AND thou shalt make an habitacion w̃ ten curtaynes of twyned+ bysse/ a Iacyncte scarlet and purpull/ & shalt make them wyth cherubyns of broded worke. The lenghte of a curtayne shalbe.xxviii. cubytes/ and the bredth.iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled to gether one to another: and the other fyue like wyse shalbe coupled together one to another.

+ Bysse loke in xxxv. of Exo.

a. Iacyncte is a floure that we call: a violet: & it is also a precious stone of the coloure therof: but here it is taken only for the coloure of Iacyncte of which colore the curtaynes shuld be of/ as afore i the.xxva

Then

¶ The forme of the ten coztaynes of the tabernacle with their Cherubins & fyftie loupes.



B Then shalt thou make loupes of Jacyncte coloure / a longe by the edge of the one curtayne euen in the seluege of the couplinge courtayne. And lykewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde. Fyftye loupes shalt thou make in ye one curtayne/ & fyftie in the edge of the other that is couppled therwith on the other syde: so that the loupes be one ouer against a nother. And thou shalt make fyftie buttons of golde / & couple the curtaynes to gether with ye buttons: that it maye be an habitacyon.

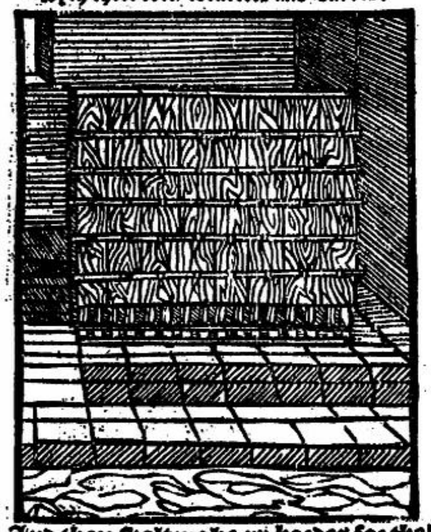
And thou shalt make. xi. curtaynes of gotes heere / to be a tente to couer the habitacion. ¶ The lenght of a curtayne shalbe xxx. cubites / & the bredeth. iiii. & they shalbe all. xi. of one measure. And thou shalt couple v. by thē selues / & the other syxe by them selues / & shalt double the syxte in the fore frōt of ye tabernacle. And thou shalt make fyftye loupes in the edge of the vtmost curtayne on the one syde: euē in the couplinge courtayne: & as many in the edge of the couplynge curtayne on the other side. And thou shalt make fyftie buttones of brasse and put thē on the loupes / and couple the tent to gether wyth all / that there may be one couerynge.

And the remnaunt that resteth in the curtaynes of the tente: euē the bredeth of halfe a curtayne ye resteth / shalbe lefte on ye backe sydes of the habitacion: a cubyte on the one syde & a cubite on the other syde / of that that remayneth in the length of the curtaynes of ye tabernacle / which shall remayne of ether syde of the habitacion to couer it with all.

D And thou shalt make another couerynge for the tente of rams skynnes dyed red: & yet another aboue all of tarus skynnes.

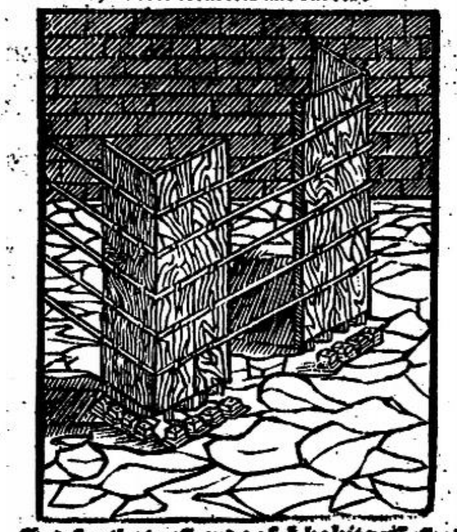
And thou shalt make bordes for the habitacion of sethim wod to stōde vp ryghte: ten cubytes longe shall euery borde be / & a cubite & an halfe brode. ¶ Two fete shall one borde haue to couple thē together w all / & so thou shalt make vnto all ye bordes of ye habitaciō.

¶ The facion of the bordes of the tabernacle wyth their fete / sockettes and barres.



And thou shalt make. xx. bordes for the habitaciō on the south syde / & thou shalt make xl. sockettes of syluer & put thē vnder the. xx bordes. ii. sockettes vnder euery borde / for their ii. fete. In lyke maner in ye north syde of ye habitacyō there shalbe. xx. bordes & xl. sockettes of syluer: two sokettes vnder euery borde. E

¶ The facion of the corner bordes with their fete sockettes and barres.



And for the west ende of ye habitaciō / shalt thou make syxe bordes & two bordes moo for the two west corners of the habitacion: so ye these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall

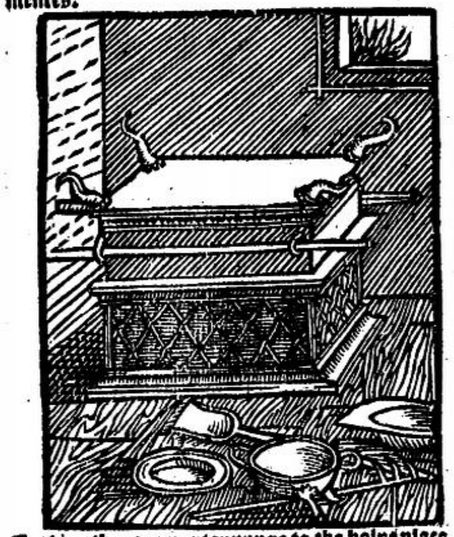
shall it be in both the corners. And so there shalbe. viii. bordes in all & xvi. sockettes of syluer. ii. sockettes vnder euery borde.

F And thou shalt make barres of sethimwod syxe for the bordes of the one syde of the tabernacle / & syxe for the other syde / and syxe for the bordes of the west ende. And ye mydle barre shall goo alonge thorowe the myddes of the bordes & barre thē together from the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow / & shalt couer the barres with golde also. And rere vp the habitacion according to the facion therof ye was shewed the in the mount.

And thou shalt make a vayle of Jacyncte / of scarlett / purpull & twyned bysse / and shalt make it of broderd worke and full of Cherubyns. And hange it vpō. iiii. pilers of sethim wodd couerd with golde & that their knoppes be couered with golde also & stonde vpō G iiii. sockettes of syluer. And thou shalt hāge vp the vayle with rynges / & shalt bryngе in within the vayle / the arke of witnesse. And the vayle shall deuyde ye holye frō the[e] moste holye. And thou shalt put the mercyseate vpō the arke of wytnesse in the holyest place. And thou shalt put the table wythout the vayle & candellsticke ouer agaynst the table vpō the south syde of the habitaciō. And put the table on the north syde.

And thou shalt make an hangynge for ye doore of the tabernacle: of Jacyncte / of scarlett / of purpull & of twyned bysse wroughte with nedle worke. And thou shalt make for the hangynge / fyue pylers of sethim wodd / & couer both them & their knoppes w golde / & shalt cast fyue sockettes of brasse for thē.

¶ The forme of the alter of the burntoffrynge with his hornes / rynges / staues / gredyernes & other ornamentes.



¶ Yet mo thynges pertaynynge to the holye place.

¶ The. xxvij. Chapter.

A And thou shalt make an aultare of sethim wodd: fyue cubytes longe & v. cubytes brode / that it be foure square / & iii. cubytes hye. And make it hornes procedyng out in the. iiii. corners of it / & couer it w brasse. And make his asshepannes / shouels / basens / fleshhokes / fyrepannes and all the apparell therof / of brasse and thou shalt make a gredyern also lyke a net / of brasse: vpō whole. iiii. corners shalbe. iiii. brasen rynges: & the gredyern shall reache vnto the myddes of ye altare. And thou shalt make staues for the altare of sethym wodd / & couer thē with brasse / & let them be put in rynges alonge by the sydes of the altare to beare it with all and make the aulter holowe with bordes: euen as it was shewed the in the mount / so let them make it.

And thou shalt make a [a] courte vnto the habitacion / which shall haue in ye south syde hāgynges of twyned bysse / beyng an hūdred cubytes longe / & xx. pylers therof / w their xx. sockettes of brasse: but the knoppes of the pylers and their whopes shalbe syluer. In lykewyse on the north syde there shalbe hāgynges of an hūdred cubytes longe & xx. pylers w their sockettes of brasse / & ye knoppes & ye whopes of syluer. And in ye breadth of the courte westward / there shalbe hangynges of fyftie cubytes longe / & x. pylers with their x. sockettes. And in the breadth of the courte eastwarde towarde the rysynge of the sonne / shalbe hāgynges of. l. cubytes. C

B

a. The cowrte as that whych we call a church yarde.

¶ The figure of the orderynge of the ornamentes which must stande in the tabernacle.

Hangynges of. xv. cubytes in the one syde of it with. iii. pylers & iii. sockettes: & likewyse on the other syde shalbe hangynges of. xv. cubytes with. iii. pylers and. iii. sockettes.

And in the gate of the courte shalbe a vayle

vayle of.xx.cubites:of iacincte/scarlet/purpull & twyned bysse wrought w̃ nedle worke/ & .iiij.pylers with their.iiij.sockettes.All the pylers rounde about the courte shalbe who-
D ped with sylver/ & their knoppes of sylver/ & their sockettes of brasse.The lēgth of ÿ court shall be an hundred cubytes/ & the breadeth.l. & the heygth fyve /and the hangynges shalbe of twyned bysse & the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pynnes ther of:yee & the pynnes also of the courte/shalbe brasse.

c. It is called the tabernacle of witnesse: be cause therin was contayned the couenaint & witnesse wher vnto god wold that the chyldren of Israel shuld trust/ as Leuitt.iij.c.

And cōmaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye in to the lampes. In the tabernacle of wytnesse wythout the vayle which is before the wytnesse: & Aaron & hys sonnes shall dresse it both euen & mornyng before the Lorde:and it shalbe a dewtie for euer vnto youre generacions after you: to be geuen of the chyldren of Israel.

d. Loke in Genesis.xiij.d.

¶ Aarons apparell/ & hys sonnes.

¶ The.xxviij.Chapter.

A And take thou vnto the Aaron thy brother and his sonnes with hym/ frō amonge the chyldre of Israel/ ÿ he may mynystre vnto me/bothe Aaron/Nadab/Abihu/Eleazar & Ithamar Aarons sonnes. And thou shalt make holye rayment for Aaron thy brother/both honorable & glorypus. Moreouer speake vnto all that are wyse harted/which I haue fylled w̃ the spryte of wyldome:that they make Aarōs raymēt to cōsecrate him w̃/that he may mynystre vnto me.

a. Brestlappe or bresthappe is soche a flappe as is i the brest of a cope.

These are the garmētes which they shal make: a[a]bresthapp/Ephod/a tunycle/ a strayte cote/a myter and a gyrdell. And they shall make holy garmentes for Aaron thy brother & his sonnes that he maye ministre vnto me.

B And they shall take therto golde /iacinte/scarlet/purpull & bysse.And they shall make ÿ Ephod of golde/ iacyncte/scarlet/ purpull and whyte twyned bysse with broderd worke.The two sides shall come to gether/closed vp in the edges therof. And the gyrdel of the Ephod shalbe of ÿ same workmanshyppe & of the same stuffe / euen of golde/ iacyncte/ scarlette/ purpull & twyned bysse.

And thou shalt take two onyx stones/and graue in them the names of the chyldrē of Israel:sixe in the one stone/ & the other sixe in the other stone:accordyng to ÿ order of their birth.After the worche of a stonegrauer/euē as sygnettes are graue/shalt thou graue the ij.stones with the names of the chyldrē of Israel/ & shalt make them to be set in ouches of golde.And thou shalt put the two stones vpō the two shoulders of the Ephod/ & they shalbe stones of remembraunce vnto the chyldrē of Israel.And Aarō shall beare their names before the Lorde vpon hys two shoulders for a remembraunce.And thou shalt make hokes of golde & two cheynes of syne golde: synke-worke and wrethed / and fasten the wrethed cheynes to the hokes.

And thou shalt make the bresthappe of iudgemēt w̃ broderd worke:euē after the worke of the Ephod shalt thou make it:of golde/ iacyncte/scarlet/purple and twyned bysse shalt thou make it. For square it shalbe & double *an hand brede longe & an hand brede brode. And thou shalt fyll it w̃.iiij.rowes of stones. In the first rowe shalbe a Sardios / a Topas & *Smaragd⁹.The second rowe/a+Rubye/ Saphir & Diamonde.The third:Lygurios an Achat & Amatist.The fourth:a Turcas/Onix and Jaspis.And they shalbe set in golde in their inclosers.And the stones shalbe graue as signettes be graue: w̃ the names of the chyldrē of Israel euē with.xii.names euery one w̃ his name acording to the.xii.tribes.

*Sapi.n

*Or an emraude +Somet carbunck

And thou shalt make vpon the bresthappe two fastenyng cheynes of pure golde & wrethen worke. And thou shalt make lyke wyse vpon the bresthappe.ij.rynges of golde & put them on the edges of the bresthappe/ & put the ij.wrethen cheynes of golde in the. ij.rynges which are in ÿ edges of the bresthappe.And ÿ ij.endes of the.ij.cheynes thou shalt fasten in ÿ .ij.rynges/ & put thē vpō the shulders of the Ephod on ÿ forefyde of it. And thou shalt yet make ij.ringe of gold/ & put thē in ÿ .ij.edges of the bresthappe euen in the borders therof towarde the insyde of the Ephod that is ouer agaynst it. And yet.ij.other rynges of golde thou shalt make/ & put thē on the.ij.sydes of the Ephod/beneth ouer agaynst ÿ bresthappe alowe where the sydes are ioyned to gether vpon the bordered gyrdell of the Ephod. And they shall bynde the bresthappe by his rynges vnto the rynges of the Ephod wyth a lace of iacynote/that it maye lye closse vnto the bordered gyrdel of the Ephod/that the bresthappe be not looked from the Ephod.

And Aarō shall bere the names of the chyldren of Israel in the bresthappe of iudgemēt vpō his hert/when he goth in to ÿ holy place for a remembrance before the Lord alwaye. And thou shalt put in the bresthappe of iudgement

*. Urym and Thumin/ are Hebrue wordes: Urim signifieth light & Thumin perfectines: and I think that the one were stones that dyd glyster and had light in the/ & the other clere stones as crystall. And the light betokeneth the light of Gods worde & the pure vnclene leane lyuynge accordynge to the same/ & was therfore called the ensample of the chyldren of Israel/ because it put thē in remembraunce to take Gods worde & to doo therafter.

b. The holynes of the Lord/ was a name of God made with.iiij. letters/ which the chyldren durst not name for feare which they had to God/ in stede whereof they sayd Adonay. Which ye haue interpret in Exo.vi.a ye this name Jehouah.

c. The synne: for the offeryng made for synne/ as Rom.viij.a.

ment* Urim and Thumin:that they be euen vpon Aarōs herte when he goeth in before the Lorde and Aaron shall bere the ensample of the chyldren of Israel vpon his herte before the Lorde alwaye.

And thou shalt make the tunycle vnto ÿ Ephod all to gether of Jacyncte. And therthalbe an hole for the heed in the myddes of it/and let there be a bonde of wouen worke rounde aboute the coler of it(as it were the coler of a parlet) that it rent not. And beneth vpō the hem/ thou shalt make pomgranates of Jacyncte/of scarlet/ and of purpul rounde aboute the hem/ and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate/a golden bell and a pomgranate rounde aboute vpon the hem of the tunycle.And Aarō shall haue it vpon him when he mynistreth/ ÿ the sosoe maye be herde when he goeth in to the holy place before the Lorde and when he cometh out/that he dye not.

And thou shalt make a plate of pure golde/and graue there on(as sygnettes are graue)[b]The holynes of the Lorde / & put it on a lace of Jacyncte & tye it vnto the myter/ vpon the forefront of it/ ÿ it be vpon Aarōs forehed: that Aaron bere the [c]synne of the holy thynges whych the chyldren of Israel haue halowed in all their holye gyftes. And it shalbe alwayes vpon Aarons forehed / ÿ they maye be accepted before the Lorde.

And thou shalt make an albe of bysse/and thou shalt make a myter of bysse & a gyrdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes/gyrdels and bonettes honourable and glorious/and thou shalt put them vpon Aaron thy brother and on hys sonnes wyth him & shalt anoynte them & fyll their handes and cōsecrate them that they maye ministre vnto me. And thou shalt make them lynen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shalbe vpon Aaron & his sonnes/when they goo in to the* tabernacle of witnesse/or when they go vnto the altare to mynistre in holynes/ that they bere no synne and so dye. And it shalbe a lawe [d]for euer vnto Aaron & his seed after him.

b. Loke in Exo. xxviij.d.

d. Loke in Genesis.xiij.d.

¶ The consecracion of Aaron and his sonnes.

¶ The.xxix.Chapter.

A This is the thynge that thou shalt doo vnto them whē thou halowest them to be my preastes. Take one oxe & two rāmes that are wythout blemysh/and vnleuended bred and cakes of swete bred tempered wyth oyle & wafers of swete bred anoynted w̃ oyle(of whete flowre shalt thou make them) & put thē in a maūde and bringe them in the maunde with the oxe and the.ij.rammes.

And bryngе Aaron and hys sonnes vnto the doore of the tabernacle of wytnesse / and wash thē with water/ & take the garmentes/ and put vpon Aaron:the strayte cote/and the tunycle of the Ephod/and the Ephod and the bresthappe: & gyrd thē to hym with the bordered gyrdell of ÿ Ephod.And put the myter vpon his heed and put the holy crowne vpō the myter. Then take the anoyntynge oyle and poure it vpon his heed and anoynte him And bryngе hys sonnes and put albes vpon B them/ and gyrd them wyth gyrdels: as well Aaron as his sonnes. And put the bonettes on them ÿ the preastes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of hys sonnes/and bryngе the oxe before the tabernacle of wytnesse. *And let Aaron and hys sonnes put their handes vpō hys heed & kyll him before the Lorde in the dore of the tabernacle of wytnesse. And take of the blonde of the oxe and put it vpō the hornes of the alter wyth thy fynger & poure all the blonde vpō the botome of the alter/ and take all the fatt that couereth the inwardes/ & ÿ kall that is on the lyuer and the.ij.kydneys wythe fatt that is vpon them: and burne them vpō the alter:But the flesh of the oxe and his skynne and hys donge shalt thou burne wyth fyre without the holte.For it is a synne offeryng.

*Leuitt.i.b

Then take one of the rammes/ & let Aarō and hys sonnes put their hondes vpon the heade of the ram/ & cause hym to be slayne / and take of his blonde and sprenkell it rosde aboute vpon the alter / and cutt the ram in peces and wash the inwardes of him and his legges/ & put them vnto the peces & vnto his heed/and burne the hole ram vpon the alter. For it is a burnt offeryngе vnto the Lorde/ & [a]a swete sauoure of the Lordes sacryfice.

a. What a swete sauoure is/ye shall fynd in Leui.i.c.and Ezech.xx.c.

And take the other ram and let Aaron & his sonnes / put their hondes vpon hys heed and lett hym than be kylled.And take of hys blonde & put it vpon the typpe of the ryghte eare of Aaron and of hys sonnes / and vpon the thombe of their ryghte handes and vpon the great too of their ryghte fete & sprenkell the blonde vpon the alter rounde aboute.

Then take of the blonde that is vpon the alter and of the anoyntynge oyle/and sprenkell it vpon Aaron and his vestimentes/and vpon his sonnes and vpon their garmentes also.Then is he and his clothes holy and his D sonnes and their clothes holye also.

Then take the fatt of the ram and hys rompe & the fatt that couereth the inwardes and the kall of the lyuer & the two kydneys

and the fatt that is vpon them and the ryght shoulder(for that ram is a kulloffryng) and a symnell of bred & a cake of oyled bred and a wafer out of the backett of swete bred that is before the Lord/& put all vpon the handes of Aaron and on the handes of hys sonnes: and waue them in and out a waueoffrynge vnto the Lorde. Then take it from of their handes & burne it vpō the alter: euē vpō the burntoffrynge/to be a sauoure of swetnesse before the Lord. For it is a sacrifyce vnto the Lord. Thē take ȳ brest of ȳ ram ȳ is Aarōs kulloffrynge and waue it a waueoffryng before the Lorde/& lett that be thy parte. And sanctifye the brest of the waueoffrynge and the shoulder of the heueoffrynge wyche is waued and heued vp of the ram wyche is ȳ kulloffrynge of Aarō and of his sonnes. And it shalbe Aarōs & his sonnes dutye for euer/of the chyldren of Israel/for it is an heueoffrynge. And the heueoffryng shalbe ȳ Lords dutye of ȳ chyldrē of Israel: euē of the sacrifyce of their peaceoffryngs which they heue vnto ȳ Lord. And ȳ holye garmētes of Aarō shalbe hys sonnes after hym/to anoynte thē therin/and to fyll their handes therin. And that sonne ȳ is preast in his stede after him/shall put them on seuen dayes: that he goo in to the tabernacle of wytnesse/to mynistre in the holye place.

Then take the ram ȳ is the kulloffrynge & sethe his flesh in an holye place. And Aaron and his sonnes shall eate the flesh of hym/& the bred that is in the backet: euē in the dore of the tabernacle of wytnesse. And they shall eate thē/because the attonement was made therwyth to fyll their handes & to* sanctifie them: but a straunger shall not eate therof/because they are holye.

* Lohe in Genesis.ij.a

Ye oughte of the flesh of the kulloffrynges or of the bred remayne vnto the mornynge/thou shalt burne it with fyre: for it shall not be eaten/because it is holye. And se thou doo vnto Aaron and hys sonnes/euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an ore for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter whē thou recōcylest it/& shalt anoynte it to sanctifye it. Seuen dayes thou shalt reconcyle the alter and sanctyfye it/ȳ it maye be an alter most holye: so that no man maye touche it but they that be consecrate.

This is that which thou shalt offre vpon the alter. ii. lambes of one yere olde daye by daye for euer/the one thou shalt offre in the mornynge and the other at euen. And vnto the one lambe take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle/& the fourth parte of an hin of wyne/for a drynckeoffrynge. And the other lambe thou shalt offer at euen and shalt doo therto acordynge to the meateoffrynge and drinckeoffrynge in the mornynge/to be an odoure of a swete sauoure of the sacrifyce of the Lorde. And it shalbe a continuall burntoffrynge amonge youre chyldren after you/in the doore of the tabernacle of wytnesse before the Lorde/ where I wyll mete you to speke vnto you there. There I wyll mete ẅ the chyldren of Israel/and wylbe sanctifyed in myne honoure. And I wyll sanctyfye the tabernacle of wytnesse & the alter: & I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And moreouer I wyll dwell amonge the chyldren of Israel & wylbe their God. And they shall knowe that I am the Lorde their God that broughte them out of the lande of Egypt for to dwell amonge thē: euen I the Lorde their God.

¶ The forme of the altare of incense with all that belongeth vnto it.

¶ The altare of incense. The brasen lauer. The anoyntynge oyle.

¶ The. xxx. Chapter.

And thou shalt make an alter to burne cēse therin/of sethim wood: a cubyte longe/& a cubyte brode/euē foure square shall it be & two cubytes hye: with hornes procedynge out of it/& thou shalt ouerlay it ẅ fyne golde both the roffe & the walles round aboute/& hys hornes also/& shalt make vnto it a crowne of gold rounde aboute/& ii. goldē rynges on ether syde/euē vnder ȳ croune/to put staues therin for to bere it with all. And thou shalt make the staues of sethim wood & couer thē with golde. And thou shalt put it before the vayle that hangeth before the arche of wytnesse/& before the mercyseate that is before the wytnesse/where I wyll mete the.

And

And Aarō shall burne theron swete cense euery mornyng when he dressyth the lāpes: and lykewyse at euen when he setteth vp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacyons. Ye shall put no strange cense theron/nether burntsacrifyce nor meateoffringe/nether poure any drinkeoffryng therون.

And Aaron shall reconcyle vpon the hornes of it once in a yere/wyth the blonde of the synneoffrynge of reconcylinge: euen once in the yere shall he reconcyle it thorow youre generacyons. And so is it most holye vnto the Lorde.

Nume. i. a. And the Lord spake vnto Moses sayinge: *when thou takest the summe of the chyldrē of Israel & tellest thē/they shall geue euery man a reconcylynge of hys soule vnto the Lorde that there be no plage amonge them whē thou tellest them. And thus moch shall euery mā geue ȳ goeth in the nombre: halfe a sycle/after the sycle* of the sanctuarye: a sycle is. xx. geeras: and an halfe sycle shalbe the heueoffrynge vnto the Lord. And al that are nombred of thē that are. xx. yere olde & aboue shall geue an heueoffrynge vnto the Lorde. The riche shall not passe/& the poore shall not goo vnder halfe a sycle/when they geue an heueoffrynge vnto the Lorde for ȳ attonement of their soules. And thou shalt take the reconcylinge money of the chyldrē of Israel and shalt put it vnto the vse of the tabernacle of witnesse/& it shall be a memorial of the chyldrē of Israel before ȳ Lord/to make an attonement for their soules.

Reni. xxvij. d. Nume. iij. g Ezechie. xlv. d

¶ The fygure of the lauer of brasse with his fote.

And the Lord spake vnto Moses sayinge: *thou shalt make a lauer of brasse & his fote also of brasse to wash with all/and shalt put it betwene the tabernacle of wytnesse & the alter* and put water therin: that Aaron and hys sonnes maye wash both their hādes and their fete throut/when they goo in to the tabernacle of wytnesse/or when they go vnto the altare to mynistre & to burne ȳ Lords offrynge/lest they dye. And it shalbe an ordinaunce for euer vnto hym & his seed amōge youre chyldren after you.

Exo. xl. d.

And the Lord spake vnto Moses sayinge: take princypall spices: of pure myrre fyue hundred sycles/of swete cynamome halfe so moch two hūdred and fyftie sycles: of swete calamyte/two hundred and. l. Of cassia/two hundred and. l. after the holye sycle/& of oyle olyue an hin. And make of thē holye anoyntynge oyle euē an oyle compounde after the craft of the apoticarye. And noynte the tabernacle of wytnesse therewith/& the arche of wytnesse/and the table wyth all hys apparell/and the candelstyck wyth all his ordynaunce/and the alter of incense/& the alter of burntsacrifyce and all his vessels/and the lauer and his fote. And sacrifye them ȳ they maye be most holye: so that no man touche thē but they that be halowed. And anoynte Aaron and his sonnes and consecrate thē to mynistre vnto me.

a. This holy anoynting oyle doth figure the vertue of the holy ghoost declared or shewed by the worde of god: & descendynge downe fyrst on the hed of Aarō which is christ & consequently vpon the Apostles & all the faythfull/as in Psal. cxxxij. a.

And thou shalt speake vnto the chyldrē of Israel sayinge: thys shalbe an holye oyntynge oyle vnto me/thorow out youre generacions. No mās flesh shalbe anoynted therewith: nether shall ye make any other after ȳ makynge of it for it is holye/se therfore that ye take it for holye: whosoeuer maketh lyke that/or whosoeuer putteth any of it vpon a straunger/shall perysh from amonge hys people.

And the Lord sayde vnto Moses: take vnto the swete spices: stacte/onycha/swete galbanū & pure frankencēs/of etche lyke moch: & make cens of thē cōposide after ȳ craft of ȳ apoticarie/myngled together/ȳ it maye be made pure & holye. And beate it to powder and put it before the wytnesse in the tabernacle of wytnesse/where I wyll mete the/but let it be vnto you holye. And se that ye make none after the makynge of that/but let it be vnto you holye for the Lord. And whosoeuer shall make lyke vnto that/to smell therето/shall perysh from amonge his people.

¶ The callynge of Bezaleel and Aholiab the woorkmen. The Sabboth is commaunded. The tables of stone are geuen Moses.

¶ The. xxxi. Chapter.

And the Lorde spake vnto Moses sayinge: behold* I haue called by name/Bezaleel the sonne of Vry sonne to Hur of the tribe of Juda. And I haue fylled him ẅ the spryte of God/with wydome/vnderstandynge and knowledge: euen in all maner worke/to fynde out

* Exo. xxxv. d.

e. ij. sotle

sotle kaytes / to worke in gold syluer & brasse
and with the crafte to graue stones / to sett &
to carue in tymbre & to worke in all maner
workmanshipe. And beholde / I haue geuen
hym to be his companion Aholiab the sonne
of Ahisamach of the trybe of Dan / & in the
hertes of all that are wyse harted I haue put
B wyldome to make all that I haue cõmaun-
ded the: the tabernacle of wytnesse / and the
arcke of witnesse / and the mercyseate that is
there vpon all the ornamentes of the taber-
nacle / and the table with hys ordinaunce / &
the pure candelstike wyth all his apparell /
and the alter of incens / & the alter of burnt-
offrynges with all his vessels / and the lauer
with hys fote / & the vestimentes to mynistre
in / and the holye garmentes for Aaron the
preast / and the garmentes of hys sonnes to
ministre in / and the anoyntynge oyle and the
swete censse for the sanctuarye: according to
C all as I haue cõmaunded the shall they doo.

And the Lorde spake vnto Moses saying:
speake vnto the chyldren of Israel and saye:
*The Sabboth bidde that it serued to come and heare the worde of God and to seke hys wil & to offer & reconcyle them selues vnto god It was a sygne vnto the also & dyd put the in remembraunce that it was god that sanctyfied the with his holye spryte & not they the selues with their holy workes.
in any wyse se that ye kepe my* Sabboth /
for it shalbe a sygne betwene me and you in
youre generacyons for to knowe / that I the
Lorde do sanctyfye you. Kepe my Sabboth
therfore / that it be on holye thynge vnto you
Ye & defyleth it shalbe slayne therfore. For
wholoeuer worketh therin / the same soule
shalbe roted out from amonge hys people.
D Syxe dayes shall men worke / but the seuẽth
daye is the Sabboth of the holye reste of the
Lorde: so that whosoeuer doeth any worke
in the Sabboth daye / shall dye for it: wher-
fore lett the chyldrẽ of Israel kepe the Sab
both / that they obserue it thorowe out their
generacyons / that it be an appoyntemẽt for
euer. For it shalbe a sygne betwene me and
the chyldren of Israel for euer.* For in syxe
dayes the Lorde made heauen and erthe and
the seuenth daye he rested & was refreshed.

And when he had made an ende of come-
nynge wyth Moses vpõ the mounte Sinai
*he gaue him two tables of wytnesse: which
were of stone and writtẽ with the[a] fynger of
God.

*Exo.xxiiij.c and.xxxij.d.

a. Wyth the fynger of god / that is: wyth the spyrite of God / or with the power of god / as in Luc. xi.c.

¶ The Israelytes worship the golden calfe. Moses prayeth for them puttynge God in remembraunce of of his promyse. He breaketh the tables for anger. He chydeth Aaron. The ydolatters are slayne. Moses prayeth God to forgeue thy / or to put him oute of the booke of lyfe.

¶ The.xxxij. Chapter.

A And when the people sawe that it
was longe or Moses came doune
out of the mountayne / they ga-
thered them selues together and
Actes.vij.e. came vnto Aaron and sayde vnto hym. Up
and make vs a God to goo before vs: for of
thys Moses the felowe that brought vs out
of the lande of Egypt / we wotte not what ys
become.

And Aaron sayde vnto them: plucke of the
golden earynges whych are in the eares of
youre wyues / youre sonnes and of youre
daughters: and bryngе them vnto me. And
all the people plucked of the goldẽ earinges
that were in their eares / and broughte them
vnto Aaron. And he* receaued them of their
handes and facyoned it with a grauer & made
it a calfe of molten metall. And they sayde:
*This is thy God O Israel / whiche brought
the out of the lande of Egypte.

*Psalm.cvi.

*iij.Reg.xij.

B And whẽ Aarõ sawe that / he made an al-
tare before it / & made a proclamaciõ sayinge
to morow shalbe holy daye vnto the Lorde.
And they rose vp in the mornynge and offred
burntoffrynges / and brought offrynges of
attonement also.* And than they satt them
doune to eate and drynke / & rose vp agayne
to playe.

*i.Cor.x.d

Then the Lorde sayde vnto Moses:* goo
get the doune / for thy people whych thou
broughtest out of the lande of Egypte haue
marred all / they are turned at once out of ẏ
waye whiche I cõmaũded thẽ:* & haue made
thẽ a calfe of molten metall / & haue worship
ped it & haue offred therto & haue sayd: This
is thy God thou Israel / which hath brought
the out of the lande of Egypte. And the Lord
sayd vnto Moses: beholde* I se this people
that it is a styfe necked people / & now ther-
fore suffre me ẏ my wrath maye waxe hote
vpon thẽ / and that I maye consume thẽ: and
then wyll I make of the a myghtie people.

*Deute.ix.a

*Psalm.cvi.

C

*Exo.xxxiij.

Then Moses beseyghte the Lorde hys
God & sayde: O Lorde / why shuld thy wrath
waxe hote vpon thy people whych thou hast
brought out of the lande of Egypte vỳ great
power and with a myghtie hãde:* wherfore
shuld the Egypcians speake and saye: For
a mischefe dyd he bryngе them out: euen for
to slee them in the mountayns / and to con-
sume them from the face of the erth. Turne
from thy fearse wrath / and haue compassion
ouer the wykednesse of thy people. Remẽbre
Abrahã / Isaac and Israel thy seruauntes /
to whom thou sworeest by thyne owne selfe &
saydest vnto them:* I wyll multiplye youre
seed as the starres of heauẽ / & all thys lande
which I haue sayde / I will geue vnto youre
seed: & they shall enheret it for euer. And the
Lorde repraynedhym selfe from that euell /
which he sayde he wolde do vnto his people

*Numme.xiij.

*Gene.xv.b.c.xvi.b.c.xxij.

And Moses turned his backe & wẽt doune
from the hyll / & the.ij. tables of wytnesse in
his hãd: which were writtẽ on both ẏ leaues
and were the worke of God / & the wrytynge
was the wrytynge of God grauen vpon the
tables. And whẽ Iosua herde the noyse of the
people

people as they shouted / he sayde vnto Mo-
ses: there is a noyse of warre in ẏ hoste. And
he sayde: it is not the crye of them that haue
the mastrye / nor of thẽ that haue the worse:
but I doo heare the noyse of syngynge.

E And as soone as he came nye vnto the hoste
and sawe the calfe and the daunsynge / hys
wrath waxed hote / and he cast the tables out
of his hande / and brake them euẽ at the hyll
fote. And he toke the calfe whych they had
made and burned it with fyre / and stampt it
vnto powder and strawed it in the water / &
made the chyldren of Israel drynke. And thã
Moses sayde vnto Aaron: what dyd thys
people vnto the that thou hast brought so
great a synne vpon them.

And Aaron sayde: let not the wrath of my
Lord waxe fearse / thou knowest the people
ẏ they are euen sett on mischefe: they sayde
vnto me: make vs a god to go before vs / for
we wote not what is become of Moses the
felow ẏ brought vs out of the land of Egypt
And I sayde vnto them: let them that haue
golde / take and bryngе it me: and I cast it in
to the fyre / and there of came out this calfe.

F When Moses sawe that the people were
naked (for Aaron had made them naked vnto
their shame when they made insurrectiõ) he
went & stode in the gate of the hoste & sayde:
If any man pertayne vnto the Lord / let him
come to me. And all the sonnes of Leui ga-
thered them selues together and came vnto
him. And he sayde vnto them / thus sayeth the
Numme.xxv.a Lorde of Israel put euery man hys swerde
by his syde / and goo in and out from gate to
gate thorow out the hoste: and slee euery mã
his brother / euery man his frende and euery
man his neghboure. And the chyldrẽ of Leui
dyd as Moses had sayde.* And there were
*i.Cor.x.b
slayne of the people the same daye / aboute
thre thousande men. Then Moyses sayd: fyll
youre handes vnto the Lorde this daye / euery
man vpon his sonne & vpon his brother: to
bryngе vpon you a blessynge this daye.

And on the morowe / Moyses sayde vnto
G ẏ people: Ye haue synned a great synne. But
now I wyll goo vp vnto the Lorde / to wytt
whether I can make an attonemẽt for youre
synne.

And Moses went agayne vnto the Lorde
& sayd: Oh / this people haue synned a great
synne & haue made them a god of golde: Yet
forgeue them their synne I praye the: If not
a. To wype im oute of the booke / is to put im oute of the bombre of the holen and to ast him cleane ute from god / *Roma.ix.a.
a wype me out of thy boke which thou hast
written. And the Lorde sayde vnto Moses:
I wyll put him out of my boke that hath syn
ned agaynst me. But go & bryngе the people
vnto the lãde which I sayd vnto the: beholde /
myne angell shall goo before the. Neuerthe-
later in the daye when I vyslet. I wyll[b] vyslet
their synne vpõ thẽ. And the Lorde plaged the
people / because they made the calfe whych
Aaron made.

b. To vyslet their synne / is to haue their synne in remẽbraunce to ponyshe it as in Gene.l.d

¶ The Lord sendeth an angell before his people. The Lorde denyeth to goo vp with the people. The people lament their synne. Moses talketh wyth the Lorde & delyreth to se his face: and is commaunded to stande vpon the roche.

The.xxxiij. Chapter.

And the Lorde sayde vnto Moses: I
departe & goo hence: both thou &
ẏ people which thou hast brought
out of the land of Egypt / vnto the
lande which I swore vnto Abraham / Isaac
and Iacob sayinge: vnto thy seed I will geue
it.* And I wyll sende an angell before the / &
*Exo.xxiij.c.
wyll cast out the Cananytes / the Amorites /
the Hethites / the Pherezites / the Heuites / &
the Iebusytes: that thou mast go in to a lãde
that floweth with mylke and honye. But I
wyll not goo among you my selfe / for ye are
a styfnecked people: lest I consume you by ẏ
waye. And when the people heard this euell
tydinges / they sorowed: and no man dyd put
on his best rayment.

And the Lord spake vnto Moses / saye vn-
to the chyldren of Israel: ye are a styfnecked
people: I must come once sodenly vpon you /
& make an ende of you. But now put youre
goodly raymẽt from you / that I maye wete
what to do vnto you. And the chyldren of Is-
rael layde their goodly rayment from them
B euen vnder the mount Horeb.

And Moses toke the tabernacle & pytched
it without the hoste a ferre of frõ the hoste /
& called it ẏ tabernacle of wytnesse. And all
that wold axe any questiõ of the Lorde / wẽt
out vnto the tabernacle of wytnesse which
was without the hoste. And when Moses
went out vnto the tabernacle / all the people
rose vp and stode euery man in his tent dore
and loked after Moses / vntyll he was gone
in to the tabernacle. And as sone as Moses
was entred in to the tabernacle / the clouden
pyler descended and stode in the dore of the
tabernacle / and he talked with Moses. And
when all the people sawe the clouden pyler
stande in the tabernacle dore / they rose vp &
worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses[a] face
to face / as a man speaketh vnto his frende.
And when Moses turned agayne in to the
hoste / the ladd Iosua his seruaũte the sonne
of Nun departed not out of the tabernacle.
And Moses sayde vnto the Lorde: se / thou
saydest vnto me: leade this people forth / but
thou shewest me not whom thou wylt send
with me. And hast sayde moreouer: I knowe
the by name and thou hast also foũde grace
in my syghte: Now therfore / yf I haue foũde
a. To se God / or to speake to God face to face / is: to haue a manyfeste & a sure knowledge of him as in Genesis xxxij.g.

kauoure in thy syghte / then shewe me thy
waye & let me know the: that I maye synde
grace in thy syghte. And loke on this also/
how that this nacyon is thy people.
And he sayde: my presence shall goo wyth
the / and I wyll geue the rest. And he sayde:
If thy presence goo not wyth me / carye vs
not hense for how shall it be knowne now
that both I and thy people haue founde fa-
uoure in thy syghte / but in that thou goest
with vs: that both I and thy people haue a
preemynence before all the people that are
vpon the face of the erth. And the Lorde sayd
vnto Moses: I wyll doo thys also that thou
D halt sayde/for thou hast founde grace in my
syghte/and I knowe the by name.
And he sayde: I beseche the/shewe me thy
glorie: And he sayd: I will make all my good
goo before the / and I wyll be called in thys
name Jehouah before ỳ / & will shewe mercy
to whom I shew mercy/and wyll haue com
passion on whom I haue cõpassion. And he
sayde furthermore: thou mayst not se my fa-
ce/for b there shall no man se me and lyue.
And the Lorde sayde/beholde/ there is a
place by me/& thou shalt stonde vpõ a rocke/
and whyle my glorye goeth forth I wyll put
the in a clykte of the rocke/& wyll put myne
hande vpon the whyle I passe by. And then I
wyll take awaye myne hãde / and thou shalt
se my backe partes: but my face shal not be
sene.

b. There shall no man se my face and lyue. Not that the face of god which is the face of lyfe / is the cause of death to them that se it. for the sayntes that are in heauen do in dede se it. But that none that lyueth in the body can se ner cõprehend the maiestye of his face: but must be first put a-risyed by death / as Paule declareth. 1. Cor. xv. g

¶ The tables are renued. The mercye of God. To haue felowship with the gentyles is forbidden / and their ydolatrie also. The feast of swete breade. The first begotte. The Saboth. The feast of iij. wekes. The first frutes. Moses fast/ Moses face glystreth.

¶ The. xxxiiij. Chapter.

And the Lorde sayde vnto Moses:
hewe the. ij. tables of stone like vn
to the first that I maye wryte in
thẽ the wordes which were in the
first. ij. tables/ which thou brakest. And be
redye agaynst the morninge that thou mayst
come vp early vnto the mouⁿt of Sinai and
stande me there vpon the toppe of the mount
But let no man come vp with the/nether let
any man be sene thorow out all the mount/
nether let shepe nor oxẽ fede before the hyll.
And Moses hewed. ij. tables of stone lyke
vnto the first and rose vp early in the mor-
nynge and went vp vnto the mounte of Si-
nai as the Lorde commaunded him: and toke
in his hande the. ij. tables of stone. And the
Lord descended in the cloude/ and stode with
him there: and he called vpõ the name of the
Lorde. And when the Lorde walked before
Jere. xxxij. d him/he cryed: Lorde Lorde God full of cõ
passion and mercy/which art not lyghtly an
grye but abundant in mercy and trueth/and
kepest mercy in store for thousandẽ / and for
geuest wykednesse / trespace and synne (for
there is no man ynnocent before the) and vy-
sitest the wykydnesse of the fathers vpon the
chyldren and vpon chyldrens chyldren/ euen B
vnto the thyrd and fourth generacion. And
Moses bowed him self to the erth quychly/&
worshypped & sayd: If I haue founde grace
in thy syghte o Lorde / then let my Lorde go
with vs (for it is a stuburne people) & haue
mercy vpon oure wyckednesse & oure synne/
and let vs be thyne enheritaunce.
And he sayd: beholde/I make an appoynt-
ment before all this people / that I wyll doo
maruells: soch as haue not bene done in all
the worlde/nether amonge any nacyon. And
all the people amonge which thou art/ shall
se the worke of the Lorde: for it is a terryble
thinge that I wyll do with the: kepe all that
I commaunde the this daye/and beholde: I
wyll cast out before the: the Amorites / Ca-
naanites / Hethites / Pherezites / Heuites
and Jebusites. *Take hede to thy self/that *Deute. vij.
thou make no compacte with the inhabiters ij. Reg. xxi.
of the lande whether thou goest lest it be
cause of ruyne amõge you. But ouerthrowe
their alters and breke their pylers/ and cutt
doune their groues / for thou shalt worshyp-
pe no straunge God. For the Lorde is called
gelous / be cause he is a gelous God: lest ỳ
thou make any agrement wyth the inhabi-
ters of the lande/when they go a whoorynge
after their goddes and do sacrifice vnto their
goddes / they call the and thou eate of their
sacrifyce: and thou take of their doughters
vnto thy sonnes / and when their doughters
goo a whoorynge after their goddes / they
make thy sonnes goo a whoorynge after
their goddes also. C
Thou shalt make the no goddes of metall
The fest of swete bred shalt thou kepe/ & vii
dayes thou shalt eate vnleuended bred (as I
commaunded the) in the tyme apoynted in ỳ
moneth of Abib: for in the moneth of Abib
thou camest out of Egypte. a All that brea-
keth vp the matryce shalbe myne/ & all that
breaketh the matryce amonge thy catell / ỳ
if it be male: whether it be oxe or shepe. But ỳ
first of the asse thou shalt by out w̃ a shepe /
or ỳ thou redeme him not: se thou breake his
neche. All the first borne of thy sonnes thou
must nedes redeme. * And se that no man ap *Exo. xxiij.
peare before me emptye. Eccli. xxxvi.
Sixe dayes thou shalt worke/& the seuẽth Deute. xvi.
thou shalt rest: both frõ earynge & reapynge
*Thou shalt obserue the feast of wekes wyth Exo. xxiij.
the first frutes of wheate heruest / and the
feast of ingaderyng at the yeres ende. Thrise
in a yere shall all youre men chyldren ap-
peare before the Lorde Jehouah God of
Israel

a. All that breaketh vp matryce/ that is all the first born/as in Genesis. xxxviij.

Israel: for I wyll cast out the nacyõs before
the & wyll enlarge thy costes/so that no man
shall desyre thy lande / whyle thou goest vp
to appeare before the face of the Lorde thy
God/thryse in the yere.
D *Thou shalt not offre the bloude of my sa
Exo. xxxiij. c crifyce with leuended bred: nether shall ought
Deute. xvij. c of the sacrifyce of the feast of Passeouer / be
lefte vnto the morynng. The fyrst of ỳ first-
frutes of thy lande / thou shalt brynge vnto
the house of the Lorde thy God. And se / that
thou sethe not a kydd in his mothers mylke.
And the Lorde sayde vnto Moses: wryte
these wordes/for vpon these wordes I haue
Exo. xxiiij. d made a couenaũt with the and with the chil-
dren of Israel. * And he was there wyth the
Lorde. xl. dayes & xl. nightes/and nether ate
bred not dranke water. And he wrote in the
tables the wordes of the couenaũt: euen ten
verses.
And Moses came doune from mouⁿt Si-
nai & the. ij. tables of wytnesse in his hande/
& yet the wyst not that the skynne of his face
shone wyth beames of his comenynge wyth
hym. And when Aaron and all the chyldren
of Israel loked vpon Moses and sawe that
b. The shynynge of Moses face is expounded in 2. Corin. iij. b the skynne of his b face shone wyth beames/
they were a frayde to come nye him. But he
called them to him/and then Aaron & all the
chefe of the cõpanye came vnto him/ & Mo-
ses talked with them.
And at the last all the chyldren of Israel ca-
me vnto him / and he commaunded them all
that the Lorde had sayde vnto him in mount
Sinai And as soone as he had made an ende
of comenynge with thẽ / he put a couerynge
vpon his face. But when he went before the
Lorde to speake with him/he toke the cove-
ryng of vntyll he came out. And he came out
& spake vnto the chyldren of Israel ỳ which
he was commaunded. And the chyldrẽ of Is-
rael sawe the face of Moses/ that the skynne
of his face shone with beames: but Moses
put a couerynge vpõ his face/ vntyll he wẽt
in to comen with hym.

¶ The Saboth. The first frutes are requyred. The redynes of the people to offer. Bezaleel and Aholiab are prayled of Moses and sett to worke.

The. xxxv. Chapter.

And Moses gathered all the compa
nye of the chyldren of Israel toge-
ther/and sayd vnto them: these are
the thynges which the Lorde hath
cõmaũded to do: Sixe dayes ye shall worke/
but ỳ seuẽth daye shall be vnto you the holy
Sabboth of the Lorde rest: so ỳ whosoeuer
doth any worke therin / shall dye. More-
ouer ye shall kyndle no fyre thorow out all
youre habitacyons vpõ the Sabboth daye.
And Moses spake vnto all the multitude
of the chyldren of Israel sayinge* this is the *Exo. xxv. a.
thynge which the Lorde cõmaũded sayinge:
Geue from amonge you an heueoffrynge/
vnto the Lorde.
All that are wyllynge in their hartes/
shall brynge heueoffrynges vnto the Lorde:
golde/syluer/brasse/ c Jacynete/scarlet/pur-
pul/bysse & b gootes hearre: rams skinnes red
and taxus skynnes and Sethim wodd: and
oyle for lyghtes & spices for the anoyntynge
oyle and for the swete cens: And Onix stones
and stones to be sett for the Ephod and for
the brestlappe.
And let all thẽ that are wyseharted amõge
you/come and make all that the Lorde hath B
cõmaunded: the habitacion & the tent therof
with his couerynge and his rynges/ bordes/
barres / pylers & sockettes: the arke and the
staues therof with ỳ mercyseate & the vayle
that couereth it: ỳ table and his staues with
all that pertayneth therto & the shewebred:
the candelstycke of lyghte wyth his apparell
and his lampes and the oyle for the lyghtes:
the cens alter & his staues / the anoyntynge
oyle and the swete cens and the hãgynge be-
fore the tabernacle dore: the alter of burntsa
crifyces and his brasen gredyrẽ that longeth
therto with his staues & all hys ordinaunce
and the lauer and his fote: the hangynges of
the courte with his pylers & their sockettes/
and the hangynge to the dore of the courte:
the pynnes of the habitacion and the pynnes
of the courte with their boordes: the mony-
strynge garmentes to mynystre with in ho-
lynesse/ and the holy vestimentes of Aaron
the preast and the vestimentes of his sonnes
to mynystre in.
And all the companye of the chyldren of
Israel departed frõ the presence of Moses. C
And they went (as many as their hartes co-
raged thẽ & as many as their spirites made
them wyllynge) and brought heueoffrynges
vnto the Lorde/to the makynge of the taber
nacle of wytnesse & for all his vses & for the
holy vestimẽtes. And the men came with the
wemen (euẽ as manye as were wyllynge har
ted) and brought bracelettes/earynges/ryn-
ges & gyrdels and al maner Jewels of gold.
And all the men that waued waueoffrynges
of golde vnto the Lorde and euery man with
whom was fouⁿde Jacynete/scarlet/purpul/
c bysse or gootes hearre or red skynnes of
rãmes or tax[y] skynnes/brought it. And all ỳ
houe vp golde or brasse / brought an heueof-
frynge vnto the Lorde. And all men w̃ whõ
was fouⁿde sethim wodd mete for any maner
worke or seruyce/brought it.
And all the wemen that were wyse herted
to worke w̃ their handes/spanne/& brought
the sponne worke/both of Jacynete/scarlet/

a. Jacynet is before in the xxvi. a.
b. Gotes hearre is that which we call chãblet

c. Bysse is fyne white/whether it be sylke or lynen.

purpul and bysse. And all the wemen that excelled in wyldōme of herte/spāne the gotes hayre. And the Lordes brought Onix stones and setstones for the Epod/ and for the brest lappe/and spyce & oyle: both for the lyghtes and for the anoyntynge oyle & for the swete
D cens. And the chyldrē of Israel brought wyllynge offrynges vnto the Lorde/both men & wemen:as many as their hartes made them wyllyuge to brynge / for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the chyldren of Israel:beholde*the Lorde hath called by name Bezaleel ȳ sonne of Ury ȳ sonne of Hur of the trybe of Juda/and hath fylled him wyth the spryete of God / wyth wyldome / vnderstandynge and knowlege/euen in all maner worke / & to fynde out curyous workes / to worke in golde/syluer and brasse: and wyth graurynge of stones to sett/& with kerynge in wodd/and to worke in all maner of sotle workȝ. And he hath put in his harte ȳ grace to teache:both him & Aholiab ȳ sonne of Ahisamach of the trybe of Dan hath he fylled w̄ wyldome of herte/to worke all maner of grauen worke: they are also broderers and workers with nedle / In Jacyncte / scarlet/ purple and bysse / and are weuers that can make all maner worke/ and can deuyse sotle workes.

*Exodi.xxxla

¶ The thynges that Bezaleel and Aholiab made for the holy place of the Lorde.

¶ The.xxxvi.Chapter.

A And Bezaleel wrought & Aholiab & all wise harted men to whom the Lorde had geuen wyldome and vnderstandynge/to knowe how to worke all maner worke for ȳ holye seruyce/ in all that the Lorde cōmaunded. And Moses called for Bezaleel Aholiab & all ȳ wyse herted men in whose hertes ȳ Lord had put wyldome/euē as many as their hartes coraged to come vnto ȳ worke to worke it. And they receaued of Moses all ȳ heueoffryngȝ which the chyldrē of Israel had brought for the worke of the holye seruice to make it w̄ all. And they brought besyde that wyllynge offrynges euery mornyng.

And all the wyse men that wrought all the holye worke/came euery man frō his worke which they made / and spake vnto Moses sayinge:the people brynge to moch & aboue that is ynough to serue for the werke which the Lorde hath commaunded to make. And then Moses gaue a cōmaūdmēt/ & they caused it to be proclamed throow out the hoste sayinge: se that nether man nor woman prepare any moare worke for the holy heueoffrynge/and so the people were forbidden to brynge:for the stuffe they had/was suffyciēt for them vnto all the worke / to make it and to moch.

And all the wyse harted men amonge thē that wroughte in the worke of the habytacyon made:euē.x.coraynes of twyned bysse/ Jacyncte/scarlet and purple / and made thē full of Cherubyns with broderd worke. The length of one curtayne was.xxviij. cubytes and the bredth.iiij.and were all of one syse. B And they coupled fyue curtayns by them selues/and other fyue by thē selues. And they made fyftye loupes of Jacyncte alonge by the edge of the vtmost curtayne /euen in the seluege of the couplynge courtayne:And lykewyse they made on the syde of the vtmost couplynge curtayne on the other syde/fyftie loupes they made in the one curtayne / and fyftye in the edge of ȳ couplynge courtayne on the other syde:so that the loupes were one ouer agenst another.

And they made fyftye rynges of golde / & coupled the curtaynes one to another wyth the rynges:and so was it made a dwellynge place.

And they made.xi. curtaynes of gootes hayre to be a tent ouer the tabernacle.xxx. cubites longe a pece and.iiij.cubytes brode/ & they all.xi of one syse. And they coupled.v by them selues/and.vi. by them selues / and they made fyftye loupes alonge by the border of the vtmost couplynge courtayne on the one side/and fyftie in the edge of the couplynge curtayne on the other syde. And they made fyftye rynges of brasse to couple the tent together that it might be one. And they C made a couerynge vnto the tent of rammes skynnes red/and yet a nother of taxus skynnes a boue all.

And they made bordes for the dwellynge place of sethim wod that stode vpright euery borde.x. cubites longe & a cubite & an halfe brode. And they made.ij.fete to euery boorde of the dwellynge place ioyninge one to another. And they made.xx.boordȝ for the southsyde of the habytacion/&.xl. sockettes of syluer vnder the.xx.boordes.ij.sockettes vnder euery boorde/euen for the.ij.fete of thē. And for the other syde of the dwellynge towarde the north/they made other.xx. boordes wyth xl.sockettes of syluer.ij.sockettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west / they made. vi. boordes &.ij.other bordes for the corners of the habytacion behynde/& they were ioyned D closse both beneth and also aboue with clāpes and thus they dyd to both the corners:so they were in all.viij. boordes and. xvi. sockettes/vnder euery borde two sockettes.

And

And they made barres of Sethim wodd.v for the bordes of the one syde of the habytacyon &.v.for the other/& fyue for the bordes of the west ende of the habytacyon. And they made the myddell barre to shote throowe the bordes: euen from the one ende to the other/ and ouerlayde the bordes with golde/& made thē ringȝ of gold to thrust the barres throow/ and couered the barres with golde. And they made an hangyng of iacincte/of scarlet/ purple and twyned bysse with Cherubyns of broderd worke. And made therynto.iiij.pylers of Sethim wodd/& ouerlayde them with gold. Their knoppes were also of gold/& they cast for thē.iiij.sockettȝ of syluer. And they made an hangynge for the tabernacle dore: of Jacincte/scarlet/purple & twyned bysse of nedle worke/& the pylers of it were fyue with their knoppes/and ouerlayde the heades of them and the whooppes with gold/ with their fyue sockettes of brasse.

¶ The arche of wittnesse. The mercyseate. The table. The candelstycke. The lyghtes. The altare and the incense.

¶ The.xxxvij.Chapter.

A And Bezaleel made the arche of sethym wodd two cubytȝ & an halfe long & a cubyte and a halfe brode/ & a cubyt & a halfe hye:& ouerlayde it with fyne golde bothe within & without /& made a crowne of golde to it rounde about/& cast for it.iiij.rynges of golde for the.iiij.corners of it:two rynges for the one syde & two for ȳ other/& made staues of Sethim wodd/ & couered thē with golde/ and put the staues in the rynges alonge by the syde of the arche to bere it with all.

And he made the [a] mercyseate of pure gold two cubites & a halfe longe and one cubite & a halfe brode / and made two Cherubyns of thycke golde vpon the two endes of the mercyseate: One Cherub on the one ende/& another Cherub on the other ende of the mercyseate. And the Cherubyns spredde out their wynges aboue an hye/ & couered the mercyseate therwith. And their faces were one to another:euen to the mercyseate warde/were the faces of the Cherubyns.

And he made the table of sethim wodd two cubytes longe and a cubite brode/ and a cubite and a halfe hyghe/ and ouerlayde it with fyne golde/& made therto a crowne of golde rounde aboute / and made therto an whope of an hande brede rounde aboute / and made vnto the whope a crowne of golde rounde aboute/and cast for it. iiij. rynges of golde & put the rynges in the.iiij.corners by the fete: euē vnder the whope to put staues in to bere C the table with all. And he made staues of Sethim wodd and couered them wyth golde to bere the table with all/ and made the vessels/ ȳ were on the table of pure golde/the dysshes spones/flatpeces & pottes to poure with all.

And he made ȳ candelstycke of pure thycke golde: bothe the candelstycke and hys shaft: with braunces/ bolles/knoppes and floures procedyng out of it. Sixe braunches procedynge out of the sydes therof. iii. out of the one syde/&.iii.out of the other. And on euery brauche were.iii.cuppes lyke vnto almōdes with knoppes & floures throow out the fyre brauches ȳ proceded out of ȳ candelstycke. And vpon the candelstycke selfe were.iiii. cuppes after the facyon of almondes wyth knoppes & floures: vnder euery two braunches a knoppe. And the knoppes & the braunches proceded out of it / & were all one pece of pure thycke golde. And he made seuen lampes therto / and the snoffers therof / and fyrepānes of pure gold. An hundred weyght of pure golde/ made bothe it and all that be- D longed therto.

And he made the cēs alter of Sethim wodd of a cubit lōg & a cubyt brode:euē.iiij.square & two cubytes hye with hornes procedynge out of it. And he couered it with pure golde/ both the toppe & the sydes rounde about and the hornes of it/ & made vnto it a crowne of golde rounde about. And he made two ringes of golde vnto it/euen vnder the croune vpon ether syde of it/to put staues in for to bere it with all:& made staues of Sethim wodd / & ouerlayde them with golde. And he made the holy anoyntynge oyle & the swete pure incēs after the apothecarys crafte.

¶ The altare of burnt offerynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lorde.

¶ The.xxxviij.Chapter.

A And he made the burnt offryng alter of Sethim wodd.v.cubytes lōg & v. cubytes brode: euē.iiij.square/ and.iii.cubytes hye. And he made hornes in the.iiij.corners of it proceding out of it/& ouerlayde it with brasse. And he made all the vessels of ȳ alter: ȳ cauldrōs/shouels/ basyns/flesshokes & colepannes all of brasse.

And he made a brasen gredyrē of networke vnto the alter rounde about alowe beneth vnder the compasse of the alter:so that it reached vnto halfe the altare/ & cast.iiii.rynges of brasse for the.iiii.endes of the gredyren to put staues in. And he made staues of sethim wodd & couered them with brasse / & put the staues in the rynges alonge by the alter syde to bere it with all/ & made the alter holowe with bordes. And he made the lauer of brasse & the fote of it also of brasse in the syghte of B them that dyd watch before the dore of the tabernacle of wytnesse.

e.v. And

a. Mercyseate was the place where god spake vnto the chyldren of Israel/ wyche was vpō the arche of wittnesse kyngs. Wynge Christ. As it is sayde Hebre.ix.v.

And he made the courte with hangynges of twyned bysse of an hundred cubytes long vpon the southsyde/ & .xx. pylers with .xx. sockettes of brasse: but ȳ knoppes of the pylers & the whopes were syluer. And on the north syde ȳ hanginges were an hundred cubytes longe wyth .xx. pylers and .xx. sockettes of brasse/ but the knoppes & the whopes of the pylers were of syluer. And on the west syde/ were hangynges of .l. cubytes longe/ & .x. pylers wyth their .x. sockettes/ & the knopes & the whopes of the pylers were siluer. And on the east syde towarde the sonne rysyng/ were hangynges of .l. cubytes: the hangynges of the one syde of the gate were xiftene cubytes longe/ and their pylers .iii. with their .iii. sockettes. And of the other side of the court gate were hangynges also of .xv. cubytes longe/ ¶ and their pylers .iii. with .iii. sockettes. Now all the hãginges of the courte rounde about/ were of twyned bysse/ and the sockettes of the pylers were brasse: but the knoppes and the whoopes of the pylers were syluer/ and the heedes were ouerlayde with syluer/ & all the pylers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedlewozke/ of iacyncte/ scarlet/ purple/ & twyned bysse. .xx. cubytes long and xxue in ȳ brodth/ accozdyng to the hangyngz of the courte. And the pylers were .iiij. wyth iiii. sockettes of brasse/ & the knoppes of syluer/ & the heedes ouerlayde wyth syluer and whoped aboute with siluer/ & all the pynnes of the tabernacle and of the courte rounde about were brasse.

This is the summe of the habitaciõ of witnesse/ which was counted at the cõmaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel sonne of Uzi sonne to Hur of the tribe of Juda/ made all that the Lozde commaunded Moses/ & with him Aholiab sonne of Ahisamach of ȳ tribe of Dan/ a cõnyng grauer & a wozker of nedle wozke in iacincte/ scarlet/ purple & bysse.

D All the golde that was occuppyed vpon all the wozke of the holy place (which was the golde of the waueoffcrynge) was .xxix. hundred weyght and seuen hundred and .xxx. sycles/ accozdynge to the holy sycle. And the summe of syluer that came of the multitude was .v. scoze hundred weyght & a thousande seuẽ hundred & .lxxv. sycles of the holy sycle. Euery man offrynge halfe a sycle after the weyght of the holy sycle amõge thẽ that wẽt to be nõbred frõ .xx. yere olde & aboue/ amõge vi. hundred thousande and .iii. thousande and v. hundred and .l. men.

And the .v. scoze hundred weyght of syluer went to the castynge of the sockettes of the sanctuary & the sockettz of the vayle: an hundred sockettz of the siue scoze hundred weight an hundred weyght to euery sockette. And the thousande seuẽ hundred & .lxxv. sycles/ made knoppes to the pylers/ & ouerlayde ȳ heedes and whoped them.

And the brasse of the waueoffcrynge was .lxx. hundred weyght and two thousande/ and iiii. hundred sicles. And therwith he made the sockettz to the doze of the tabernacle of witnesse/ & the brasen altare/ and the brasen gredyzen that longeth therto/ & all the vessels of the alter/ & the sockettes of ȳ courte rounde about/ & the sockettz of the courte gate/ and all the pynnes of the habitacyon/ and all the pynnes of the courte rounde aboute.

¶ The makynge of Aaron & hys sonnes apparell. All that the Lozde commaunded was offred.

¶ The .xxxix. Chapter.

And of the iacyncte/ scarlet/ purple A and twyned bysse/ they made ȳ vestymentes of mynystracyon to do seruyce in that holy place/ & made the holy garnẽtes that pertayned to Aarõ/ as the Lozde commaunded Moses.

And they made the Ephod of gold/ iacincte scarlet/ purple/ and twyned bysse. And they dyd beate ȳ golde in to thynne plates/ & cutte it into wyres: to wozke it in ȳ iacincte/ scarlet/ purple & the bysse/ with broderd wozke. And they made the sydes come to gether/ and clooled them vp by the two edges. And the brodzyng of the gyzdell that was vpõ it/ was of the same stuffe & after the same wozke of golde/ iacincte/ scarlet/ purple and twyned bysse/ as the Lozde commaunded Moses.

And they wzought Onix stones clooled in B ouches of golde & graued as sygnettes are grauen with the names of the chyldzẽ of Israel/ & put thẽ on the shoulders of the Ephod that they shulde be a remembzaunce of the chyldzen of Israel/ as the Lozde commaunded Moses.

And they made the brestlappe of connyng ¶ wozke/ after the wozke of the Ephod: euẽ of golde/ iacincte/ scarlet/ purple and twyned bysse. And they made it .iiii. square & double/ an hande breadeth long & an hande breadeth brode. And they fylled it wyth .iiii. rowes of stones (the fyzst rowe Sardios/ a Topas & * or an Emaude
Smaragdus: the second rowe/ a Rubye/ a Saphir & a Diamõde: ȳ .iii. rowe/ Ligurios + or a carbuncle
an Achat and an Amatist: the fourth rowe: a Turcas/ an onix & a Jaspis) closed in ouches of golde in their inclosers. And the .xii. stones were grauen as sygnettes wyth the names of the chyldzen of Israel: euery stone wyth his name/ accozdyng to the .xii. tribes.

And they made vpon the brestlappe/ two D fastenyng cheynes of wzethẽ wozke & pure golde. And they made two hokes of gold and two golde rynges/ & put the two rynges vpõ the two cozners of the brestlappe. And they put the two chaynes of gold in ȳ .ii. rynges/ in the cozners of the brestlappe. And the two endes of the two chaynes they fastened in the two hokes/ and put them on the shoulders of the Ephod vpon the fozefront of it.

And they made two other rynges of golde and put thẽ on the two other cozners of the brestlappe a lõge vpõ the edge of it/ toward the inlyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges/ & put them on the two sydes of the Ephod/ beneth on the fozesyde of it: euẽ where ȳ sydes go together/ aboue vpon the brodzyng of the Ephod/ & they strayned the brestlappe by his rynges vnto the rynges of the Ephod/ wyth laces of iacincte/ that it myght lye fast vpon the brodzynge of the Ephod/ & shulde not be lowsed from of the Ephod: as the Lozde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen wozke/ & all together of iacincte/ ¶ & the heade of the tunicle was in the middest of it as the coler of a partlet/ wyth a bonde rounde aboute the coler/ that it shulde not rent. And they made beneth vpon the hem of the tunycle: põgranates of iacincte/ scarlet/ purple & twyned bysse. And they made lytle belles of pure golde/ & put them amonge the pomgranates rounde aboute vpon the edge of the tunycle a bell & a pomgranate/ a bell & a pomgranate rounde about the hemmes of the tunycle to mynystre in/ as the Lozde commaunded Moses.

And they made cotes of bysse of wouen wozke fozAaron and his sonnes/ & a mytre of bysse/ & goodly bonettes of bysse/ & lynen breches of twyned bysse/ & a gyzdell of twyned bysse/ iacyncte/ scarlet and purple: euen of nedlewozke/ as the Lozde commaunded F Moses. And they made the plate of the holy croune of fyne golde/ & wzote vpon it wyth grauen wozke/ the holynes of the Lozde: and tyed it to a lace of iacincte to fasten it an hye vpon the mytre/ as the Lozde commaunded Moses.

Thus was all the wozke of the habitaciõ of the tabernacle of witnesse fynyshed. And the chyldzen of Israel dyd accozdynge to all that the Lozde had cõmaunded Moses. And they brought the habitaciõ vnto Moses: the tent & all his apparell therof: the buttones/ boozdes/ barres/ pylers & sockettes: and the G couerynge of rams skynnes red/ & the couerynge of taxus skynnes/ & the hãgyng vayle/ & the arcke of witnesse with the staues therof/ and the mercyseate: the table & all the ozdinaunce therof/ and the shewbzed/ & the pure

candelstycke/ and the lampes prepared therynto with all the vessels therof/ and the oyle foz lyghtes/ and the golden altare/ and the anoyntynge oyle and the swete cens/ and the hangynge of the tabernacle dooze/ & the brasen alter/ and the gredyzen of brasse longyng therynto wyth hys barres and all hys vessels/ and the lauer with his fote/ and the hangynges of the courte with his pylers and sockettes/ & the hanging to the courte gate/ his boozdes & pynnes/ & all the ozdynaunce that seruyeth to the habitacyõ of the tabernacle of witnesse/ and the mynystringe vestymentes to serue in the holy place/ and the holy vestymentes of Aaron the preast and hys sonnes raymentes to mynystre in: accozdynge to all that the Lozde commaunded Moses: euẽ so the chyldzẽ of Israel made al the wozke. And Moses beheld all the wozke: & se/ they had done it euen as the Lozde commaunded: and + Lobe Gen. ij. a
then Moses + blessed them.

¶ The tabernacle is reared vp. The glozye of the Lozde appeyeth in a clowde couerynge the tabernacle.

¶ The .xl. Chapter.

And the Lozde spake vnto Moses A saying: In the fyzst daye of ȳ fyzst moneth shalt thou sett vp the habitaciõ of the tabernacle of witnesse and put therin the arcke of witnesse/ & couer the arcke with the vayle/ ãd brynge in the table & apparell it/ & bzinge in the candelstycke and put on his lampes/ and sett the cens alter of golde beforze the arcke of witnesse/ and put the hangyng of the doze vnto the habitacion. And set the burntoffrynge alter beforze the doze of the tabernacle of witnesse/ & sett the lauer betwene the tabernacle of wytnesse & the alter/ & put water therin/ and make the court rounde aboute/ and sett vp the hangynge of the courte gate.

*And take the anoynting oyle and anoynt B the habitaciõ & all that is therin/ & halowe * Exod. xxx. c.
it and all that belongeth therto: that it maye be holye. And anoynte the altar of the burntoffrynges & all his vessels/ and sanctifye the altar that it may be moost holy. And anoynte also the lauer & his fote/ & sanctifye it.

Than brynge Aaron and hys sonnes vnto the doze of the tabernacle of wytnesse/ and wash them with water. And put vpon Aarõ the holy vestymẽtes/ and anoynte hym & sanctifye hym that he maye mynystre vnto me/ that their anoyntyng may be an euerlasting preasthode vnto them thozow out their generacyons. * And Moses dyd accozdynge to all * Nume. bij. a.
that the Lozde commaunded him.

Thus was the tabernacle reared vp the fyzst daye in the fyzst moneth in the seconde ¶ yere. And Moses reared vp the tabernacle & fastened his sockettes/ and set vp the bozdes and

and put in their barres/and reared vp the pil
lers/ & spred abrode the tent ouer the habita-
cyon/ & put the couerynge of the tent an hye
aboue it:as the Lorde commaunded Moses.
And he toke and put the testymonye in the
arcke/and set the staues to the arcke/ & put
the mercyseate an hye vpon the arcke / and
brought the arcke into the habitacyon & han
ged vp the vayle & couered the arcke of wit-
nesse/as the Lorde commaunded Moses.
And he put the table in the tabernacle of
witnesse in the north syde of the habytacyon
with out the vayle/ and set the bred in ordre
before the Lorde/euen as the Lorde had cō-
maunded Moses.
And he put the candelsticke in the taberna
cle of witnesse ouer agaynst the table in the
south syde of the habitacyon/ and set vp the
lampes before the Lorde:as the Lorde com-
maunded Moses. And he put the golden al-
ter in the tabernacle of witnesse before the
vayle / and brent swete cens theron as the
Lorde commaunded Moses. And set vp the
hangynge in the dore of the habytacyon/and
set the burntoffering alter before the dore of
the tabernacle of witnesse/and offred burnt-
offrynges and meatoffrynges theron as the
Lorde commaunded Moses.
D
*And he set the lauer betwene the taber-
nacle of wytnesse and the alter / and poured
water therin to wash w̄ all. And both Mo-
ses/ Aarō & hys sonnes washed their handes
& their fete therat: both when they went in
to the tabernacle of witnesse / or when they
went to the alter/as the Lorde commaunded
Moses. And he reared vp the courte rounde
about the habytacyon and the alter/ & set vp
the hangyng of the courte gate: and so Mo-
ses kynished the worke.
*And the clowde couered the tabernacle of
wytnesse/ and the glorye of the Lorde fylled
the habytacyon: so that Moses coulde not
entre in to ȳ tabernacle of witnesse/because
the clowde abode therin / and the glorye of
the Lorde fylled the habytacyon.
When the clowde was taken vp frō of the
habitacion/the chyldren of Israel toke their
iorneys as ofte as they had iorneyed. And yf
ȳ clowde departed not/they iorneyed not tyll
it departed: for the clowde of the Lorde was
vpon the habitacyō by daye/& fyre by nyght:
in the syghte of all the house of Israel in all
their iorneyes.

* Exo.xxx.c.

* Numeri. ix.c

The ende of the second boke
of Moses.

The thyrde boke
of Moses called Leuiticus.

The order of burntoffrynges/whether it be of smal or great catell or foules.

The fyrst Chapter.

And the Lord called Mo A
ses/and spake vnto hym oute
of the tabernacle of wytnesse
saying: Speake vnto the chyl
dren of Israel/& saye vnto thē:
who soeuer of you shall bringe
a gyfte vnto the Lorde/shall bryngе it of the
catell:euen of the oxen and of the shepe.
If ye bryngе a burntoffrynge of the oxen
he shall bryngе a male without blemysh/ &
shall bringe hym to the dore of the tabernacle
of witnesse/that he maye be accepted before
the Lorde. And let hym [a] put hys hande vpon B
ȳ heed of ȳ burntsacrifice/& sauoure shalbe a. Lohi
geuē hym to make an attonemēt for hym/ & Gene.xlii
let him kyll the oxe before the Lorde. And let
the preastes Aarōs sonnes bryngе the bloud
& let them sprynckell it rounde aboute vpon
the alter that is before the dore of the taber-
nacle of wytnesse. And let the burntoffryng
be strypped and hewed in peces. And then let
the sonnes of Aaron the preast put fyre vpō
the alter/& put wodd vpon the fyre/ & let thē
laye the peces with the heed & the fatte / vpō
the wodd that is on the fyre in the alter. But
the inwardes & the leggesshey shall wash in
water/& ȳ preast shall burne altogither vpō
ȳ alter/ ȳ it be a burntsacrifyce & an offring
of a [b] swete odoure vnto ȳ Lorde. Yf he wyll
offer a burntsacrifice of the shepe whether it
be of the lambes or of the gootes:he shall of-
fer a male without blemish. And let him kyll
it on ȳ northside of the alter/before ȳ Lorde.
And let the Preastes Aarōs sonnes sprynkle
the bloude of it rounde aboute vpon the al-
ter. And let it be cut in peces: euen wyth his
heed & his fatte/& let ȳ Preast put thē vpon
the wodd that lyeth vpon the fyre in the alter.
But let him wash the inwardes & the legges
with water/and than bryngе all together &
burne it vpō the alter:that is a burntoffryng
& a sacrifice of swete sauour vnto the Lorde.
If he wyll offer a burntoffryng of the foules B
he shall offer eyther of the turtyll doues or of
the yonge pigeōs. And the Preast shall bring
it vnto the alter/ & wrynge ȳ necke a sundre
of it/& burne it on the alter/ & let the bloude
runne out vpō the sides of the alter/& plucke
awaye hys croppe & hys fethers/& cast them
beside the alter on the east parte vpō the heape
of asshes/and bryke hys wynges/but plucke
thē not asundre. And then let ȳ Preast burne
it vpon the alter/euē vpō the wodd that lyeth
vpon

b. This swete odoure is a sacrifyce which kayth & offer ye ashes vpon the alter which God delited/as it is delited in the good sauoure of mākyndes/as it was of Noe Gene. viij.d.

vpō the fyre/a burntsacrifice and an offring
of a swete sauoure vnto the Lorde.

The order of meatoffrynges / of swete cakes / of fyne flower/of franckencens. & ce. with oute leuen/& with oute hony/but not with oute salt.

The ij. Chapter.

If any soule wyll offer a meatof- A
fryng vnto the Lorde/his offrynge
shalbe fine floure/& he shall poure
thetto oyle / & put franckencens
theron/& shall bringe it vnto Aarons sonnes
the Preastes. And one of thē shall take ther-
out his handfull of the floure/& of the oyle w
all the franckencens/& burne it for a memo-
riall vpon the alter:an offryng of a [a] swete sa
uoure vnto the Lorde. And the remnaunt of
the meatoffring shalbe Aarōs & hys sonnes/
as a thynge most holy of the sacrifyces of the
Lorde. If any man bryngе a meatoffring ȳ
is baken in the ouen / let hym bryngе swete B
cakes of fyne floure myngled with oyle / and
vnleuended wafers anoynted wyth oyle. If
thy meatoffryng be baken in the fryēg pan/
then it shalbe of swete floure myngled with
oyle. And thou shalt mynce it small/& poure
oyle theron:& so it is a meatoffrynge.
If thy meatoffrynge be a thynge broyled
vpon the gredyron/ of floure myngled wyth
oyle it shalbe. And thou shalt bryngе ȳ meat
offrynge that is made of these thynges vnto
the Lorde/& shalt delyuer it vnto the preast/
and he shall bryngе it vnto the alter / & shall
heue vp parte of the meatoffrynge for a me-
moriall/& shall burne it vpō the alter: an of-
frynge of a swete sauoure vnto the Lorde.
And ȳ which is left of the meatoffrynge shall
be Aarons & hys sonnes/as a thynge that is
most holy of the offrynges of the Lorde.
All ȳ meatoffringes which ye shall bringe
vnto the Lorde/shalbe made without leuen.
For ye shall nether burne leuen nor honye in
any offering of the Lorde:Notwithstandyng
ye shall bryngе the fyrstlynges of them vnto
the Lorde: but they shall not come vpon the
alter to make a swete sauoure.
All thy meatoffrynges thou shalt salt with
salt:nether shalt thou sofre the [b] salt of the co
uenaunt of thy God to be lackynge from thy
meatoffrynge:but vpon all thyne offrynges
thou shalt bryngе salt.
If thou offre a meatoffryng of ȳ fyrst ripe
frutes vnto the Lorde/ then take that which
is yet grene/ & dryye it by the fyre and beat it
small/& so offer the meatoffryng of thy fyrst
rype frutes. And than poure oyle therto/and
put franckencens theron:& so it is a meatof-
frynge. And the preast shall burne parte of
the beatē corne & parte of that oyle wyth all
the franckencēs/ for a remembrance. That
is an offryng vnto the Lorde.

a. This swete sauoure figu- rith the prayers of the mea- kyng kayth kull/ as it is interpre- ate in Apocal. viij. a. the which prayers do withstand the iure of the Lorde.

b. All offrin- ges must be sal ted with salt/ whiche signyfi- eth that all our good workes must be di- rected af- ter the doc- trine of the Apostles & pro- phetes/for then shall they be ac- ceptable in the syghte of the Lorde/yf they lacke of the salt therof/& elles not.

The order of peaceoffringes/whyche were offered for the keppynge of peace/made of oxen/shepe/ lambes and gootes.

The iiij. Chapter.

If any man bryngе a*peaceoffring A
of the oxen: whether it be male or * Exo.xxiiij.b
female/he shall bryngе foche as is
without blemish/before the Lorde:
& let hym put his hande vpon the heed of his
offeryng/and kyll it before the dore of the ta-
bernacle of witnesse. And Aarons sonnes the
Preastes shall sprynkle the bloud vpō the al- B
ter rounde aboute. And they shall offre of the
peaceoffring to be a sacrifice vnto the Lorde:
the fatt that couereth the inwardes & all the
fatt that is vpō the inwardes:& the two kyd-
neys with the fatt that lyeth vpō the loynes:
and the kall that is on the lyuer they shall
[a] take awaye with the kydneyes. And Aarōs
sonnes shall burne them vpon the alter with
the burntsacrifice which is vpō the wodd on
the fire. That is a sacrifyce of a swete sa-
uoure vnto the Lorde.
If a man bryngе a peaceoffrynge vnto the
Lorde from of the flocke/ whether it be male
or female/ it shalbe without blemysh. If he
offre a lambe / he shall bryngе it before the
Lorde/and put his hande vpon his offrynges
heede/& kyll it in the doore of the tabernacle
of wytnesse/& Aarons sonnes shall sprinkle
the bloude therof rounde about the alter.
And of the peaceoffryng they shall bryngе
a sacrifyce vnto the Lorde:the fatt therof &
the rompe all to gether/which they shall take
of harde by the backe bone:& the fatt that co-
uereth the inwardes & all the fatt that is vpō
the inwardes & the two kydneyes with ȳ fatt
that lyeth vpon them and vpon the loynes/ & kayth the Pro-
the kall that is vpon the lyuer he shall take phete Psalm.
awaye wyth the kydneyes. And the Preast xxv.a.
shall burne them vpon the alter to fede the
Lordes offrynge withall.
If the offrynge be a goote/he shall bryngе
it before the Lorde/& put his hande vpon the
head of it/and kyll it before the tabernacle of
wittnesse/and the sonnes of Aarō shall sprin- D
kle the bloude therof vpon the alter rounde
about. And he shall bringe therof his offryng
vnto the Lordes sacrifice: the fatt that couer-
eth the inwardes & all the fatt that is vpon
the inwardes & the two kydneyes & the fatt
that lyeth vpon them and vpon the loynes/&
ȳ kall ȳ is vpō the lyuer he shall take awaye
with ȳ kydneyes. And the Preast shall burne
them vpō the alter to fede the Lordes sacrifice
w̄ all/ & to make a swete sauoure. And thus
shall all the fatt be the Lordes/and it shalbe
a lawe forever amonge youre generacyons
after you in youre dwellynge places:that ye
eate nether fat nor bloude.

a. By the ta- kyng awaye of the fat/ the in- wardes/the. ij. kydneys & the kalle is signify- ed vnto vs/that yf we wylbe a swete sacrifice vnto the Lorde we must cut of all concupisce- ces & naughty delyres of the flesshe / and theeuell vse of all oure mē- bres/ and must subdue & mor- tyfye oure affec- tiōs/& offre thē to God / by the mortificacyon of the crosse/as

The

¶ The offryng made for synnes done of ignorauncе.

¶ The.iiij.Chapter.

A And the Lorde spake vnto Moses
saying: speake vnto the chyldren of
Israel & saye: when a soule synneth
thorow ignorauncе/and hath done
any of those thingꝫ which the Lorde hath for
bydden in his cōmaundemētes to be done: Yf
the Preast that is anoynted synne & make ȳ
people to do amysse, he shall bryngе for hys
synne which he hath done: an oxe without ble
mysh vnto the Lorde for a synneoffring. And
he shall bryngе the oxe vnto the dore of the ta
bernacle of wytnesse before ȳ Lorde/& shall
a put hys hande vpon the oxe heade/and kyll
hym before the Lorde. And the Preast that is
B *anoynted shall take of the oxe bloude / and
bryngе it in to the tabernacle of witnesse / &
shall dyppe his finger in the bloud & sprinkle
therof.iiij.tymes before the Lorde: euen be-
fore the hanging of ȳ holy place. And he shall
put some of the bloude vpon the hornes of ȳ
alter of swete cens before the Lorde which is
in ȳ tabernacle of witnesse/& shall poure all
the bloude of the oxe vpon the botome of the
alter of burntoffrynges which is by the dore
of ȳ tabernacle of witnesse. And he shall take
awaye all the fatt of the oxe that is the synne
offryng: the fatt that couereth the inwardes
and all the fatt that is aboute them/ & the.ij.
kydneyes with the fatt that lyeth vpon thē &
vpon the loynes/and the hall vpon the lyuer
let them take awaye also w̄ the kydneyes: as
it was taken frō the oxe of the peaceoffring/
& let the Preast burne them vpon the altare
C of burntoffringes. But the skynne of the oxe
& all his flesh with his heede/his legges/hys
inwardes with his dōge/shall he carye alto-
gither out of the hoste vnto a clene place: euē
where ȳ ashes are poured out/ & burne him
on wodd wyth fyre: euen vpon the heape of
ashes. Yf the hole comenalte of the chyldrē of
Israel synne thorow ignorauncе/& the thing
be hyd from their eyes: so that they haue com
mytted any of these thinges which the Lorde
hath forbydden to be done in his commaunde
mētes and haue offended/& the synne whiche
they haue sinned be afterwarde knowne/thā
D shall they offre an oxe for a synneoffryng/ &
shall bringe him before ȳ tabernacle of wit-
nesse/& the elders of the multytude shall put
their handes vpon his heed before the Lorde.
*Leui.iij.d. *And the Preast ȳ is anoynted shall bryngе
of hys bloud into the tabernacle of witnesse/
& shall dyppe hys fynger in the bloude / and
sprinkle it seuē tymes before the Lorde: euē
before the vayle. And shall put of the bloude
vpon the hornes of the alter which is before
the Lorde in the tabernacle of wytnesse/ and
shall poure all the bloude vpō the botome of
the alter of burntoffrynges which is by the
dore of ȳ tabernacle of witnesse/& shall take
all hys fatt from hym/ & burne it vpō the al-
E ter/& shall do with his oxe as he dyd with the
synneoffryng oxe. And the Preast shal make
an attonemēt for them/ & so it shalbe forgе-
uen thē. And he shall bryngе the oxe without
the hoste/& burne him as he burned the first:
so is this ȳ synneoffryng of the comenalte.

When a Lorde synneth and commytteth
thorow ignorauncе any of these thingꝫ which
the Lorde his God hath forbydden to be done
in his commaundemētes & hath so offended:
when his synne is shewed vnto hym / which
he hath synned / he shall bryngе for hys of-
frynge an he goote without blemysh & laye
his hande vpon the heed of it/& kyll it in the
place where the burntoffrynges are kylled
before ȳ Lorde: this is a synneoffring. Then
let the Preast take of the bloude of the synne
offrynge with hys fynger/ & put it vpon the
hornes of the burntoffryng alter/ and poure
hys bloude vpon the botome of the burntof-
fryng alter/& burne all hys fatt vpon the al-
ter/as he dothe the fatt of the peaceoffringꝫ.
And the Preast shall make an attonement for
hym as cōcernyng his synne/and so it shalbe
forgeuen hym.

Yf one of ȳ comē people of the lande synne F
thorowe ignorauncе & commytte any of the
thynges which the Lorde hath forbydden in
his commaundementes to be done & so hath
trespased/when hys synne which he hath syn
ned is come to his knowlege/he shall bryngе
for his offering/a the goote without blemish
for his synne which he hath synned/ and laye
his hande vpon the heed of the synneoffryng/
& slee it in the place of burntoffringes. *And *Leuiti.iij.
the Preast shall take of the bloude with hys
fynger/& put it vpō the hornes of the burnt-
offrynge alter/& poure all the bloude vpon
the botome of the alter / & shall take awaye
all his fatt as the fatt of the peaceoffrynges
is taken awaye. And the Preast shall burne
it vpō the alter for a swete sauoure vnto the
Lorde/and the Preast shall make an attone-
ment for hym/& it shalbe forgeuen hym.

Yf he bryngе a lambe & offer it for a synne G
offrynge/he shall bringe a female wythout
blemysh/& laye his hande vpō the heed of the
synneoffryng/& slee it in the place where the
burntoffringꝫ are slayne. And ȳ Preast shall
take of the bloude of the synneoffrynge with
his fynger/and put it vpon the hornes of the
burntoffring alter/& shall poure all ȳ bloud
therof vnto the botome of the alter. *And he *Leuiti.iij.
shall take awaye all the fat therof/as the fat
of the shepe of the peaceoffrynges was takē
awaye. And the Preast shall burne it vpō the
alter for the Lordes sacrifice/and the Preast
shall

shall make an attonement for his synne/and
it shalbe forgeuen hym.

¶ Okoothes. The cleansynge of hym that toucheth vncleane thynges. The purgacyon of an othe and of synne done by ignorauncе.

¶ The.v.Chapter.

A When a soule hath synned & herde ȳ
voyce of cursynge & is a wytnesse:
whether he hath sene or knowne
of it yf he haue not vttered it / he
shall bere his synne. Ether when a man tou-
cheth any vnclene thynge: whether it be the
caryon of an vnclene beest or of vnclene ca-
tell or vnclene wormе & is not warre of it he
is also vnclene & hath offended. Ether when
he toucheth any vnclenesse of man (what so
euer vnclenesse it be that a man is defyled
with all) & is not warre of it and after warde
cometh to the knowlege of it/he is a trespa
B ser. Ether when a soule swareth: so that he
pronounceth w̄ his lyppes to do euell or to do
good (whatsoeuer it be ȳ a man pronounceth
wyth an othe) and the thynge be out of hys
mynde & afterward cometh to the knowlege
of it / then he hath offended in one of these.
Then when he hath synned in one of these
thinges/ he shall cōfesse that wherin he hath
synned / and shall bryngе hys trespaceofe-
rynge vnto the Lorde for his synne which he
hath synned. A female from the flocke whe-
ther it be a lambe or a he goote/for a synne-
offryng. And the Preast shall make an atto-
Leuiti. xij.b. nement for hym for hys synne. *But yf he be
Ca.ij.d. not able to bryngе a shepe / then let hym
bryngе for his trespace which he hath sinned
two turtyll doues or two younge pygeōs vn
to the Lorde/one for a synneoffring and ano
ther for a burntoffringe. And he shall bringe
them vnto the Preast wyche shall offer the
synneoffring first/ & wringe ȳ necke a sun-
C dre of it/but pluche it not clene of. And let
hym sprynkle of the bloude of the synneof-
frynge vpon the syde of the alter/ and let the
reste of the bloude blede vpon the botome of
the alter/& then it is a synneoffryng. And let
hym offer the second for a burntoffrynge as
the maner is: & so shall the Preast make an
attonement for hym for the synne wyche he
hath synned/and it shalbe forgeuē hym. And
yet yf he be not able to bryngе two turtyll
doues or two younge pygeons/then let hym
Exodi.x.g. bryngе his offryng for his synne: *the tenth
parte of an Epha of fyne floure for a synne
offrynge / but put none oyle thereto nether
put any franckencēs therō/for it is a synne
offryng. And let hym bryngе it to the preast/
& the Preast shall take his hand full of it / &
burne it vpon the alter for a remembrauncе
to be a sacrifice for the Lord: that is a synne-
offryng. And let the Preast make an attone-
ment for hym for his synne (whatsoeuer of
these he hath synned) and it shalbe forgeuen.
And the remnaunte shalbe the Preastes/as it
it is in the meatoffrynge.

And the Lorde comened w̄ Moses saying: D
When a soule trespaceth & synneth thorow
ignorauncе in any of the holy thynges of the
Lorde/he shall bryngе for his trespace vnto
the Lorde a ram without blemysh out of the
flocke valued at two sycles after the sycle
of the sanctuary/for a trespaceoffryng. And
he shall make amendes for the harme that he
hath done in the holy thynge/& put the fyfte
parte more to/& geue it vnto the Preast. And
the Preast shall make an attonemēt for him
with the ram of the trespaceoffrynge/ and it
shalbe forgeuen hym.

When a soule synneth & commytteth any
of these thynges whych are forbydden to be
done by the commaundemētes of the Lorde:
though he wyst it not/he hath yet offended &
is in synne/& shall bringe a ram without ble-
mysh out of the flocke that is estemed to be
worthe a synneoffryng/vnto the Preast. And
the Preast shall make an attonemēt for hym
for the ignorauncе which he dyd / & was not
ware/and it shalbe forgeuen hym. This is a
trespaceoffrynge / for he trespaced agaynst
the Lorde.

¶ The offrynges for synnes which are done wyllyngly. The lawe of the burntoffringes. The fyre must abyde euermore vpon the aulter. The offrynges of Aaron and hys sonnes.

¶ The.vj. Chapter.

A And the Lorde talked with Moses
sayinge: when a soule synneth and
trespaceth agaynst the Lorde/and
denyed vnto hys neyghboure that
which was taken hym to kepe/ or that was
put vnder his hande/or ȳ which he hath vio-
lently takē awaye/or that which he hath de-
ceaued his neyghboure of w̄ lotyte/ or hath
founde that which was losse and denyeth it/
& swereth falsely/in whatsoeuer thinge it be
that a man doth & synneth therin. Then whē
he hath synned or trespaced / he shall restore
agayne that he toke vyolently awaye/or the
wrongе which he dyd/or that which was de-
liuered hym to kepe/or the lost thinge which
he founde/or whatsoeuer it be aboute which
he hath sworne falsely / *he shall restore it
agayne in the whole summe/and shall adde
the fyfte parte moare thereto/& geue it vnto
hym to whome it pertayneth / the same daye
ȳ he offereth for his trespace/ & shall bringe
for his trespace offerynge vnto the Lorde a
ram without blemysh out of the flocke / that
is estemed worth a trespaceoffryng vnto the
Preast. And the Preast shall make an atto-
nement for hym before the Lorde / & it shall
be for-

*Unto my neyboure pertayneth satisfaccyon/ but vnto godrepētaunce & then the sacrifice of Christes blonde is a full satisfaccō & attonement & a pealyng of all wrath. B

be forgeuen hym/in whatsoeuer thyng it be
that a man doth & trespaceth therin.
And the Lorde spake vnto Moses saying:
Commaunde Aaron and hys sonnes saying:
this is ȳ lawe of the burntoffryng. The burnt
offryng shall be vpō the harth of the alter all
nyghte vnto the mornynge / & the fyre of the
alter shall burne therin. And the Preast shall
put on hys lynen albe and his lynen breches
vpō his flesh / & take awaye the asshes which
the fyre of the burntsacrifice in ȳ alter hath
made / & put thē belyde the alter / & then put
of his rayment & put on other / and carye the
asshes out without ȳ host vnto a clene place.
The fyre that is vpon the alter shall burne
therin & not go out. And the Preast shall put
wodd on the fyre euery mornynge / & put the
burntsacrifice vpon it / & he shall burne ther
on ȳ fatt of the peaceoffrings. The fyre shall
b. Looke Gene. xiij. d. * euer burne vpon the alter / & neuer go out.
This is the lawe of the meatoffrynge: Aa-
rons sonnes shall brynge it before the Lord /
vnto the alter: and one of them shall take his
hand full of the floure of the meatoffrynge &
of the oyle with all the franckencēs which is
theron / & shall burne it vnto a remembrausce
vpon the alter to be a swete sauoure of the
memoryall of it vnto the Lorde. And the rest
C therof / Aaron & his sonnes shall eate vnleuē
ded: it shalbe eaten in the holy place: euē in ȳ
courte of ȳ tabernacle of witnesse they shall
eate it. Their parte which I haue geuē them
of my sacrifice shall not be baken with leuē /
for it is most holye / as is the synneoffrynge /
& trespaceoffrynge. All the males amonge
the chyldren of Aaron shall eate of it: and it
shalbe a dutye for euer vnto youre genera-
cyons of the sacrifices of the Lorde / nether
a. There shall none touche it / but he that is halowed / that is / but he that is dedicated / or deyned and appoynted to my myster before the Lorde / as it is Agge. ij. c. thal any man touche it / but he ȳ is halowed.
And the Lorde spake vnto Moses saying:
this is the offrynge of Aaron & of his sonnes
which he shall offer vnto the Lorde in ȳ daye
when they are anoynted: the tēth parte of an
Epha of floure / which is a dayly meatoffring
perpetually: halfe in the mornyng & halfe at
nyghte: & in the fryenge pan it shalbe made
with oyle. And when it is fryed / thou shalt
brynge it in as a baken meatoffrynge myn-
sled small / & shalt offer it for a swete sauoure
vnto the Lorde. And that preast of his sonnes
that is anoynted in his steade shall offer it: &
it shalbe the Lords dutye for euer / & it shall
D be burnt all together. For all ȳ meatoffrings
of the Preastes shalbe burnt all together / &
shall not be eatē. And the Lorde talked with
Moses sayinge: speake vnto Aaron & vnto
his sonnes & saye: This is ȳ lawe of the synne
offryng. In the place where ȳ burntoffring
is kylled / shall the synneoffryng be kylled al-
so before the Lorde / for it is moost holy. The
Preast that offreth it shall eate it in the holy
place: euē in the courte of the tabernacle of
witnesse. Nomā shall touche the flesh therof /
saue he that is halowed. And yf any rayment
be sprynckled therwith / it shalbe wasshed in
the holy place / * & the erthē pot that it is sodē * Leui. vi. d.
in shall be broken. If it be sodden in brasse
then the pot shalbe scoured & ryneled in the
water. All the males amonge the Preastes
shall eate therof / for it is most holy. Notwith-
stondynge no synneoffrynge that hath hys
bloude brought in to the tabernacle of wit-
nesse to reconcyle wyth all in the holy place /
shalbe eaten: but shalbe burnt in the fyre.

¶ Trespaceoffrynges. Synne offrynges and peaceof-
frynges. The fatt and the bloude maye not be eaten.

¶ The. viij. Chapter.

A This is the lawe of the a trespaceof-
frynge which is most holy. In the
place where the burntoffrynge is
kylled / the trespaceoffrynge shal-
be kylled also: & his bloude shalbe sprynkled
rounde aboute vpō the alter. And all the fat
thereof shalbe offered: the rompe and the fat
that couered the inwardes. & the. ii. kydneys
with the fatt ȳ lyeth on thē & vpō the loynes
& the krall on the lyuer shalbe takē awaye wō
the kydneyes: & the Preast shall burne them
vpon the altare / to be an offrynge vnto the
Lorde: this is a trespaceofferynge.
All the males amōge ȳ preastes shall eate
thereof in the holy place / for it is most holy
As the synneoffrynge is so is the trespace-
offryng / one lawe serueth for both: & it shall
be the Preastes that reconcyleth ther with.
And the preast that offered a mans burntof-
frynge / shall haue the skynne of the burntof
fryng which he hath offered. And all ȳ meat
offrynges that are baken in the ouen / and
all that is dressed vpon the gredyron and in
the fryenge pan / shalbe the preastes that of-
freth them. And all the meatoffrynges that
are myngled wō oyle or drye / shall pertayne
vnto all the sonnes of Aarō / & one shall haue B
as moche as another. This is the lawe of
the peaceoffrynges which shalbe offred vnto
the Lorde. If he offer to geue thanckes / he
shall bringe vnto his thanckoffrynge: swete
cakes myngled with oyle and swete wafers
anoynted wyth oyle / & cakes myngled with
oyle of fyne floure fryed / & he shall bringe his
offerynge vpon cakes made of leuended bred
vnto ȳ thanckoffryng of his peaceoffrings /
& of them all he shall offer one to be an heue
offrynge vnto the Lorde / and it shall be the
Preastes that sprynckleth the bloude of the
peaceoffrynges. And the flesh of the thanko-
frynge of hys peace offrynges shalbe eaten
the same daye that it is offred / and there shall
none of it be layde vp vntyll the mornynge.

a. Trespaceoffrynge. an offrynge for trespace. Trespace after order of scripture. sayeth some all the sylly which we lyued in wyte / brynge no raunt of veryte / nely in doyng synnes / when we walked in awnsrynes / as in Spalme. d. e. ij. Pa. xxviij. c.

Ieremi. xxiij. d

Ezechi. xliiij. d

b. By vowes are vnderstand the gyftes which are acoumed to be offered and geuen to God by any outwarde ceremonye / as it was to rounde their heares / or to brynche a wyne. & ce. Numeri. vi. a.

If it be a b vowe or a fre wylloffryng that
he bryngeth / the same daye that he offreth it /
it shalbe eaten / & that which remayneth may
be eaten on the morowe: but as moche of the
offered flesh as remayneth vnto ȳ thyrde daye
shalbe burnt with fyre. For yf any of ȳ flesh
of the peaceoffrynges be eaten in the thyrde
daye then shall he ȳ offred it optayne no fa-
uour / nether shall it be rekened vnto hym:
but shalbe an abhomynacyon / and the soule
that eateth of it shall beare the synne therof.
¶ The flesh that toucheth any vncleane thynge
shall not be eaten / but burnt with fyre: & all
that be cleane in their flesh / may eate flesh. If
any soule eate of the flesh of ȳ peaceoffrings
that pertayne vnto the Lorde / and his vncle-
nesse yet vpon hym / the same soule shall pe-
rysche from amonge hys people. Moreouer
yf a soule touche any vncleane thing / whether
it be the vncleanesse of man or of any vncleane
beast or any abhomynacion that is vncleane:
and then eate of ȳ flesh of the peaceoffrings
whiche pertayne vnto the Lorde / that soule
shall perish from his people.
And the Lorde spake vnto Moses saying:
speake vnto the chyldren of Israel and saye:
Ye shall eate no maner fatt of oxen / sheye or
gootes: neuertheless the fatt of the beast ȳ
dyeth alone & the fatt of that whych is torne
with wylde beastes / maye be occuppyed in all
maner vses: but ye shall in no wise eate of it.
For whosoeuer eateth the fatt of the beast of
which men bringe an offryng vnto ȳ Lorde /
that soule that eateth it shall perish from his
people. Moreouer ye * shall eate no maner
of bloud / whersoeuer ye dwell / whether it be
D of soule or of beast. Whatsoeuer soule it be ȳ
eateth any maner of bloude the same soule
shall perysche from his people.
And the Lorde talked with Moses saying:
speake vnto ȳ chyldrē of Israel & saye: he ȳ
offreth his peaceoffring vnto the Lorde / shall
brynge his gyfte vnto the Lorde of his peace
offrynges: his awne handes shall brynge the
offrynge of the Lorde: euen the fatt vpon the
breste he shall brynge wyth the breste to waue
it a waueoffringe before the Lorde. And the
Preast shall burne the fatt vpō the alter / & ȳ
breste shalbe Aarōs & his sonnes. And ȳ ryght
shoulder they shall geue vnto ȳ preast / to be
an heueoffring / of their peaceoffrynges. And
ȳ same that offreth the bloud of the peaceof-
frynges & the fatt / amōge the sonnes of Aarō
shall haue the right shoulder vnto hys parte /
for the wauebreste & the heueshoulder I haue
taken of the chyldren of Israel / euen of their
peaceoffrynges / & haue geuē it vnto Aarō the
Preast & vnto hys sonnes: to be a dutye for
euer of the chyldren of Israel.
This is the anoyntynge of Aaron & of the
sacrifices of the Lorde / in the daye whē they
were offered to the Preastes vnto the Lorde /
which the Lorde cōmaunded to be geuē them
in the daye when he anoynted thē / of the chyl-
dren of Israel / & to be a dutie for euer amōge
their generacōs. This is the lawe of burnt-
offrynges / of meatoffrings / of synneoffrings /
of trespaceoffrings / of fulloffrings / of peace-
offrynges / which ȳ Lorde cōmaunded Moses
in ȳ moūt of Sinai / in ȳ daye when he com
maunded ȳ chyldrē of Israel to offer their of-
frings vnto ȳ Lorde in ȳ wildernesse of Sinai.

¶ The anoyntynge and consecracyon of Aaron and
his sonnes.

¶ The. viij. Chapter.

And the Lorde spake vnto Moses A
sayynge: take Aaron & hys sonnes
with hym / & the vestures & the an-
oyntyng oyle / & an oxe for a synne-
offrynge & two rammes & a basket of swete
breed: & gether all the comentye to gether vn
to the dore of the tabernacle of witnesse. And
Moses dyd as the Lorde cōmaunded hym / &
the people gathered thē selues to gether vn-
to the dore of the tabernacle of witnesse. And
Moses sayde vnto the people: this is ȳ thing
which the Lorde commaunded to do.
And Moses brought Aaron & hys sonnes
& wasshed them with water / & put vpon him
the albe & gyrded hym with a gyrdell / & put
vpon him the tunycle / & put the Ephod therō /
and gyrded hym wyth the broderd gyrdell of
the Ephod / & bounde it vnto hym therwith.
And he put the breste lappe theron / and put in
the breste lappe * Urim and Thumim. And he * Looke in Exo. xxviij. c. & Numeri. xxvij. d.
put the myter vpon his heed / & put vpon the
myter euen vpon the forefront of it the gol- B
den plate of the holy croune / as the Lorde cō
maunded Moses.
And Moses toke the anoyntyng oyle and
anoynted the habitacyō & all ȳ was therin /
and sanctified them / & sprynkled therof vpō
the alter seuē tymes / and anoynted the alter
& all his vessels / & the lauer with his fote / to
sanctyfye them. And he poured of the anoyn-
tynge oyle vpon Aarons heed / and anoynted
hym to sanctifie hym. And he brought Aarōs
sonnes & put albes vpō them / & gyrded them
with gyrdels / and put bonettes vpon their
heedes / as the Lorde commaunded Moses.
And the synneoffrynge was brought. And
Aaron & hys sonnes put their handes vpon C
the heed of the oxe of the synneoffrynge. And
when it was slayne / Moses toke of ȳ bloud /
& put it vpon the hornes of the alter rounde
about wō his fynger / & purified it / & poured
the bloud vnto the botome of the alter & san-
ctyfyed it & reconcyled it. And he toke all the
fatt that was vpon the inwardes / & the krall
that was on the lyuer and the two kydneyes

with their fatt/ & burned it vpō the alter. But the oxe / the hyde/ hys flesh and hys donge/ he burnt w̄ fyre without the hoste/ as the Lorde commaunded Moses.

And he brought the ram of ȳ burntoffryng & Aaron & his sonnes put their handes vpon the head of the ram/ & it was kylled. And Moses sprinkled the bloud vpō the alter rounde about/ and cut the ram in peces & burnt the head/ the peces & the fatte/ & wasshed the inwardes & the legges in water/ and burnt the ram euery whit vpon the alter. That was a burntsacrifyce of a swete sauoure / and an offrynge vnto the Lorde/ as the Lorde commaunded Moses.

And he brought the other ram that was ȳ fulloffrynge/ & Aaron & his sonnes put their handes vpon the head of the ram: and when it was slayne / Moses toke of the bloude of it/ & put it vpon the typpe of Aarons ryghte eare/ and vpon the thombe of his ryght hand & vpon the great too of hys ryght fote. Then were Aarons sonnes broughte / and Moses put of the bloude on the typpe of the ryghte eare of them/ and vpon the thombes of their ryghte handes/ and vpon the greate tooes of their righte fete/ and sprinkled the bloud vpō the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was vpon the inwardes/ and the hall of ȳ lyuer/ & the .ij. kydneyes with their fatt and their ryghte shoulder. And out of the basket of swete bread that was before the Lorde/ he toke one swete cake of oyled breed & one wafer/ & put them on the fatt & vpon ȳ ryghte shoulder: & put altogether vpō Aarons handes & vpon hys sonnes handes/ and waued it a waueoffrynge before the Lorde. And then Moses toke thē frō of their handes agayne / & burnt them vpon the alter / euen vpon the burntoffringe: These are the fulloffringes of a swete sauoure & a sacrifice vnto the Lorde. And Moses toke ȳ breaste & waued it a waueoffryng before ȳ Lorde/ of the ram of the fulloffrynges: and it was Moses parte/ as the Lorde commaunded Moses.

And Moses toke of the anoyntyng oyle & of the bloude which was vpon the alter/ and sprinkled it vpō Aaron & vpō his vestmētes & vpō his sonnes & on their vestymētes with hym/ & sanctified Aaron & his vestures & his sonnes & his sonnes vestures also. Then Moses sayde vnto Aaron & his sonnes: boyle the flesh in ȳ dore of the tabernacle of wytnesse/ & there* eate it wyth the bread that is in the basket of fulloffryng/ as the Lorde cōmaunded/ saying: Aaron and his sonnes shall eate it: & that which remayneth of the flesh and of the bread/ burne it with fyre.

And se that ye departe not from the doore of the tabernacle of witnesse seuē dayes lōge vntyll the dayes of youre fulloffringes be at an ende. For vij. dayes must youre handes be fylled/ as they were this daye: euē so ȳ Lorde hath cōmaunded to do/ to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of wytnesse daye & nyght seuē dayes longe: & kepe the watche of the Lorde that ye dye not: for so I am cōmaunded. And Aarō & his sonnes dyd all thinges which the Lorde cōmaunded* by the hande of Moses.

*Exodi.xxix.f

*Loke in the .viij. of the .Ma. i. the .xix.

¶ The fyrst offringes of Aaron/ for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lorde is shewed. The fyre commynge from aboue consumeth the sacrifice.

¶ The .ix. Chapter.

And the .viij. daye Moses called Aaron & his sonnes/ & ȳ elders of Israel / & sayde vnto Aarō: take a calfe for a synne offrynge/ & a ram for a burntoffring: both without blemysh/ & bring them before the Lorde. And vnto the chyldrē of Israel he spake saying: take ye an he goote for a synneoffryng/ & a calfe & a lambe bothe two of a yere olde/ & without blemysh for a burntsacrifice/ & an oxe & a ram for peaceoffrynges/ to offer before ȳ Lorde / & a meateoffryng myngled w̄ oyle/ for to daye ȳ Lorde wyll appere vnto you. And they brought ȳ which Moses cōmaunded vnto the tabernacle of witnesse/ & all the people came & stode before the Lorde. And Moses sayde: thys is the thynge which the Lorde cōmaunded that ye shulde do: and then the glorie of the Lorde shall appeare vnto you. And Moses sayde vnto Aaron: go vnto the alter & offer thy synne offrynge/ & make an attonement for the and for the people: and then offer the offerynge of the people / and reconcyle them also / as the Lorde commaunded Moses.

And Aaron went vnto the alter/ and slewe the calfe that was his synneoffryng. And the sonnes of Aaron broughte the bloude vnto hym/ & he dypte hys fynger in the bloude and put it vpon the hornes of the alter/ & poured the bloude vnto the botome of the alter. And the fatt & the two kydneyes with the hall of the lyuer of the synneoffrynge/ he burnt vpō the alter/ as the Lorde cōmaunded Moses: but the flesh & the hyde / he burnt with fyre without the hoste. After warde he slewe the burntoffryng/ & Aarons sonnes brought the bloud vnto hym / and he sprinkled it rounde about vpon the alter. And they brought the burntoffrynge vnto him in peces & the head also/ and he burnt it vpon the alter / and dyd wasshe the inwardes and the legges/ & burnt them also vpō the burntoffring in the alter.

And then he broughte the peoples offryng & toke the goote that was the peoples synne offring

offrynge/ & slewe it & offered it for a synneoffrynge: as he dyd the fyrst. And then brought the burntoffrynge/ & offered it as the maner was/ & brought the meatoffryng & fylled his hande therof/ & burnt it vpō the alter/ besyde the burntsacrifyce in the mornynge.

Then he slewe the oxe & the ram that were the peoples peaceoffringes/ & Aarōs sonnes brought the bloud vnto hym/ & he sprynkled it vpon the alter rounde about/ and toke the fatt of the oxe & of the ram: the rōpe and the fatt that coueretb the inwardes and the kydneyes & the hall of the lyuer: & put them vpō the breastes & burnt it vpon the alter: but the breastes and the ryght shoulders Aarō waued before the Lorde / as the Lorde cōmaunded Moses. And Aaron lyfte vp hys hande ouer the people & blessed thē/ & came doune from offryng of synneoffrynges/ burntoffringes & peaceoffrynges. Then Moses & Aaron went in to the tabernacle of wytnesse & came out agayne and blessed the people/ and the glorye of the Lorde appered vnto all ȳ people. And there came a fyre out from before the Lorde/ and consumed vpō the alter the burntoffring and the fatt. And all the people sawe it / and showted/ and felle on their faces.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne. The rely dew of the sacrifice the Preastes eate.

¶ The .x. Chapter.

And Nadab and Abihu the sonnes of Aaron toke ether of thē his censer/ & put fyre therin/ and put cens vpon/ & broughte straunge fyre before the Lorde: which he cōmaunded thē not/ & there went a fyre out from the Lorde / and consumed thē/ & they dyed before the Lorde. Then Moses sayde vnto Aaron: this is that the Lorde spake saying: I will be[b] sanctified in thē that come nye me/ & before all the people I wylbe glorifyed. And Aaron helde hys peace. And Moses called Misael and Elisaphan the sonnes of Oziel the vncle of Aarō/ and sayde vnto them: goo to and carye youre brethren frō the holy place out of the hoste. And they went to them / and caryed them in their albes out of the hoste/ as Moses bad.

And Moses sayde vnto Aarō & vnto Eleazar & Ithamar his eldest sonnes: vncouer not youre heed nether rent youre clothes/ lest ye dye and wrath come vpon all the people / let youre brethren the hole houste of Israel bewepe the burnynge whyche the Lorde hath burnt. But go ye not out frō the dore of the tabernacle of witnesse/ lest ye dye: for the anoyntynge oyle of the Lorde is vpō you. And they dyd as Moses bad.

And the Lorde spake vnto Aaron saying: drynke no wyne no stronge drynke/ nether thou nor thy sonnes wyth the: when ye go in to the tabernacle of witnesse/ lest ye dye. And let it be a lawe forever vnto youre chyldren after you: that ye may put differēce betwene holy & vnholy/ & betwene vncleane & cleane/ and that ye may teach the chyldren of Israel all the ordynaunces which the Lorde hath cō maunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Eleazar & Ithamar hys sonnes ȳ were lefte: take the meatoffringe that remayneth of the sacrifyces of the Lorde/ & eate it without leuen beside the alter/ for it is most holy: eate it therfore in the holy place / because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the waueb[c]rest & heueshoulder eate in a cleane place: bothe thou & thy sonnes & thy doughters with the. For it is thy dutye & thy sonnes dutye with the/ of the peaceoffrynges of the chyldrē of Israel. For the heueshoulder & the waueb[c]rest whyche they brynge with the sacrifyces of the fatt / to waue it before the Lorde/ shalbe thyne & thy sonnes wyth the: and be a lawe[c] for euer / as the Lorde hath commaunded.

And Moses soughte for the goote ȳ was the synneoffrynge/ and se it was burnt. And he was angrye with Eleazar & Ithamar the sonnes of Aaron/ whyche were lefte a lyue saying: wherfore haue ye not eatē the synneoffrynge in the holy place/ seynge it is moost holye: and for as moche as it is geuen you to bere the synne of the people/ and make agrement for thē before the Lorde? Beholde/ the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place/ as I commaunded. And Aarō sayde vnto Moses: beholde thys daye haue they offered their synneoffring & their burntoffringe before the Lorde/ and it is chaunced me after thys maner. If I shulde eate of the synneoffring to daye/ wolde the Lorde be content with all? And when Moses hearde that/ he was content.

c. For euer/ it is here taken for a tyme that hath an ende/ & not euerlasting as it is also in Gene. xiij. d. & Exodi. xij. c.

The offringes must haue bene eate in gladnesse / but Aaron coulde not/ but morne for hys sonnes.

¶ Of beastes which be cleane/ & which vncleane.

¶ The .xi. Chapter.

A And the Lorde spake vnto Moses and Aaron sayinge: speake vnto the children of Israel & saye/these are the beastes which ye shall eate amonge all the beastes that are on the erth: what soeuer hath hoofe and deuydeth it in to two clawes & cheweth cud amõge the beastes that shal ye eate. Neuertheless/these shal ye not eate of thē that chewe cud & haue hookes. The camel/for he cheweth cud but he deuydeth not the hoofe in to two clawes/therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hoofe in to two clawes/therfore he is vncleane to you. And the hare/for he lykewyse cheweth the cud/but deuydeth not ỳ hoofe in to two clawes/he is therfore vncleane to you. And ỳ swyne/for though he deuyde the hoffe in to.ij.clawes/yet he cheweth not the cud/& therfore is vncleane to you. Of their flesh se that ye eate not/& their carkasses se that ye touche not/for they are vncleane to you.

B These shall ye eate of all ỳ are in the waters: what soeuer hath finnes & shales in the waters/sees & ryuers/ỳ shall ye eate. And all that haue not finnes & shales in the sees and ryuers of all that moue & lyue in ỳ waters shall ye abhorre. Se that ye eate not of their flesh/and also that ye abhorre their carkases: for all that haue no finnes nor scales

C in the waters/shalbe abominaciõ vnto you. These are the foules which ye shall abhorre & which shall not be eatē/for they are an abhomynaciõ. The egle/the gosshauke/the cormorañte/the kyete/the vultur & all his kynd & all kynde of rauens/the estrich/the nightcrowe/the cocow/the sparowhauke/& all the kynde: the lytle oule/the storcke/the great oule/the back/the pellicane/the pye/the heron/the iaye with the kynde/ỳ lappwynge & the swalowe. And all foules that crepe and goo vpon all foure shalbe an abominacyon vnto you.

D Yet these maye ye eate of all the foules ỳ moue and goo apon.iiii.fete: euen those that haue no knees aboue vpon their fete to lepe wyth all vpon the erthe/euen these of them ye maye eate: the [a]arbe & all his kynde: the Selaam with all his kynde: the Hargol and all the kynde/the Hagab & all his kynde. All other foules ỳ moue & haue.iiii.fete/shalbe abhomynacyon vnto you. In soch ye shalbe vncleane/whosoeuer touche the carkesse of thē shalbe vncleane vnto the euen/& whosoeuer beteth the carkasse of thē/ shall washe his clothes/& so shalbe vncleane vntyll euen.

a. Arbe/Selaã Hargol/Hagab are kyndes of beastes that crepe or scraul on the grounde which the hebrues them selues do not now a dayes know.

Amonge all maner beastes/that haue hookes & deuyde thē not in to two clawes or that chewe not the cud/shalbe vncleane vnto you: & all that toucheth thē shalbe vncleane. And all that goeth vpon his handes amõge E allmaner beastes ỳ goo on all foure fete are vncleane vnto you: & as mauy as touche their carkasses/ shalbe vncleane vntyll the euen. And he that beareth the carkasse of thē/shall washe his clothes & be vncleane vntyll the euen/for soche are vncleane vnto you.

And these are also vncleane to you amonge the thynges that crepe vpon the erth: the welsell/the moule/the toode & all his kynde/the hedgehogge/stellio/the lacerte/ỳ snayle & ỳ moule: these are vncleane to you amõge all that moue/& all that touche them when they be dead/shalbe vncleane vntyll the euē. And what soeuer any of ỳ dead carkasses of them fall vpon/shalbe vncleane: what soeuer vessell of wodd it be/or rayment/or skynne/or bagge or what soeuer thing it be that any worke is wroughte withall. And they shalbe plunged in ỳ water/& be vncleane vntill the euen/& then they shalbe clene agayne.

All maner of erthen vessell wher in to any F of thē falleth is vncleane with all that therin is: and *ye shall breake it. All maner meate ỳ *Leuitti.xi. is eaten/yf any soche water come vpon it/it f.xv. shalbe vncleane. And all maner drynckē that is drõcke in all maner soche vessels shalbe vncleane. And whether it be ouē or kettel it shal be broken. For they are vncleane and shalbe vncleane vnto you: Neuertheslater/yet ỳ fou taynes and welles & pottes of water/shalbe cleane styll. But whosoeuer toucheth their carkasses/shall be vncleane.

If the dead carkasse of any soch fall vpõ any seed sled to sowe/it shall yet be cleane styll: but and yf any water be poured vpõ the seed and afterward the dead carkesse of them fall theron/then it shalbe vncleane vnto you.

If any beast of which ye may eate dye/he ỳ toucheth ỳ dead carkasse shalbe vncleane vntyll the euen. And he that eateth of any soche dead carkasse/shall washe hys clothes & remayne vncleane vntyll ỳ euē. And he also ỳ beareth the carkesse of it/shall washe hys clothes/and be vncleane vntyll euen.

All that scrauleth vpõ the erth/is an abhomynacyon/and shall not be eaten. And what G soeuer goeth vpõ the breast/and whatsoeuer goeth vpon.iiii.or moo fete amonge all that scrauleth vpõ ỳ erth/of that se ye eate not: for they are abhomynable. Make not youre soules abomynable with nothinge that crepeth/nether make youre soules vncleane w̃ them: that ye shulde be defyled therby. For I am the Lorde youre God/*be sanctified ther *Leuitti.xi. for ỳ ye maye be holy/for I am holy: & defile i.Petri.i. not youre soules with any maner thing that crepeth vpõ the erth. For I am the Lord that brought you out of the lande of Egypt to be youre God: be holy therfore/for I am holy.

This

This is the lawe of beest & foule & of all maner thynge that lyueth and moueth in the water & of all thynges that crepe vpon the erth/that ye may put difference betwene vncleane & clene/& betwene the beastes that are eatē and the beestes that are not eaten.

¶ A lawe how wemen shulde be purged after their deliueraunce.

¶ The.xii.Chapter.

A And the Lorde spake vnto Moses/& sayde: speake vnto the chyldrē of Israel & saye: when a womã hath conceaued/and hath borne a man chylde/she shalbe vncleane. iij.dayes: euen in lyke maner as whē she is put aparte in tyme of hyr [a]naturall disease. And in the.viij.daye the flesh of ỳ chyldes forescynne shalbe cut awaye. And the shall contynue in the bloude of hyr purifyenge. xxxiij.dayes/she shall

B touche no halowed thynge nor come into the sanctuary/vntyll the tyme of hyr purifyeng be out. If she bere a maydechylde/then she shalbe vncleane two wekes/as whē she hath hyr naturall disease. And she shall contynue in the bloude of hyr purifyenge.lxvj.dayes.

C *And when the dayes of hir purifyeng are out: whether it be a sonne or a doughter/she shall bryngе a lambe of one yere olde for a burntoffring and a youge pigeon or a turtyll doue for a synne offrynge vnto the dore of the tabernacle of witnesse vnto ỳ Preast: which shall offer them before the Lorde/& make an

D attonemēt for her/and so she shalbe purged of hyr yssue of bloude. *Thys is the lawe of her that hath borne a chylde/whether it be male or female. But and yf she be not able to bringe a shepe/then let her brynge two turtyls or two youge pygeons: the one for the burntoffrynge/and the other for the synneoffryng. And the Preast shall make an attonement for her/& she shalbe clene.

*Leuitti.v.b.& xiij.d.

¶ The Preastes are appoynted to iudge who are Lepers.

¶ The.xiiij.Chapter.

A And the Lorde spake vnto Moses & vnto Aaron sayng: when there appeareth a[a] rising in any mans flesh ether a scabbe or a glistring white: as though the plage of lepresye were in the skynne of his flesh/then let hym be brought vnto Aaron the Preaste or vnto one of hys sonnes the Preastes/& let the Preast loke on the sore ỳ is in the skynne of hys flesh. If the hayre in ỳ soore be turned vnto whyte/& the sore also seme to be lower then the skynne of his flesh/then it is surely a lepresye/& let the Preast loke on hym/& iudge hym vncleane.

If there be but a whyte pleche in ỳ skynne of his flesh/and seme not to be lower then the other skynne nor ỳ hayre therof is turned vnto whyte: then let the Preast shut him vp seuē dayes. And let the Preast loke vpon hym the viij.daye: yf the sore seme to him to abyde styll & to go no further in the skynne/then let the Preast shutt him vp yet.viij.dayes moo. And let the Preast loke on hym agayne the.viij. daye. Then yf the soore be wared blackelh/& is not growen abrode in the skynne/let the Preast make him clene/for it is but a skyrf. And let hym washe his clothes/& then he is clene. But & yf the scabbe growe in ỳ skynne after that he is sene of the Preast agayne. If the Preast se ỳ the scabbe be growen abrode in the skynne/let him make him vncleane: for it is surely a lepresye.

If ỳ plage of lepresye be in a mã/let hym B be brought vnto the Preast/& let the Preast se hym. If the ryngе appeare whyte in the skynne/& haue also made the hayre whyte/& there be rawe flesh in the sore also: then it is an olde lepresye in ỳ skynne of his flesh. And the Preast shall iudge him vncleane/and shall not shutte hym vp for he is vncleane.

If a lepresye breake out in the skynne and couer all ỳ skynne frõ the heed to the foote ouer all whersoeuer the Preast loketh/then let the Preast loke vpon hym. If the lepresye haue[b] couered all his flesh/let hym iudge the disease clene: for in as moche as he is altogether whyte he is therfore cleane. But and yf ther be rawe flesh on him whē he is sene/then he shalbe vncleane. Therfore when ỳ Preast seeth the rawe flesh/let hym iudge hym vncleane. For in as moch as his flesh is rawe/he is vncleane & it is surely a true lepresye. But & yf the rawe flesh departe agayne & chaange vnto whyte/then let him come to the preast/& let the Preast se hym: If the soore be chaunged vnto whyte/let the Preast iudge the disease cleane/and then he is cleane.

b. Couered all his flesh. & called a leper which yet is none in dede but semyth to be one: where as the rotnesse of humoures brekyng forth into the vtter partes all the bodyouer/is called a leper/and yet must it be iudged to be cleane.

When there is a byle in the skynne of any mans flesh & is healed & after in the place of the byle there appeare a whyte rysing ether a shynynge whyte somwhat redyly/let hym be sene of ỳ Preast. If when the Preast seyth hym it appeare lower than the other skynne & the hayre therof be chaunged vnto white/let the Preast iudge hym vncleane: for it is a very lepresie/that is broken out in the place of the byle. But & yf when the Preast loketh on it there be no whyte hayres therin nether the scabbe lower then the other skynne & be som what blackelh/then the Preast shall shutt hym aparte.viij.dayes. If it sprede abrode in the meane ceason/then let the Preast iudge hym vncleane: for it is a lepresye. But & yf the glystrynge whyte abyde styll in one place & go no further/then it is but the prynte of the D byle/& the Preast shall iudge hym cleane.

When the skynne of any mãs flesh is burnt

wyth kye that it be rawe & there appere in ȳ burnyng a glystryng whyte that is somwhat redyth or altogether whyte / let the Preast loke vpō it. If the hayre in that bryghtnesse be chaunged to whyte / and it also appeare lower then the other skynne / then it is a leprosye that is broken out of the place of the burnyng. And the Preast shall iudge him vncleane / for it is a leprosye. But and yf (when the Preast loketh on it) he se that there is no whyte hayre in the bryghtenesse / & ȳ it is no lower then the other skynne / & that it is also blackesh / then let the preast shut him vp seuē dayes. And yf (whē the Preast loketh on him the seuenth daye) it be growen abrode in the skynne / let hym iudge hym vncleane: for it is a leprosye. But & yf that bryghtnesse abyde styll in one place & go no further in ȳ skynne & be blackesh / then it is but a rysyng in the place of the burnynge / and the Preast shall make hym cleane: for it is but the prynte of the burnynge only.

¶ When ether man or woman hath a breakyng out vpon the heed or the beerde / let the preast se it. And yf it appeare lower than the other skynne / & ther be therin golden hayres & thyn / let ȳ Preast iudge hym vncleane / for it is a breakyng out of leprosye vpō the heed or berde. If (when the Preast loketh on the breakynge out) he se that it is no lower then the other skynne & ȳ there are blacke hayres therin / let hym shut hym vp. viij dayes. And let ȳ Preast loke on the dysease the. viij. daye: & yf the breakyng out be gone no forther nether be any golden hayres therin nether the scabbe be lower then the other skynne / then let him be shauen / but lett him not shaue the scabbe: & let ȳ preast shut him vp. viij. dayes moo. And let the preast loke on the breaking out ȳ. viij. daye agayne: If the breakyng out be gone no further in the skynne nor moare lower then ȳ other skynne / then let ȳ preast iudge hym cleane / and let hym wasshe hys clothes / & then he is cleane. If the breakyng out growe in the skynne after that he is once iudged cleane / let the Preast see him. If it be growne abrode in dede in the skynne / let the preast seke no further for any goldē hayres / for he is vncleane. But and yf he se that the scabbe stande styll / & ȳ there is blacke hayre growne vp therin / then the scabbe is healed & he is cleane: & the Preast shall iudge hym cleane. If there be founde in ȳ skynne of the flesh of man or woman a glysteryng whyte / let the Preast se it. If there appeare in their flesh a glysteryng whyte somwhat blackesh / then it is but frekels growē vp in ȳ skynne: and he is cleane.

If a mās hayre fall of his heed / then he is heedbaulde & cleane. If his hayre fall before in his foreheede / then he is foreheedbalde & cleane. If there be in ȳ baulde heed or baulde foreheed a redysh white scabbe / then there is leprosye sprونge vp in hys baulde heed or baulde foreheede. And let the preast se it: and yf the rysynge of the fore be reddysh whyte in his baulde heede or foreheede after ȳ maner of a leprosie in the skynne of the flesh / then he is a leper & vncleane: & ȳ Preast shall iudge him vncleane / for the plage of his heed. And the leper in whome the plage is / shall haue his clothes rēt & his heede bare & his mouth mokkeld / & shalbe called vncleane. And as lōg as the disease lasteth vpon him / he shalbe vncleane: for he is vncleane / and shall therfore dwell alone / & euē without the host shall hys habitacyon be.

When the plage of leprosye is in a cloth; whether it be lynē or wollen / ye & whether it be in the warpe or wolfe of the lynē or of the wollen: ether in a skynne or any thing made of skynne / yf the dysease be pale or somwhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thynge ȳ is made of skynne / then it is a very leprosye / & must be shewed vnto ȳ preast. And whē the preast seyth ȳ plage / let him shut it vp. viij. dayes / & let hym loke on ȳ plage the. viij. daye. If it be increased in ȳ cloth: whether it be in ȳ warpe or wolfe or in a skynne or in any thinge that is made of skynne / then ȳ plage is a freating leprosye / & it is vncleane: & that cloth shalbe burnt / ether warpe or wolfe / whether it be wollen or lynē or any thynge that is made of skynne where in the plage is / for it is a freatynge leprosye / & shalbe burnt in the fyre. If ȳ preast se ȳ the plage hath freatē no further in the cloth: ether in ȳ warpe or wolfe or in whatsoeuer thyng of skynne it be / then let the preast cōmaunde thē to wasshe ȳ thynge wherin the plage is / & let hym shut it vp. viij. dayes moo. And let ȳ preast loke on it agayne after ȳ the plage is wasshed. If ȳ plage haue not chaūged his facion though it be spred no further abrode / it is yet vncleane. And se ȳ ye burne it in ȳ fyre / for it is freat inward: whether in parte or in all to gether. But & yf the preast se ȳ it is somwhat blackysh after that it is wasshed / let him rēt it out of the cloth / or out of the skynne or out of ȳ warpe or wolfe. But & yf it appeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of skynne / then it is a waxinge plage. And se ȳ ye burne that wt fyre / wherin the plage is. Moreouer ȳ cloth ether warpe or wolfe or whatsoeuer thing of skynne it be which thou hast wasshed & the plage be departed frō it / shalbe wasshed once agayne: & then it is cleane. This is ȳ lawe of ȳ plage of leprosie in a cloth whether it be wollē or linē: eyther whether

c. Of the leprosye of cloths which was kept among the Jewes / let the iudge. Thus cuporet that in oure tyme coffer ouer many leprosyes clothes.

whether it be in the warpe or wolfe / or in any thynge made of skynnes / to iudge it cleane or vncleane.

¶ The cleansynge of the leper / and of the house that he is in.

¶ The. xiiij. Chapter.

A Matt. viij. a. Mar. i. d. Luk. v. c. & xvij. c.

And the Lorde spake vnto Moses saying: *this is the lawe of a leper when he shalbe clensed: He shalbe brought vnto the Preast / and the Preast shall go out without the hoste & loke vpon him. If the plage of leprosye be healed in the leper / then shall the Preast cōmaunde that there be brought for hym that shalbe clensed two lyuynge bryddes that are cleane / and cedar wodd / & a pece of purple cloth and ysope. And the Preast shall cōmaunde ȳ one of the bryddes be kylled in an erthen vessell wt rennyng water. And the Preast shall take ȳ lyuyng bryde & the cedar wodd & the purple & the ysope / & shall dyppe thē & the lyuynge bryde in the bloude of the slayne bryde / & in the rēnyng water & sprynkle it vpō him that must be clensed of hys leprosye seuen tymes and clense hym / & shall let the lyuynge bryd goo fre in to the feldes.

B And he ȳ is clensed shall wasshe his clothes & shaue of all his hayre / & wasshe him selfe in water / & then he is cleane. And after that he shall come into ȳ hoste / but shall tarye without his tent. viij. dayes. When the seuēth daye is come / he shall shaue of all his hayre bothe vpon his heade & his herde & on his browes: & euē all the hayre ȳ is on him / shalbe shauē of. And he shall wasshe his clothes & his flesh in water / and then he shalbe cleane.

And when ȳ. viij. daye is come / let him take ij. lambes without blemysche & a yewelambe of a yere olde without blemysh / and. iij. tenth deales of fyne floure for a meatofring mynged with oyle / and a logge of oyle. Than let the Preast ȳ maketh hym cleane / bryngе the man ȳ is made cleane wt those thingē before the Lorde vnto the dore of the tabernacle of wytnesse. And let the Preast take one of the lambes & offer him for a trespaceofkringe / & the logge of oyle: and waue them before the Lorde. And then let him slee the lambe in the place where the synneofkkringe & the burntofkryng are slayne: euē in the holy place. For as the synneofkryng is / euē so is the trespace ofkring the Preastes: for it is moost holy.

a. A logge of oyle is a certyn measure contaynyng. vi. egges / in Greke sextarius.

¶ Then let the Preast take of the bloud of ȳ trespaceofkring / & put it vpō the typpe of the ryght eare of him that is clensed / & vpon the thombe of hys ryghte hande / & vpō the great too of hys ryghte foote. Then let the Preast take of the logge of oyle / & poure it in to the palme of hys lefte hande / & dyppe hys ryght fynger in the oyle ȳ is in ȳ palme of his left hand / & let him sprynkle it wt his fynger. viij. tymes before the Lorde. And of the rest of the oyle that is in hys hande / shall the preast put vpō the typpe of ȳ righte eare of hym ȳ is clensed / & vpon the thombe of hys ryghte hande / & vpō the great too of his righte fote: euen vpon the bloud of the trespaceofkringe. And the remnaunte of the oyle that is in the Preastes hande / he shall poure vpō the heed of hym that is clensed: & so shall the Preaste make an attonemēt for him before ȳ Lorde.

Then let the Preast offer the synneofkring & make an attonemēt for him that is clensed for his vncleanesse. And then let ȳ burntofkrynge be slayne / & let the preast put both the burntofkryng & the meatofkryng vpō the alter: & make an attonemēt for hym / & then he shalbe cleane. If he be poore & can not gett so moch / then let hym bringe one lambe for a trespaceofkryng to waue it & to make an attonemēt for him / & a tēth deale of fyne floure myngled wt oyle for a meatofkring / & a logge of oyle / & two turtyll doues or two yonge pigeons whiche he is able to gett / & let the one be a synneofkryng & ȳ other a burntofkring. And let hym bryngе thē the. viij daye for his clensyng vnto the Preast to ȳ dore of the tabernacle of witnesse before the Lorde.

And let the Preast take the lambe that is the trespaceofkryng & the logge of oyle / and waue them before the Lorde. And when the lambe of the trespaceofkrynge is kylled / the Preast shall take of the bloud of the trespace ofkryng / & put it vpō the typpe of his ryghte eare that is clensed / & vpon the thombe of his righte hande / and vpon the greate too of hys ryght fote. And the Preast shall poure of the oyle into hys ryghte hande / & shall sprynkle with his fynger of the oyle that is in hys left hande seuen tymes before the Lorde.

And the Preast shall put on the oyle that is in his hande (vpō the typpe of the righte eare of hym that is clensed / & vpon the thombe of his ryghte hande / & vpon the great too of his righte fote: euē in the place where the bloude of the trespaceofkring was put. And the reste of the oyle that is in his hand / he shall poure vpon the heed of hym that is clensed: to make an attonemēt for hym before the Lorde. And he shall offer one of the turtyll doues or of ȳ yonge pigeons / soche as he can gett: the one for a synne offerynge & the other for a burntofkryng vpō the alter. And so shall the Preast make an attonemēt for hym that is clensed before the Lorde. This is the lawe of hym that hath the plage of leprosye / whose hande is not able to gett that whych pertayneth to hys clensynge.

And the Lorde spake vnto Moses & Aarō saying: when ye be come vnto the lande of Ca

naan which I geue you to possesse: yf I put the plage of leprosye in any house of ỏ lande of youre possessyon / let hym that oweth the house go & tell the preast sayeng: me thynke that there is as it were a leprosy in ỏ house. And the preast shall cõmaunde them to ryd all thyng out of the house/before the preast goo in to se the plage: that he make not all that is in the house vncleane / and then the preast shall go in & se the house.

b. The lepre of the howses is any thynge ther to pertaynynge/wherby the dweller might take harme in helth of body/ in hurtyng of hys goodes or otherwyse as yf it stoode in an euel ayre. & cc.

If the preast se that the plage is in ỏ walles of the house/& that there be holowe strakes pale or redde which seme to be lower then ỏ other partes of the wall/ then let the preast go out at the house dores/& shut vp ỏ house for.vij.dayes. And let ỏ preast come agayne
F the seuẽth daye & se it: yf the plage be increased in the walles of the house/let the preast cõmaunde them to take awaye the stones in which the plage is/and let them cast them in a foule place without the citie/ & scrape the house within rounde about: & poure out the dust without the cytye in a foule place. And let them take other stones/& put them in the places of those stones/and other morter/and plaster the house with all. If now the plage come agayne & breake out in ỏ house/after that they haue takẽ awaye the stones & scraped the house/& after that the house is playstered anewe: let the preast come & se it. And yf then he perceaue that the plage hath eatẽ further in the house/then it is a fretynge leprosye that is in the house/ & it is vncleane. Then they shall breake doune ỏ house: both stones/tymbre & all the morter of the house/ & carye it out of the citye vnto a foule place. Moreouer he that goeth in to the house all the whyle that it is shut vp/shalbe vncleane vntill nyght. And he that slepeth in the house shall wasshe his clothes/& he also that eateth in the house shall wasshe hys clothes.

G But and yf the preast come & se that the plage hath sprede no further in the house after ỏ it is new plastered/then let him make it cleane/for the plage is healed. And let hym take to clense the house with all: two byrdes/ cedar wodd/& purple clothe & ysope. And let hym kyll one of the byrdes in an erthẽ vessell with runnyng water: & take the cedar wodd/ the ysope/the purple & the lyuyng byrde/and dyppe them in the bloude of the slayne byrde & in the runnyng water/& sprinkle vpon the house seuen tymes/ & clense the house with the bloud of the byrde & with ỏ runnyng water/& with the lyuyng byrd/& with the cedar wodd/and the ysope/ and the purple clothe. And he shall lett the lyuynge byrde flee oute of the towne in to the wylde feldes/ & so make an attonement for the house / and it shalbe cleane. This is the lawe of all maner plage of leprosye & breakyng out/ & of the leprosye of clothe and house: and of rylinges/scabbes and glysterynge whyte / to teache when a thyng is vncleane or cleane. This is ỏ lawe of leprosye.

¶ The maner of purging the vnclennes bothe of men and women.

¶ The.xv. Chapter.

A And the Lorde spake vnto Moses & Aaron sayynge: Speake vnto ỏ chyldrẽ of Israel/ & saye vnto thẽ: euery man that hath a runnynge ysse in hys flesh/is vncleane by the reason of hys ysse. And hereby shall it be knowne when he is vncleane. If hys flesche runne/ or yf hys flesh congele by the reason of his ysse then he is vncleane. Euery couche wheron he lyeth and euery thyng wheron he sytteth shal be vncleane. ☞ He that toucheth his couche shall wash his clothes/& bath hym selfe with water/and be vncleane vntyll the euen.

☞ He that sytteth on ỏ wheron he satt/ shall wash hys clothes and bathe hym selfe wyth water/and be vncleane vntyll the euenynge. And he that toucheth hys flesh shall wasshe his clothes/and bathe hym selfe in water / & be vncleane vnto the euen. If any soche spyt vpon hym that is cleane/ he must wasshe hys clothes/and bathe hym selfe in water/and be vncleane vntyll euen. ☞ And what soeuer B sadell that he rydeth vpon/ shalbe vncleane. And whosoeuer toucheth any thynge ỏ was vnder hym / shalbe vncleane vnto the euen. And he that beareth any soche thynges shall wash his clothes/and bathe hym selfe in water & be vncleane vnto the euen/ and whosoeuer he toucheth (yf he haue not fyrst washed his handes in water) must wash his clothes & bathe hym selfe in water/and be vncleane vnto the euenynge. *And yf he touche a vessell of erth it shalbe broken: and all vessels of wodd shalbe ryneled in water. *Leuit.vi. c.xi.f.

☞ When he that hath an ysse is clensed of his ysse/let hym numbre.vij.dayes after he is cleane/& wasshe his clothes/and bathe his flesh in runnynge water/& then he is cleane. And the.viij.daye let hym take two turtyll doues or two youge pygeons/& come before the Lorde vnto the dore of the tabernacle of wytnesse/& geue them vnto the preast. And the preast shall offer thẽ: the one for a synne offrynge/and the other for a burntoffryng: & make an attonemẽt for him before the Lord as concernynge hys ysse.

☞ If any mãs seed departe from hym in his slepe/he shall wasshe hys flesh in water & be vncleane vntyll euen. And all the clothes or furres wheron suche seed chaunceth shalbe wasshed w̃ water & be vncleane vnto the euẽ. And

And yf a woman lye wyth soche a one / they ¶ shal wash them selues wyth water & be vncleane vntyl euen.

☞ Whẽ a womãs natturall course of bloud runneth/she shalbe put aparte.vij.dayes: & whosoeuer toucheth her shalbe vncleane vnto the euen. And all ỏ she lyeth or sytteth vpõ as longe as she is put a parte shalbe vncleane. And whosoeuer toucheth her couche shall wash his clothes & bathe hym selfe w̃ water & be vncleane vnto the euẽ. And whosoeuer toucheth any thinge that she sat vpõ/ shall wash his clothes & wasshe hym selfe also in water/& be vncleane vnto the euẽ: so that whether he touch her couche or any thynge whereon she hath syttẽ/he shalbe vncleane vnto the euen/and yf a man lye with her in the meane tyme/he shalbe put aparte was well as she & shalbe vncleane.vij.dayes/& all his couche wherin he slepeth shalbe vncleane.

D ☞ When a womãs bloude runneth longe tyme: out of the tyme of her naturall course: as longe as her vnclennesse rũneth/ she shal be vncleane after the maner as when she is put a parte. All her couches wherõ she lyeth as longe as her ysse lasteth) shalbe vnto her as her couche when she is put a parte. And whatsoeuer she sytteth vpõ/shalbe vncleane as is her vnclennesse whẽ she is put a parte. And whosoeuer toucheth them / shalbe vncleane/ & shall wasshe hys clothes and bathe him selfe in water & be vncleane vnto euen.

☞ But yf she be cleane of hir ysse / lett her cõte her seuen dayes/ after ỏ she is cleane. And the.viij.daye let her take two turtils or two youge pigeons & bryngе them vnto the preast vnto the dore of ỏ tabernacle of wytnesse. And the preast shall offer the one for a synneoffrynge/and the other for a burntoffrynge: and so make an attonemẽt for her before the Lorde/as concernynge her vncleane ysse. ☞ Make the chyldrẽ of Israel to kepe them selues from their vnclennesse/that they dye not in their vnclennesse: when they haue defiled my habytacion that is amonge them.

☞ This is the lawe of hym ỏ hath a runnynge sore/ & of him whose seed runneth frõ him in his slepe & is defyled therwith/and of her that hath an ysse of bloude as longe as she is put a parte/ and of whosoeuer hath a runnynge sore whether it be mã or woman/ and of hym that slepeth wyth her that is vncleane.

¶ What Aarõ must do or he enter into the holy place The cleansyng of the sanctuary or holy place. Of the feaste of cleansyng. Aaron cõfesseth the synnes of the chyldren of Israel ouer the lyue goote & putteth thẽ vpon hys heed.

¶ The.xvi. Chapter.

A And the Lorde spake vnto Moses *after ỏ deeth of ỏ two sonnes of Aaron / when they had offered before the Lorde & dyed: And he sayd vnto Moses: speake vnto Aaron thy brother ỏ he go not at all tymes in to the holy place/ that is within the vayle that hangeth before the mercyseate which is vpõ ỏ arche ỏ he dye not. For I wyll appeare in a *clowde vpon the mercyseate. *Leu. *By the cloud vnderstãde the smoke of the cence.

But of this maner shall Aaron goo in to the holy place: with a bullock for a synneoffrynge / & a ram for a burntoffrynge. And he shall put the holy lynen albe vpon hym/ and shall haue a lynen breche vpon his flesh/ and shall gyrde him wyth a lynẽ gyrdell/and put the lynen mytre vpon his heede: for they are holy raymentes. And he shall wasshe hys flesh with water/ and put them on. And he B shall take of the multitude of the chyldrẽ of Israel two he gootes for a synneoffrynge and a ram for a burntoffrynge.

And Aaron shall offer the bullock for hys synneoffryng & make an attonemẽt for hym and for his house. And he shall take the two gootes & present thẽ before the Lorde in the dore of the tabernacle of witnesse. And Aarõ shall cast lottes ouer the.ij.goots: one lotte for the Lorde/& another for a scapegoote. And Aaron shall bryngе the goote vpõ which the Lordes lotte fell/& offer him for a synneoffryng. But the goote on which the lotte fell to scape/ he shall sett alyue before ỏ Lorde to reconcyle with & to let him goo fre in to the C wyldernesse. And Aarõ shall bryngе the bullock of his synneoffryng/ & recõcyle for hym selfe and for his houshold/and kyll him.

And then he shall take a censer full of burnyng coles out of the alter that is before the Lorde/and his handfull of swete cens beten small & bryngе them within the vayle & put the cens vpon the fire before the Lorde: that the cloude of the cens maye couer the mercyseate that is vpon the wytnesse / that he dye not.* And he shall take of the bloude of the bullock & sprynkle it with his fynger before the mercyseate eastwarde: euen.vij.tymes. *Heb.ix.c.& xi

Then shall he kyll the goote that is the peoples synneoffrynge/& bryngе his bloude within the vayle / and doo wyth hys bloude as he dyd with the bloude of the bullock/and let him sprynkle it toward the mercyseate/ and before the mercyseate: and reconcyle the holy place from the vnclennesse of the chyldren of Israel/and from their trespaces & all their synnes. And so let hym doo also vnto D the tabernacle of wytnesse that dwelleth w̃ them/euen amonge their vnclennesses.

*And there shalbe no bodye in the tabernacle of witnesse/when he goeth in to make an *Lu.i.a

 atto-

attonement in the holy place/vntyll he come out agayn. And he shall make an attonemēt for him selfe and for his houshoulde/ & for all the multitude of Israel. Then he shall go out vnto the alter that stōdeth before the Lorde/ and reconcyle it/and shall take of the blonde of the bullock & of the blonde of the goote/ & put it vpon the hornes of the altare rounde aboute/ and sprynckle of the blonde vpon it with his fynger seuen tymes/and clense it/& halowe it from the vnclennesses of the chyldren of Israel.

E And when he hath made an ende of recōcylinge the holy place & the tabernacle of witnesse & the alter/let him bringe ý lyue goote and let Aaron put both his handes vpon the heede of the lyue goote/ & confesse ouerhym all the myldeades of the chyldren of Israell/ and their trespaces/and all their synnes:and let him put them vpon the heed of the goote & sende him awaye by the hādes of one that is acoynted in the wildernesse. And the goote shall bere vpon him all their myldeades vnto the wyldernesse/ and he shall let the goote goo fre in the wyldernesse.

And let Aaron goo in to the tabernacle of wytnesse & put of the lynen clothes which he put on when he went in into the holy place/ & leaue them there. And lett hym wasshe hys flesh with water in the holy place/ & put on his owne raymēt/ & then come out and offer his burntoffeyrynge and the burntoffeyryng of the people/ and make an attonemēt for him selfe and for the people/& the fatt of the synoffeyrynge let him burne vpon the alter. And let him ý caryed forth ý scapegoote/ wasshe hys clothes and bathe hys flesh in water/ & then come in to the hoste agayne.

And the bullock of the synoffeyrynge & the goote of the synoffeyryng(whose blonde was brought in to make an atonemēt in the holy place) let one carye out wythout the hoste & burne wythfyre: both their skynnes/ their flesh and their donge. And let him ý burneth them/ wasshe his clothes and bathe his flesh in water/& thē come in to the hoste agayne. And this shalbe an ordynaūce for euer vnto you. And euē in the tenth daye of the seueth moneth/ye shall * humble youre soules and shall do no worke at all:whether it be one of youre selues or a straunger that soiourneth amonge you/ for ý daye shall an attonemēt be made for you to clense you from all youre synnes before the Lord/ & ye shall be cleane.

G It shalbe a Sabboth of rest vnto you/ and ye shall humble youre soules/ and it shalbe an ordynaunce for euer.

And the preast that is anoynted & whose hande was fylled to mynistre in hys fathers stede/shall make the attonemēt & shall put on the holy lynen clothes & holy vestimētes/ and reconcyle the holy sanctuary and the tabernacle of witnesse & the alter/& shall make an attonement also for the preastes & for all the people of the cōgregaciō. And this shalbe an* euerlastinge ordynaunce vnto you to make an attonement for the chyldren of Israel for all their synnes once a yere:& it was done euen as the Lorde cōmaunded Moses.

* Loke in the xxiij. Chap.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuels may they not offer. Blonde and all haren is forbydden them.

The.xvij.Chapter.

A And the Lorde talked with Moses sayinge:speake vnto Aarō & vnto his sonnes and vnto all the chyldrē of Israel and saye vnto them/this is the thynge which ý Lord charged saying: whatsoeuer he be of the house of Israel that kylleth an oxe/ lābe or goote in the hoste or out of the hoste and bryngeth them not vnto the dore of the tabernacle of wytnesse/ to offer an offeryngе vnto the Lorde before the dwellynge place of the Lorde/ blonde shalbe imputed vnto that man/as though he had shed blonde/and that man shall perysh from amonge his people.

Wherfore let the chyldrē of Israel bryngе their offeryngs ý they offer in the wyde feld/ vnto the Lorde:euen vnto the dore of the tabernacle of wytnesse and vnto the preast/ & offer them for the peaceoffeyrynges vnto the Lord. And the preast shall sprinkle ý blonde B vpon the alter of the Lorde in the dore of the tabernacle of wynesse/ and burne the fatt to be a swete sauoure vnto the Lorde. And lett them no moare a offer their offeryngs vnto deuyls/ after whom they go an whoorynge. And this shalbe an ordynaunce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: whatsoeuer man it be of the houlle of Israel or of the straungers that soiourne amonge you that offereth a burntoffeyrynge or any other offeryngе and bryngeth it not vnto the dore of the tabernacle of wytnesse to offer vnto the Lord/ that selow shall perysh frō amōge his people. And whatsoeuer man it be of the houlle of Israel or of the straungers that soiourne amonge you that * eateth any maner of blonde/ I wyll sett my face agaynst that soule that eateth bloud/ & wyll destroye him from amonge his people/ for the lyfe of the flesh is in the blonde/and I haue geuē it vnto you vpon the alter/to make an attonemēt for youre soules'/ for blonde shall make an attonemēt for the soule. And therfore I sayde vnto the chyldrē of Israel:se that no soule of you eate blonde/ nor yet any straunger that soiourneth amonge yon.

a. Or offer vnto deuells that offereth vnto any other thynge that God/or sacrifyceth hys offeryngs after other manyers then God willeth him to do the same geue a wh or hym lynge after deuells. B fall. lyke * Beneth

bathe his flesh in water & then come in to the hoste agayne

What soeuer man it be of the chyldren of Israel or of ý straūgers ý soiourne amōge you ý honteth & catcheth any beest or foule ý maye be eatē/he shal poure out the blonde & couer it with erthe/ for the lyfe of all flesh

D is in the blonde/ therfore I sayde vnto the

* Above.iij.c.

chyldrē of Israel* ye shall eate the blonde of no maner of flesh/ for the lyfe of all flesh is in his bloud/and whosoeuer therfore eateth it shall perysh. And whatsoeuer soule it be ý eateth that which dyed alone or ý whych was torne with wylde beestes:whether it be one of youre selues or straunger/ he shall wasshe his clothes & bathe him selfe in water/& shalbe vncleane vnto the euen/ & then is he cleane. But and yf he wasshe them not nor wasshe his flesh he shall beare his synne.

¶ What degrees of kynred may marye to geather & what not.

The.xviij.Chapter.

A And the Lorde talked with Moses sayinge: speake vnto the chyldren of Israel/& saye vnto them/ I am the Lorde youre God. Wherfore after the doynges of the lande of Egypte wherin ye dwelt/ se that ye doo not: nether after the doynges of the lande of Canaan/ whether I will bryngе you/nether walke ye in their ordinaunces* but do after my iudgementes/& kepe myne ordynances/to walke therin:for I am the Lorde youre God. Kepe therfore myne ordynaunces/ and my iudgementes whiche yf a man doo he shall lyue therby:for I am the Lorde.

Romā.x.ii. Gala.iij.d. Ezechie.xx.b.

G Se that ye go to none of youre nyghest kynred for to vncouer their secrettes/ for I am the Lorde. The secrettes of thy father & thy mother/ se thou vnhyll not: she is thy mother/therfore shalt thou not discouer her secrettes. The secrettes of thy fathers wyfe shalt thou not discouer/ for they are thy fa

B thers secrett. Thou shalt not discouer ý preuite of thy syster/ ý daughter of thy father or of thy mother:whether she be borne at home or without. Thou shaltnot vncouer the secrett of thy sonnes daughter or thy daughters daughter/ for ý is thyne awne preuite: Thou shalt not vncouer the secrettes of thy fathers wyues daughter/ which she bare to thy father/ for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrett of thy fathers syster/for she is thy fathers nexte kynswoman. Thou shalt not dyscouer the secrettes of thy mothers syster/for she is thy mothers nexte kynswoman.

G Thou shalt not vncouer the secrettes of thy fathers brother:that is thou shalt not go in to his wyfe/for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therfore vncouer not her secrettes. Thou shalt not C vnhyll the secrettes of thy brothers wyfe/ for that is thy brothers preuyte. Thou shalt not dyscouer the preuytes of the wyfe & her daughter also/ nether shalt thou take her sonnes daughter or her daughters daughter to vncouer their secrett/ they are her nexte kyn/it were therfore wikidnesse. Thou shalt not take a wyfe & her syster therto/ to vexe her ý thou woldest open her secrett as lōge as she lyueth. Thou shalt not go vnto a womā to vncouer her preuitie/as lōge as she is put a parte for her vnclennesse. G * Thou * Leui.xx.b.

shalt not lye w̄ thy neyghbours wyfe/ to defyle thy selfe w̄ her. Thou shalt not geue of thy[a] seed to offer it vnto[b] Moloch/ ý thou defile not ý name of thy god/for I am ý Lord. G Thou shalt not lye wyth mankynde as w̄ womankynde/for ý is abominacion. Thou shalt lye w̄ no maner of beeste to defyle thy selfe therwith/ nether shall any womā stōde before a beest to lye doune therto/for that is abhominacion.

a. Thy seede/ that is thy generacion/ thy sonnes/thy daughters.&c. b. Moloch loke in the.xx. Chap. of Leui. a

D

G Defile not youre selues in any of these thyngs/for w̄ all these thynges are these nacions defiled whiche I cast out before you:& the lāde is defiled/& I wyll visett the wikednesse therof vpon it/& the lande shall spewe out her inhabiters.* Kepe ye therfore myne ordinaunces & iudgemētes/ & se that ye cōmytt none of these abominaciōs: nether any of you nor any straunger that soiourneth amōge you(for all these abhominaciōs haue the men of the lande done whiche were there before you/& the land is defyled) lest that the lande spewe you out whē ye haue defiled it/ as it spewed out the naciōs that were there before you. For whosoeuer shall cōmytt any of these abhominaciōs/the same soules that commyt thē shall perish from amonge their people. Therfore se that ye kepe myne ordinaunces/that ye cōmytt none of these abhominable customes which were cōmytted before you:that ye defile not youre selues therwith for I am the Lorde youre God. * Leui.xx.d.

¶ A repetycion of certayne lawes pertaynyng to the x. commaundemētes. A consyderacion for the poore, how we ought to iudge ryghteously. How we ought not to be auenged. Wytchcraft is forbydden.

The.xix.Chapter.

A And the Lorde spake vnto Moses sayeng:speake vnto all the multitude of the chyldrē of Israel/& saye vnto thē.* Be holy for I the Lord i. Petri.i.d. * Leui.xi.g.

youre God am holye. Se that ye feare euery mā his father & his mother/& ý ye kepe my Sabothes/ for I am the Lorde youre God. Ye shall not turne vnto ydolls nor make you goddes of metall: I am the Lord youre God.

When

When ye offre youre peaceofferynges vnto the Lord/ye shall offer them that ye maye be accepted. And it shalbe eatē the same daye ye offer it & on the morowe/ but whatsoeuer is lefte on the thirde daye shalbe burnt in the fyre. If it be eatē ỳ thyrde daye/it shalbe vncleane & not accepted. And he that eateth it shall bere his synne/ because he hath defiled the halowed thynges of the Lorde / and that soule shall perish from amonge his people.

B

☞ *Whē ye reape doune ỳ rype corne of youre land/ye shall not repe doune the vtmost borders of youre feldes/ nether shalt thou gather ỳ which is left behynd in thy harueste. Thou shalt not plucke in all thy vyneyarde clene/ nether gather in the grapes that are ouerscaped. But thou shalt leaue thē for the pore & straunger. I am the Lord youre God.

*Leuit.xxiij.d

Here shuld we lerne to make a prouisyon for the poore.

C Ye shall not steale nether lye/nether deale falsely one with another. *Ye shall not swere by my name falselye: that thou defylest not the name of thy God/I am the Lorde. Thou shal not begyle thy neyghboure with cauyllacions/nether robbe him violently / nether shall the workmans laboure abyde with the vntyll the morynyge. Thou shalt not curse ỳ the deafe/nether put a stōblynge blocke before the blynd: but shalt feare thy God. I am the Lorde. Ye shall doo no vnryghteousnes in iudgement. *Thou shalt not fauoure the poore nor honoure the myghtie / but shalt iudge thy neyghboure ryghteously.

*Matth.v.f. Exodi.xx.b. Deut.v.a.

*Deute.i.c.e xvi.d. Jaco.ij.b

Thou shalt not goo vp & doune a* preuy accuser amōge thy people/nether shalt thou helpe to shede the bloude of thy neyghboure: I am the Lord. *Thou shalt not hate thy brother in thyne hart but shalt in any wyse rebuke thy neyghbour: ỳ thou bere not synne for his sake. *Thou shalt not auēge thy selfe nor bere hate in thy mynde agaynst the chyldren of thy people/but shalt loue thy neyghboure euen as thy self. I am the Lorde.

*1.Jo.iij.b iij.c.

* Mat. xviij.c. Luke xvij.a.

Kepe myne ordinaunces. *Let none of thy catell gendre w a cōtrary kinde/netherlowe thy felde w myngled seed/ nether shalt thou put on any garment of lynen and wollen.

a. Catell maye not gēdre with a cōtrary kinde agaynst the order of nature: moche lesse reasonable creatures made to the ymage of God as mē & wemē. The felde maye not be sowen wyth mixt seede/that is/ oure dedes & wordes maye not be myngled with ypocresy. Nether maye our garmētes be made of lynē & wollē/that is we maye not myngle false doctrine with true/or their carnall and worldly lyfe vnder pretence of religion.

If a man haue to doo wyth a woman that is bonde and hath bene medled wyth all of another man whych nether is boughte nor fredome geuē her/ there shalbe a payne vpō it: but they shall not dye/because she was not made fre. And he shall bringe for hys trespaceofferynge vnto the Lorde: euen vnto the dore of the tabernacle of witnesse/ a ram for a trespaceofferynge. And ỳ preast shall make an attonemēt for hym w the ram of the trespaceofferynge before the Lord/for his synne which he hath done: & it shalbe forgeuē him/ as cōcerninge the synne which he hath done.

And when ye come to the lande and haue plāted al maner of trees where of men eate/ ye shall holde thē vncircūcised as cōcernyng their frute: euē thre yere shall they be vncircumcised vnto you & shall not be eatē of/and the fourth yere all ỳ frute of thē shalbe holy & acceptable to the Lorde. And the fifth yere maye ye eate of the frute of thē/ & gether in the increase of them: I am the Lorde youre God.* Ye shall eate nothynge w the bloude/ ye shall vse no witchcraft/ nor observe dismall dayes/ye shall not rounde the lockes of youre heedes / nether shalt thou marre the tuftes of thy beerde. ☞ Ye shall not rēt youre flesh for any soules sake / nor prynte any markes vpō you: I am the Lord. Thou shalt not pollute thy daughter/ that thou woldest mayntene her to be an whoore: lest the lande fall to whoredome/and wax full of wekednesse. Se ỳ ye kepe my Sabbothes & feare my sanctuary: I am the Lorde. Turne not to them that worke with sprytes / nether regarde thē that obserue dyslemall dayes: that ye be not defyled by them/for I am the Lord youre God.

* Leuit.xix.a

☞ Thou shalt rise vp before the hoorehed/ & reuerence the face of the old mā & dread thy god/for I am the Lorde. *If a straunger sojourne by the in youre lande/se that ye vexe him not: But lett the straūger that dwelleth with you/be as one of youre selues / & loue him as thy selfe/for ye were straūgers in the lande of Egypt. I am the Lorde youre God.

G

*Exo.xxij.

☞ Ye shall do no vnrighteousnes in iudgement nether in meteyerde / weyght or measure. But ye shall haue true balances / true weyghtes/ A true Epha & a true hin. I am the Lorde youre God which broughte you out of the land of Egypt / that ye shulde obserue all myne ordinaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

¶ They that geue of their seede to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in cōmenwealthes.

¶ The.xx.Chapter.

And the Lorde talked with Moses sayinge: tell the chyldrē of Israel/ wholoeuer he be of the chyldrē of Israel or of the straūgers ỳ dwell in Israel/that geueth of his seed vnto* Moloch he shall dye for it: the people of the land shall stone him with stones. And I wyll sett my face vpon that felowe/and wyll destroye him frō amonge his people: because he hath geuen of his seed vnto Moloch/for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hyde their eyes from that felowe/ whē he geueth of his seed vnto Moloch / so that they kyll him not: yet I wyll put my face vpon ỳ man and vpon hys generacion / and wyll destroy him

A

a. Moloch/ der this moloch is den almanydolatrie/ cially the offryngs of children to for the abhominable fore the Lord. Moloch was Idolle of the children of Israel whose Image was holow hauyng in it closettes / & was to offer in fyre fire another fire tell doth mean.

him and all that goo a whorynge with hym and commytt hordome wyth Moloch from amonge their people.

☞ If any soule turne him to enchasters or expounders of tokens and goo a whorynge after thē/ I wyll put my face vpō that soule & wyll destroye him frō amonge hys people. Sanctifye youre selues therfore & be holye for I am the Lord youre God. And kepe that ye kepe myne ordinaunces and doo them. For I am the Lorde which sanctifye you.

B

☞ Whosoeuer curseth his father or mother/ shall dye for it/his bloud on his head/because he hath cursed his father or mother. ☞ He that breaketh wedlocke with another mans wyfe shall dye for it/ because he hath broke wedlocke with his neyghbours wyfe/and so shall the lykewise. ☞ If a man lye with his fathers wyfe & vncouer his fathers secrettes/ they shall both dye for it/their bloude be vpō their heedes. ☞ If a mā lye w his daughter in lawe they shall dye both of thē: they haue wrought abhominacyon/ their bloud vpon their heedes. ☞ If a man lye with mankynde after ỳ maneras w womā kynde/they haue both cōmytted an abhominacion & shall dye for it. Their bloude be vpon their heades.

☞ If a mā take a wyfe & her mother therto/ it is wekednesse. Men shall burne with fyre both him and them / that there be no wekednesse amonge you. ☞ If a man lye wyth a beast he shall dye/and ye shall slee the beast.

C

☞ If a woman go vnto a beast & lye doune therto: thou shalt kyll the woman and the beast also / they shall dye/ and their bloude be vpō their heades. If a man take his syster his fathers daughter or his mothers daughter/& se her secrettes/and she se his secrettes also: it is a weked thynge. Therfore lett thē perysh in the syghte of their people/ he hath sene his systers secretnesse / he shall therfore beare his synne. ☞ If a man lye w a womā in tyme of her naturall dyseale and vncouer her secrettes and open her fountayne / & she also open the fountayne of her bloude / they shall both perysshe from amonge the people. ☞ Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers syster/ for he ỳ doth so / vncouereth hys nerre kyn: and they shall beare their myldoynge:

They shall dye immediatly. tary the yth as Juda olde ha- burnt Achamar being eat wyth ylde. Gene. xxviij.k. Leuit.xviij.d

☞ If a mā lye w his vncles wyfe/he hath vncouered his vncles secrettes: they shall beare their synne/and shall dye chyldlesse.

☞ If a mā take his brothers wyfe / it is an vncleane thyng/ he hath vncouered his brothers secrettes/they shalbe chyldlesse therfore.

D

* Se that ye kepe therfore all myne ordinaunces and all my iudgemētes/ and that ye doo them: that the land whether I bringe you to dwell therin/spewe you not out. And se that ye walke not in the maners of the nacyōs whyche I cast oute before you: For they cōmytted all these thynges/ & I abhorred thē.

But I haue sayde vnto you that ye shall enioye their lande/ & that I wyll geue it vnto you to possesse it: euē a lande that floweth with mylke and honye. I am the Lord youre God/whiche haue separated you from other nacions: * that ye shulde put difference betwene cleane beastes and vncleane/and betwene vncleane soules and them that are cleane. Make not youre soules therfore abhominable with beastes and foules/ & wyth all maner thinge ỳ crepeth vpō the grounde/ which I haue separated vnto you to holde them vncleane. Be holy vnto me / for I the Lorde am holy and haue seuered you from other nacions: that ye shulde be myne.

*Leuit.xi.

*Deut.xviij.b i.Reg.xxviij.a

*If there be a mā or womā that worketh with a spryte or ỳ expoundeth tokens they shall dye for it. Men shall stone them wyth stones/ & their bloude shalbe vpon them.

¶ The preast is forbydde to be at the death of any of his people/a kewe of his kynne except. Preastes may not be shauē nether on the head nor yet of the bearde. The preastes wyfe must be a mayde. The preastes daughter may not be an harlott.

¶ The.xxi.Chapter.

And the Lorde sayde vnto Moses: speake vnto the preastes ỳ sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people/but vpō his kyn ỳ is nye vnto him: as his mother/father/sonne daughter & brother: & on his syster as longe as she is a mayde & dwelleth nye him & was neuer geuen to man: on her he maye defyle him selfe. But he shall not make hym selfe vncleane vpon a ruelar of his people to polute him selfe with all.

A

a. The preastes bewarned that they shall not come at the cōmē wayling & lamētacyons of the deed lest they shuld therby be the more vnapte to do their sacrifyces wherunto they were properly appoynted and lest they shulde by theire weppyng gene an occasion to destroye the belene of the resurreccion of the dead.

☞ They shall make them no baldnesse vpon their heedes or shaue of the lockes of their beardes/nor make any markes in their flesh They shal be holy vnto their God / and not polute the name of their God/for the sacrifyces of the Lorde and the bread of their God they do offer: therfore they must be holy.

B

☞ They shall take no wyfe ỳ is an whore or poluted/or put from her husbande: for a preast is holy vnto his God. Sanctifie him therfore/for he offereth vp the bread of God: he shall therfore/ be holy vnto the / for I the Lorde whiche sanctifye you/am holy.

☞ If a preastes daughter fall to playe the whore/ she poluteth her father: therfore she shall be burnt with fyre.

☞ He ỳ is the hye preast amōge his brethrē vpon whose head the anoyntynge oyle was poured & whose hande was fylled to put on the vestimentes/ shall not vncouer his head nor

nor rent his clothes/nether shall goo to any
¶ deed body nor make hym selfe vncleane: no
not on his father or mother/ nether shall go
out of the sanctuarye/that he polute not the
holy place of his God / for the croune of the
anoynt ynge oyle of God/is vpon him. I am
the Lorde.* He shall take a mayde vnto his
wyfe:but no wedowe nor deuorced nor polu
ted whoore. But he shall take a mayde of
his awne people to wyfe/that he defyle not
his seed vpon his people:for I am the Lorde
which sanctifye him.

And the Lord spake vnto Moses sayinge/
speke vnto Aaron and saye: No man of thy
seed in their generaciõs that hath any defor=
myte vpon hym/shall preace for to offer the
D bred of his God: for none that hath any ble=
mysh shall come nere: wether he be blynde/
lame/snot nosed/or that hath any mysshapẽ
mẽbre/or brokẽ foted/ or broken handed/or
croke backed/or perleyed / or gogeleyed / or
masige, or skaulde/or hath hys stonẖ brokẽ.

No man ẏ is deformed of the seed of Aarõ
the preast/shall come nye to offer the sacrifi=
ces of the Lorde. If he haue a deformyte/ he
shall not preace to offer the bred of his God.
Notwithstandynge he shall eate of the bred
of his God:euen as well of the most holy/as
of the holy:but shall not goo in vnto ẏ vayle
nor come nye the alter / because he is defor=
med that he polute not my sanctuary / for I
am the Lorde that sanctifie them. And Mo=
ses tolde it vnto Aaron and to his sonnes/ &
vnto all the Chyldren of Israel.

¶ What maner persones ought to abstayne from eatyng the thynges that were offred. How/ what/ & when they shulde be offerd.

¶ The.xxij.Chapter.

A And the Lorde comened with Mo=
ses sayinge: byd Aarõ & his sonnes
that they abstayne from the halo=
wed thynges of the chyldrẽ of Is=
rael which they haue halowed vnto me/that
they polute not my holy name : for I am
the Lorde. Saye vnto them : whosoeuer he
be of all youre seed amõge youre generaciõ
after you/ ẏ goeth vnto the halowed thynges
which the chyldrẽ of Israel shall haue halo=
wed vnto the Lorde / hys vncleannes shalbe
vpon him: and that soule shall perysh from
out of my syghte. I am the Lorde/

None of the seed of Aaron that is a leper
or that hath a runnyng fore/shall eate of the
halowed thingẖ vntill he be cleane. And who
soeuer toucheth any vncleane soule or man
whose seed runneth from him by nyghte / or
whosoeuer toucheth any wormme that is vn=
cleane to him/or man ẏ is vncleane to him/
whatsoeuer vnclennesse he hath: the same
soule that hath any soch thynge/ shalbe vn=
cleane vntill euen / and shall not eate of the
halowed thynges vntill he haue washed his
flesh with water. And then when the sonne B
is doune he shalbe cleane & shall afterward
eate of the halowed thyngẖ :for they are hys
fode.* Of a beest ẏ dieth alone or is rent vp
wylde beastes/ he shall not eate / to defyle
him selfe therwith: I am the Lorde. But let
them kepe therfore myne ordynaunce / lest
they lade synne vpon them & dye therin whẽ
they haue defyled them selues : for I am the
Lorde which sanctyfye them.

*Exodi.xxi. Ezech.xliiij.

There shall no straunger eate of the ha=
lowed thinges/nether a gest of the preastes/
or an hyred seruaunte. But yf the preast bye
any soule with money he maye eate of it / &
he also that is borne in his house maye eate
of his bred. If the preastes daughter be ma=
ryed vnto a straunger / she maye not eate of
the halowed heueoffryngẖ. Notwithstãdyng
yf the preastes daughter be a wedowe or de=
uorced & haue no childe but is returned vnto
her fathers house agayne / she shall eate of
her fathers bred as well as she dyd in her
youth. But there shall no straunger eate
therof. If a man eate of the halowed thyngẖ
vnwittingly/he shall put ẏ fyfte parte ther
vnto/& make good vnto the preast the halo=
wed thynge. And let the preastes se / ẏ they
defyle not the halowed thynges of the chyl=
dren of Israel which they haue offered vnto
the Lord/lest they lade thẽ selues with myl=
doynge & trespace in eatynge their halowed
thingẖ/for I am ẏ Lorde which halowe thẽ.

And the Lord spake vnto Moses sayinge: ¶
speake vnto Aaron & hys sonnes & vnto all
the chyldren of Israel & saye vnto thẽ/what=
soeuer he be of the house of Israel or strã=
ger in Israel that wyll offer his offerynge:
whatsoeuer vowe or frewyllofferynge it be
which they wyll offer vnto the Lorde for a
burntofferynge to reconcyle them selues / it
must be a male without blemysh of ẏ oxen/
shepe or gootes/let thẽ offer nothynge that
is deformed for they shall gett no fauoure
therwith.

If a mã will offer a peaceofferyng vnto the
Lord and separate a vowe or a frewyll offe=
rynge of the oxen or the flocke / it must be
without deformyte / ẏ it maye be accepted.
There maye be no blemysh therin: whether
it be blinde/brokẽ/wounded or haue a wen/
or be maunge or scabbed/ se that ye offre no
soch vnto the Lorde/nor put an offerynge of
any soch vpon the alter vnto the Lorde.

An oxe or a shepe that hath any membre
out of proporciõ/ mayst thou offer for a fre=
willofferynge:but in a vowe it shall not be
accepted. Thou shalt not offer vnto ẏ Lord D
that which is broosed broken / plucked out
or cutt

or cut awaye/nether shalt make any soch in
youre lande / nether of a straungers hande
shall ye offer an offerynge to youre God of
any soch. For they marre all in ẏ they haue
deformites in them/& therfore can not be ac=
cepted for you. And ẏ Lord spake vnto Mo=
ses sayinge:when an oxe/ a shepe or a goote
is brought forth/it shalbe seuen dayes vnder
ẏ dãme. And frõ the.viij.daye forth/it shalbe
accepted vnto a gyfte in the sacrifyce of the
Lorde. And whether it be oxe or shepe / ye
shall not kyll it & her yõge both in one daye.

When ye wyll offre a [a] thankofferyng vnto
the Lord/ ye shall so offre it that ye maye be
accepted. And the same daye it must be eaten
vp / so ẏ ye leaue none of it vntill the moro=
we. For I am the Lorde/ kepe now my com=
maundementes & do thẽ/ for I am the Lord.
And polute not my holy name / that I maye
be halowed amonge the chyldren of Israel.
For I am the Lorde which halowe you/ and
brought you out of the lande of Egypt/to be
youre God:for I am the Lorde.

a. thankoffe=ryngẽ/that is an offeryng of thanckes ge=ryngẽ. Than=kes geuyngẽ is when the bene=fytes of God are recyted/ wherby the sayth to God ward is stręg=thened the mo=re fastlye to loke for the thyng that we desyre of God Ephe.v.a. 1.Timo.iiij.a. 2.b.

¶ Of the holy dayes / as the Saboth / Ester/ whyt=sontyde/ the feast of the fyrst frutes. The feast of cleansyng. The feast of trompettes. The feast of the tabernacles.

¶ The.xxiij.Chapter.

A Nd the Lorde spake vnto Moses
sayinge:speake vnto the chyldrẽ of
Israel/& saye vnto thẽ. These are
the feastes of the Lorde which ye
A shall call holy feastes. Syxe dayes ye shall
worke/& the seuẽth is the Sabboth of reast
an holy feast:so that ye maye doo no worke
therin/for it is the Sabboth of the Lorde /
wherefoeuer ye dwell. These are the feastes
of the Lorde whiche ye shall proclayme holy
in their seasons.* The.xiiij. daye of the first
moneth at euẽ is the Lordẖ *Passeouer. And
the.xv.daye of the same moneth is the feast
of swete bred vnto ẏ Lord. vij.dayes ye must
eate vnleuended bred. The fyrst daye shalbe
an holy feaste vnto you / so that ye maye do
B no laborious worke therin. But ye shall of=
fer sacrifices vnto the Lord. vij.dayes/ & the
seuẽth daye also shalbe an holy feast / so that
ye maye do no laborious worke therin.

Exo.xij.c. Num.xxviij.c. Exodi.xij.b.

And the Lord spake vnto Moses sayenge:
speake vnto the chyldrẽ of Israel & saye vn=
to thẽ:when ye be come in to the land whiche
I geue vnto you & repe doune youre harueſt
ye shall bryngе a sheke of the * fyrst frutẖ of
youre harueſt vnto ẏ preast/& he shall waue
the sheke before the Lorde to be accepted for
you:& euẽ the morow after the Sabboth ẏ
preaste shall waue it. And ye shall offer that
daye whẽ he waueth the sheke/a lambe with=
out blemysh of a yere old for a burntofferyng
vnto the Lorde:& the meatofferynge therof/

s. The fyrst frutes & tythes were the tyg=nes of the faith now leagynge to haue receaued their goods/ catell of the Lorde/ as it is syde Exo.xxij. and.xxiij.c.

two tenth deales of fyne floure mẽgled with
oyle to be a sacrifyce vnto ẏ Lord of a swete
sauoure:& the drynkofferyng therto/ ẏ fourth
deale of an hyn of wyne. And ye shall eate
nether bread/nor parched corne/ nor furmẽ=
tye of new corne:vntill the selfe same daye ẏ
ye haue brought an offeryng vnto your God
And this shalbe a lawe for euer vnto youre
chyldren after you/wherfoeuer ye dwell. ¶

And ye shall counte frõ the morowe after
the Sabboth: euẽ frõ the daye ẏ ye brought
the sheke of the waueoffrynge. vij.wekes cõ=
plete:euẽ vnto the morow after the. vij.weke
ye shall nombre. l. dayes. And then ye shall
brynge a newe meatofferynge vnto the Lord.
And ye shall brynge out of youre habitaciõs
two waue loues made of two tenthdeales
of fyne floure leuended and baken / for fyrst
frutes vnto the Lorde. And ye shall brynge
vp the bread seuẽ lambes without deformite
of one yere of age/and one yonge oxe and. ii.
rammes/which shall serue for burntoffringẖ
vnto the Lord/with meatofferynges & drynk=
offerynges longynge to the same / to be a sa=
crifyce of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synne=
offeryng:and two lambes of one yere old for
peaceofferynges. And the preast shall waue
thẽ with the bread of the fyrst frutes before
the Lorde/& with the two lambes. And they
shalbe holy vnto the Lord/& be the preastes.
And ye shall make a proclamacion the same
daye that it be an holy feast vnto you/and ye
shall do no laborious worke therin: And it D
shalbe a lawe for euer thorowe out all youre
habitacions vnto youre chyldren after you.

*When ye repe doune youre harueſt/thou
shalt not make cleane ryddaunce of thy feld/ *Leuiti.xix.b.
nether shalt thou make any aftergatheryng
of thy harueſt:but shalt leue them vnto the
poore and the straunger. I am the Lorde
youre God.

And the Lorde spake vnto Moses sayinge:
speake vnto the chyldren of Israel and saye.
The fyrst daye of the seuenth moneth shalbe
a reast of membraunce vnto you/ to blowe
hornes in an holy feast it shalbe / & ye shall
do no laborious worke therin / and ye shall
offer sacrifyce vnto the Lorde.

And the Lord spake vnto Moses sayinge: E
also ẏ tenth daye of the selfe seuẽth moneth/
is a daye of an attonement/& shalbe on holy
feast vnto you/ and ye shal [b] humble youre
soules & offer sacrifyce vnto the Lorde. Mo=
reouer ye shall do no worke ẏ same daye/for
it is a daye of attonemẽt to make an attone=
mẽt for you before the Lord your God. For
whatsoeuer soule it be ẏ humbleth not him
selfe that daye / he shalbe destroyed from a=
monge his people. And whatsoeuer soule do
any

b. To humble the soule is / to chastyce the bo=dye by absty=nence & aflic=tion/as is sayde Esaie.lviij.a.

any maner worke that daye/the same I will destroye from amonge his people. Se that ye do no maner worke therfore. And it shalbe a lawe for euer vnto youre generacyons after you in all youre dwellyng. A sabboth of reste it shalbe vnto you/and ye shall humble youre soules. The.ix. daye of the moneth at euen and so forth frō euē to euen agayne/ ye shall kepe your Sabboth.

c. Sabbothes/ festes & newe mones signifie the Joye & gladnes of the conscience therein/ wyng of mā and the rest wherin we rest from oure awne woorches/ not doynge oure wylles but godes/ which woorcketh in vs thorow hys Gospell & gladtidynges whyle we earnestlye beleue it. Ezech. xx.b.

And the Lord spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye: the.xv.daye of the same seuēth moneth shalbe the feast of tabernacles.viij. dayes vnto ȳ Lorde. The fyrst daye shalbe an holy feast/ so ȳ ye shall doo no laborious worke therin. Seuen dayes ye shall offer sacrifyce vnto the Lorde/and the.viij. daye shalbe an holy feast vnto you & ye shall offer sacrifice vnto the Lorde. It is the ende of the feast/ and ye shall do no laborious worke therin.

These are the feastes of the Lord whiche ye shall proclayme holy feastes / for to offer sacrifyce vnto the Lorde/burntoffeyrynges/ meatoffrynges and drynkeoffrynges euery daye: beside the sabbothes of the Lord/ and beside youre gyftes/ and all youre vowes/ & all your freywylloffrynges whiche ye shall geue vnto the Lorde.

Moreouer in the.xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande / ye shall kepe holy daye vnto the Lord.viij.dayes lōge. The fyrst daye shall be a daye of reste/ & the.viij. daye shalbe a daye of rest. And ye shall take you the fyrst daye/the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees/and wylowes of the broke/ and shall reioyse before the Lord.viij.dayes. And ye shall kepe it holy daye vnto the Lorde.viij dayes in the yere. And it shalbe a lawe for euer vnto youre chyldren after you / that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuē dayes: euē all ȳ are Israelites borne/ shall dwell in boothes / that youre chyldren after you maye knowe howe that I made the chyldrē of Israel dwell in boothes/whē I brought them out of the land of Egypt: for I am the Lorde youre God. And Moses tolde all the feastes of the Lorde vnto the chyldren of Israel.

¶ The oyle for the lampes and lyghtes of the breddes of remembraunce or shewrede. He that curseth muste be stoned. He that kylleth shalbe kylled. &c.

¶ The.xxiiij. Chapter.

And the Lorde spake vnto Moses sayeng: cōmaunde the chyldren of Israel that they bryngе vnto the/ pure oyle olyue beatē for lightes to poure in to the lampes alwaye / wythout the vayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them both euen and mornynge before the Lord alwayes. And it shalbe a lawe for euer amōge youre chyldren after you. And he shall dresse the lampes vpon the pure candelstiche before the Lorde perpetually.

And thou shalt take fyne floure and bake xij. wastels therof/ two tenthdeales shall euery wastell be. And make two rowes of thē / syxe on a rowe vpon the pure table before the Lorde / and put pure frankencens vpon the rowes. And it shalbe bred of remēbraunce/ & an offeryngе to the Lorde. Euery Sabboth he shall put them in rowes before the Lord euermeare/ geuē of the chyldren of Israel/that it be an euerlastyng couenaūte. And they shal be Aarons and hys sonnes / & they shall eate thē in the holy place. For they are most holy vnto him of the offerynges of the Lorde/and shall be a dutye for euer.

a. Wythe The shewbredes or halowedloues

And the sonne of an Israelitish wyfe whose father was an Egypcian/ went oute amōge the chyldren of Israel. And this sonne of the Israelytish wyfe and a mā of Israel / stroue together in ȳ hoste. And the Israelitish womans sonne blasphemed the * name & cursed/ & they broughte hym vnto Moses. And hys mothers name was Salomyth / the doughter of Dibry of the trybe of Dan: and they put him in warde / that Moses shulde declare vnto thē what the Lord sayd therto.

* Hebrwe that is / name that is blessed above all

☞ And ȳ Lord spake vnto Moses sayeng/ bryngе hym that blasphemed without the hoste/and lett all that herde hym / put their handes vpon his heed/and lett all the multitude stone him. And speake vnto the chyldrē of Israel sayinge. Whosoeuer b curseth his God/shall bere his synne: And he that blasphemeth thename of the Lorde/shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name/shall dye for it.

b. Curseth curseth & blasphemeth the name of God/ that sysseth and sweyeth godes dynaunces/ frutes & commaundemēte or that maketh man tradicions & lawes above Godes/ or setteth as mche therby by the yere of the most mercyfull

He that kylleth any man/shall dye for it but he that kylleth a beast shall paye for it/ beast for beast. If a mā mayme hys neyghboure/as he hath done/ so shall it be done to him agayne: broke for broke/eye for eye and toth for toth: euen as he hath maymed a mā/ so shall he be maymed agayne. So nowe he that kylleth a beast/shall paye for it: but he that kylleth a man/shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the straūger as well as for one of youre selues/for I am the Lorde youre God.

And Moses tolde the chyldren of Israel/ that they shulde bringe him that had cursed/ out of the hoste/and stone him wyth stones. And the chyldren of Israel dyd as the Lorde commaunded Moses.

¶ The

¶ The Sabboth of the.vij. yeres and of the yere of iubelie/otherwyse called the fyftye yere.

¶ The.xxv. Chapter.

And the Lorde spake vnto Moses in mount Sinai sayinge/speake vnto the chyldren of Israel & saye vnto them. When ye be come in to the lande whyche I geue you / let the lande rest a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde/and syxe yere thou shalt cut thy vynes & gether in thy frutes. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe/and thou shalt nether sowe thy felde/ nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe / nether gether the grapes ȳ growe without thy dressynge: but it shalbe a Sabboth of rest vnto the land. Neuertheless the Sabboth of the lande shalbe meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte & for the straunger that dwelleth with the: and for thy catell and for the beastes that are in thy lande / shall all the encreale therof be meate. Then nombre seuē a wekes of yeres/ that is/ seuen tymes seuē yere: and the space of the seuen wekes of yeres wyll be vnto ȳ xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth / which is ȳ daye of attonemēt. And then shall ye make the horne blowe / euen thorowe out all youre land. And ye shall halowe the fyftieth yere/ & proclayme lybertye thorowe out the lande vnto all the inhabiters therof. It shalbe a yere of b iubelie vnto you & ye shall retourne: euery man vnto hys possession and euery man vnto hys kynred agayne. A yere of iubelye shall that fyftieth yere be vnto you. Ye shall not sowe nether repe the corne that groweth by it selfe / nor gether the grapes that growe without thy laboure. For it is a yere of iubelye and shalbe holy vnto you: how be it / yet ye shall eate of the encreale of the felde. And in thys yere of iubelye ye shall retourne / euery mā vnto his possession agayne.

a. A weke is meanyme takē for the nombre of vij. dayes as Deut. xxiij. c. meanyme for the nombre of seuen yeres/ as Dan. ix. c. & g

b. Jubelye or as Hebrewe iobell/ which in Englishe signifieth a trumpet or yere of lynsier myth wowye and of the rest/ therin their lande and all their frutes cam forth wythout sowynge / tylynge or any other laboures

By this iubelie is signified the restorynge all thynge to his perfection/ which shalbe after the generall iudgement in that dyffyllynge worlde/ when

☞ Whē thou sellest oughte vnto thy neyghboure or byest of thy neyghboures hande/ye shall not oppresse one another: but according to the nombre of yeres after ȳ c iubelye yere thou shalt bye of thy neyghboure/ and according vnto the nombre of frutеyeres/he shall sell vnto the. According vnto the multytude of yeres/thou shalt encreale the price therof and according to the fewnesse of yeres/thou shalt mynysh the price: for the nombre of frute he shall sell vnto the. And se that no man oppresse his neyghboure/but feare thy God. For I am the Lorde youre God. Wherfore do after myne ordinances and kepe my lawes and do them / that ye maye dwell in in the land in safetie. And the lande shall geuē her frute / and ye shall eate youre fille and dwell therin in safetie.

c. The chosen shal be admytted in to lybertye frō all wretchednes/ pouertye/ angushes & oppression/ when all shalbe fully restored againe in Christ/ that thorow the synne of the fyrst man was taken awaye.

If ye shal saye/what shall we eate the seuenth yere in as moche as we shall not sowe nor gether in oure encreale. I wyll sende my blessynge vpon you in the fyfte yere / and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntyll the.ix. yere/ and euen vntyll her d frutes come/ye shall eate of old stoare. Wherfore the lande shall not be solde for euer/ because that the lande is myne/ & ye but straūgers and soiourners with me: and ye shall thorowe oute all the land of youre possessiō/ let the lande go home fre agayne.

d

* When thy brother is waxed poore and hath solde awaye of his possession: yf any of his kyn come to redeme it/he shall by out ȳ whiche his brother sold. And though he haue no man to redeme it for him/yet yf hys hand can get sufficiēt to bye it oute agayne/then let hym counte how longe it hath be solde/ and delyuer the rest vnto hym to whome he solde it/ & so he shall retourne vnto hys possession agayne. But an yf his hande can not gett sufficient to restore it to hym agayne / then ȳ whiche is solde shall remayne in the hand of him that hath boughte it/vntyll the iubelye: and in the yere of Jubelye it shall come out / & he shall retourne vnto his possession agayne.

* Ruth. iiij. a.

If a mā sell a dwellyng house in a walled cytie/ he maye bye it out agayne any tyme within a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayn. But & yf it be not bought out agayn within the space of a full yere/ then ȳ house in the walled citie shalbe stablished for euer vnto him that boughte it and to his successoures after him and shall not go out in the yere of iubelye. But the houses in vyllages which haue no walles rounde aboute them/ shalbe counted lyke vnto the feldes of the countre / & maye be boughte out agayne at any cealon / and shall go out fre in the yere of iubelye.

e

Notwithstandynge the cyties of the leuytes and the houses in the cyties of their possessions the leuytes maye redeme at all cealons. And yf a mā purchase ought of the Leuites: whether it be house or cytye ȳ they possesse the bargyne shall go out in the yere of iubelye for the houses of the cyties of the leuytes/are their possessiōs amōge the chyldrē of Israel. But the feldes that lye rounde aboute their cyties/shall not be bought: for

g they

they are their possessions for euer.

¶ If thy brother be waxed poore and fallē in decaye wt the / receaue him as a straniger or a sojourner / & let him lyue by the. *And thou shalt take none vsurye of hym / nor yet vantage. But shalt feare thy God / that thy brother maye lyue wt the. Thou shalt not lende him thy money vpon vsurye / nor lende hym of thy fode to haue auantage by it: for I am the Lorde youre God whych broughte you out of the lande of Egypte / to geue you the lande of Canaan and to be youre God.

*Exodi.xxij.c. Deute.xxiij.c. Ezech.xviij.b

If thy brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let hī laboure as a bondseruante doeth: but as an hyred seruaunte and as a sojourner he shalbe with the / and shall serue the vnto ỳ yere of iubelye / & then shall he departe from the: both he and his chyldren with him / and shall retourne vnto hys awne kynred agayne & vnto the possessions of his fathers: for they are my seruantes which I brought out of the lande of Egypte / and shall not be solde as bondmen. Se therfore that thou raygne not ouer hym cruelly / but feare thy God. If thou wilt haue bondseruauntes and maydens / thou shalt bye them of the heythen that are rounde aboute you / & of the chyldrē of the straungers that are sojournes amōge you / & of their generacions that are wt you / which they begate in youre lande. And ye shall possesse them & geue them vnto youre chyldren after you / to possesse them for euer: and they shalbe youre bondmen. * But ouer youre brethren the childrē of Israel / ye shall not raygne one ouer another cruelly.

ij.Reg.ix.c.

When a straniger and a sojourner waxeth ryche by the & thy brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of ok the straungers kyn: after that he is solde he maye be redemed agayne: one of hys brethren maye bye hym out: whether it be hys vncle or his vncles sonne / or any that is nye of kynne vnto him of his kynred: ether yf his hāde can get so moch he maye be loosed. And he shall reken with him that boughte hym / from the yere that he was solde in vnto the yere / of iubelye / and the prye of his bryenge shalbe acordynge vnto the nombre of yeres / & he shalbe with hym as a hyred seruaunte. If there be yet many yeres behynde / accordynge vnto thē he shall geue agayne for hys deliueraunce / of ỳ money that he was solde for. Yf there remayne but few yeres vnto the yere of iubelye / he shall so counte with him / & acordynge vnto his yeres geue him agayn for his redēpcion / & shalbe with him yere by yere as an hyred seruaunte & the other shall not raygne cruelly ouer him in thy syghte.

If he be not bought fre in the meane tyme / then he shall goo out in the yere of iubelye & his chyldren with him: for the chyldren of Israel are my seruauntes which I broughte out of the lande of Egypte.

¶ Images are forbydden. Blessed are they that kepe those thynges that God byddeth and most cursed are they that kepe them not.

¶ The.xxvi.Chapter.

I Am the Lord youre God. Ye shall make you no ydolles nor grauen ymage / nether reare you vp any piler / nether ye shall sett vp any ymage of stone in youre land to bowe youre selues therto: for I am the Lorde youre God: kepe my Sabbothes & [a] feare my sanctury: for I am the Lorde.

a. To fear the sanctuary is / bylygently to perfoyne the true wy. Chyppyng the pryce of God. leue of no thynge / to serue and kep the purens, both of body & mynde / bete & not yporyse / telike to bele that he knoweth / beth / deth / ruleth all thynges: to warre of fo dynge hym with all fa and bye gence to walke in the pathes of his lawes.

If ye shall walke in myne ordinaunces & kepe my cōmaundementes & do them / then I will lende you rayne in the ryght ceason & youre lande shall yelde her encreale and the trees of the felde shall geue their frute. And ỳ threshyng shall reach vnto wyne haruest / & the wyneharuest shall reach vnto sowyng tyme / and ye shall eate youre bread in plenteousnes / & shall dwell in youre lande peasably. And I wyll lende peace in youre land / that ye shall slepe / and no man shall make you a frayde.

And I wyll rydd euell beastes out of youre lande / and there shall no swerde goo thorowe out youre lande. And ye shall chace youre enemyes / & they shall fall before you vpon the swerde. And fyue of you shall chace an hundred / & an hundred of you shall put.x. thousande to flyghte / & youre enemyes shall fall before you vpon the swerde. And I wyll tourne vnto you and encreale you & multyplye you / and sett vp my testament with you. And ye shall eate olde store / and cast out ỳ olde for plenteousnes of the newe. * I wyll make my dwellynge place amonge you / and my soule shall not lothe you. And I will walke amonge you and wylbe youre God / and ye shalbe my people. For I am the Lord youre God / whiche broughte you out of the land of the Egypcians / that ye shulde not be their bondemen / and I brake the bowes of youre yockes / and made you go vp ryghte.

*ỳ. Lor. vi.c. Exodi.xxv.c.

*But and yf ye will not harken vnto me / nor wyll do all these my cōmaundementes / or yf ye shall despyse myne ordinaces ether yf youre soules refuse my lawes / so that ye wyll not do all my cōmaundmētes / but shall breake myne appoyntment: then I wyll do this agayne vnto you: I wyll vyset you with veracions / swellyng & feuers / ỳ shall make youre eyes dasell / & wt sorowes of herte. And ye shall sowe youre seed in vayne / for youre enemyes shall eate it / And I wyll set my

*Deut.xxviij.b. Malaij.i.

face agenste you & ye shall fall before youre enemyes / & they that hate you shall raigne ouer you / and ye shall flee when no man folowetb you.

God beginneth & augmenteth his plages more and moare as the people harden their hertes agenste him.

And yf ye wyll not yet for all this herken vnto me / then will I pūnish you seuē tymes more for youre synnes / and wyll breake the pryde of youre strength. For I wyll make ỳ heauen ouer you as harde as yron / & youre lande as hard as brasse. And so youre laboure shalbe spent in vayne. For youre land shall not geue her encreale / nether the trees of the lande shall geue their frutes.

And yf ye walke contrary vnto me and wyll not herken vnto me / I wyll bryngе seuen tymes moo plages vpon you acordinge to youre synnes. I will lende in wilde beastes vpon you / which shall robbe you of youre chyldren and destroye youre catell / & make you so fewe in nombre ỳ youre hye wayes shall growe vnto a wylderness.

c. Seuen tymes; by that nombre vnderstande all tymes / as in this Chapter.c

And yf ye wyll not be lerned yet for all this but shall walke cōtrarye vnto me / then wyll I also walke contrarye vnto you and wyll pūnysh you yet. seuē tymes for youre synnes. I wyll lende a swerde vpō you / that shall auenge my testament with you. And when ye are fled vnto youre cyties / I wyll lende the pestilence amonge you / ye shall be delyuered in to the hādes of youre enemyes. And when I haue [b] broke the staffe of youre bread: that.x. wyues shall bake youre bread in one ouē and men shall delyuer you youre bread agayne by weyghte / then shall ye eate and shall not be satisfied.

b. To breake the staffe of their breade / or to breake the streght therof and to mynishe yet so that they shuld not haue enowghe to lyue by.

And yf ye wyll not yet for all this herkē vnto me / but shall walke cōtrarye vnto me / then I wyll walke contrarye vnto you also wrathfully and wyll also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes & the flesh of youre daughters. And I will destroye youre alters vyle vpon hye hylles / and ouerthrowe youre ymages / and cast youre carkasses vpon the bodyes of youre ydolles / and my soule shall abhorre you. And I wyll make youre cyties desolate / and bryngе youre sanctuaries vnto nought / and will not smell the sauoures of youre swete odoures.

And I wyll bryngе the lande vnto a wylderness: so that youre enemyes which dwell therin shall wondre at it. And I will strawe you amōge the hethen / and wyll drawe out a swerde after you / and youre lande shalbe wast / and youre cyties desolate. Then the lande shall reioyse in her Sabbothes / as longe as it lyeth voyde and ye in youre enemyes lande: euen then shall the lande kepe holye daye and reioyse in her Sabbothes. And as longe as it lyeth voyde it shall rest / for that it coulde not reste in youre Sabbothes / when ye dwelt therin.

And vpon them that are left alyue of you I wyll lende a fayntnesse in to their hertes in the land of their enemyes: so ỳ the sounde of a leef that falleth / shall chace them & they shall flee as though they fled a swerde / and shall fall no man folowinge them. And they shall fall one vpō another / as it were before a swerde euen no man folowynge them / and ye shall haue no power to stāde before youre enemyes: And ye shall perych amonge the hethen / and the land of youre enemyes shall eate you vp.

And they that are left of you / shall pyne awaye in their vnryghteousnes / euē in their enemyes lande / and also in the myldeades of their fathers shall they consume. And they shall confesse their mildeades and the myldeades of their fathers in their trespaces which they haue trespaced agaynst me / & for ỳ also ỳ they haue walked cōtrary vnto me. Therfore I also wyll walke contrary vnto them / and wyll bryngе them in to the lande of their enemyes. And then at the leest waye their vncircumcyled hertes shall be tamed / and then they shall make an attonement for their myldeades.

And I will remembre my bonde with Jacob and my testament wyth Isaac / and my testament with Abraham / and wyll thynke on the lande. For the lande shall be lefte of thē and shall haue pleasure in her Sabbothes / whyle she lyeth wast without them / & they shall make an attonemēt for their mildeades / because they despysed my lawes and their soules refused myne ordinaunces. And yet for all that when they be in the lande of their enemye / * I wyll not so cast thē awaye nor my soule shall not so abhorre them / that I wyll vtterlye destroye them and breake myne appoyntment with them: for I am the Lorde their God. I wyll therfore remembre vnto them the fyrst couenaunt made when I broughte them out of the lande of Egypte in the syghte of the hethen to be their God: for I am the Lorde.

Mercy is neuer denyed vnto him that repenteth.

*.Deute.iiij.c.

These are ỳ ordinaunces / iudgemētes / & lawes which the Lorde made betwene hym and the chyldren of Israel in mount Sinai by the hande of Moses.

¶ Of diuerse vowes and the redempynge of the same Of tythes &c.

¶ The.xxvii.Chapter.

AND the Lorde spake vnto Moses sayinge / speake vnto the Chyldrē of Israel and saye vnto them: If any man wyll geue a synguler vowe vnto the Lorde acordyng to the value of hys soule / then shall the male from.xx.

*Nume.iij.g yere vnto.lx.be set at fyftie*sycles of siluer/ after the sycle of the sanctuary/ & the female at.xxx.sycles. And from.v. yeres to.xx. the male shalbe set at.xx.sycles/ and the female at.x.sycles. And from a moneth vnto.v. yere themale shalbe set at.v.sycles of syluer/ & ỳ female at thre. And the man that is.lx. and aboue/ shalbe valued at.xv. sycles / and the B womã at.x. If he be to poore so to be set/ thẽ lett hym come before the preast: and lett the preast value him/ acordynge as the hande of him that vowed is able to gett.

If it be of the beastes of which men bringe an offeryng vnto the Lord: all that any man geueth of soch vnto ỳ Lord/ shalbe holy. He maye not alter it nor chaunge it: a good for a bad or a bad for a good. If he chaunge beast for beast/ then both the same beast and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beast of which men maye not offer vnto the Lorde/ let hym bringe the beast before the preast & lett the preast value it. And whether it be good or badd as the preast setteth it/ so shall it be. And yf he wyll bye it agayne / lett him geue the fyfte parte moare to that it was set at.

If any man dedicate his house / it shalbe holy vnto the Lorde. And the preast shall set it/ whether it be good or bad/ & as the preast C hath set it/ so it shalbe. If he that sanctifyed it wyll redeme hys house/ lett hym geue the fyfte parte of the money that it was iudged at therto/ and it shalbe his.

If a man [a] halowe a pece of his enhereted lande vnto the Lorde/ it shalbe set acordynge to ỳ it beareth. If it beare an homer of barlye/ it shall be set at fyftie sycles of syluer. If he halowe his feld immediatly from ỳ yere of iubely/ it shalbe worth acordynge as it is estemed. But & yf he halowe his feld after ỳ trompet yere/ the preast shall reckẽ the price vnto him acordynge to the yeres that remayne vnto the trompet yere/ and there after it shal be lower sett.

If he that sanctifyed the feld wyll redeme it agayne/ lett him put the fyfte parte of the price that it was set at there vnto/ & it shalbe hys/ yf he wyll not it shalbe redemed nomoare. But when the felde goeth out in the yere of iubelye/ it shalbe holy vnto the Lord: euen as a thynge dedycated / and it shall be the preastes possession.

a. To halowe to sanctifie are bothe one/ what sanctyfyeng is loke Gene. iij a

If a mã [b] sanctifye vnto the Lorde a feld/ which he hath boughte and is not of hys enheritaunce/ then the preast shall reken wyth him what it is worth vnto ỳ yere of iubelye/ and he shall geue the price that it is set at ỳ same daye/ and it shalbe holy vnto* the Lord. But in the yere of iubelye / the felde shal returne vnto hym of whome he boughte it / whose enheritaunce of land it was.

D b. Loke Gene. iij. a

* Holy sycle sycle of the sanctuarye: they be bothe one.

And all settynge shalbe acordynge to the *holy sycle. One sycle maketh.xx. Geras.

But the fyrstborne of ỳ beastes that pertayne vnto the Lorde/ maye no man sanctifye: whether it be oxe or shepe/ for they are ỳ Lordes allredy. If it be an vncleane beast/ then let him redeme it as it is sett at/ & geue the fyfte parte moare therto. If it be not redemed/ then let it be solde as it is rated.

Notwithstandynge no dedycated thynge that a man dedycateth vnto the Lorde/ of all his good / whether it be mã or beast or land of his enheritaunce/ shalbe solde or redemed: for all dedicate thynges are most holy vnto the Lorde. No dedicate thynge therfore that is dedicate of mã/ may be redemed/ but must nedes dye.

All these tythes of the lande / whether it be of the corne of the feld or frute of ỳ trees/ shalbe holy vnto the Lorde. If any man will redeme oughte of his tythes / let him adde ỳ fyfte parte moare therto. And the tythes of oxẽ and shepe and of all that goeth vnder the herdemans keppynge/ shalbe holy tythes vnto ỳ Lord. Men shall not loke yf it be good or bad nor shall change it. If any mã change it then both it and that it was changed withall/ shalbe holy and maye not be redemed.

These are the commaundmentes whiche The Lorde gaue Moses in charge to geue vnto the children of Israel in mount Sinai.

C The ende of the thyrde boke of Moses.

C The fourth boke of Moses called Numeri.

C All that are apte for batell are nombred. The trybe of Leuy is appoynted to wynistre to the tabernacle.

C The.j. Chapter.

A And the Lorde spake vnto Moses in the wyldernesse of Sinai / in the tabernacle of wytnesse / the fyrst daye of the seconde moneth / & in the seconde yere after they were come out of the lande of Egypte sayinge: *take ye the summe of all the multytude of the children of Israel/ in their kynredes and householdes of their fathers & nombre thẽ by name all that are males / polle by polle/ frõ xx. yere and aboue: euen all that are able to go forthe in to warre in Israel/ thou & Aarõ shall nombre them in their armyes / & wyth you shalbe of euery trybe a heed man in the house of his father.

*Exod. xxx.b. Nume. xxvi.a.

And these are the names of ỳ men ỳ shall stande with you: of Ruben/ Elizur the sonne of Sedeur: of Simeõ/ Selumiel the sonne of Suri Sadai: of the trybe of Iuda / Nahesson ỳ sonne of Aminadab: of Ilachar/ Nathanael ỳ sonne of Zuar: of Zabulon/ Eliab the sonne of Helon. Amonge the children of Ioseph: of Ephraim / Elisama the sonne of Amihud: of Manasse/ Gamaliel the sonne of Peda zur: of Ben Iamin / Abidan the sonne of Gedeoni: of Dan/ Ahiezer ỳ sonne of Ammi Sadai: of Aser/ *Pagiel the sonne of Ocran: of Gad / Eliasaph the sonne of Deguel: of Nephthali / Ahira the sonne of Enan.

of Phegiel

B These were the councelers of the congregacion & lordes in the tribes of their fathers and captaynes ouer thousandes in Israel. And Moses and Aarõ toke these men aboue named and gethered all the congregaciõ together/ the fyrst daye of the seconde moneth/ and rekened them after their byrth & kynredes & houses of their fathers by name from.xx. yere and aboue hed by hed/ as the Lorde cõmaunded Moses/ euen so he nombred them in the wyldernesse of Sinai.

Of Ruben.

And the children of Ruben Israels eldest sonne in their generacyons / kynredes and houses of their fathers/ whẽ they were nombred euery mã by name/ all that were males from.xx. yere and aboue / as many as were able to goo forth in warre: were nombred in the trybe of Ruben. xlvi. thousand and fyue hundred.

Of Simeon.

Among the chyldrẽ of Simeon: their generacyon in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males frõ.xx. yeres & aboue/ whatsoeuer was mete for the warre: were nombred in the trybe of Simeon. lix. thousande and. iij. hundred.

Of Gad. C

Amonge the chyldren of Gad: their generacyon in their kynredes and householdes of their fathers/ when they were tolde by name from.xx. yere and aboue / all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousande/ fyre hundred and fyftie.

Of Iuda.

Amonge the chyldren of Iuda: their generacion in their kynredes and houses of their fathers (by the nombre of names) from. xx. yere and aboue/ all that were able to warre/ were tolde in the trybe of Iuda. lxxiiij. thousande and fyre hundred.

Of Ilachar. D

Amonge the chyldren of Ilachar: their generacion in their kynredes and houses of their fathers (when their names were counted (from.xx. yere & aboue / whatsoeuer was apte for warre/ were nombred in the trybe of Ilachar. liiij. thousande and. iiij. hundred.

Of Zabulon.

Among the chyldren of Zabulon: their generacyon / in their kynredes and houses of their fathers (after the nombre of names) xx. yere and aboue/ whosoeuer was mete for the warre; were counted in the trybe of Zabulon. lvij. thousande and. iiij. hundred.

Of Ioseph.

2 Amonge the chyldren of Ioseph : fyrst amonge the chyldrẽ of Ephraim: their generacion/ in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde (from.xx. yeres and aboue : were in nombre in the trybe of Ephraim. xl. thousande / and fyre hundred.

Of Manasses.

Amonge the chyldren of Manasse: their generacyon/ in their kynredes and houses of their fathers (when the names of all that were apte to warre were tolde (from.xx. and aboue were nombred in the trybe of Manasse. xxxij. thousande. and two hundred. E

Of Ben Iamin.

Amonge the chyldrẽ of Ben Iamin: their generacyon/ in their kynredes and houses of their fathers (by the tale of names) from twentye yere. and aboue of all that were mete for warre/ were nombred in the trybe of Ben Iamin. xxxv. thousande / and. iiij. hundred.

Of Dan. F

Amonge the chyldren of Dan : their generacion in their kynredes and houses of their fathers (in the summe of names) of all that was apte to warre from twentye yere and aboue / were nombred in the trybe of Dan. lxij. thousande and. vij. hundred.

Of Aser.

Amonge the chyldren of Aser: their generacion/ in their kynredes and houses of their fathers (when they were summed by name) frõ.xx. yeres and aboue / all that were apte to warre were nombred in the trybe of Aser xli. thousande and. v. hundred.

Of Nephtali. Amonge the chyldren of Nephthali: their generacyon/in their kynredes and houses of their fathers(when their names were tolde) from.xx.yerrs and aboue/ whatsoeuer was mete to warre: were nombred in the trybe of Nephthali thrye and fyftye thousand and iiii.hundred.

G These are the nombres which Moses and Aaron nombred wyth the.xii. princes of Israel: of euery house of their fathers a man. And all the nombres of the chyldren of Israel / in the houses of their fathers / from twentye yere and aboue / whatsoeuer was mete for the warre in Israel/drewe vnto the somme of fyre hundred and thre thousande/ fyue hundred and fyftye. But the Leuites in the trybe of their fathers were not nombred amonge them.

And the Lord spake vnto Moses sayinge: only se that thou nombre not the trybe of Leui/nether take the somme of thē amonge the chyldren of Israel. But thou shalt appoynte the leuites vnto the habitaciō of witnesse/ and to all the apparell therof and vnto all that lōgeth therto. For they shall beare the tabernacle and all the ordinance therof/ and they shall mynistre it and shall pytche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it doune: and whē the tabernacle is pitched/ they shall sett it vp: for yf any straūger come nere/he shall dye. And the chyldren of Israel shall pytch their tentes / euery man in hys owne companye and euery mā by his awne standert throrow out all their hostes. But the leuites shall pytche rounde aboute the habitacyō of wytnesse/that there fall no wrath vpon the congregacion of the chyldrē of Israel / & the leuites shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd acordynge to all that the Lord commaunded Moses.

¶ The order of the pytchyng of the tentes rounde aboute the tabernacle of wytnesse. The heades and chefe Lordes of the kynredes of Israel are named.

¶ The.ii.Chapter.

A And the Lorde spake vnto Moses and Aaron sayinge: The chyldren of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of wytnesse.

On the east syde the cōpanye of Juda, Iachar & Zabulon.

On the eastsyde towarde the rysynge of the sonne / shall they of the standert of the hoste of Juda pytch wyth their armes: And Nahesson the sonne of Aminadab shalbe captayne ouer the sonnes of Juda. And his hoste and the nombre of them, lxxiiii. thousande and.vi.hundred. And nexte vnto hym shall the trybe of Izachar pytche and Nathaneel the sonne of Zuar captayne ouer the chyldrē of Izachar/his hoste and the nombre of them liiii.thousande and.iiii.hundred.

And then the trybe of Zabulon: w̄ Eliab the sonne of Helon/captayne ouer the chyldrē of Zabulon/and his hoste in the nombre of them.lvii.thousande &.iiii.hundred. So that all all they that parteyne vnto the hoste of Juda / are an hundred thousande. lxxxvi. thousande and . iiii . hundred in theyr companyes : and these shall go in the forefront/ when they tourney.

On the southsyde / the standert of the hoste of Ruben shall lye with their companyes & the captayne ouer the sonnes of Ruben/ Elizur the sonne of Sedeur / and hys hoste and the nombre of thē.xlvi.thousande/ &.v.hundred. And fast by hym shall the trybe of Simeon pytche / and the capteyne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai/and his hoste and the nombre of them.lix.thousande and.iii.hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad/ Eliasaph the sonne of Deguel and his hoste and the nombre of them.xlv.thousande.vi.hundred and.l. So that all the nombre that pertayne vnto the hoste of Ruben / are an hundred thousande li.thousande.iiii.hundred and fyftye / wyth their companynes/& they shall be the seconde in the tourney.

On the southsyde the companye of Ruben, Simeō & Gad.

And the tabernacle of wytnesse wyth the hoste of the leuites / shall go in the myddes of the hostes: as they lye in their tentes/ euē so shall they procede in ŷ tourney/euery mā in his quarter aboute the standertes.

C The leuites with the tabernacle in the myddes.

On the westsyde / the standarte and the hoste of Ephraim shall lye with their companyes/And the captayne ouer the sonnes of Ephraim / Elisama the sonne of Amihud : and his hoste & the nombre of them.xl.thousande and.v.hundred.

On the westsyde the cōpanye of Ephraim, Manasse and Ben Jamin.

And fast by hym / the trybe of Manasse / and the captayne ouer the sonnes of Manasse/Gamaliel the sonne of Peda Zur and hys hoste and the nombre of them. xxxii. thousande and.ii.hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin / Abidan the sonne of Gideoni / and hys hoste and the nombre of them.xxxv.thousande &.iiii. hundred. All the nōbre ŷ perteyned vnto ŷ hoste of Ephraim/ were an hundred thousande.viii.thousande and an hundred in their hostes: & they shalbe the thryd in the tourneye.

And the standert & the hoste of Dan shall lye on the northsyde wyth their companyes: and the captayne ouer the chyldrē of Dan/

On the northsyde the companye of Dan, Aser and Nephthali.

Ahiezer

Ahiezer the sonne of Ammi Sadai: and his hoste & the nombre of thē. lxii. thousande & viii.hundred. And fast by hym shall the trybe of Aser pitche: & the captayne ouer ŷ sonnes of Aser/ Pagiel the sonne of Ocran: and hys hoste & the nombre of them. xli.thousande & v.hundred. And the tribe of Nephthali also/ & the captayne ouer the chyldren of Nephtali: Ahira the sonne of Enan: & his hoste and the numbre of thē.liii.thousande &.iiii.hundred. So that the hole numbre of all ŷ pertayned vnto the hoste of Dan/was an hūdred thousande lvii.thousande &.vi.hundred. And they shal be ŷ last in ŷ iourney w̄ their standertes.

D

These are the summes of the chyldrē of Israel in the houses of their fathers: euē all the nombres of the hostes w̄ their cōpanyes. vi. hundred thousande.iii.thousande.v. hundred & fyftye. And yet the Leuites were not nombred amōge the chyldrē of Israel/as ŷ Lorde cōmaunded Moses. And ŷ chyldrē of Israel dyd accordyng to all that the Lorde cōmaunded Moses/& so they pitched with their standertes / & so they iourneyd euery man in hys kynred/and in the houshold of his father.

¶ The Leuites are not nombred to go to batell / but to mynistre to the holy place or sanctuary. Theymust also pitch their tentes nexte to the habytacyon.

¶ The.iii.Chapter.

A These are the generacyons of Aarō & Moses / when the Lorde spake vnto Moses in mount Sinai/and these are the names of the sonnes of Aaron: Nadab the eldest sonne / & Abihu/ Eleazar and Ithamar. These are the names of the sonnes of Aaron which were Preastes anoynted & their handes fylled to mynystre/ but* Nadab & Abihu dyed before the Lorde/ as they broughte straunge fyre before the Lorde in the wyldernesse of Sinai/ and had no chyldren. And Eleazar and Ithamar mynystred in the syght of Aaron their father.

*Leuiti.x.a. Nume.xxvi.g.

And the Lorde spake vnto Moses saying: B Bryngе the tribe of Leui/and set them before Aaron the preast/& let thē serue him & wayte vpon hym & vpō all the multitude/before the tabernacle of witnesse/to do the seruyce of ŷ habitacyon. And they shall wayte vpon all the apparell of the tabernacle of witnesse/ & vpon the chyldren of Israel/ to do the seruice of the habitaciō. And thou shalt geue the Leuites vnto Aaron & hys sonnes/ for they are geuen vnto him of the chyldrē of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their Preastes office: & ŷ straūger that cometh nye/ shall dye for it.

C And the Lorde spake vnto Moses saying: beholde* I haue takē the Leuites frō amōge the chyldrē of Israel/for all the fyrstborne ŷ openeth ŷ matrice amōge the chyldrē of Israel/so ŷ the* Leuytes shalbe myne: because all the fyrstborne are myne: for ŷ same daye that I smote all the fyrstborne in the lande of Egypte/ I halowed vnto me all ŷ fyrstborne in Israel/both man and beast/ & myne they shalbe: for I am the Lorde.

*Exodi.xiii.a. Numeri.viii.c.

a. Leuyte sonne lyme signifyeth only a mynyster or seruaunt/as here and Esa.lxvi.g

And the Lorde spake vnto Moses in the wyldernesse of Sinai sayinge: Nombre the chyldren of Leui in the houses of their fathers & kynredes/all that are males frō a moneth olde & aboue. And Moses nombred thē at the worde of the Lorde / as he was commaunded. And these are the names of ŷ chyldren of Leui: Gerson/ Cahath and Merari. And these are ŷ names of the chyldrē of Gerson in their kynredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amram/Jezehar/Hebron & Oziel. And the sonnes of Merari in their kynredes were Mahell and Muli. These are the kynredes of Leui in the houses of their fathers.

M The Gersonites pitch on the west syde.

And of Gerson came ŷ kynred of the Libnites and the Semeites/ which are the kynredes of the Gersonites. And ŷ summe of thē (when all the males were tolde) from a moneth olde and aboue/were.vii.thousande and fyue hundred. And the kynredes of the Gersonytes pitched behynde the habitacion westwarde. And the captayne of the moste auncient house amōge the Gersonites/was Eliasaph the sonne of Lael. And ŷ office of the chyldrē of Gerson in the tabernacle of witnesse was to kepe the habitacyō & the tente with the coueringe therof and the hangynge of the dore of the tabernacle of wytnesse / and the hangynges of the courte/and the curtayne of the dore of the courte: which courte went rounde about the dwellyng/and the alter/& the cordes ŷ perteyned vnto all the seruyce therof.

The Cahathites are allygned to the south syde.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites & of the Hebronites and of the Oziellites: And these are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue/was.viii.thousande and fyre hūdred: which wayted on the holy place. And the kynred of the childern of Cahath/pitched on the southside of the dwelling. And the captayne in the moste auncyēt house of the kynredes of the Cahathites/was Elisaphan the sonne of Oziel/& their office was to kepe the arcke/the table/the candelstyck/& the alter/ & the holy vessels to mynystre w̄ & the vayle wyth all that serued therto. And Eleazar the sonne of Aaron the preast/was captayne ouer all the captaynes of the Leuites / and had the ouer syghte of them that wayted vpon the holy thynges.

E The Merarites allygned on the northsyde.

And of Merari came the kynredes of the Mahelites and of the Mulites: and these

g.iiii. are

are the kynredes of the Merarites. And the
nombre of them (when all ye males frō a mo-
neth olde & aboue was tolde) drewe vnto .vj.
thousande & .ij. hundred. And the captayne of
the most auncient house amōge the kynredes
of the Merarites/was Zuriel the sonne of
Abihael which pitched on the north syde of ye
dwellyng. And ye office of ye sonnes of Merari
was to kepe ye bordes of the dwellyng & the
barres/pylers with the sockettes therof/and
all the instrumentes therof & all that serued
therto: and the pylers of the courte rounde
aboute & their sockettes with their pynnes &
cordes. But on the forefront of the habitacyō
& before ye tabernacle of witnesse eastwarde/
shall Moses & Aaron & hys sonnes pytch &
wayte on the sanctuary in the steade of the
chyldren of Israel. And the straūger that co-
meth nye/shal dye for it. And the hole summe
of the Leuites which Moses & Aaron nom-
bred/at the cōmaundemēt of ye Lord thorow
out their kynredes/euen of all the males of a
moneth olde & aboue/was .xxii. thousande.

Moses & Aarō & their sonnes on the eastside.

And the Lorde sayde vnto Moses: Nom-
bre all the fyrst borne ye are males amōge ye
chyldrē of Israel/frō a moneth olde & aboue
& take the nombre of their names. And thou
shalt appoynte the Leuites to me the Lorde/
for all the fyrstborne amonge the chyldren of
Israel/& the catell of the Leuites for ye fyrst
borne of the chyldren of Israel. And Moses
nombred as the Lorde cōmaunded him/all ye
fyrstborne of ye chyldrē of Israel. And all the
fyrst borne males in the summe of names/
from a moneth olde & aboue/ were nombred
xxiij. thousande. ij. hundred and. lxxiij.

G And the Lorde spake vnto Moses saying:
take the Leuites for all the fyrstborne of the
chyldrē of Israel/& the catell of the Leuites
for their catell: and the Leuites shalbe myne
which am the Lorde. And for the redemynge
of the two hundred and. lxxiij. which are moo
then the Leuites in ye fyrstborne of the chyl-
dren of Israel/take .v. sycles of euery pece/
after* the sycle of the holy place. xx. geras the
sycle. And geue the money wherwith ye odde
nombre of them is redemed/ vnto Aarō and
his sonnes. And Moses toke the redempcyō
money of the ouerplus that were moo then
the Leuites/amōge the fyrstborne of the chil
dren of Israel: and it came to a thousande. iij.
hundred & .lxv. sycles/of the holye sycle. And
he gaue that redempcyon money vnto Aarō
& his sonnes at the worde of the Lorde/ euen
as the Lorde commaunded Moses.

* Exodi. xxx. b. Leuiti. xxvij. d Ezechi. xlv. d.

¶ The offyces of the Leuytes/ euery one after the stocke that he came of.

¶ The. iiij. Chapter.

And the Lorde spake vnto Moses A
and Aaron/and bad them take the
summe of the chyldren of Cahath
from amōge the sonnes of Leui/
in their kynredes & houses of their fathers/
from. xxx. yere & aboue vntyll fyftye/all that
were able to warre/ for to do ye worke in the
tabernacle of witnesse. This shalbe the office
of the chyldrē of Kahath in the tabernacle of
witnesse which is moost holy. And when the
hoste remoueth/Aaron and hys sonnes shall
come & take doune the vayle/& couer ye arche
of wytnesse there with / & shall put therون a
couerynge of taxus skynnes/& shall spreade a
cloth ye is altogether of iacyncte aboue all/
& put the staues therof in. And vpō the shewe
table/they shall spreade abrode a cloth of ia-
cincte/ & put theron the dysches / spones/flat
peces and pottes to poure wyth / & the dayly
bread shalbe theron: & they shall spreade vpō
them a couerynge of purple/ and couer the
same with a couerynge of taxus skynnes/&
put the staues therof in.

And they shall take a cloth of iacincte & co-
uer the candelstycke of lyght & her lampes &
and her snoffers/& fyre panes/ & all her oyle
vessels which they occuppe aboute it/& shall
put vpon her and on all her instrumentes/ a
couerynge of taxus skynnes / & put it vpon
staues. And vpon the golden alter they shall
spreade a cloth of Jacyncte / and put on her
staues. And they shall take all the thinges
which they occuppe to mynystre with in ye ho-
ly place/& put a cloth of Jacyncte vpō them
and couer them with a couerynge of taxus
skynnes and put them on staues. And they
shall take awaye the ashes out of the alter/ B
and spreade a scarlet cloth theron: and put
aboute it/ the fyre pannes / the flesh hokes/
the shouels/the balens & all that belongeth
vnto the alter / and they shall spreade vpon it
a couerynge of taxus skynnes/& put on the
staues of it. And whē Aarō & his sonnes haue
made an ende of couerynge the sanctuary &
all the thinges of the sanctuarye/against that
the hoste remoue/then the sonnes of Cahath
shall come in for to beare/ & so let them not
touche ye sanctuary least they dye. And this
is ye charge of the sonnes of Cahath in the ta
bernacle of witnesse. And Eleazar the sonne
of Aaron the preast/shall haue the charge to
prepare oyle for the lightes and swete cens/
& the dayly meatoffrynge & the anoyntinge
oyle/and the ouersyghte of all the dwellynge
and of all that therin is/both ouer the sanc-
tuary and of all that pertayneth therto.

And the Lorde spake vnto Moses & Aa- C
ron sayenge: destroye not ye trybe of the kyn-
redes of the Cahathites / from amonge the
Leuites. But thus do vnto them that they
may

may lyue and not dye / when they go vnto
the moost holy place. Aaron and hys sonnes
shall go in and put thē euery man vnto hys
seruyce and vnto his burthen. But let them
not go in to se when they couer the sanctua-
rye/lest they dye.

And the Lorde spake vnto Moses sayenge
Take the summe of the childern of Gerson/
in the houses of their fathers & in their kyn-
redes: from. xxx. yere and aboue/ vntyll. l. all
that are able to goo forth in warre / for to do
seruyce in the tabernacle of witnesse. And
this is ye seruyce of the kynred of the Gerso-
nites/to serue & to beare. They shall beare ye
curtaynes of the dwellyng & ye rouffe of the
tabernacle of witnesse and his couerynge &
ye couerynge of taxus skynnes that is an hye
aboue vpon it/and the hangynge of the dore
of the tabernacle of witnesse: & the hangyng
of the courte and the hangynge of the gate
of the courte that is rounde about the dwel-
lynge & the altare/and the cordes of thē/& all
the instrumentes that serue vnto them & all
that is made for them. And at the mouth of
Aaron and his sonnes/shall all ye seruyce of
the childern of the Gersonites be done/in all
their charges and in all their seruyce/and ye
shall appoynte them vnto all their charges
that they shall wayte vpon. And this is the
seruyce of the kynred of the children of the
Gersonites in the tabernacle of witnesse / &
their wayte shalbe in the hande of Ithamar
the sonne of Aaron the preast.

And thou shalt nombre the sonnes of Me
rari in their kynredes & in ye houses of their
fathers/from. xxx. yeres and aboue vnto. l.
All that is able to go forth in warre / to do
the seruyce of the tabernacle of witnesse.
And this is the charge that they must wayte
vppon in all that they must serue in the ta-
bernacle of witnesse: The bordes of the dwel
lynge/& the barres/pylers/& sokettes therof
and the pylers of the courte rounde aboute/
and their sokettes/pynnes & cordes with all
that pertayneth and serueth vnto them. And
D by name ye shal reken the thynges that they
must wayte vpō to beare. Thys is ye seruyce
of the kynredes of ye sonnes of Merari in all
they seruyce in ye tabernacle of witnesse by
ye hād of Ithamar ye sonne of Aarō the preast.

And Moses and Aaron and the princes
of the multitude nombred the sonnes of the
Cahathites in their kynredes and houses of
they fathers/from. xxx. yere and aboue vnto
fyftie / all that were able to go forth in the
hoste and to do seruyce in the tabernacle of
witnesse. And the nombre of thē in they kyn
redes were two thousande / seuen hundred
and. l. These are the nombres of the kyn-
redes of ye Cahathites/of al that dyd seruyce
in the tabernacle of witnesse/whych Moses
and Aaron dyd nombre at the commaunde-
ment of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred
in they kynredes and in the houses of they
fathers/frō. xxx. yere vp vnto fyftye/all that
were able to go forth in the hoste for to do
seruyce in the tabernacle of witnesse. And ye
nombre of them in they kynredes / & in the
houses of they fathers/was two thousand
fyre hundred and. xxx. Thys is the nombre
of the kynredes of the sonnes of Gerson / of
all that dyd seruice in the tabernacle of wit-
nesse/which Moses and Aaron dyd nombre
at the commaundement of the Lorde.

And the kynredes of the sonnes of Mera-
ri were nombred in they kynredes and in ye
houses of they fathers/from. xxx. yere vp vn
to fyftye: all that were able to go forth wyth
the hoste/to do seruice in ye tabernacle of wit-
nesse. And the nombre of them was in they
kynredes/thre thousande and two hundred.
This is the nombre of the kynredes of the
sonnes of Merari/whiche Moses and Aa-
ron nombred at the byddynge of the Lorde/
by the hande of Moses.

The whole summe which Moses/Aaron
and the lordes of Israell nombred amonge
the Leuites in their kynredes & householdes
of their fathers/from. xxx. yere vp vnto. l.
euery man to do his offyce and seruyce and
to beare his burthē in the tabernacle of wit-
nesse: was. viii. thousande/fyue hundred and
lxxx. which they nombred at the commaun-
dement of the Lorde by the hande of Moses
euery man vnto his seruyce and burthen: as
the Lorde commaunded Moses.

¶ Who they be that ought to be cast out of the hoste. The knowlegynge of synne. The cleansyng of synne done of ignorauncе. The lawe of the fyrst frutes/& of gelousye.

¶ The fyfte Chapter.

And the Lorde spake vnto Moses A
sayinge: commaunde the chyldren
of Israel that they put out of the
hoste/all the lepers & all that haue
yssues and all that are defyled vpon the deed/
whether they be males or females ye shall
put thē out of ye hoste/that they defyle not ye
tentes amōge which ye dwell. And ye children
of Israel dyd so/& put them out of the hoste
euen as the Lorde commaunded Moses/so
dyd the children of Israel.

And the Lorde spake vnto Moses sayen-
ge: speake vnto ye chyldren of Israel: whether
it be man or woman/when they haue synned
any maner of synne which a mā doeth where
with a man[a] trespaseth against the Lorde/
so that the soule hath done amysse: then they
shall knowledge their synnes wheche they
haue done/and restore again the hurte that

a. This text is to be vnderstāded of loche tre spaces/ wherwith we hure oure neybours in worldly goodes (as they cal them) therfore

must the hurt be restored and the fyfth parte moare therto: If the partye remayned not to whom the restituycon was due: ner any of his leakull heares / then must it be the preastes wages / whiche at that tyme had no nother lyue lode.

they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto him whom he hath trespaled agenste. But and yf he that maketh the amendes haue no mã to do it to / then the amendes that is made shalbe the Lordes and the Preastes / belyde the ram of the attonement offerynge wherwith he maketh an attonement for him selfe. B And all heue offerynges of all the halowed thinges which the chyldren of Israel bryngе onto the preaste / shalbe the preastes / & euery mans halowed thynges shalbe hys awne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses sayẽg: Speake vnto the chyldren of Israell / and saye vnto them. If any mãs wyfe goo a syde ano trespale agaynst hym / so that another man lye with her fleshely and the thynge behyd from the eyes of her hulbande and is not come to lighte that she is defyled (for ther is no wytnesse agenst her) in as moche as she was not taken with the maner / and the spryete of b gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / or happely the spryete of gelousye cometh vpõ him / and he is gelouse ouer his wife and she yet vndefyled. Then let her hulband bryngе her vnto the preaste and bryngе an offe-rynge for her: the tenthe parte of an Epha of barlye meele / but shall poure none oyle therevnto / nor put frankencens theron: for it is an offerynge of gelousye / and an offe-rynge that maketh remembraunce of synne.

And let the preast bryngе her and sett her before the Lorde / & let him take holy water in an erthen vessell & of the dust that is in the C floore of the habytacyon / and put it in to the water. And the preast shall set ỳ wyfe before the Lorde and vncouer her head / and put the memoryall of the offerynge in her handes whiche is the gelousye offerynge / & ỳ preast shall haue bytter and curlynge water in his hande / and he shall conture her and shall saye vnto her. If no man haue lyen wyth the nether hafte gone a syde / and defyled thy selfe be hynde thy hulbande / then haue thou no harme of this bytter curlynge water.

But and yf thou hast gone a syde behynde thyne hulbande and art defyled & some other man hath lyẽ with the belyde thyne hulbãde (and let the preaste conture her with the con iuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thye rotte / and thy bely swell & this bytter curlynge water goo in to the bowels of the / that thy bely swell and thy thye rotte / and the wyfe shall saye c Amen Amen.

And the preast shall wrytte this curse in a byll and washe it out in the bytter water. And when the curlynge water ys yn her that it is bytter / then let the preast take the gelousyofferynge out of the wyfes hande / & waue it before the Lorde / and bryngе it vnto the alter: and he shall take an handefull of the memoryall offerynge and burne it apon the alter / and then make her drynche the water and when he hath made her drynke the water If she be defyled and haue trespaled agenst her hulband / then shall the curlynge water goo in to her & be so bitter / that her bely shall swell and her thye shall rotte / and she shalbe a curse amonge her people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyfe goeth a syde behynde hyr hulbande and is defyled / or when the spirite of gelousye cometh apon a mã / so that he is gelouse ouer his wife then he shall bryngе her before the Lorde / and the preast shall ministre all this lawe vnto her / and the man shalbe giltlesse / and the wyfe shall beare her synne.

¶ The lawe of them that toke vppon them astynence
¶ The maner of blessyng the people.

¶ The.vi. Chapter.

And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye vnto them: when ether man or womã appoynteth to a bowe a bowe of abstinẽce for to abstyne vnto the Lorde / he shall abstyne frõ wyne and strõge drynke / and shall drynche no vynagre of wyne or of strõge drynke / nor shall drynke what soeuer is pressed out of grapes: & shall eate no fresh grapes nether yet dryed as lõge as his abstinence endureth. Moreouer he shal eate nothyng that is made of ỳ vyne tree no not so moch as the cornels or the huske of the grape.

And as longe as the bowe of his abstinẽce endureth / there shall no ralure nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shalbe holy and shall let the lockes of his hayre growe. As lõg as he abstyneth vnto ỳ Lord he shall come at no dead bodye: he shall not make him selfe vncleane at the death of his father / mother / brother or syster: for the b abstynence of hys God is vpon hys head. And therfore as longe as his abstynence lasteth / he shalbe holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before him / and defile the heed of his abstinence / then must he shaue his heed the daye of his clẽsynge: euen the seuẽth daye he shall shaue it. And the eyght daye he shall bryngе .ij. turtels or .ij. yonge pigeons to the preast / vnto the dore of the tabernacle of wit-

nesse.

nesse. And the preast shall offer the one for a synofferynge & ỳ other for a burntofferynge & make an atoment for him / as concernynge that he synned vpon the deed / and shall also halowe his heed the same daye & he shal abstyne vnto the Lorde the tyme of his abstinencye / and shall bryngе a lambe of an yere olde for a trespace offerynge: but the dayes ỳ were before are lost / because his abstinencie was defyled. This is the lawe of the ab-C styner / when ỳ tyme of his abstinẽce is out he shalbe broughte vnto the dore of ỳ tabernacle of witnesse & he shall bryngе his offerynge vnto ỳ Lorde: an he lãbe of a yere olde with out blemysh for a burntofferynge and a the lãbe of a yere olde without blemysh for a synofferynge / a ram without blemysh also for a peaceofferynge / and a basket of swete breed of fyne floure myngled with oyle and wafers of swete bread anoynted with oyle w meatofferynges and drynkofferynges that longe thereto.

And the preast shall bryngе him before ỳ Lorde & offer his synofferynge & his burntofferynge / & shall offer ỳ ram for a peaceofferynge vnto ỳ Lorde with the basked of swete brede / and the preast shall offer also his meat offerynge & his drynchofferynge. And the abstyner shall shaue his heed in ỳ dore of ỳ tabernacle of witnesse & shall take the hare of his soberheed & put it in ỳ fyre which is vnder the peaceofferynge. Then the preast shall take ỳ sodden shoulder of ỳ ram & one swete cake out of ỳ basket & one swete wafer also & put them in the hãde of the abstyner after he hath shauen his abstinence of / & the preast shall waue them vnto the Lorde / which offerynge shalbe holy vnto ỳ preast with ỳ wauebrest & heue shoulder: & then the abstyner maye drynke wyne. This is the lawe of the abstyner which hath bowed his offerynge D vnto the Lorde for his abstynence / belydes that his hande can gete. And accordyng to ỳ bowe which he bowed / euen so he must do in the lawe of his abstynence.

And the Lorde talked with Moses sayeng speake vnto Aaron and his sonnes sayenge: of this wyse ye shall blesse the chyldren of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

The Lorde make his face shyne vpon ỳ and be merciyfull vnto the.

The Lorde lifte vp his countenaunce vpõ the / and geue the peace For ye shall put my name vpon the chyldren of Israel / ỳ I maye blesse them.

¶ The offeryng of the Lordes and heades of Israell when the tabernacle was sett vp.

¶ The.vii. Chapter.

And when Moses had full sett vp the habitacyon and anoynted it & A sanctifyed it and all the apparell there of / & had anoynted & sanctifyed ỳ alter also & all the vessels there of: then the prynces of Israell heedes ouer ỳ houses of their fathers which were the Lordes of the trybes ỳ stode & nombred / offered & brought their giftes before the Lorde sixe couered charettes and .xij. oxen: two and two a charet and an oxe euery man / and they broughte thẽ before the habytacyon.

And the Lorde spake vnto Moses sayinge take it of thẽ & let them be to do the seruyce of the tabernacle of witnesse / and geue them vnto ỳ Leuites / euery man accordynge vnto his office And Moses toke the charettes and the oxen / & gaue them vnto ỳ Leuites. ij. charettes and .iiij. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And iiij. charettes and eyght oxen he gaue vnto ỳ sonne of Merari accordynge vnto their offices / vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none / for the office that perteyned to thẽ was holy / & therfore they must beare vpon shoulders.

And the prynces offered vnto the dedycatynge of the alter in the daye ỳ it was anoynted / and brought their giftes before the alter B And the Lorde sayde vnto Moses: let the prynces bryngе their offerynges / euery daye one prynce / vnto the dedicatynge of the alter.

The offerynge of Nahellon.

He that offered his offerynge the first daye / was Nahellon the sonne of Aminadab of the trybe of Juda. And his offerynge was: a syluer charger / of an hundred and .xxx. sicles weyght: & a syluer boule of .lxx. sicles of the holy sicle / both of thẽ full of fyne whete floure myngled with oyle for ameatofferynge: & a spone of .x. sicles of golde full of cens: & an bullock / a ram and a lambe of a yere olde for burntofferynges / & an he goote for a synofferynge: and for peace offerynges .ij. oxen. .v. rammes. .v. he gootes and .v. lambes of a yere olde. and this was the gyfte of Nahellon the sonne of Aminadab.

The offerynge of Nathanael.

The seconde daye / dyd Nathaneel offer / ỳ sonne of Zuar / captayne ouer Issachar. And his offerynge which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .lxx. sicles of ỳ holy sicle: & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of .x. sycles / full of cẽs. And a bullock / a ram and a lambe of a yere olde for burntofferynges / and for peaceofferynges .ij. oxen .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offerynge of Nathaneel the sonne of Zuar.

The

The offrynge of Eliab.

The thyrde daye/Eliab the sonne of Helon the chefest amonge the chyldren of Zabulon/ brought his offerynge. And his offerynge was/a syluer charger of an hundred and.xxx sicles weyghte / and a siluer boule of.lxx.sicles of ꝓ holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cēs:and an oxe and a ram and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge:and for peaceofferynges.ij.oxen.v rammes. v. he gootes and.v. lambes of one yere olde.And this was the offerynge of Eliab the sonne of Helon.

The offrynge of Elizur.

The fourth daye/Elizur the sonne of Sedeur/chefe lorde amonge the chyldren of Ruben/broughte his offerynge. And his gifte was:a syluer charger of an hundred and.xxx sicles weyght/and a syluer boule of.lxx.sicles of the holy sicle/& both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x.sicles full of cens: and a bullock/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferynge: and for peaceofferynges. ij. oxen. v. rāmes.v.he gootes & v. lambes.of one yere olde. And this was the offerynge of Elizur the sonne of Sedeur.

The offrynge of Selumiel.

The fyfth daye/Selumiel ꝓ sonne of Zurisadai/chefe lorde amonge the chyldren of Simeon/offred. whose gifte was: a syluer charger of an hundred & xxx.sicles weyghte: and a syluer boule of.lxx.sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:& a golden spone of x.sicles full of cens.And a bullock/a ram & a lambe of a yere old for burntofferynges/& an he goote for a synofferynge: & for peaceofferynges.ij.oxen.v.rammes .v. he gootes & v. lābes of a yere olde And this was ꝓ offerynge of Selumiel the sonne of Zuri Sadai.

The offrynge of Eliasaph.

The sixte daye/Eliasaph ꝓ sonne of Deguel the chefe lorde amonge the chyldren of Gad/offered:whose gifte was:a syluer charger of an hundred and.xxx.sicles weyghte: and a syluer boule of.lxx.sicles of the holy sicle:& both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x.sicles full of cens. And an oxe/a ram & a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng.And for peaceofferynges. ij. oxen . v. rammes v. he gootes and.v.lābes of one yere olde.And this was ꝓ offerynge of Eliasaph the sonne of Deguel.

The offrynge of Elisama.

The seuenth daye / Elisama the sonne of Ammiud/ꝓ chefe lorde of ꝓ chyldren of Ephraim/offered. And his gifte was:a siluer charger of an hundred and .xxx. sicles weyght:& a syluer boule of.lxx.sicles of the holy sicle: & both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of.x sicles/full of cens.And a bullock/a ram & a lambe of one yere olde for burntofferynges: & an he goote for a synofferinge:& for peaceofferynges.ii.oxen.v.rammes.v.he gootes & v.lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeoni.

The offrynge of Ahiezer.

The.x. daye / Ahiezer the sonne of Ammi. Sadai/chefe lorde amōge ꝓ chyldren of Dan offered. And his gifte was:a syluer charger of an hundred & xxx. sicles weyght : a syluer boule of seuentye sicles of the holy sicle : and both full of fyne floure myngled with oyle for a meatofferynge:and a golden spone of.x sicles full of cens:and a bullock/a rame and a lambe of a yere olde for burntofferynges/& an he goote for a synofferyng:and for peaceofferynges.ii.oxen.v.rāmes/fyue he gootes & fyue lābes of a yere olde .And this was the offryng of Ahiezer ꝓ sonne of Ammi Sadai.

The offrynge of Pagiel.

The.xi.daye/*Pagiel the sonne of Ocran the chefe Lorde amonge the chyldren of Aser offered .And his gifte was:a syluer charger of an hundred and.xxx.sicles weyghte:a syluer boule of.lxx. sicles of the holye sicle & both full of fyne floure myngled with oyle for a meateofferynge:and a golden spone of. x.sicles/full of cens.And a bullock/a ram & a lambe of one yere olde for burntofferinges and an he goote for a synneofferynge:and for peaceofferynges:two oxen/fyue rāmes.v.he gootes & v.lābes of one yere olde. And this was ꝓ offerynge of Pagiel ꝓ sōne of Ocran.

*for Pahyel

The

The offryng of Ahira.

The.xij.daye / Ahira the sonne of Enan/ chefe lorde amonge ꝓ chyldren of Nephthali offered. And his gifte was:a syluer charger of an hundred & .xxx.sicles weyghte:a syluer boule of.lxx. sicles of the holye sicle / both full of fyne floure myngled with oyle for a meatofferynge:& a golden spone of twentye sicles/full of cens.And a bullock/a ram and a lambe of one yere olde for burntofferynges and an he goote for a synneofferynge:and for peaceofferynges / two oxen.v rammes. v.he gootes and.v.lambes of one yere olde. And this was the offerynge of Ahira /the sonne of Enan.

Of this maner was the dedicacyon of the alter/when it was anoynted:vnto ꝓ whiche was broughte of the prynces of Israell.xij. chargers of syluer.xij.syluer bowles and.xii. spones of golde:euery charger contaynynge an hundred and.xxx.sicles of syluer/& euery boule.lxx.so that all the syluer of all the vessels / was two thousande and. iiii. hundred sicles of the holy sicle. And the.xii. golden spones which were full of cens / contayned ten sicles a pece of the holy sicle : so that all the golde of the spones/was an hundred and xx. sicles.

All the oxen that were broughte for the burntofferynges were.xij and the rāmes.xij. & the lābes.xii.of a yere olde a pece/with the meateofferynges : with he gootes for synneofferynges. And all the oxen of the peaceofferynges were.xxiiii. the rammes. lx. the gootes.lx.and lambes of a yere olde a pece.lx.& this was the dedicacyon of the alter / after ꝓ it was anoynted.

And when Moses was gone in to the tabernacle of witnesse to speke with him./he harde ꝓ voyce of one speakinge vnto him frō of the mercyseate that was vpon the arche of witnesse : euen from betwene the two cherubyns he spake vnto him.

The disposicion and order of the lampes. The forme of the candelsticke. The cleansyng and offryng of the Leuytes. The age of the same.

The.viii.Chapter.

And the Lorde spake vnto Moses saying: speake vnto Aaron & saye vnto him:*when thou puttest on ꝓ lampes se that they lighte all seuē vpon the forefront of the candelsticke. And Aaron dyd euen so/and put the lampes vpon the forefront of the candelsticke/as ꝓ Lorde commaunded Moses / and the worke of the candelsticke was of stiffe golde:both the shaft & the floures therof.And accordinge vnto the vision whiche the Lorde had shewed Moses euen so he made the candelsticke.

*Exod.xxv.d.

And ꝓ Lorde spake vnto Moses sayenge:

take the Leuites from amonge the chyldren of Israel/and cleanse them.And thus do vnto them when thou cleansest thē/sprinkle water of purifyenge vpon them and make a rasure to runne alonge vpon all the flesshe of them / and let them washe their clothes/and then they shall be cleane.And let them take a bullocke and his meatofferynge / fyne floure myngled with oyle: & another bullocke shalt thou take to be a synneofferynge.

Then bryngе the Leuites before the tabernacle of witnesse and gether the hole multitude of the chyldren of Israel together. And bringe the Leuites before the Lorde/and let the chyldren of Israel put their handes vpon ꝓ Leuites.And let Aaron heue the Leuites before the Lorde/for an heueofferynge geuen of ꝓ chyldren of Israel / & then let thē be appoynted to wayte vpon ꝓ seruyce of ꝓ Lorde

And let the Leuytes put their handes vpō the heedes of the bullocks / & then offer thē: the one for a synneofferynge and the other for a burntofferyng vnto the Lorde/to make an attonemēt for the Leuites.And make the Leuites stande before Aaron and hys sonnes/ & heue them to be an heueofferynge vnto ꝓ Lorde.And thou shalt separate the Leuites from amonge ꝓ chyldren of Israel/that they be myne : and after that let them go and do the seruice of the tabernacle of witnesse.

Cleanse them & waue thē/for they are geuen vnto me from amonge the chyldren of Israel for *I haue taken them vnto me for all the fyrst borne that open any matryce amonge the chyldren of Israel.

*numer.iij.c.

*For all the fyrstborne among the chyldren of Israel are myne both man & beest:because the same tyme that I smote the fyrstborne in the lande of Egypte / I sanctyfyde them for my selfe:and I haue taken the Leuites for al the fyrstborne amonge ꝓ chyldren of Israel/ and haue geuen them vnto Aaron and his sonnes from amonge the chyldren of Israel to do the seruyce of the chyldren of Israel in the tabernacle of witnesse and to make an attonement for the chyldren of Israel / that there be no plage amonge the chyldren of Israel/yf they come nye vnto the sanctuary.

*Exod.xiij.a.

And Moses and Aaron and all the congregacyon of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Lorde commaunded Moses. And the Leuites purifyed them selues/and washed their clothes And Aaron waued them before the Lorde/and made an attonement for them to cleanse them. And after ꝓ they went in to do their seruyce in the tabernacle of wytnesse/ before Aarō & his sonnes.And acordynge as the Lorde had cōmaunded Moses as concernynge ꝓ Leuites/euen so they dyd vnto thē.

And

And the Lorde spake vnto Moses sayēg:
*Nume.iiij.c. this shalbe the maner of the Leuites:*from xxv. yere vpwarde they shall go in to wayte vpon ȳ seruyce in the tabernacle of witnesse/ & at kyltye they shall cease waytyng vpon ȳ seruyce therok / and shall laboure no moare: but shall ministre vnto their bretheren in the tabernacle of witnesse/and there wayte / but shall do no moare seruyce. And se that thou do after this maner vnto the Leuites in their waytynge tymes.

¶ The ester or passeouer offringe of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

¶ The.ix.Chapter.

A And the Lorde spake vnto Moses in the wildernesse of Sinai/in ȳ kyrste moneth of the seconde yere after they:* were come out of the
*Exod.xij.a. lande of Egypte sayeng; let the chyldren of
Leuiti.xxiij.a Israel offre Passeouer in his seasonn:euen ȳ
Nume.xxviij.c xiiij.daye of this moneth at euen they shall
Deute.xvi.a. kepe it in his season / accordynge to all the ordinaunces & maners therok. And Moses bad the chyldren of Israel that they shulde offer Passeouer/ & they offered Passeouer ȳ xiiij.daye of the kyrst moneth at euen in the wildernesse of Sinai:and dyd accordinge to all that the Lorde commaunded Moses.

And it chaunced ȳ certayne men whyche were defyled with a deed corse ȳ they myght not offer Passeouer the same daye/came bekore Moses and Aaron the same tyme/ and
B sayde: We are defyled vpon a dead corse/ wherkore are we kepte backe that we maye not offer an offeryngе vnto the Lorde in the due season/amonge the chyldren of Israell? And Moses sayde vnto them:tary / that I maye heare what the Lorde wille commaunde you. And the Lord spake vnto Moses sayenge:speake vnto the chyldren of Israell and saye. If any man amonge you or youre chyldren after you be vncleane by the reason of a corse or is in the waye ferre of/then lett hym offer Passeouer vnto ȳ Lorde:the.xiiij daye of the seconde moneth at euen/and eate it w̄ swete bread & soure herbes / & let them leaue none of it vnto ȳ morynge nor breake any boone of it. And accordynge to all the ordinaunce of the Passeouer let them offer it.

But yf a man be cleane & not let in a tour-
a. In lyke mā- ney/& yet was negligēt to offer a Passeouer
ner is it with the same soule shall perish from his people/
vs in oure spi- because he brought not an offeryngе vnto ȳ
ritvall ester or Lorde in his due season:and he shall bere his
passeouer/who synne. And when a straūger dwelleth amōge
soeuer you and wyll offer Passeouer vnto the Lorde
doth not C accordynge to the ordinaunce of Passeouer
reuerently be- and maner therok shall he offre it. And ye
leue the redēp- shall haue one lawe both kor the straunger &
cyon of man- for him that was borne at home in the lande.
hynde whyche

And the same daye that the habitaciō was reered vp / a cloude couered it an hye vpon the tabernacle of witnesse: and at euen there was vpon the habitacyon/as it were the symilitude of kyre vntyll the mornynge. And so it was allwaye/that the cloude couered it by daye/and the symylitude of kyre by nyghte. And when the cloude was taken vp from of the tabernacle / then the chyldren of Israel iurneyed:and where the cloude abode there ȳ chyldren of Israel pitched theyr tentes. At the mouthe of the Lorde the chyldren of Israell iourneyed/and at the mouth of ȳ Lorde they pitched. And as longe as ȳ cloude abode vpon the habitacyon/they laye styll/& when D the cloude taryed styll vpon the habitacyon longe tyme / the chyldren of Israell wayted vpon the Lorde and iourneyed not.

If it chaunced that the cloude abode any space of tyme vpon the habitacion/then they kepte their tentes at the mouth of the Lorde: & they iourneyed also at the cōmaundement of ȳ Lorde. And yf it happened ȳ the cloude was vpon the habytacyon from euen vnto mornynge and was taken vp in ȳ mornynge then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp/ they iourneyed. But when the cloude taryed
*two dayes or a moneth or a lōg season vpō *after they kepe certayne dayes/a fewe or some dayes
the habitacyon/as longe as it taryed ther on/ the chyldren of Israel kepte theyr tentes and iourneyed not And as soone as ȳ cloude was taken vp/they iourneyed At the mouth of the Lorde they reasted/& at the cōmaundemēt of ȳ Lorde they iourneyed. And thus they kepte the watche of the Lorde/at the commaundement of the Lorde by the hande of Moses.

¶ The trompettes of syluer and the vse therok. The Israelites depart from Sinai. The captaynes of the hoste are nombred. Hobab refuseth to go with moses

¶ The.x.Chapter.

A And the Lorde spake vnto Moses sayenge: Make the two trōpettes of beaten syluer / that thou mayst vse thē to call the cōgregacion together/& when the hoste shall iourney. when they blowe w̄ them / all the multytude shall resorte to the/vnto the dore of the tabernacle of witnesse. If but a one trumpet blowe only/ then the princes which are heedes ouer the thoulandes of Israel shall come vnto ȳ. And when ye trompe the kyrst tyme/ȳ hostes that lye on the east partes shall go korwarde. And when ye trompe the seconde tyme / then the hostes that lye on ȳ south syde shall take their iourney:kor they shall trōpe when they take their iourneyes. And in getherynge the congregacion together/ye shall b blowe and not trompe. And the sonnes of Aaron the preast

a. Or blowe with one trumpet is/to the worde of heth-lyng after the maner of the

. The sōnes of preastes shall blowe the trompettes & shall
eople must haue them and it shalbe a lawe vnto you kor
ey teache euer and amonge youre chyldren after you.
aynely /and
ith oute And when ye shall go to warre in youre
riolitye. B lande against youre enemyes that vexe you/
ye shall c trompe with the trompettes and ye
c. In tyme of shalbe remēbred bekore ȳ Lorde youre God
arre must and saued from youre enemyes. Also when
ey trumpe ye be mery in youre kest dayes and in the kirst
ith trumpe. dayes of youre monethes/ye shall blowe the
s: which syg- trompettes ouer youre burnt sacrifices and
ifyeth when peaceofferyngеs / that it maye be a remem-
oste neade is brauncе of you bekore youre God. I am the
hande then Lorde youre God.
ust kaythe
ayer and lyke. D And it came to passe the.xx.daye of the se-
ing vp of the conde moneth in ȳ seconde yere / ȳ the clou-
ynde to God de was take vp from of the habytacyon of
chefely exer witnesse. And the chyldrē of Israel tokе their
ised. iourney out of the desерte of Sinai/and the cloude rested in ȳ wildernesse of Pharā. And they kirst tokе their iourney at ȳ mouth of the Lorde/by the hād of Moses:euen ȳ standerte of ȳ hoste of Iuda remoued kyrst with theyr armyes whose captayne was Nahalon the sonne of Aminadab. And ouer the hoste of ȳ trybe of the chyldren of Isachar/was Nathanael ȳ sonne of Zuar. And ouer the hoste of ȳ trybe of the chyldren of Zabulon/was Eliab the sonne of Helon. And the habytacyon was taken doune: and the sonnes of Gerson and Merari went korth bearynge ȳ habitacyon.

Thē the standert of ȳ hoste of Ruben wēt
C korth w̄ theyr armyes/whose captayne was Elizur the sonne of Sedeur. And ouer ȳ hoste of the trybe of ȳ chyldren of Simeon / was Salamiel ȳ sonne of Suri saddai. And ouer the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Deguel. Then ȳ Cahathites went korwarde and bare the holy thynges/and the other dyd set vp the habytacyon agenst they came.

Then the standert of the hoste of the chyldren of Ephraim went korth w̄ theyr armies whose captayne was Elisama the sonne of Amiud. And ouer the hoste of the trybe of the sonnes of Manasse/was Gamaliel ȳ sonne of Pedazur. And ouer the hoste of the trybe of the sonnes of Ben Iamin / was Abidan the sonne of Gedeoni.

And hyndmost of all the hoste came ȳ standert of the hoste of the chyldren of Dan with their armies:whose captayne was / Ahiezer ȳ sonne of Ammi Saddai. And ouer ȳ hoste of the trybe of the chyldrē of Aser/was *Pagiel the sonne of Ochzan. And ouer the hoste of the trybe of the chyldrē of Nephthali/was Ahira the sonne of Enan/of this maner were the iourneyes of the chyldren of Israel/with
D theyr armies when they remoued.
*Or phegiell.

Hobab is the And Moses sayde vnto a Hobab the sonne of Raguel the Madianyte / Moses father in lawe: we goo vnto the place of which the Lorde sayde I will geue it you. Go with vs & we will doo the good/kor the Lorde hath promyled good vnto Israel. And he sayd vnto him: I wyll not: but wyll go to myne awne lande and to my kymred. And Moses sayde ohnay/leaue vs not/kor thou knowest where is best kor vs to pitche in the wildernesse: & thou shalt be oure * eyes. And yf thou go with vs/ loke what goodnesse the Lorde sheweth apō vs/the same we will shewe apon the.

And they departed from the mount of the Lorde iii.dayes iourney/& ȳ archе of ȳ testament of ȳ Lorde went bekore thē in the.iij. dayes iourney to serche out a restynge place kor thē. And ȳ cloude of ȳ Lorde was ouer thē by daye/when they went out of the tentes.

And when ȳ archе wēt korth/Moses sayde Ryse vp Lorde & let thyne enemyes be scatered/& let thē that hate the flee bekore the. And whē ȳ archе rested/he sayde retourne Lorde vnto the many thoulandes of Israel.

¶ The people murmureth & is punnyshed with kyre. They delyre flesche. They loothe māna. The murmuryng and wauerynge kayth of Moses. The Lorde dyuydeth the burden of Moses to seuentye of the auncyentes/and they prophesye. Eldad and Medad do also prophesye in the hoste. It rayneth quayles. The flesh raueners are punnyshed.

¶ The.xi.Chapter.

A And the people * complayned and it displeased the eares of the Lorde. And when ȳ Lorde herde it he was wroth / and the kyre of the Lorde burnt amonge them and consumed the vtter moste of the hoste. And the people cried vnto Moses / and he made intercession vnto the Lorde & the kyre quēched. And they called the name of the place * Thaberah because the kyre of the Lorde burnt amonge them.

*Or wared discontent / some tyme dyd wedly.

Thaberah signyfyeth kyndlyng inflamyng or kyrynge.

And the rascall people that was amonge them kell a lustynge/And the chyldren of Israel also went to and wepte and sayde: who B shall geue vs flesch to eate? we remēbre ȳ fysh which we shulde eate in Egipte kor noughte and of the Cucumbers and melouns/lekes/ onyouns and garleke. But now oure soules ardryed a waye / kor oure eyes loke on nothynge els/saue apon Manna.

The Manna was as it had bene coriander seed/and to se to lyke Bedellion. And the people went aboute and gathered it/& grosde it in milles or bett it in morters and baked it in pannes and made kakes of it. And the tast of it was lyke vnto the tast of an oyle kake. And when the dewe kell aboute ȳ hoste in the nyghte/the Manna kell ther with.

And when Moses herde the people wepe
C in their householdes euery man in the dore of his tent/then the wrath of the Lorde waxed

whott

whott excedyngly: & it greued Moses also.
And Moses sayde vnto the Lorde: wherfore
dealest thou so cruelly with thy seruaunte?
wherfore do I not fynde fauoure in thy syght
seynge that thou puttest the weyght of this
people vpon me? haue I conceaued all this
people / or haue I begotte them / that thou
shuldest saye vnto me / carye them in thy bo-
some (as a nurse beareth ỳ suckynge childe)
vnto the lande which thou swarest vnto their
fathers? where shulde I haue flesh to geue
vnto all this people? For they wepe vnto me
sayenge: geue vs flesh that we maye eate. I
am not able to bere all this people alone / for
it is to heuy for me. Wherfore yf thou deale
thus with me / kyll me / I praye ỳ / yf I haue
founde fauoure in thi syght and let me not se
my wrechednesse.

D And the Lorde sayde vnto Moses: gether
vnto me. lxx. of ỳ elders of Israel / which thou
knowest ỳ they are the elders of the people
and officers ouer them / & bryngе them vnto
the tabernacle of witnesse / and let thē stande
there with the. And I wyll [b] come doune and
talke w̃ the there / & * take of ỳ spirite which
is vpon the and put apon the and apon them
and they shall bere with the in the burthen of
the people / & so shalt thou not beare alone.

And saye vnto ỳ people: halowe youre sel-
ues against to morow that ye maye eate flesh
for ye haue whyned in the eares of the Lorde
saynge: who shal geue vs flesh to eate / for we
were happie when we were in Egypte? ther-
fore ỳ Lorde will geue you flesh / and ye shall
eate: Ye shall not eate one daye only ether. ij.
or. v. dayes / ether. x. or. xx. dayes: but euen a
moneth longe / & vntill it come out at ỳ * no-
strels of you / ỳ ye be ready to parbake: be-
cause that ye haue cast ỳ Lorde a syde which
is amonge you / and haue wepte before him
saynge: why came we out of Egipte.

And Moses sayde: sixe hundred thousande
fotemen are there of ỳ people / amōge which
I am. And thou hast sayde: I will geue them
flesh & they shall eate a moneth longe. Shall
ỳ shepe & the oxē be slayne for thē to fynde thē
ether shall all the fysh of the see be gethered
together to serue them? And the Lorde sayde
vnto Moses: is ỳ Lordes hāde waxed shorte
Thou shalt se whether my worde * shall co-
me to passe vnto the or not.

And Moses went out and tolde ỳ people
the sayenge of the Lorde / and gethered the
lxx. elders of the people / and set them rounde
aboute the tabernacle. And the Lorde came
doune in a cloude & spake vnto him / & toke
F of the spryete that was vpon him / and put it
vpon the. lxx. elders. And as the spirite rested
vpon them / they [c] prophecied & * dld nought
else. But there remayned. ij. of the men in the
hoste: the one called Eldad / & ỳ other Medad
And the spirite rested vpon thē for they were
of them that were written / but they went
not out vnto the tabernacle: and they prophe
cied in the hoste.

And there ran a younge man & tolde Mo
ses and sayed: Eldad & Medad do prophecye
in the hoste. And Josua the sonne of Nun the
seruaute of Moses which he had chosen out
answered and sayed: master Moses / forbyd
them. And Moses sayed vnto him: enuyest
thou for my sake? wolde God ỳ all the Lor-
des people coulde prophecye / & ỳ the Lorde
wolde put his spirite vpon them. And then
both Moses and the elders of Israel / gat thē
in to the hoste.

And there went forth a wynde frō ỳ Lor-
de and brought quayles from the see and let
thē fall aboute the hoste / euen a dayes iour-
ney rounde aboute on euery syde of the hoste
and. ij. cubites hye vpon the erth. And the pe-
ople stode vp all that daye & all that nyghte
and on the morowe / & gethered quayles. And
And he that gethered the lest / gethered. x. ho-
mers full. And they kylled them rounde
aboute the hoste.

And whyle the flesh was yet be twene their
teeth / yer it was chewed vp / the wrath of the
Lorde waxed whott vpon the people / and the
Lorde slewe of ỳ people an exceading mygh-
tie slaughter And they called the name of the
place * kibrath hathauah: because they bu-
ryed the people that lusted there.

And the people toke theyr iourney frō kib-
rath hathauah vnto hazeroth / and bode at
hazeroth.

¶ Aaron and Mir Jam grudge agaynst Moses. Miriam was strycken with the leper and healed at the prayer of Moses.

¶ The. xij. Chapter.

A Nd Mir Jam & Aaron spake agēst
Moses / because of his wife of Inde
which he had taken: for he had takē
to wife one of Inde. And they sayde
doth the Lorde speake only thorow Moses?
doth he not speake also by vs? And the Lorde
herde it. But Moses was a very mete man
aboue all the men of the erthe. And ỳ Lorde
spake attonce vnto Moses vnto Aaron and
Mir Jam: come out ye. iij. vnto ỳ tabernacle
of witnesse: and they came out all thre.

And the Lorde * came doune in the pyler of B
the cloude and stode in the dore of the taber-
nacle & called Aaron & Mir Jam. And they
went out both of them. And he sayede heare
my wordes If there be a prophet of ỳ Lordes
amonge you / I will shewe my selfe vnto him
in a visiō & wil speake vnto him in a dreame
But my seruaunte Moses is not so / which is
faythfull

b. Mouth to mouth that is I speake not to hym i dreames but by many-fest tokens and syghte syghnes & vndoutefully geue I hym knowlege of my mynde: here is no bodely mouth meane.

D b. To spytte in her face is / to punyshe her & cause her to se her offece. The Lorde is a father & punyshyth his chyldren not to dāme thē but to correcte & fayre thē / & to spyte thē to ere nest repetaunce. After. vij. dayes was she receaued agayne into the hoste / so after repentaunce. A she had must be receaued vp to the congregacion.

B

* Loke Gen. xij. a.

Hoseaor olee signifieth saueng or saueur: Josua or

faythfull in all myne house. Vnto hym I
speake[a] mouth to mouth & he seith the syght
¶ and the facyon of the Lorde / and not thorow
rydels. Wherfore thē were ye not afrayed to
speake agenst my seruaunte Moses?

And the Lorde was angrye with thē and
went his waye / and the cloude departed frō
of the tabernacle. And beholde / Mir Jam
was become leprous / as it were snowe. And
when Aaron loked vpon Mir Jam and sawe
that she was leprous / he sayde vnto Mo-
ses: Oh I beseche the my Lorde / put not the
synne vpon vs which we haue foliship com-
mytted and synned. Oh / let her not be as one
that came dead oute of his mothers wombe:
for halfe her flesche is eaten awaye.

And Moses cryed vnto the Lorde saying:
D Oh God / heale her. And the Lorde sayde vnto
Moses: If her father had [b] spitte in her face /
shulde she not be ashamed. vii. dayes / let her
be shutte out of the hoste. vii. dayes / and af-
ter that let her be receaued in agayne. And
Mir Jam was shutt out of ỳ hoste. vii. dayes
and the people remoued not / tyll she was
broughte in agayne. And afterwarde they
remoued from Hazeroth / and pitched in the
wildernesse of Pharan.

¶ Certen are send to searche the land of Canaan: which bryng with thē a clouster of grapes for a signe of fertyllytye and frutefulnes.

¶ The. xiij. Chapter.

A Nd the Lorde spake vnto Moses
saying: * Sende men out to serche
the lande of Canaan / whyche I
geue vnto the chyldrē of Israel: of
euery trybe of their fathers a man & let thē
all be soche as are ruelars amonge thē. And
Moses at the commaundemēt of the Lorde
sent forth out of the wildernesse of Pharan:
soche men as were all heades amonge ỳ chil-
dren of Israel / whose names are these.

In the trybe of Ruben / Sammua ỳ sonne
of Zacur: In the trybe of Symeon / Sa-
phat the sonne of Hori. In the trybe of Juda
Caleph the sonne of Jephune. In the trybe
of Issachar / Igeal the sonne of Joseph. In ỳ
trybe of Ephraim / Hosea the sonne of Nun.
In the trybe of Ben Jamin / Palthi ỳ sonne
of Raphu. In the trybe of Zabulon / Gadiel
the sonne of Sodi. In the trybe of Joseph:
that was of Manasse / Gaddi the sonne of
Suli. In the trybe of Dan / Amiel the sonne
of Gemali. In the trybe of Aser / Sethur ỳ
sonne of Micheel. In ỳ trybe of Nephthali
Nahebi the sonne of Vaphli. In the trybe of
Gad / Guel the sonne of Machi. These are
the names of the men whiche Moses sent to
spye out the lande. And Moses called the
name of [a] Hosea the sonne of Nun / Josua.

And Moses sent them forth to spye out ỳ
lande of Canaan / & sayde vnto thē: gett you
southwarde & go vp into ỳ hye cōtrey / & se ỳ
lande what maner thynge it is & the people
ỳ dwelleth therin: whether they be stronge
or weake / ether fewe or many / and what the
lāde is that they dwell in whether it be good
or bad / & what maner of cities they dwell in
whether they dwell in tentes or walled tow-
nes / & what maner of lande it is: whether it
be fatt or leane / and whether there be trees
therin or not. And be of a good courage / and
bryngе of the frutes of the lande. And it was
aboute the tyme that grapes are fyrst rype.

And they wēt vp & searched out the lande
from the wyldernesse of Zin vnto Rehob /
as men go to Hemath / & they ascended vnto
ỳ south & came vnto Hebron / where Ahimā
was & Sesai and Thalmani the sonnes of
+ Enacke. Hebron was bylt. vii. yere before
* Zoā in Egipte. And they came vnto ỳ ryuer
of Escol & they cutt doune there a braunch w̃
one clouster of grapes & bare it vpō a staffe
betwene twayne / and also of the pomgra-
nates and of the fygges of the place. The
ryuer was called [b] Nehel Escol / because of
the clouster of grapes whiche the children of
Israel cutt doune there.

And they turned backe agayne frō sear-
chinge the lande / at. xl. dayes ende. And they
went and came to Moses and Aaron & vnto
all the multitude of the chyldren of Israel /
vnto the wildernesse of Pharan: euen vnto
Cades / and broughte them worde and also
vnto all the congregacyon / and shewed them
the frute of the lande. And they tolde hym
saying: we came vnto the lande wether thou
sendest vs / and surely it is a lande that [c] flo-
weth with milke and honye & here is of the
frute of it. Neuertheless ỳ people be stronge
that dwell in the lande / and the cytyes are
walled and exceadydge greate / and moreo-
uer / we sawe the chyldren of Enack there.
The Amalecke dwel in the south contre / &
the Hethites / Jebulites and the Amorites
dwell in the moutaynes / & ỳ Cananites dwel
by the see & a longe by the coste of Jordan.

And Caleb stylled the murmur of the
people agenst Moses sayinge: let vs go vp
and conquere it / for we be able to ouercome
it. But the men that went vp with him /
sayde: We be not able to go vp agēst the peo-
ple / for they are stronger then we: And they
broughte vp an euel reporte of ỳ lāde which
they had serched / vnto the chyldren of Israel
sayinge: The lande whyche we haue gone
thorowe to serche it out / is a lande that [d] ea-
teth vp the inhabiters therof / and the people
that we sawe in it are men of stature. And
there we sawe also geauntes / the chyldren of
Enack which are of the geauntes. And we
semed

Jeholua signifyeth the saluacio of the Lorde

C

+ Luke Judi. i. d

* Other wyse Tanis / after the Chalde.

b. Nehel Escol signifyeth by interpretacion the ryuer of the grape or as some wyll the valeye of the clouster.

D

c. Floweth with mylche & honye that is / full of good pastures / herbes / bees / catell / vynes / trees / pleasaunt woodes so that vnder heuē there was not a moare choseu peace of grounde for abundance and plentefulnes.

d. Eateth vp / that is / suffereth them not to lyue / but with battell & vpolece of geauntes consumeth them.

h

semed in oure syght as it were grashoppers and so we dyd in their syght.

¶ The people dispearyng of cōmyng to the land promyled do murmur agaynst God/and woold haue stoned Caleb and Josue. The searchers of the land dye. Amaleck kylleth the Israelites.

¶ The.xiiii.Chapter.

A And all the multitude cryed out / & the people wepte thorow out that nyght/ & all the children of Israel murmured agenst Moses & Aarō And the whole congregacion sayde vnto thē: wolde God that we had dyed in the land of Egipte / ether we wolde that we had dyed in thys wildernesse. Wherfore hath the Lorde brought vs vnto this lande to fall vpon the swerde / that both oure wyues / & also oure chyldren shulde be a praye: is it not better ÷ we returne vnto Egipte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egipte agayne.

And Moses and Aaron fell on their faces before all the congregacion of the multitude
B of the children of Israel. And Josua the sonne of Nun/ & Caleb ÷ sonne of Jephune which were of them that serched the lande rent their clothes and spake vnto all the companye of
a. Rent their Clothes/ loke Genu. xxxvij. the chyldren of Israel sayinge: ¶ The lande which we walked thorowe to serche it / is a very good land. If the Lorde haue lust to vs he will bringe vs in to this lande and geue it vs/which is a land that floweth with mylke and hony. But in any wise rebell not agenst the Lorde/ Moreouer feare ye not ÷ people of ÷ lāde/for they are but bread for vs. Their shylde is departed from them/and the Lorde is with vs: feare them not therfore.

And all the whole multitude bade stone them with stones. But ÷ glorie of the Lorde appeared in the tabernacle of witnesse/vnto all the chyldren of Israel. And the Lorde
C sayde vnto Moses: Howe longe shall thys
b. To rayle a pon the Lorde/ to prouoke him/to resyst withstand or stryue agaynst hym: all soche maners of speache where soeuer ye fynde them/do signifye no thyng elles: but not to beleue his wordes. as in the Psal. v. c. & .ix. c.
people[b] rayle vpō me/ & how longe will it be yer they beleue me / for all mylignes which I haue shewed amonge them? I wyll smyte thē w̄ the pestilēce & destroy thē/ & will make of ÷ a greatter nacio & a mightier then they.

And Moses sayde vnto the Lorde: then ÷ Egiptiās shall heare it / for thou broughtest this people with thy myghte from amonge them. And it wilbe tolde to the inhabiters of this lande also/for they haue herde likewise/ that thou the Lorde art amōge this people/ and that thou art sene face to face/and ÷ thy cloude standeth ouer them & that thou goest before thē by daye tyme in a pyler of a cloude and in a pyler of fyre by nyght. If thou shalt kill all this people as they were but one man then the nacions which haue herde the fame of the/will speake sayinge: because ÷ Lorde was not able to bringe in thys people in to the lande which he sware vnto thē / therfore he slewe them in the wyldernesse.

So now let the power of my Lorde be greate/according as thou hast spokē sayinge: the Lorde is longe yerhe be angrye/and full of mercy / and suffereth synne and trespace/ and leaueth no man innocent / and viliteth ÷ vnryghteousnesse of the fathers vpon the chyldren/euē vpon the thirde and fourth generacio / be merciful I beseche the therfore D vnto the synne of this people according vnto thy greate mercy/and accordinge as thou hast forgeuen this people from Egipte euen vnto this place.

And the Lorde sayde: I haue forgeuē it/ according to thy request. But as trulye as I lyue/al the erth shalbe [c] fylled with my glorye. For of all those mē which haue sene my glorye & my myracles which I dyd in Egipte & in the wildernesse / & yet haue tēpted me now this.x.tymes & haue not herkened vnto my voyce/there shal not one se ÷ land whiche I sware vnto their fathers / nether shall any of thē that rayled vpon me/se it. But my seruaunt Caleb: because there is another maner spirite with him/and because he hath followed me vnto the vtmost: him I will bringe E into the lande which he hathe walked in/and his seed shall conquere it / and also the Amaleckites and Cananites whiche dwell in the lowe contres. To morowe turne you & gett you in to the wildernesse: euen the waye towarde the redd see.

c. That he will haue the erth fylled with his glorye is/that he wyll be magnyfyed/ praised spoken of honoured and prayled than oute the erth. Psal. xxij. b.

And the Lorde spake vnto Moses & Aaron sayinge: how longe shall this euell multitude murmure agenst me? I haue herde ÷ murmurynges of ÷ children of Israel whiche they murmure agenste me. Tell them/ ÷ the Lorde sayeth. As truely as I lyue/I will do F vnto you euen as ye haue spoken in myne eares. Youre carkesses shall lye in this wildernesse/nether shall any of these nōbres which were nombred from .xx. yere and aboue of you which haue murmured agenst me come in to the lande ouer which * I lyfted myne hande to make you dwel therin / saue Caleb the sonne of Jephune / and Josua the sonne of Nun. * Luke xvi. b.

And youre children which ye sayde shuld be a praye/them I will bringe in/and they shall knowe the lande which ye haue refused / and youre carkesses shall lye in this wildernesse And youre children shall wandre in this wildernesse.xl.yeres and suffre for youre [d] whoredome vntill your carkesses be wasted in the wildernesse/after the nombre of the dayes in which ye serched out ÷ lande.xl.dayes/ & euery daye a yere: so ÷ they shall beare your vn- d. Whoredome for infydelyte or Idolatrye as in.xiii. Ezechi. xx. c. & .xxiii. b.

righteousnes

righteousnes.xl. yere/ & ye shall fele my vengeaunce I the Lorde haue sayed that I will do it vnto all this euell congregacyon that are gethered together agenst me: euē in this wyldernesse ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the lande/ & which (when they came agayne) made all the people to murmure agenst it in that they broughte vp a sclaunder vpon the lande: dyed for their bryngynge vp that euell sclaunder vpon it / & were plaged before the
G Lorde. But Josua the sonne of Nun and Caleb the sonne of Jephune which were of the men that went to serche the lande / lyued styll. And Moses tolde these sayenges vnto all the chyldren of Israell/and the people toke great sorowe.

Wylinde reason which yet wil he wolde not let them beleue in Gods worde / teacheth them now to truste in their awne wordes.

And they rose vp yerly in the morynnge & gatt them vp in to the toppe of ÷ mountayne sayenge: lo we be here/ & will go vp vnto the place of which the Lorde sayed/for we haue synned. And Moses sayed: wherfore wyll ye go on this maner beyonde the worde of the Lorde? it wyll not come well to passe go not vp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amaleckytes and the Cananites are there before you/and ye wyll fall vpon the swerde because ye are tourned a waye frō the Lorde/ & therfore the Lorde wyll not be with you

But they were blynded to go vp in to the hyll toppe: Neuer the latter/the arcke of the testament of the Lorde and Moses departed not out of the hoste. Then ÷ Amaleckytes & the Cananites which dwelt in that hill/came doune and smote them and hewed thē: euen vnto Horma.

¶ The drynckofferinges of thē that enter I to the lāde The punnyshment of hym that synneth of arrogāce or pryde. The man is stooned that gethered styckes on the Sabboth. Bordes must be made vpō the quarters of theyr garmentes.

¶ The.xv.Chapter.

A And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel & saye vnto thē: when ye be come in to the lāde of youre habitacion which I geue vnto you/ & will offre an offerynge vpon the fyre vnto the Lorde/ whether it be a burntofferynge or a specyall bowe or frewillofferyng or yf it be in youre pryncypall feastes to make a swete sauoure vnto the Lorde/of the oxen or of the flocke.

Then/let him that offereth his offerynge vnto the Lorde/bringe also a meatofferynge of a tenth deale of floure myngled with the fourth parte of an hin of oyle/and the fourth parte of an hin of wine for a drynkofferynge and offer with ÷ burntofferynge or any other offerynge when it is a lambe. And vnto a rā B thou shalt offer a meatofferynge of .ii. tenth deales of floure/myngled with ÷ thyrde parte of an hin of oyle/and to a drynckofferynge thou shalt offer the thyrde parte of an hin of wyne/to be a swete sauoure vnto the Lorde.

When thou offeryst an oxe to a burntofferynge or in any specyall bowe or peaceofferinge vnto ÷ Lorde/then thou shalt bringe vnto an oxe/a meatofferynge of.iii.tenth deales of floure myngled w halfe an hin of oyle. And thou shalt bringe for a drynckofferinge halfe an hin of wyne/that is an offerynge of a swete sauoure vnto the Lorde. This is the C maner that shalbe done vnto one oxe/one rā a lambe or a kyd. And according to the nōbre of soche offerynges / thou shalt encrease the meatofferynges & the drynkofferynges.

All that are of youre selues shall do these thynges after this maner / when he offereth an offerynge of swete sauoure vnto ÷ Lorde And yf there be a straunger with you or be amonge you in youre generacions/and will offer an offerynge of a swete sauoure vnto ÷ Lorde: euen as ye do/so he shall do [a] One ordynaunce shall serue both for you of the congregacion/and also for the straunger. And it shalbe an ordynaunce for euer amōge youre chyldren after you/that the straunger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue / both for you and for the straunger that dwelleth with you.

a. This cōmandement was a kore token of Gethering the gentiles & the hebrues in to one church of Christe/Johan x.c. wherin theris no dyfference betwene the Hebrue or Jewe and the grecyan/ryche and poore/cytezen and straunger or forener

And the Lorde spake vnto Moses sayēge: speake vnto the chyldren of Israel and saye vnto them: When ye be come in to the lande whether I will bringe you/then whē ye will eate of the bread of the lāde/ye shall geue an heueofferynge vnto the Lorde. Ye shall geue a kake of the first of youre dowe vnto an heueofferynge: as ye do the heueofferynge of the barne/euen so ye shal heue it. Of the fyrst of youre dowe ye must geue vnto the Lorde an heueofferynge / thorow out youre generacyons.

If ye ouerse youre selues and obserue not all these commaundemētes which the Lorde hath spoken vnto Moses / & all ÷ the Lorde hath cōmaunded you by ÷ hande of Moses/ from the fyrst daye forwarde that the Lorde cōmaunded amonge youre generacion: whē oughte is commytted ignorantly before the eyes of the congregacion/then all the multitude shall offer a calke for a burntofferynge to be a swete sauoure vnto the Lorde / & the meatofferynge & the drynkofferynge therto/according to the maner: and an he goote for a synofferynge. And ÷ preast shall make an attonemēt for all ÷ multitude of ÷ chyldrē of Israell/ & it shalbe forgeuē thē for it was

h.ij. ignorance

ignozaunce. And they shall bzynge their gifts vnto the offerynge of the Lozde / & theyr synofferynge befoze the Lozde foz theyr ignozaunce. And it shalbe fozgeuen vnto all ȳ multitude of the chyldzen of Israel / & vnto ȳ straũger that dwelleth amonge you: foz the ignozauncye pertayneth vnto all the people.

D If any one soule synne thozow ignozaunce he shall bzynge a sye goote of a yere olde foz a synofferynge. And the preast shall make an atonement foz the soule that synned ignozauntly with the synofferynge befoze the Lozde and reconcyle him / and it shalbe fozgeuen him. And both thou that art bozne one of the chyldzen of Israel and the straunger ȳ dwelleth amonge you shall haue both one lawe, yt ye synne thozow ignozauncye.

And the soule that doth ought presumptuously / whether he be an Israelite oz a straũger / the same hath defyled the Lozde. And that soule shalbe destroyed from amonge his people / because he hath defyled the wozde of the Lozde and hath bzoken his commaundementes / that soule therfoze shall perysh & his synne shalbe vpon him.

b. Necessytye dzoue him not to gether stycke & therfoze was he woozthye his cruell death / foz as moche as he dispyled to heare the woozde of the Lozde wher vnto he was so straytye cõmanded to geue eare on the sabboth daye.

And whyle the chyldzen of Israel were in the wildernesse / they founde a man[b] getherynge stickes vpon the Saboth daye. And they that founde him getherynge styckes / bzoughte him vnto Moses and Aaron & vnto all the congregacion: and they put him in warde / foz it was not declared what shulde be done vnto him. And the Lozde sayde vnto Moses: the man shall dye: let all ȳ multitude stone him with stones without ȳ hoste. And all the multitude bzoughte him without the hoste and stoned him with stones / & he dyed as the Lozde commaunded Moses.

c. Soche gardes shulde the chzisten haue depe ly fixed in their hertes / consyderyng what they are bounde to the Lozde / of what god what a seruyce they haue take vpõ the: that they myght with al dyligẽce & circumspectiõ fulfyll that / which they haue promised &c.

And ȳ Lozde spake vnto Moses sayenge: speake vnto the chyldzen of Israell and byd them / that they make them gardes vpon the quarters of theyr garmentes thozow out theyr generacyons / and let them make the gardes of rybandes of Jacyncte. And the garde shall be vnto you to loke vpon it / that ye remembze all the commaundementes of the Lozde and do thẽ: that ye seke not a waye after youre awne hertes & after youre awne eyes / foz to go a whozing after thẽ: but ȳ yere mẽbze & do al my cõmaundmentes & be holy vnto youre God / foz I am ȳ Lozde youre God wych bzoughte you out of ȳ lande of Egipte foz to be youre God. I am the Lozde God.

¶ The rebellio & resystaunce of Chozah Dathã & Abiram. The erth opened and swalowed them vp.

¶ The. xvi. Chapter.

* Somewryte Hozeh the sonne of Jzahar.

* Some wryte Abirom.

And* Chozah the sonne of Jezehar ȳ sonne of Cahath the sonne of Leui and Dathan & *Abiram the sonne of Eliab / and On the sonne of Peleth / ȳ sonne of Ruben: stode vp befoze Moses / with other of the chyldren of Israel. ii. hundzed and fyftie / heedes of the congregacion / and councelers / and men of fame / and they gathered them selues together agenst Moses and Aaron and sayed vnto them: ye haue done ynough. Foz all the multitude are holy euery one of them & the Lozde is amonge thẽ. Why therfoze heue ye oure selues vp aboue the congregacyon of the Lozde.

When Moses hearde it / he fell vpon his face and spake vnto Chozah and vnto all his companye sayenge: to mozow the Lozde will shewe who is his and who is holy / and wyll take them vnto hym / and whom so euer he hath chosen / he will cause to come to him. This do: take fyzepannes / thou Chozah and all thy companye / and do fyze therin & put cens therto befoze the Lozde to mozowe. And then whõ soeuer the Lozde doth chose / the same is holy. Ye make ynough to do ye chyldzen of Leui.

And Moses sayed vnto Chozah: heare ye chyldzẽ of Leui / Semeth it but a small thynge vnto you / that the God of Israel hath separated you from the multitude of Israel to bzynge you to him / to do the seruyce of the dwellynge place of the Lozde / and to stande befoze the people to minystre vnto them? he hath taken the to him and all thy bzethzen ȳ sonnes of Leui with the / & ye seke the office of the preast also. Foz which cause both thou and all thy companye are gathered together agenst the Lozde: foz what is Aaron / that ye shulde murmure agenst him.

And Moses sent to call Dathan & Abiram the sonnes of Eliab / and they answered we will not come. Semeth it a small thynge vnto the that thou hast bzoughte vs out of a lande that floweth with mylke and honye / to kyll vs in ȳ wildernesse. But that thou shuldest raygne ouer vs also? Moze ouer thou hast bzoughte vs vnto no lande that floweth with mylke and honye / nether hast geuen vs possessions of feldes oz of vynes. Ether wilt thou pull out the eyes of these men? we wyll not come.

And Moses waxed very angrye and sayed vnto ȳ Lozde: Turne not vnto their offerynges. I haue not taken so moch as an asse from them / nether haue vexed any of them. Then Moses sayed vnto Chozah: Be thou & all thy cõpanye befoze the Lozde: both thou they and Aaron to mozowe. And take euery man his censer and put cens in them / and come befoze the Lozde euery man with hys cẽser: two hundzed and fyftie censers / and Aaron with his censer. And they tooke euery man his censer and put fyze in them & layed cens therون / and stode in the doze of the tabernacle

tabernacle of witnesse / and Moses and Aaron also. And Chozah gethered all the congregacyon against them vnto the doze of the tabernacle of wytnesse.

And the glozye of the Lozde apered vnto all the congregacyon / And the Lozde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume thẽ atonce. And they fell vpõ theyr faces & sayed *. O most myghtie God

* Nume. xxvij. of the spirites of all fleth / one man hath synned / and wilt thou be wzoth with all the multitude? And the Lozde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwel-

D lynge of Chozah / Dathan and Abiram. And Moses rose vp and went vnto Dathan and Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyõ sayenge departe from the tentes of these weked men & touche nothinge of theires: lest ye perysshe in all their synnes. And they gate them frõ the dwellynge of Chozah / Dathan and Abirã on euery syde. And Dathan & Abiram came out and stode in the doze of their tentes with their wyues / their sonnes & their chyldzen.

And Moses sayed: Hereby ye shal knowe that the Lozde hath sent me to do all these

e. That is pũyshed with the awne mynde: Vnnyshement. wozkes / & that I haue not done thẽ of myne of all men oz yf they be * visyted after the visitacyon of all men / then the Lozde hath not sent me. But and yf the Lozde make a newe

f. To go doune quycke oz alyue into hell is / to perysh by soudayne deeth and to be ouerwhelmed with peerth. thinge / and the erth open hir mouthe & swalowe them and all that pertayne vnto them / so that they go doune[a] quycke in to hel: then ye shall vnderstand / that these men haue rayled vpon the Lozde.

And as sone as he had made an ende of speakyng al these wozdes / ȳ grounde cloue a sonder that was vnder them / and the erth opened her mouthe and swalowed them and their houses and all the men that were with Chozah and all theyr goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erthe closed vpon them / and they perysshed from amonge the congregacyon. And all Israel that were aboute thẽ fledde at the crye of them. Foz they sayed: The erthe myghte hapelye swalowe vs also. And there came oute a fyze from the Lozde and consumed the two hundzed & fyftye men that offred cens.

And the Lozde spake vnto Moses sayẽge: Speake vnto Eleazar the sonne of Aaron

g. The censers were halowed to theyr deathes because that by them was geuen an enseample vnto other to feare. the preaste and let him take vp the censers oute of the burnynge & shatter the fyze here and there / foz the[b] censers of these synners are halowed in theyr deathes: and let them be beaten in to thyn plates and fastened vpõ the altare. Foz they offred them befoze the Lozde / and therfoze they are holye and they shalbe a sygne vnto the chyldzen of Israel.

And Eleazar the preast toke the bzasen censers which they that were burnt had offered / & beat them and fastened thẽ vppon ȳ altare / to be a remẽbzaunce vnto the chyldzẽ of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens befoze the Lozde / that he be not made lyke vnto Chozah and his companye: as the Lozde sayed vnto him by the hande of Moses.

And on the mozowe all the multitude of the chyldzen of Israell murmured agenste Moses and Aaron sayenge: ye haue kylled the people of the Lozde. And when the multitude was gethered agenste Moses & Aarõ they loked towarde ȳ tabernacle of witnesse. And beholde / the cloude had couered it and the glozye of ȳ Lozde appeared. And Moses & Aaron went befoze the tabernacle of witnesse. And the Lozde spake vnto Moses G sayenge: Gett you from this congregacyon / that I maye consume them quyckly e. And they fell vpon theyr faces.

And Moses sayde vnto Aarõ: take a censer and put fyze therin out of the alter / and poure on cens / & go quyckly vnto the cõgregacyon and make an attonement foz them. Foz there is wzath gone out from the Lozde and there is a plage begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacyon: & beholde / the plage was begonne amonge the people / and he put on cens / & made an attonement foz the people. And he stode betwene the deed / and thẽ that were alyue / and the plage ceased. And the nombze of them that dyed in the plage / were xiiij. thoulande and seuẽ hundzed: belyde thẽ that dyed aboute the bulynes of Chozah And Aaron went agayne vnto Moses vnto the doze off the tabernacle of witnesse / and the plage ceased.

c. Aaron is heare a fygure of Christ which is the medyatoure betwene God and the churche which restrameth the Iust vengeaunce of God foz the synnes of the wozlde / which helpeth the chosen whẽ they be in Jeopardye.

¶ Aarons rodde buddeth and beareth blossomes.

¶ The. xvij. Chapter.

And the Lozde spake vnto Moses A sayenge: speake vnto the chyldzen of Israel and take of thẽ / foz euery pryncypall house a rod / of theyr prynces ouer the houses of theyr fathers: euen. xij. roddes / & wzyte euery mans name vpon his rod. And wzyte Aarons name vpon the staffe of Leui: foz euery heedman ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witnesse B where I wyll mete you. And his rod whom I chose / shall blossome: So I wyll make cease from me the grudgynges of the chyldzẽ of Israel wych they grudge agenst you.

And Moses spake vnto the chyldren of Israel/ & all the prynces gaue him for euery prynce ouer their fathers houses / a rod: euē xii. roddes / & the rod of Aaron was amonge the roddes. And Moses put ȳ roddes before the Lorde in the tabernacle of witnesse. And on the morowe/ Moses went in to the tabernacle: and beholde * the rod of Aaron of the house of Leui was budded & bare blosomes and almondes. And Moses broughte out all the staues from before the Lorde/ vnto all ȳ chyldren of Israel/ and they loked vpō them/ and toke euery man his staffe.

And the Lorde sayed vnto Moses: bringe Aarons rod agayne before the witnesse to be kepte for a token vnto the chyldren of rebellyon / that their murmurynges maye cease fro me/ that they dye not. And Moses dyd as the Lorde commaunded him. And the chyldren of Israel spake vnto Moses sayenge: beholde / we are destroyed and all come to nought: for whosoeuer cometh nye the dwellynge of the Lord/ dyeth. Shall we vtterly consume awaye?

¶ The office of the Leuites. The tythes and first frutes must be geuen them. Aarons heritage.

¶ The. xviii. Chapter.

And the Lorde sayed vnto Aaron. Thou & thy sonnes and thy fathers house with the / shall bere ȳ faute of that whiche is done amysse in the * holy place. And thou & thy sonnes with the/ shall beare the faute of that whiche is done amysse in youre preasthode. And thy brethrē also the tribe of Leui/ the trybe of thy father take with the/ and let them be joyned vnto ȳ and ministre vnto the. And thou & thy sonnes with the shall ministre before the tabernacle of witnesse. And let them wayte vpon the and vpon all the tabernacle: only let thē not come nye the holy vessels & the alter/ that both they and ye also dye not. And let them be by the & wayte on the tabernacle of witnesse / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Wayte therfore vpon the holye place and vpon the alter / ȳ there fall no moare wrath vpon the chyldren of Israel: beholde / I haue taken youre brethren the Leuites from amonge the chyldren of Israel / to be youres/ as gyftes geuen vnto the Lorde to do the seruyce of the tabernacle of wytnesse. And se that both thou and thy sonnes with the take hede vnto youre preastes office / in all thinges that pertayne vnto the alter and within the vayle. And se that ye serue/ for I haue geuen youre preastes office vnto you for a gifte to do seruyce: and the straunger that cometh nye/ shall dye.

And the Lorde spake vnto Aaron: beholde I haue geuen the the keepynge of myne heue offerynges in all the holowed thynges of the chyldren of Israel. And vnto the I haue geuē them vnto anoyntynge and to thy sonnes: to be a dutye for euer. This shall be thyne of most holy sacrifyces. All their giftes/ thorow out al their meatofferynges synneofferynges and trespaceofferynges whiche they bringe vnto me. They shalbe most holy vnto the & vnto thy sonnes. And ye shal eate it in ȳ most holye place: all that are males shall eate of it for it shalbe holye vnto the.

And this shalbe thyne: the heueoffrynges of their gyftes/ thorow out all the waueoffrynges of the chyldren of Israel / for I haue geuē thē vnto ȳ & thy sonnes/ & thy daughters with the to be a dutye for euer: and all that are cleane in thy house/ shall eate of it/ all the fatt of the oyle/ of the wyne and of the corne: their first frutes which they geue vnto the Lorde that haue I geuen vnto the. The first frutes of all that is in their landes whych they bringe vnto the Lorde / shalbe thyne: and all that are cleane in thyne house / shall eate of it.

All dedicate thinges in Israel / shalbe thyne. All that breaketh the matrice of all flesh that men bringe vnto the Lorde/ bothe of mā and beast/ shalbe thyne. Neuerthelater the first borne of man shalbe redemed / and the first borne of vncleane beastes shalbe redemed. And their redempcyons shalbe at a moneth olde / valued at. v. sycles of syluer / of the holy sycle. A sycle maketh twentye Geras. But the first borne of oxen/ shepe & goates shall not be redemed. For they are holy/ and thou shalt sprinkle their bloud vpon the alter/ and shalt burne their fatt to be a sacrifyce of a swete sauoure vnto the Lorde. And the flesh of them shalbe thyne / as the waueb rest & all the ryght shoulder is thyne all the holy heueofferynges whiche the chyldren of Israel heue vnto the Lorde / I geue the and thy sonnes and thy daughters with ȳ to be a dutie for euer. And it shalbe a [a] salted couenaunte for euer/ before the Lorde: vnto the and to thy seed with the.

And the Lorde spake vnto Aaron: thou shalt haue none enheritaunce in their lande nor parte amonge them. For I am thy parte and thy enheritaunce among the chyldren of Israel. And beholde I haue geuen the chyldrē of Leui/ the tenth in Israel to enheryte / for the seruyce which they serue in the tabernacle of witnesse / that the chyldren of Israel henceforth come not nye the tabernacle of witnesse / and beare synne and dye. And the Leuites shall do the seruyce in ȳ tabernacle of witnesse and beare their synne/ & it shalbe a lawe

* Hebre. ix. b.

* Vnderstāde yt ye take not heede that it be not touched.

a. Salted couenaunt for ay me euer and ble couenant.

a lawe for euer vnto youre chyldren after you: But amonge the chyldren of Israel they shall enheret none enheritaunce. For the tithes of the chyldren of Israel whyche they heue vnto the Lorde / I haue geuen the Leuites to enheret. Wherfore I haue sayed vnto them: Amonge the chyldren of Israell ye shall enherett none enheritaunce.

And ȳ Lorde spake vnto Moses sayenge: speake vnto the Leuites and saye vnto thē: when ye take of the chyldren of Israel the tithes whiche I haue geuē you of thē to youre enheritaunce/ ye shall take an heueoffrynge of that same for the Lorde: euen the tenth of that tythe. And it shalbe rekened vnto you for youre heueofferynge / euen as though ye gaue corne out of ȳ barne or a fulloffrynge from the wyne presse.

And of this maner ye shall heue an heueoffrynge vnto the Lorde / of all youre tithes which ye receaue of the chyldren of Israell/ and ye shall geue thereof the Lordes heueoffrynge vnto Aaron the preast. Of all youre gyftes/ ye shall take out the Lordes heue offrynge: euen the fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye haue take awaye the fatt of it frō it/ it shalbe counted vnto the Leuites / as the encreasse of corne and wyne. And ye shall eate it in all places both ye and youre householdes / for it is youre rewarde for youre seruyce in the tabernacle of witnesse. And ye shall beare no synne by the reason of it / when ye haue taken from it the fatt of it: nether shall ye vnhalowe the halowed thynges of the chyldren of Israel/ and so shall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of hym also that toucheth any vncleane thyng.

¶ The. xix. Chapter.

And the Lorde spake vnto Moses & Aaron sayenge: this is the ordynaunce of the lawe which the Lorde cōmaundeth sayenge: speake vnto the chyldren of Israel and let them take the a redd kowe with out spot wherin is no blemyshand which neuer bare yoke vpon her And ye shal geue her vnto Eleazar the preast and he shall bringe her with out the hoste & cause her to be slayne before him.

And Eleazar the preast shall take of her bloude vpō his fynger/ & sprynkle it streyght towarde ȳ tabernacle of witnesse. vii. tymes. And he shall cause the kowe to be burnt in his syghte: both skyn / flesh and bloude / with the doūge also. And let the preast take Cedar wodd/ and Isope and purple cloth / and cast it vpon the kowe as she burneth. And let the preast wash his clothes and bathe his flesh in water/ and then come in to the hoste/ and the preast shalbe vncleane vnto the euen.

And he that burneth her / shall wash his clothes in water & bathe his flesh also in water/ & be vncleane vntill euen. And one that is cleane/ shall go and take vpp the alshes of the kowe/ and put them without the hoste in a cleane place / where they shall be kepte to make sprynklynge water for the multitude of ȳ chyldren of Israel: for it is a synofferynge And let him that gathered the alshes of the kowe/ wash his clothes/ & remayne vncleane vntyll euen. And thys shalbe vnto the chyldren of Israel and vnto the straunger that dwelleth amonge them/ a maner [a] for euer.

He that toucheth any deed persone/ shalbe vncleane. vii. dayes. And he shal purifye him selfe with the alshes the thyrde daye and then he shalbe cleane the seuenth daye. And yf he purifye not him selfe the thyrde daye / then ȳ seuenth daye/ he shall not be cleane. Whosoeuer toucheth any persone ȳ dyeth & sprynkleth not him selfe/ defyleth the dwellynge of the Lorde: & therfore that soule shalbe [b] roted out of Israel/ because he hath not sprynkled the sprynklynge water vppon him he shalbe vncleane/ and his vnclennesse shall remayne vppon him.

This is the lawe of the man that dyeth in a tent: al that come in to the tent and all that is in the tent/ shalbe vncleane. vii. dayes. And all the vessels that be opē which haue no lyd nor couerynge vpon them/ are vncleane. And who soeuer toucheth one that is slayne with a swerde in the feldes / or a deed persone/ or a bone of a deed man/ or a graue: shall be vncleane. vii. dayes.

And they shal take for an vncleane persone of the burnt alshes of the synofferynge / & put runnynge water therto in to a vessell. And a cleane persone shal take Isope & dippe it in the water/ and sprynkle it vpon ȳ tent & vpon all the vessels & on the soules that were there/ and vpon him that touched a bone or a slayne persone or a deed body or a graue. And the cleane persone shall sprynkle vpō the vncleane the thyrde daye and the seuenth daye. And ȳ seuenth daye he shall purifye him selfe and walshe his clothes and bathe him selfe in water/ aud shalbe cleane at euen.

If any be vncleane & sprynkle not him selfe ȳ same soule shalbe destroyed frō amōge the cōgregaciō: for he hath defiled ȳ holy place of ȳ Lorde & is not sprynkled. [d] sprynklyng water therfore is he vncleane. And this shalbe a perpetual lawe vnto thē. And he ȳ sprynkleth ȳ sprynklynge water/ shal walsh his clothes

And he that toucheth the sprynklynge water/ shalbe vncleane vntill euen. And what soeuer ȳ vncleane persone toucheth/ shalbe

h. iiij. vncleane.

b. As they were defyled with the touchyng of the deed / so are the soules of the christen defyled when they commyt deedly synne: which is cleansed with christes sacrifyce and merytes onely: and that cleāsyng obtayned by the passyon and deth of Christ oure Lorde who soeuer contenueth his soule shall be rooted oute frō among the chosen.

d. Sprynklyng water is a sacrament ordeined of christ to be a sygne of our cleansyng in christ.

vncleane. And the soule that toucheth it/ shalbe vncleane vntill the euen.

¶ Mir'Jam dyeth. The people murmur. They haue water euē oute of the rocke. Edom denyeth the Israelites passage thorow his reaulme. The death of Aaron in whose roume Eleazar succedeth.

¶ The.xx.Chapter.

A And the whole multitude of ȳ chyldren of Israell/came in to the desert of Sin in the first moneth/ & ȳ people dwelt at Cades. And there dyed Mir'Jam/and was buried there. More ouer there was no water for the multitude/ wherfore they gathered thē selues together agenst Moses & agēst Aarō. And the people chode w̄ Moses & spake sayenge: wold God that we had perysched whē oure brethren perysched before ȳ Lord. Why haue ye brought the congregaciō of the Lorde vnto this wildernesse/ ȳ both we & oure catell shulde dye here? Wherfore brought ye vs out of Egipte to bryngе vs in to this vngracious place/ which is no place of seed nor of fygges nor vynes nor of pomgranates / nether is there any water to drynke?

And Moses & Aaron went frō the congre-
B gaciō vnto the dore of the tabernacle of witnesse/ & fell vpon theyr faces. And the glorye of the Lorde appered vnto thē. And ȳ Lorde spake vnto Moses sayenge: take ȳ staffe/ & gether thou & thy brother Aarō ȳ congregaciō together/ & saye vnto ȳ rocke before their eyes/ that he geue forth his water. And thou shalt bryngе thē water out of ȳ rocke & shalt geue ȳ cōpany drynke/ and their beasts also.

And Moses toke the staffe frō before the Lorde/ as he commaunded him. And Moses and Aaron gethered the congregacion together before the rocke/ and he sayed vnto them heare ye rebellyons/ must we fett you water out of this rocke? And Moses lifte vp his hā de with his staffe and smote the rocke. ii. tymes/ and the water came out abundantly/ & the multitude drancke and their beestes also.

And the Lorde spake vnto Moses & Aa-
C ron: because ye beleued me not/ to [a] sanctifye me in the eyes of the chyldren of Israel/ therfore ye shall not bryngе this congregacion in to the lande which I haue geuen them.

a. To sanctifye here is / to shewe and declare to be holy/ as in Math. vi. b

This is the water of stryfe / because the chyldren of Israell stroue with the Lorde/ & he was sanctifyed vpon them.

And Moses sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all the trauell ȳ hath happened vs/ how oure fathers went doune in to Egipte / and how we haue dwelt in Egipte a longe tyme / and how the Egipcians vexed bothe vs and oure fathers. Then we cryed vnto the Lorde and he herde oure voyces/ and sent an angell & hath fett vs out of Egypte. And beholde/ we are in Cades a-
citie harde by the borders of thy costre let vs go a good felowshipe thorow thy costre * we wyll not go thorow the feldes nor thorow ȳ byneyardes / nether wyll we drynke of the water of the fountaynes/ but we wyll go by the hye waye and nether turne vnto ȳ ryghte hāde nor to ȳ lefte/ vntil we be past thy countre. And Edom answered him: Se thou come not by me / lest I come out agenst the with the swerde. And the thyldren of Israel sayed vnto him: we will go by the beaten waye: and yf ether we or oure catell drynke of thy water/ we will paye for it/ we wyll do no moare but passe thorow by fote only. And he sayed:
D ye shall not go thorow. And Edom came out agenst hym with moche people and with a myghtie power. And thus Edom denyed to geue Israel passage thorow his costre. And Israell turned a waye from him.

Numer. xxi.

And the chyldren of Israel remoued from Cades and went vnto mount Hor with all ȳ congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor/ harde vpō the costes of the lande of Edom sayenge: let Aaron be put vnto his people / for he shall not come in to the lande which I haue geuen vnto the chyldren of Israel: because ye disobeied my mouth at ȳ water of stryfe. Take Aaron and Eleazar his sonne / and bryngе them vp in to mount Hor/ and stryppe Aarō out of his vestimentes and put them vpon Eleazar his sonne/ and let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them vpon Eleazar his sonne/ & Aaron dyed there in ȳ toppe of the mount. And Moses and Eleazar came doune out of the mount. And all the house of Israel mourned for Aaron xxx. dayes.

¶ Israel vanquesheth kyng Arad. The fyerye serpentes stynge them: but when they loke at the brasen serpent which the Lord commaunded Moses to lyft vp/ they are healed. The kynges Sehon and Og are ouercome in bateil.

¶ The.xxi.Chapter.

A And when kynge Arad the cananite which dwelt in the south partyes/ harde tell that Israel came by the waye that the spies had foside out he came & foughte with Israel & toke some of them preseners. Then Israel bowed a bowe vnto the Lorde and sayed: If thou wilt geue this people in to oure handes/ we wyll destroye theyr cyties. And the Lorde herde the voyce of Israell/ and delyuered them the Cananites. And they destroyed both them & theyr cytyes/ and called the place Horma.

Then

B Then they departed from mount Hor toward the redd see: to cōpasse the land of Edō. And the soules of the people faynted by the waye. And the people spake agenst God and agenst Moses: wherfore hast thou brought vs out of Egypte / for to dye in the wylder-
nesse for here is nether bread nor water/ and oure soules lotheth this * lyghte bread.

* Or that is to tell woorth.

Then the Lord sent fyerie serpētes amōge
F the people/ which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayed: we haue synned/ for we haue spoken agenst the Lorde and agenst ȳ
C make intercession to the Lorde/ that he take awaye the serpēts frō vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpent and hange it vp for a sygne/ and lett as many as are bytten loke vpon it and they shall lyue. And Moses made a serpent of brasse & set it vp for a sygne. And when the serpentes had bytte any man/ he went and beheide the serpent of brasse and recouered.

The plage of serpentes

And the chyldren of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wylderne-
sse which is before Moab on the east syde And they remoued thence/ and pitched vpon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnō/ which ryuer is in the wyldernesse / and cometh out of the costes of the Amorites: for Arnon is ȳ
D border of Moab/ betwene Moab & ȳ Amorites. Wherfore it is spoken in the * boke of the warre of the Lorde: goo with a vyolence/ both on the ryuer of Arnō and on the ryuers
E heed/ whiche shoteth doune to dwell at Ar/ & leaneth vpon the costes of Moab.

Some thinck to be the boke of iudges.

And frō thence they came to Bear/ whiche is the well wherof the Lord spake vnto Moses: gether the people together/ that I maye geue them water. Then Israel sange this
F songe: Aryse vp well/ synge therto: The well wyche the rulers dygged and the captaynes of the people w̄ the helpe of the lawegeuer and with their staues.

And from this wyldernesse they went to Matana/ and from Matana to Nahaliel/ & from Nahaliel to Bamoth / & from Bamoth to the balay that is in the felde of Moab in
G ȳ toppe of * Phasgah which boweth toward * Jesimon. And Israel sent messengers vnto Sehon/ kyng of the Amorites sayenge: let vs go thorow thy lande: we wyll not tourne in to thy feldes nor in to thy byneyardes/ nether drynke of the water of the welles: but we will go alonge by the cōmen waye/ vntill we be past thy costre. And Sehō wolde geue Israel no licence to passe thorow hys costre/ but gethered all his people together & went

Alter the cō. in translacy. Phasga hylie. Gree. wyl. nesse.

out agenst Israel in to the wyldernesse. And he came to Jaheza and foughte with Israel.

And Israel smote him with the edge of the swerde & conquered his lande/ from Arnon vnto Jabock: euē vnto the chyldrē of Ammō. For the borders of the chyldren of Ammon/ are stroūge. And Israel toke all these cytyes
H & dwelt in all the cyties of the Amorites: in Hesbon & in all the townes ȳ longe therto. For Hesbon was ȳ citie of Sehon the kyng of the Amorites which Sehon had fought before with the kynge of the Moabites/ and had takē all his lande out of his hande / euē vnto Arnon. Wherfore it is a prouerbe / go to Hesbon & lett the cytie of Sehon be bylt & made readie for there is a fyre gone out of Hesbon & a flame from the citie of Sehon & hath consumed Ar of the Moabites and the men of ȳ hylles of Arnō. Wo be to ȳ Moab:
G o people of * Chamos ye are vndone. Hys sonnes are put to flyghte and his daughters bought captyue vnto Sehon kynge of the Amorites. Their syghte is out from Hesbon vnto Dibon and we made a wyldernesse euē vnto Nopha whiche reacheth vnto Mediba. And thus Israel dwelt in ȳ land of the Amorites. And Moses sent to serche oute Jaezer/ & they toke the townes belongynge therto & conquered the Amorites that were there.

* Chamos is the name of a certen image.

And then they tourned & went vp toward Balan. And Og the kynge of Balan came out agenst them/ both he and all his people/ to warre at Edrei. And the Lorde sayde vnto Moses: feare hym not/ for I haue delyuered him in to thy hādes with all hys people & his lāde. And thou shalt do w̄ him as thou dydest w̄ Sehon the kynge of the Amorites which dwelt at Hesbon. And they smote him & hys sonnes and all his people / vntyll therwas nothynge left him. And they conquered hys lande and the chyldrē of Israel remoued and pytched in the feldes of Moab / on the other syde of Jordane/ by Jericho.

¶ Kyng Balac sendeth for Balam/ to thyntent that he shuld curse Israel: but Balam can do nothynge a gaynst the wyll of the Lorde. Balams asse speaketh to him in the waye.

¶ The.xxij.Chapter.

A And Balac ȳ sonne of Zipho sawe all ȳ Israel had done to the Amorites/ and the Moabites were sore afrayed of the people/ because they were many/ and abhorred the chyldren of Israel: And Moab sayde vnto the elders of Madian / now shall this companye lycke vp all that are rounde aboute vs / as an oxe lycketh vp the grasse of the felde. And Balac the sonne of Zipho was kynge of the Moa-
B bites at that tyme.

*Deut.xxiij.a And he sent messangers vnto *Balam the sonne of Beor/ the interpreter whiche dwelt vpon the ryuer of the lande of the children of his folke/ to call him sayinge: beholde/ there is a people come out of Egypte which couereth the face of the erthe and lyeth euē harde by me. Come nowe a seloshippe and curse me this people. For they are to myghtie for me/ so perauēture I mighte be able to smyte them & to dryue them oute of the lande. For I wote ỏ whome thou blessest shalbe blessed/ and whome thou curlest shalbe cursed.

And the elders of Moab went wyth the elders of Madiā/ & the reward of the sothe sayinge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayde vnto thē/ tary here all night and I wyll bryngе you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

C And God came vnto Balam & sayd: what men are these which are with the? And Balā sayde vnto god: Balac the sonne of Zipho̅r kynge of Moab hath sent vnto me sayinge: beholde/ there is a people come out of Egypt and couereth the face of the erthe: come now therfore and curse me thē/ that so peradueuture I maye be able to ouercome thē in batell/ & to dryue thē out. And God sayde vnto Balā: thou shalt not go w̄ thē / nether curse the people/ for they are blessed.

And Balam rose vp in the morynge and sayde vnto the lordes of Balac: get you vnto youre lande/ for the Lord wyll not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balā wolde not come with vs. And Balac sent agayne a greatter cōpanye of lordes & more honorable then they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Zipho̅r: oh/ let nothynge let the to come vnto me/ for I wyll greatly promote the vnto great honoure/ and will do whatsoeuer thou sayest vnto me / come therfore I praye the/ curse me this people.

*Num.xxiiij.c And Balam answered and sayde vnto ỏ D seruātes of Balac. *If Balac wolde geue me his houskull of siluer and golde/ I can go no further then the worde of the Lorde my God/ to do lesse or moare. Neuertheleſſe tarie ye here all nyghte: that I maye wete / what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If the men come to fett the/ ryse vp and go with them: but what I saye vnto the/ that onlye thou shalt do.

And Balam rose vp early and sadelde hys asse and went with the lordes of Moab. But God was angrye because he went. And the angell of the Lord stode in the waye agenste him. And he ryd vpō his asse & two seruāntes with him. And when the asse sawe the angell of the Lorde stande in the waye & his swerde drawen in his hand/ she turned a syde oute of the waye & went out in to the felde. And Balam smote ỏ asse / to turne her in to ỏ waye. E

And the angell of the Lorde went & stode in a path betwene ỏ vineyardes/ where was a wall on the one syde & another on ỏ other. When the asse sawe the angell of the Lorde/ she wrenched vnto the walle and thrust Balams fote vnto the wall / and he smote her agayn. And ỏ angel of the Lord wēt forther and stode in a narowe place / where was no waye to tourne / ether to the ryght hande or to the lyfte. And when the asse sawe ỏ angell of the Lorde/ she fell downe vnder Balam: & Balam was wrath and smote the asse with a staffe. And the Lorde opened the mouthe of the asse/ & she sayed vnto Balam: what haue I done vnto the/ ỏ thou smytest me thus .iij. tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wolde that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayd vnto Balam: am not I thyne Asse whiche thou hast rydden F vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto the? And he sayde/ nay.

And the Lorde opened the eyes of Balam ỏ he sawe the angell of the Lorde standinge in the waye/ with his swerde drawen in hys hande. And he bowed him selfe & fell flat on his face. And the angell of the Lorde sayde vnto him: Wherfore smytest thou thyne asse thus .iij. tymes? behold I came oute to resyst the/ for the waye is contrary vnto me / & the asse sawe me and auoyded me thre tymes: or else (had she not turned fro me) I had sueryly slayne the and saued her alyue. And Balam sayde vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agēst me. Now therfore yf it displease thyne eyes/ I wyll turne agayne. And ỏ angell sayd vnto Balam/ go with the men: but in any wyse/ what I saye vnto the / ỏ saye. And Balam went with the lordes of Balac.

And when Balac herde that Balam was G come he went out agenst him vnto a cytie of Moab ỏ stode in ỏ border of Arnō / whiche was the vtmost parte of hys countre. And Balac sayd vnto Balam: dyd I not sende for the/ to call the? wherfore camest thou not vnto me? thinkest thou ỏ I am not able to promote ỏ vnto honoure? And Balā sayd vnto Balac: Loo I am come vnto the. But I can saye nothyng at all saue what God putteth in my mouthe that must I speake. And Balam went with Balac/ & they came vnto the *large cytie. And Balac offered oxē & sheepe/ and

*Chy... places of ... strcat(... full of p... in the stre...

and sent for Balam and for the lordes that were with him.

¶ Balam blesseth the people/ where he was required to curse thē and prophesyeth that they shalbe a greate people.

A ¶ The .xxiiij. Chapter.

And on the morynge Balac tоke Balam and brought hym vp in to the hye place of Baal/ and thence he sawe vnto the vtmost parte of the people. And Balam sayde vnto Balac: bylde me here seuē alters & prouide here seuē bullockes and seuē rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter a bullock and a ram. And Balam sayde vnto Balac: stande by the sacrifyce/ whyle I goo to wete whether the Lorde wyll come & mete me / & whatsoeuer he sheweth me/ I will tell the/ & he wēt forth with. And God came vnto Balā/ and Balā sayde vnto him: I haue prepared .vij. alters/ & haue offered vpon euery alter / a bullock and a ram. And the Lorde put a sayinge in Balams mouth and sayde: go agayn to Balac & saye on this wyse. And he went agayne vnto him and loo/ he stode by hys sacrifyce/ both he and all the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath fett me frō Melopotamia B out of the mountaynes of the easte sayinge: come and curse me Jacob / come & defye me Israel. How shall I curse whō God curseth not and how shall I defye whom the Lorde defyeth not? from the toppe of the rockes I se him & from the hylles I beholde hym: loo/ the people / [a] shall dwell by him selfe & shall not be* reckened amōge other nacions. Who can tell the dust of Jacob and the nombre of the fourth parte of Israel. I praye God that my soule/ maye dye ỏ deeth of ỏ ryghteous/ and that my last ende maye be lyke his. And Balac sayde vnto Balam / what hast thou done vnto me? I fett the to curse myne enemyes: and beholde/ thou blessest thē. And he answered and sayde: must I not kepe that & speake it / which the Lorde hath put in my mouthe? And Balac sayde vnto him: Come I praye the w̄ me vnto another place whēce thou shalt se them/ & shalt se but the vtmoste parte of them and shalt not se them all and C curse me them there. And he brought hym in to a playne felde where men myght se farre/ euen to the toppe of Phalgah/ & bylt .vij. alters and offered a bullock & a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifyce whyle I goo yonder. And the Lorde mett Balam and put wordes in hys mouth and sayd: go agayne vnto Balac and thus saye. And whē he came to him: beholde/ he stode by hys sacrifyce and the Lordes of Moab with him. And Balac sayd vnto him: what sayeth the Lorde?

And he toke vp his parable and sayde: rise vp Balac and heare/ & herken vnto me thou sonne of Zipho̅r. The Lorde is not a man/ that he can lye/ nether the sonne of a man ỏ he can repent: shulde he saye and not doo / or shulde he speake and not make it good? beholde/ I haue begon to blesse and haue blessed / and can nott goo backe therfro. He beheldeb no wikednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is wyth him/ and the *tryumphe of a kynge amonge them. God that brought thē out of Egypte / is as the strength of an vnycorne vnto them/ for there is no sorcerer/ in Jacob / nor soothsayer in Israel. When the tyme cometh / it wylbe sayde of Jacob and of Israel / what God hath wrought. Beholde/ ỏ people shall rise vp as a lyonesse and heue vp hym selfe as a lyon / and shall not lye downe agayne / vntyll he haue eaten of the prayе and drynke of the blonde of them that are slayne.

And Balac sayde vnto Balā: nether curse them nor blesse them. And Balam answered & sayde vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me / that I must doo? And Balac sayde vnto Balam: come I praye the/ I wyll bryngе ỏ yet vnto another place: so peradueuture it shall please God/ ỏ thou mayst curse them there. And Balac broughte Balam vnto the toppe of Peor / that boweth towarde the wyldernesse. And Balam sayde vnto Balac: make me here .vij. alters / and prepare me here .vij. bullockes and .vij. rammes. And Balac dyd as Balam had sayde/ and offered a bullocke and a ram on euery alter.

a. To dwell by him selfe is/ to lyue in lyberye with out trouble and oute of the subiecciou of other people. In Deutero. xxiij. d After the sayd destroyed

b. There is no people wyth oute synne neither yet Israel/ but God loueth not on hit/ he wayeth not angrye in the ende/ he amendeth it not accordynge as it deserueth/ but amendeth it by his grace.

* Thabitacion dwellyng place or courte

¶ Balam prophesieth of the kyngdome of Israel and of the comyng of Christ. Balac is angrie whith Balam. The destruccion of the Amelickites and of the Kenytes.

¶ The .xxiiij. Chapter.

When Balam sawe that it pleased A the Lord that he shulde blesse Israel/ he went not as he dyd twyse before to fett sothsaying/ but fett his face towarde the wyldernesse / and lyfte vp his eyes & loked vpon Israel as he laye with his trybes/ and the spirite of God came vpon hym. And he toke vp hys parable and sayde: Balam the sonne of Beor hath sayd/ & the man whose eye is open hathe sayde: he hath sayd which heareth the wordes of God & seeth the visions of the almyghtie / which falleth doune and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitacion [a] Israel/ euen as the brode valeyes and as gardens by the ryuers syde/ as the tentes which the Lord hath pitched & as cypers trees vpon the water. The water shall

a. By all these kynd multitude wolde Balā declare

the holy citye of the people of Israel which came of God. as ye haue in the Psal. cxi. & Jere. xvij. b.

B shall flowe out of his bouket & his seed shall be many waters/and his kynge shalbe hyer then Agag/And hys kyngdome shalbe exalted. God that broughte him out of Egypt his strenght is as the strenght of an vnycorne/& he shall eate the naciõs that are his enemies & breake their bones and perce them thorow with his arowes. He couched him selfe and laye doune as a lyon and as a lyonesse/who shall sterre him vp? blessed is he that blesseth the/and cursed is he that curseth the.

And Balac was wroth with Balam and smote his handes together/& sayd vnto him: I sent for the to curse myne enemyes: and beholde/thou hast blessed them this thre times/

C and now gett the quyckly vnto thy place. I thoughte that I wolde promote the vnto honoure/but the Lord hath kept the backe frõ worshepe. And Balã sayde vnto Balac: tolde I not thy messengers which thou sentest vnto me saying. * If Balac wolde geue me his

*Nume. xxij. d house full of syluer and gold/I can not passe the mouth of the Lorde/to doo ether good or bad of myne awne mynde. What the Lorde sayeth/y mult I speake. And now beholde/ I go vnto my people: come let me shewe the/ what this people shall do to thy folke in the later dayes. And he began his parable and sayde: Balam the sonne of Beor hath sayde/ & the man that hath his eye open hath sayd/ and he hath sayde that heareth the wordes of God & hath the knowledge of the most hye & beholdeth the vysyon of the almyghtie/and when he falleth downe hath his eyes opened I se him but not now/I behold him but not nye. There shall come a starre of Jacob and ryse a scepter of Israel/which shall smyte y costes of Moab and vndermyne all the chyldrẽ of Seth. And Edom shalbe his possessiõ/ and the possession of Seir shalbe their enemyes/and Israel shall do mankully. And out of Jacob shall come he that shall destroye y remnaunt of the cyties.

D And he loked on Amaleck and began his parable and sayde: Amaleck is the kyrst of y nacions/but his latter ende shall perysh vtterly. And he loked on the Kenites & toke his parable and sayde: stronge is thy dwellynge place & put thy nest vpõ a rocke/ Neuerthelater thou shalt be a burnyng to Kain/vntill Assur take the presoner: And he toke his parable & sayd: Alas/who shall lyue whẽ God doeth this? The shippes shall come out of y coste* of Chittim & subdue Assur and subdue *Eber/& he him selfe shall perish at the last. And Balam rose vp and went & dwelt in his place: and Balac also went his waye.

* Chaldee & the cõmen transl. Itaiy.

* That is the Hebrues or those that are be ponde the floude of Euphrates.

¶ The people cõmitteth fornication with the daughters of Moab. Phinehes kylleth Zamri and Cozbi. God commaundeth to kyll the Madianites.

¶ The.xxv. Chapter.

A And Israel dwelt in Sittim/& the people began to commytt whoredome w̃ the daughters of Moab/ which called the people vnto y sacrifyce of their goddes. And the people ate & worshipped their goddes/and Israel coupled him selfe vnto Baal Peor. Then the Lorde was angrye with Israel/and sayd vnto Moses: take all the hedes of the people/& hange them vp vnto the Lorde agenst the[a] sonne/ that the wrath of the Lorde maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and sle those men y ioyned them selues vnto Baal Peor.

a. Or hange agaynst the sonne is to be put to ecuciõ opẽly before all people.

And beholde/one of the chyldren of Israel came & broughte vnto his brethren/a Madianitish wyfe euen in the syghte of Moses & in the syght of all y multitude of y chyldrẽ of Israel/as they were weppynge in the dore of the tabernacle of witnesse. And when Phinehes the sonne of Eleazar y sonne of Aarõ the preast sawe it/he rose vp out of the companye and toke a wepon in his hande/& wẽt after the man of Israel in to the horehouse/ and thrust them thorow: both the man of Israel and also the woman euen* thorow the belye of her. And the plage ceased from the chyldren of Israel. And there dyed in y plage xxiiij. thousande.

* After y Chald. Gree & the men transl. rowe the belye or the secrete of her.

And the Lord spake vnto Moses saying:

B Phinehes the sonne of Eleazar the sonne of Aaron the preast/hath tourned myne anger awaye from the chyldren of Israel/ because he was gelous for my sake amonge them/y I had not consumed the chyldren of Israel in mye gelousye. Wherfore saye: beholde/I geue vnto him mye couenaunte of peace/& he shall haue it and his seed after him/euẽ the couenaute of the preastes office for euer/because he was gelous for his Godes sake and made an attonement for the chyldren of Israel.

C Read/curse the stewes.

D Ths name of y Israelite which was smyttẽ wyth the Madianytysh wyfe/was Zamri the sonne of Salu/a lorde of an auncient house amõge the Simeonites. And y name of y Madianitish wyfe/was Cozbi y daughter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses sayinge: bere the Madianites & smyte them/for they haue troubled you with their wyles with y which they haue beguyled you/thorow Peor and thorow their syster Cozbi the daughter of a lorde in Madian/which was slayne in the daye of the plage for Peors sake.

¶ The chyldrẽ of Israell are nombred agayne when they shulde entre in to the lande of Canaan.

¶ The.xxvi. Chapter.

And

A And after y plage/the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the preste saying: take y nomber of all y multitude of the chyldrẽ of Israel from. xx. yere & aboue thorow out their fathers houses/all that are able to goo to warre in Israel. And Moses & Eleazar the preast tolde them in the feldes of Moab/by Jordane fast by Jericho/from xx. yere and aboue/as the Lorde commaunded Moses. And the chyldren of Israel that came out of Egypte/were.

The kynred of Ruben. Ruben the eldest sonne of Israel. The children of Ruben were/Hanoch/of whome cometh the kynred of the Hanochites: & of Palu/cometh the kynred of the Paluites: And of Hetron/cometh the kynred of the Hetronites: and of Carmi/cometh the kynred of y Carmites. These are the kynredes of the Rubenites/which were in nombre. xliij. thousande. viij. hundred & xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/Dathan and Abiram.

B This is that Dathan and Abiram councelers in y cõgregaciõ/which * stroue agẽst Moses and Aaron in the companye of Corah/when they stroue agenst the Lorde. And the erth opened her mouth & swalowed them and Corah also/when the multytude dyed/ what tyme the fyre consumed. ij. hundred & fyftie men/& they became a sygne: Notwithstandynge/the chyldren of Corah dyed not.

*Nume. xvi. a.

The kynred of Simeon. And the chyldrẽ of Simeon in their kynredes were: Nemuel/of whõ cometh the kynred of y Nemuelites: Jamin/of whõ cometh the kynred of the Jaminytes: Jachin/of whõ cometh y kynred of the Jachinites: Zareh/ of whõ cometh the kynred of the Zarehites: Saul/of whom cometh the kynred of the Saulites. These are y kynredes of the Simeonites: in nombre. xxij. thousande and. ij. hundred.

C The kynred of Gad. And the chyldren of Gad in their kynredes were: Zephon/of whom cometh the kynred of the Zephonites: and of Haggi/cometh the kynred of the Haggites: and of Suni/ cometh the kynred of the Sunites: and of Alent/cometh the kynred of the Alenites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: & of Ariel cometh the kynred of the Arielites. These are the kynredes of the chyldrẽ of Gad/ in nombre. xl. thousande and. v. hundred.

The kynred of Juda. The chyldren of Juda: Er & Onan/which dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharelites: and of Zareh cometh the kynred of the Zarehites. And the chyldren of Phares were Hetron/of whom cometh the kynred of the Hetronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda/in nombre. lxxvi. thousand & v. hundred.

The kynred of Jachar. And the chyldrẽ of Jachar in their kynredes were: Thola/of whom cometh the kynred of the Tholaites: & Phuua/of whõ cometh the kynred of y Phuuaites: & of Jalub cometh the kynred of the Jalubites: & of Synron cometh the kynred of y Simronites. These are the kynredes of Jachar in nombre. lxiiij thousande and. iiij. hundred.

The kynred of Zabulon. The chyldren of Zabulon in their kynredes were: Sered/of whom cometh the kynred of the Seredites: and Elon/of whom cometh the kynred of the Elonites: and of Jaheliel/cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nombre. lx. thousande and. v. hundred.

The kynred of Joseph. The chyldren of Joseph in their kynredes were: Manasse and Ephraim. The chyldren of Manasse: Machir/of whom cometh the kynred of the Machirites. And Machir begat Galaad/of whom cometh the kynred of the Galaadites. And these are the chyldrẽ of Galaad: Hieser/of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel the kynred of the Asrielites: and of Sichem cometh the kynred of the Sichemites: and of Simida cometh the kynred of the Simidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the sonne of Hephera had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela/Noa/Hagla/Milcha and Thirza. These are y kynredes of Manasse/in nombre lij. thousande and seuen hundred.

The kynred of Ephraim. These are the chyldrẽ of Ephraim in their kynredes: Suthelah/of whom cometh the kynred of the Suthelahites: and Becher/of whom cometh the kynred of the Becherites: & of Thehen cometh the kynred of the Thehenites. And these are the chyldren of Suthelah: Eran/of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombre. xxxij. thousande and. v. hundred. And these are the chyldren of Joseph in their kynredes.

The kynred of Benjamin. These are the chyldren of Benjamin in their kynredes: Bela/of whom cometh the kinred of the Belaites: & of Ashel cometh the kynred of the Ashelites: and of Ahiram/the kynred of the Ahiramites: and of Supham the kynred of the Suphamites: & of Huphã the kynred of the Huphamites. And the children of Bela were Ard & Naamã fro whence come the kynredes of the Ardites & of y Naamites. These are the chyldren of Benjamin in their

in their kynredes / and in nombre.xlv.thousande and syxe hundred.

The kynred of Dan.

These are the childrē of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all ỏ kynredes of ỏ Suhamites were in nombre. lxiiij thousande and.iiij.hundred.

The kynred of Aser.

The chyldren of Aser in their kynredes were: Jemna / of whom cometh the kynred of the Jemnites: and Jesui / of whom cometh ỏ kynred of the Jesuites: & of Bzia cometh the kynred of the Bzites. And the chyldren of ¶ Bzia were Heber / of whom cometh the kynred of the Heberites: & of Malchiel came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser in nombre. liii. thousand & iiii.hundred. The childrē of Nephthali in their

The kynred of of Nephthali.

kynredes were: Jahezieli / of whom came the kinred of the Jahezielites: & Guni / of whom came the kynred of the Gunites: & of Jezer / came the kynred of ỏ Jezerites: & of Selem the kynred of the Selemites. These are the kynredes of Nephthali in their generaciōs in nombre.xlv. thousande and.iiii. hundred. These are the nombres of the chyldren of Israel: syxe hundred thousande / & a thousande viij.hundred and.xxx.

And the Lorde spake vnto Moses saying: vnto these ỏ lāde shalbe deuyded to enherett / accordyng to the nombre of names: to many thou shalt geue the moare enheritaunce and to fewe the lesse: to euery trybe shall ỏ enheritaūce be geuē accordyng to ỏ nombre the rok Notwithstādynge / the lande shalbe deuyded by lott / & accordyng to ỏ names of ỏ trybes of their fathers / they shall enherett: & acordynge to their lott thou shalt deuyde their land / both to the many and to the fewe.

The nombre of the Leuites.

These are the summes of ỏ leuites in their ¶ kynredes: of Gerson / came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites / the kynred of the Hebronites / the kynred of the Mahelites / the kynred of the Mulites / the kynred of the Karahites. Kahath begate Amram / and Amrams wyfe was called Jochebeda daughter of Leui / which was borne him in Egypte. And she bare vnto Amram / Aaron Moses & Mirjam their syster. And vnto Aarō were borne / Nadab / Abihu Eleazar & Ithamar. But Nadab & Abihu dyed / as they offered straunge fyre before ỏ Lord. And the nombre of thē was. xxiiij. thousand / of all the males from a moneth olde & aboue For they were not nombred amōge the chyldren of Israel / because there was no enheritaunce geuen them amonge the chyldren of Israel. These are the nombres of the chyldrē of Israel which Moses & Eleazar the preast nombred in the feldes of Moab / fast by Jordane nye to Jericho. And amonge these there was not a man of the nombre of the chyldrē of Israel which Moses and Aaron tolde in the wylderness of Sinai. For the Lord sayd vnto thē / that they shulde dye in the wylderness and that there shulde not be lefte a mā of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The lawe of the heritage of the daughters of Zelaphead. The land of promesse is shewed vnto Moses: in whose stede is appointed Josue.

¶ The.xxvij.Chapter.

And ỏ daughters of *Zelaphead ỏ sonne of Heber ỏ sonne of Gilead / the sonne of Machir the sonne of Manasse / of the kynredes of Manasse the sonne of Joseph (whose names were Mahela / Noha / Hagla / Melcha & Thirza) came & stode before Moses & Eleazar / the preast & before the lordes & all the multytude in ỏ dore of ỏ tabernacle of witnesse saying: oure father dyed in the wylderness / & * was not amonge the companye of them that gethered them selues together against the Lord in the congregacion of Corah: But dyed in his awne synne / and had no sonnes. Wherefore shulde the name of oure fathers be takē away from amonge hys kynred / because he had no sonne? * Geue vnto vs a possession amonge the brethrē of oure father. And Moses broughte their cause before the Lorde. And the Lorde spake vnto Moses sayinge: The daughters of Zelaphead speke ryghte: thou shalt geue them a possession to enheret amōge their fathers brethrē / & shalt tourne the enheritaunce of their father vnto them. And speake vnto ỏ chyldrē of Israel saying: If a mā dye & haue no sonne ye shall tourne his enheritaunce vnto his daughter. If he haue no daughter / ye shall geue hys enheritaunce vnto his brethren. If he haue no brethren / ye shall geue hys enheritaunce vnto his fathers brethren. If he haue no fathers brethrē / ye shall geue his enheritaunce vnto him that is nexte to him of his kynred / & lett him possesse it. And this shalbe vnto the chyldren of Israel an ordinaūce / and a lawe / as the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: get the vp in to this mount Abarim / & beholde / the lande which I haue geuē vnto the chyldrē of Israel. And whē thou hast sene it / thou shalt be gethered vnto thy people also / as Aaron thy brother was gethered vnto hys people. For ye were disobedient vnto my mouthe in the desert of Sin in the stryfe of the cōgregacion / gacion that ye sanctified me not in the water before their eyes. That is the water of stryfe in Cades in the wilderness of Zin. And Moses spake vnto the Lord saying: let the Lord God of the spyrites of all flesh / sett a man ouer the congregacion / which maye go [a] in & out before them / and to leade thē in & out that the congregacion of the Lord be not as a flocke of shepe without a sheparde. And ỏ Lorde sayd vnto Moses: take Josua ỏ sonne of Nun in whō there is a spirite / & put thyne handes vpon him / and sett him before Eleazar the preast and before all the congregacion and geue him a charge in their syghte. And put of thy prayse vpon him that all the cōpanye of the chyldrē of Israel maye heare And he shall stande before Eleazar ỏ preast which shal aske coūcell for him after the [b] iud gemēt of Urim before the Lorde: And at the mouth of Eleazar shall both he and all the chyldren of Israel with him and all the congregacion / go in and out.

And Moses dyd as the Lorde commaunded him / and he toke Josua and sett him before Eleazar the preast & before all the congregacion / and put his handes vpon hym & gaue him a charge / as the Lord commaunded thorow the hande of Moses.

¶ What must be offered on euery feast daye.

¶ The.xxviij.Chapter.

And the Lorde spake vnto Moses saying: geue the chyldrē of Israel a charge & saye vnto them / ỏ they take heade to offer vnto the offeryng of my *bread in the sacrifyce of swete sauoure / in his due season. And saye vnto thē. This is the offeryng which ye shall offer vnto ỏ Lorde. ij. lambes of a yeare olde without spot daye by daye to be a burntofferyng perpetually. One lambe thou shalt offer in the morynyng / & the other at euen / And therto the tenth parte of an Epha of floure for a meatoffrynge myngled with beaten oyle / the fourth parte of an hin: which is a dayly offerynge ordened in the mount Sinai vnto a swete sauoure in the sacrifyce of the Lorde. And the drynkoffrynge of the same: ỏ fourth parte of an hin vnto one lambe / & poure the drynke offerynge in the holy place / to be good drynke vnto the Lorde. And the other lambe thou shalt offer at euen / with the meatoffrynge & the drynkofferynge after the maner of the morynyge: a sacrifyce of a swete sauoure vnto the Lorde. And on the Sabboth daye. ij. lambes of a yere olde a pece & wyth out spot / and two tenthdeales of floure for a meatofferynge myngled wyth oyle / and the drynkofferynge therto. This is the burntofferynge of euery Sabboth / besydes ỏ dayly burntofferynge and hys drynkofferynge.

a. To go in
houte before
ym is to go
erne / teache /
umfort /
ade / rde
nde them ꝛc.

b. After the
dgement of
rim / that is
fter the iud
emēt of light
ne Exodi.
viij.c. It is
ery lyke that
the Ephod
as some
yght stone /
erim the hye
este loked &
we the wyll
God / as it
peth in the
ypes of Dauid

* Num.xxvi.
Num.xxvii.
Josue.xxi.

* Num.xxi

* Num.xxi

* Exodi.xxi.c.
Leui.xxiij.a
Deut.xvi.a

And in the first daye of youre monethes / ye shall offer a burntofferynge vnto the Lorde: two younge bullockes / and a ram / and.vij. lambes of a yere olde wythout spott / &.iii. tenthdeales of floure for a meateofferynge myngled with oyle vnto one bullocke / &.ii. tenthdeales of floure for a meateofferynge myngled with oyle vnto one ram. And euermoare / a tenthdeale of floure myngled wyth oyle / for a meateofferynge vnto one lambe. That is a burntofferyng of a swete sauoure in the sacrifice of the Lord. And their drynk- ¶ offerynges shalbe halfe an hin of wyne vnto one bullocke / and the thyrde parte of an hin of wyne vnto a ram & the fourth parte of an hin vnto a lambe. This is the burntofferynge of euery moneth thorow out all the monethes of the yere / & one he goote for a synneofferyng vnto the Lord / which shalbe offered with the dayly burntofferynge & his drynkofferynge.* And the.xiiii.daye of the first moneth shalbe Passeouer vnto ỏ Lord. And the.xv.daye of the same moneth shalbe a feast / in whych.vii. dayes men must eate vnleuended bread. The first daye shalbe an holy feast / so ỏ ye shall do no maner of laboryous worke therin. And ye shall offer a burntofferyng vnto the Lorde.ii.younge bullockes / one ram / &.vij.lambes of a yere olde without spott / & their meatofferyng of floure myngled wō oyle.iii. tenthdeales vnto a bullocke / &.ii.tēthdeales vnto a ram / and euermoare one tenthdeale vnto a lambe / thorow out the.vii.lambes: & an he goote for a synofferynge to make an attonement for you.

And ye shall offer these / besyde ỏ burntofferyng in the morynyge ỏ is alwaye offered. And after this maner ye shall offer thorow out ỏ.vii.dayes / the fode of the sacrifice of a swete sauoure vnto the Lorde. And it shalbe done besyde the dayly burntofferynge & hys drynkofferyng. And the seuēth daye shall be an holy feast vnto you / so ỏ ye shall do no laborious worke therin. And the daye of youre first fruts whē ye brynge a newe meateofferyng vnto ỏ Lord in youre wekes / shalbe an holy feast vnto you: so ỏ ye shall do no laborious worke therin. And ye shall offer a burnt offryng of a swete sauoure vnto ỏ Lorde. ij. yonge bullockes / & a ram / &.vii.lambes of a yere olde a pece / wō their meatofferynges of floure myngled wō oyle.iii.tēthdeales vnto a bullocke.ii.tēthdeales to a ram / & euermoare one tēthdeale vnto a lambe thorow out ỏ.vii lambes / & an he goote to make an attonemēt for you. And this ye shall do besydes ỏ dayly burntofferynge / & his meateofferynge: & they shalbe without spot / wō their drynkofferynges.

¶ What must be offered the.vij.first dayes of the seuenth mone.

¶ The.xxix.Chapter.

And

A *Leui.xxiij.c. And the fyrst daye of ȳ .vij. moneth shalbe an holy feast vnto you* and ye shall doo no laboryous worke therin. It shalbe a daye of trōpet blowyng vnto you. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lord: one younge bullocke & one ram & .vij. labes of a yere olde a pece that are pure. And their meatoffrynges of floure myngled with oyle. iij. tenth deales vnto the bullocke/and .ij. vnto the ram/& one tenth deale vnto one lambe thorow the. vij. lambes. And an he goote for a lynoffryng to make an attonemēt for you/ beside the burntoffrynge of the moneth and his meatoffrynge & beside the dayly burntoffrynge & his meatoffrynge / & the drynkoffrynges of the same: according vnto the maner of thē for a sauoure of swetnesse in ȳ sacrifyce of the Lorde.

And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you / & ye B shall humble youre soules and shall doo no maner worke therin. And ye shall offer a burntoffrynge vnto the Lord of a swete sauoure: one bullocke / & a ram/ & .vii. lambes of a yere olde a pece/without faute and their meateoffrynges of floure mingled with oyle iii. tenthdeales to a bullocke/ & .ii. to a ram & all waye a tenth deale vnto a lambe/thorow out the. vij. lambes. And one he goote for a lynoffrynge / beside the lynneoffrynge of attonement and the dayly burntoffrynge/ & the meate and drynkoffrynges that longe to the same. And the .xv. daye of the. vii. moneth shalbe holy daye & ye shall doo no laboryous worke therin/and ye shall kepe a feast vnto the Lord of. vii. dayes longe. And ye shall offer a burntoffrynge of a swete sauoure vnto the Lord. xiii. bullockes. ii. rammes and. xiiii lambes which are yerelynges & pure / wyth oyle. iii. tenthdeales vnto euery one of ȳ. xiii. bullockes. ij. tenthdeales to ether of ȳ rāmes & one tēthdeale vnto eche of ȳ. xiiii. lambes. And one he goote vnto a lynoffrynge / beside the dayly burntoffrynge with his meate and drynckoffrynges.

*Leui.xxvi. and xxiij.c.

*Leuit.xxiij.c.

C And the seconde daye. xii. younge bullocks ii. rammes & .xiiii. yerlynge lambes without spot: & their meatoffrynges & drynkoffrynges vnto the bullockes / rammes and lambes according to the nombre of them and after the maner. And an he goote for a lynoffrynge/ beside the dayly burntoffrynge & his meate and drynkoffrynges. And the thyrde daye. xi bullockes. ii. rammes and. xiiii. yerelynge lambes without spot: & their meate & drynkoffrynges vnto the bullockes/rammes and lambes/after the nombre of them and according to the maner. And an he goote for a lynoffrynge/beside the dayly burntoffrynge and his meate and drynkeoffrynges.

And the fourth daye. x. bullockes two rammes and. xiiii. lambes yerelynges pure/ and their meate and drynckoffrynges vnto the bullockes/rammes & lambes/according to the nombre of them and after the maner. And an he goote for a lynneoffrynge/beside the dayly burntoffrynge and his meate and drynckoffrynges. And the fyfte daye. ix. bullockes two rammes and. xiiii. lambes of one yere old a pece without spot. And their meate and drynckoffrynges vnto the bullockes/ rammes and lambes / according to the nombre of them and after the maner. And an he goote for a lynne offrynge/beside the dayly burntoffrynge and hys meate and drynkoffrynges. And the sixte daye. viii. bullockes. ii. rāmes and. xiiii. yerelynge lambes without spot. And their meate & drynckoffrynges vnto the bullockes/ rammes and lambes/according to the maner. And an he goote for a lynneoffrynge/beside the dayly burntoffrynge and hys meate and drynkoffrynges. And the seuenth daye. vii. bullockes. ii. rāmes and. xiii. lambes that are yerelynges & pure. And their meate and drynkoffrynges vnto the bullockes/ rammes and and lambes / according to their nombre and to the maner. And an he goote for a lynoffrynge/ beside the dayly burntoffrynge and his meate & drynkoffrynges.

And the eyght daye shalbe the conclusion of ȳ feaste vnto you/ & ye shall do no maner laborious worck therin. And ye shall offer a burntoffrynge of a swete sauoure vnto the Lorde: one bullocke/ one ram and. vii. yerelynge lambes without spott. And the meate & drynkoffrynges vnto the bullocke/ram & lambes/according to their nombres & according to the maner. And an he goote for a lynneoffrynge beside the dayly burntoffryng and his meate and drynkoffrynges.

These thynges ye shall do vnto the Lorde in youre feastes: beside youre bowes & frewyll offrynges/ in youre burntoffrynges meatoffrynges/drynkoffrynges and peace offrynges. And Moses tolde the chyldren of Israel/according to all that the Lorde cōmaunded him.

C Of vowes when they shalbe kept and when not.

C The. xxx. Chapter.

A And Moses spake vnto the heades of the trybes of the chyldren of Israel saying: this is ȳ thyng which the Lorde cōmaundeth. *If a man bowe a bowe vnto the Lord or swere an othe and bynde his soule / he shall not goo backe with his worde: but shall fulfyll all that proceadeth out of his mouth.

a. This word here is the which a man voweth by certayne whether it to fast or chastyce

*Bodye / or any other thyng/as it is sayd Leui. vij.d.

If a damsell bowe a bowe vnto the Lord and bynde her selfe beyinge in her fathers house and vnmaryed. If her father heare her bowe & bonde which she hath made vpon her soule/ & holde his peace therto: then all her bowes & bondes which she hath made vpon B her soule shall stande in effecte. But & yf her father forbyd her the same daye ȳ he hearetb it/none of her bowes nor bondes whych she hath made vpon her soule shalbe of balue/ & the Lorde shall forgeue her / because her father forbade her.

If she had an husband when she bowed or pronounced oughte out of her lyppes wherwith she bonde her soule/ and her husbande hearde it & helde his peace there at the same daye he hearde it: Then her bowes and her bondes wherwith she bounde her soule/shal stande in effecte. But & yf her husbande forbade her the same daye that the heard it/then hath he made her bowe which she had vpon her of none effecte/ & that also which she pronounced vō her lyppes wherwith she bounde her soule/ & the Lorde shall forgeue her.

The bowe of a wedowe and of her that is C deuorced/ & all that they haue bounde their soules with all/ shall stande in effecte vō thē.

If she bowed in her husbandes house or bounde her soule with an oth/ & her husband hearde it and helde his peace and forbade her not: then all her bowes & boundes wherwith she bound her soule/shall stande. But yf her husbāde disanulled them the same daye that he heard them/then nothyng ȳ proceded out of her lyppes in bowes & bounds wherwith the bounde her soule shall stande in effecte: for her husbande hath louled them. And the Lorde shall forgeue her.

All bowes & othes that bynde to humble the soule/ maye her husbande stablyth or D breake. But yf her husband holde hys peace frō one daye vnto another/then he stablisheth all her bowes & bondes which she had vpon her/because he helde his peace the same daye ȳ he heard thē. And yf he afterwarde breake them/he shall beare her synne him selfe.

These are the ordynaunces whych the Lorde commaunded Moses/ betwene a mā and hys wyfe / and betwene the father & hys daughter/ beyinge a damsell in her fathers house.

C The Madianytes & Balā are slayne. The praye was brought to Moses & equallye deuyded. A presente geuē of Israel because none of their men were slayne.

C The. xxxi. Chapter.

A *Nume. xxv. d And the Lorde spake vnto Moses sayinge:* aueng the chyldrē of Israel of the Madianites/ and afterward be geathered vnto thy people And Moses spake vnto the folke sayinge: Harnesse some of you vnto warre/ & let them go vpon the Madianites & auenge ȳ Lorde of the Madianites. Ye shall sende vnto the warre a thousand of euery trybe thorow out all the trybes of Israel. And there were tahē oute of ȳ thousands of Israel. xii. thousande prepared vnto warre/ of euery trybe a thousande. And Moses sent them a thousande of euery trybe / vō Phineas the sonne of Eleazar the preaste to warre/ & the holye vessels and the trompettes to blowe in his hande. *Iosue. xxij. c.

*And they warred agenst the Madianites/as the Lorde commaunded Moses/and slewe all the males. And they slewe ȳ kynges of Madian amonge other that were slayne: Eui/Rekem/Zur/Hur & Reba: fyue kynges of Madian. And they slewe Balaam ȳ sonne of Beor with the swerde. And the chyldren of Israel toke all the wemen of Madian prisoners & their chyldrē / and spoyled all their catell/their substance and their goodes. And B they burnt all their cities wherin they dwelt/ and all their castels with fyre. And they tolke all the spoyle and all they could catche/both of men and beastes. And they broughte the captyues and that which they had taken and all the spoyle vnto Moses and Eleazar the preast and vnto the companye of the chyldrē of Israel/euē vnto the hoste/ in the feldes of Moab by Iordan nye to Jericho.

And Moses and Eleazar the preast and all the lordes of the congregacyon went out of the hoste agenst them. And Moses was angrie with the officers of the hoste / with ȳ captaynes ouer thousandes and ouer hundredes / which came from warre & battell / and sayde vnto thē: Haue ye saued ȳ wemen C alyue? beholde* these caused the chyldren of Israel thorow* Balam/to commyt trespace agenst the Lorde/by the reason of Peor/and there folowed a plage amonge the cōgregacion of the Lorde. Now therfore* slee all the men children and the wemen that haue lyen with men slee thye: But all the wemen chyldren that haue not lyē with men/kepe a lyue for youre selues. And lodge without ȳ hoste seuē dayes all that haue kylled any persone * and all that haue touched any dead body/ & purifye both youre selues & youre preseners the. iii. daye & the. vii. And syrynkle all youre raymentes and all that is made of skynnes/ & all worke of gootes hearre/ & all thynges made of wodd. *Num. xxv. b *1. Petri. ij. d. *Iudic. xxi. b. *Nume. xix. b

And Eleazar the preast sayde vnto all the men of warre which wēt out to battell: this B is the ordynaunce of the lawe which ȳ Lord cōmaunded Moses: Golde / syluer / brasse/ yeron/tyn and lead/ and all that maye abyde the fyre/ye shall make it go thorow the fyre/ & then it is cleane. Neuerthelater/ it shalbe

sprynkled with sprynklynge water. And all
that suffreth not the fyre/ ye shall make goo
thorow the water. And wash youre clothes
the seuenth daye/and then ye are cleane. And
afterwarde come in to the hoste.

And the Lord spake vnto Moses saying:
take the summe of the praye that was takē/
both of the wemen & of catell / thou & Eleazar the preast and the auncient heades of the
congregacion. And deuyde it in to two partis / betwene them that toke the warre vpō
them and went out to battell and all the congregaciō. And take a porcion vnto the Lord
of the men of warre which wēt oute to battell: one of kyne hundred/ of the wemen and
of the oxen and of the asses and of the shepe:
and ye shall take it of their halfe and geue it
vnto Eleazar the preast / an heueofferyng
E vnto the Lorde. And of the halfe of the chyldren of Israel/take one of kyttye/ of the wemen/of the oxē/ of the asses and of the shepe/
and of all maner of beastes / and geue them
vnto the Leuites which wayte vpō the habitacyon of the Lorde.

And Moses and Eleazar the preast dyd as
the Lorde commaunded Moses. And the
botye and the praye which the men of warre
had caught was. vi. hundred thousande and
lxxv. thousand shepe: & lxxii. thousande oxen
lxi. thousande asses: and. xxxii. thousand wemen that had lyen by no man.

And the halfe which was the parte of thē
y went out to warre/was. iii. hundred thousande and. xxxvii. thousande and kyne hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oxen
were. xxxvi. thousande/of which the Lordes
parte was. lxxii. And the asses were. xxx.
thousande and kyne hundred / of whych the
Lordes parte was. lxi. And the wemen were
xvi. thousande / of which the Lordes parte
was. xxxii. soules. And Moses gaue that
summe which was the Lordes heueofferyng
F vnto Eleazar the preast: as the Lorde commaunded Moses. And the other halfe of the
chyldren of Israel which Moses separated
from the men of warre(that is to wete / the
halfe that pertayned vnto the* cōgregacion)
was. iii hūdred thousande and. xxxvii. thousand and kyne hundred shepe: & xxxvi. thousande oxen: and. xxx. thousand asses and kyne
hundred: & xvi. thousande wemen. And Moses toke of this halfe that pertayned vnto y
chyldren of Israel: one of euery kyttie / both
of the wemen and of the catell/and gaue thē
vnto the Leuites which wayted vpō the habitacion of the Lorde/as the Lord cōmaunded Moses. And the officers of thousandes of
the hoste/the captaynes ouer the thousandes
and the captaynes ouer the hundredes came

* which was not at the warre.

forth and sayde vnto Moses: Thy seruaunts G
haue taken the summe of the men of warre/
which were vnder oure hand/ & there lacked/
not one mā of thē We haue therfore brought
a present vnto the Lorde what euery man
foude of Jewels of golde/cheyns/bracelettes/
rynges/earynges and spangels/to make an
attonement for oure soules before the Lord.

And Moses and Eleazar tooke the golde
of them: Jewels of all maner facions. And
all the gold of y heueoffryng of the Lord/of
the captaynes ouer thousandes & hundredes
was. xvi. thousande. vii. hundred and. l. sycles/
for the men of warre had spoyled/euery man
for him selfe. And Moses & Eleazar y preast
toke the golde of the captaynes ouer y thousandes and ouer the hundredes / and brought
it in to the tabernacle of wytnesse: to be a
memoriall vnto the childrē of Israel/before
the Lorde.

¶ To Ruben and Gad and to halfe the trybe of Manasses / is promesed the possession beyounde Jordan eastward: yf they bryng their brethren into the lande of promesse.

¶ The. xxxii. Chapter.

THe childrē of Ruben & the children A
of Gad / had an exceadynge greate
multitude of catell. And whē they
sawe the lande of Jazer & the lande
of Galaad y it was an apte place for catell/
they came & spake vnto Moses & Eleazar y
preast & vnto the Lordes of y congregacion
sayinge. The lande of Ataroth & Dibō & Jazer/and Nemrah & Hesbon & Elealeh & Sabam & Nebo & Beon/which contre y Lorde
smote before the congregaciō of Israel: is a
lande for catell and we thy seruauntes haue
catel wherfore (sayde they) yf we haue foude
grace in thy syghte /lett this lande be geuen
vnto thy seruaūtes to possesse / & bryngе vs
not ouer Jordan.

And Moses sayd vnto y childrē of Gad & of
Ruben: shall youre brethrē go to warre & ye B
tarye here? Wherfore discorage ye the hertes
of the chyldren of Israel for to go ouer in to
the lande whych the Lorde hath geuen them
* Thys dyd youre fathers/when I sent them * Numer.xiii.
from Cades barne to se the lande. And they
went vp euen vnto the ryuer of Escol and
sawe the lande/and dyscoraged the hertes of
the chyldren of Israel/ y they shulde not go in
to y lande whych the Lorde had geuen them.

And the Lorde was wroth the same tyme C
and sware sayinge. * None of the men * Numer.xiii.
that came out of Egypte from twentye yere
olde and aboue / shall se the lande whych I
sware vnto Abraham /Isaac and Jacob/
because they haue not contynually folowed
me: saue Caleb the sonne of Jephune the
Kenelite/

Kenelite/ & Josua the sonne of Nun/for they
haue folowed me cōtinually. And the Lorde
was angrie with Israel/ & made thē wandre
in the wyldernesse. xl. yere / vntyll all the generacyon that had done euell in the syghte
of the Lorde were consumed.

And beholde/ye are rysen vp in youre fathers steade/to y encrease of synfull men/ &
to augmēte the fearse wrath of the Lorde to
Israel warde. For yf ye tourne awaye from
after him/he wyll yet agayn leaue y people
in y wyldernesse/so shall ye destroye all this
folke. And they went nere him and sayde: we
wyll bylde shepefoldes here for oure shepe &
for oure catell/and cyties for oure chyldren:
But we oure selues will go ready armed be-
D fore the chyldren of Israel / vntyll we haue
brought thē vnto their place. And oure chyldren shall dwell in the fenced cyties/because
of the inhabiters of the lande. And we wyll
not retourne vnto oure houses/vntyll y children of Israel haue enhereted: euery mā hys
enheritaunce. For we wyll not enheret wyth
them on yonder syde Jordan forwarde / because oure enherytaunce is failed to vs on
this syde Jordan eastwarde.

*Josue. i. c.

And Moses sayde vnto them: * If ye wyll
do this thynge / that ye wyll go all harnessed
before the Lorde to warre/and will go all of
you in harnesse ouer Jordan before y Lord/
vntyll he haue cast out hys enemyes before
him/ & vntyll the lande be subdued before the
Lorde/ then ye shall retourne & be wythout
synne agēst the Lorde & agēst Israel/ and
this lande shalbe youre possession before the
E Lord. But & yf ye wyll not do so/beholde/ye
synne agēst the Lorde: & be sure youre synne
wyll synde you out. Bylde youre cyties for
youre chyldrē & fouldes for youre shepe/ & se
ye do that ye haue spoken. And the Chyldren
of Gad and of Ruben spake vnto Moses
sayinge: thy seruauntes wyll do as my lorde
cōmaundeth. Oure chyldrē oure wyues substāce & all oure catell shall remayne here in
y cytyes of Galaad. But* we thy seruaūtes
will go all harnessed for y warre vnto battell
before the Lorde/as my lorde hath sayde.

*Josue. iiij. c.

And Moses cōmaūded Eleazar y preast:
F & Josua the sonne of Nun and the auncient
heades of the trybes of the childrē of Israel/
& sayde vnto them: If the chyldren of Gad &
Ruben wyll go with you ouer Jordan / all
prepared to feyght before y Lord: then when
the lande is subdued vnto you / geue thē the
land of Galaad to possesse/but & yf they will
not go ouer with you in harnesse / then they
shall haue their possessyons amonge you in
the land of Canaan. And the chyldrē of Gad
& Ruben answered sayinge: that which the
Lorde hath sayd vnto thy seruaūtes we will
do.* We wyll go harnessed before the Lorde Josue. xxij. a
in to the lande of Canaan/ & the possessyon of *
oure enheritance shalbe on this syde Jordan.

And Moses gaue vnto the chyldren of
Gad and of Ruben & vnto halfe the trybe of
Manasse the sonne of Joseph/the kyngdome
of Sehon kynge of the Amorites / and the
kyngdome of Og kynge of Balon / the land
that longed vnto the cyties therof in y costes
of the countre rounde aboute. And the chyl-
dren of Gad bylte Dibon/ataroth / Aroer/ G
Atroth/Sophan/ Jaeser / Jegabea / Bethnimra and Betharan fencend cyties / & they
bylte foldes for the shepe. And the chyldrē of
Ruben bylte Hesbon/Eleale / Kiriathaim/
Nebo/Baal / Meon & turned their names/
and Sibama also: and gaue names vnto the
cyties which they bylt.

And the* chyldren of Machir the sonne of *Gene. xv. b.
Manasse went to Galaad and toke it/ & put
out the Amorites y were therin. And Moses
gaue Galaad vnto Machir y sonne of Manasse/ & he dwelt therin. And* Jair y sonne *Deute. iij. b.
of Manasse wēt and toke the small townes
therof / and called them the townes of Jair.
And Nobah went and toke Kenath with the
townes longynge therto / & called it Nobah
after his awne name.

¶ The iourneys and departynges frō place to place of Israel are nombred. They are cōmaunded to kyll the Canaanites.

¶ The. xxxiii. Chapter.

THese are the iourneyes of the chil-
dren of Israel which wēt out of y A
land of Egypte with their armies
vnder Moses & Aarō. And Moses
wrote their goyng out by their iourneyes at
the cōmaundement of the Lorde: euen these
are the iourneyes of their goenge out. The
chyldrē of Israel* departed from Rahemses * Exodi. xii.
the. xv. daye of y fyrst moneth/on y morowe
after.* Passeouer / and wēt out wyth an hye *Exodi. xiij. b.
hande in the syghte of all Egypte / whyle the
Egypciās buryed all their fyrst borne which
the Lord had smyttē amōge them. And vpō
their goddes also the Lorde dyd execucion.
And the chyldren of Israel remoued frō Rahemses and pitched in Socoth.

And they departed from* Socoth & pyt- *Exodi. xiij. b
ched their tentes in Ethan / which is in the B
edge of the wyldernesse. And they remoued
frō Ethā & tourned vnto the entryng of* Hi- *Exodi. xiiij. a
roth which is before Baall Zephō/ & pitched
before Migdol. And they departed from be-
fore Hiroth & * went thorow the myddes of * Exodi. xiiij. c
the see in to the wyldernesse/ & wēt. iii. dayes
iourney in the wyldernesse of Ethā/ & pitched
in Marah. And they remoued frō Marah &
& wēt vnto* Elim where were. xii. fountaynes *Exodi. xv. b.
& lxx. paulmetrees & they pitched there.

And they remoued from Elim & laye fast
by the red see. And they remoued frō the red
see & laye in the* wylderness of Sin. And
*Exo.xvi.a. they toke their iourney out of ỏ wylderness
of Sin/& set vp their tentẹ in Daphka. And
they departed frō Daphka / & laye in Alus.
Exo.xvij.a And they remoued frō Alus/ & laye at Ra-
phedim/where was no water for the people
¶ to drynke. And they departed frō Raphedim/
Exo.xix.a and pytched in the wylderness of Sinai.
And they remoued from the desert of Si-
Nume.xi.g. nai/& lodged at the graues of lust. And they
departed frō the sepulchres of lust/ and laye
Nume.xi.g. at Hazeroth. And they departed from Haze
roth/& pytched in Rithma. And departed frō
Rithma and pytched at Rimon Parez. And
they departed from Rimon Parez/& pitched
in Libna. And they remoued from Libna/ &
pitched at Rissa. And they iourneyed from
Rissa & pytched in Rehelatha. And they wēt
frō Rehelatha/ & pytched in mosit Sapher/
And they remoued from mounte Sapher
and laye in Harada. And they remoued from
Harada/and pitched in Makeheloth.
And they remoued from Makeheloth/ &
laye at Tahath/& they departed frō Tahath
& pitched at Tharath. And they remoued frō
Tharath/and pitched in Mithca. And they
went from Mithca/and lodged in Hasmona.
And they departed from Hasmona / and laye
at Moseroth. And they departed from Mo-
seroth/& pytched in Bane Jakan. And they
remoued from Bane Jakan/and laye at Hor
gadgad. And they went from Hor gadgad/ &
pitched in Jathbatha. And they remoued frō
Jathbatha/and laye at Abrona. And they de
parted from Abrona / and laye at Ezeon ga-
*Nume.xx.a ber. And they remoued fro Ezeon gaber/and
pitched in the* wylderness of Sin/which is
Cades. And they remoued from Cades/and
pitched in mount Hor in the edge of the land
E of Edom.* And Aaron the preast went vp in
*Nume.xx.b. to mount Hor at the commaundemēt of the
Deut.xxxij.g. Lorde & dyed there/euē in the fortieth yere/
after the children of Israel were come out of
the lande of Egypte/ and in the first daye of
the fyfte moneth. And Aaron was an hūdred
and.xxxiij.yere olde when he dyed in mount
Hor. And kynge Erad the Canaanite whych
dwelt in the south of the lande of Canaan/
heard that the chyldrē of Israel were come.
Nume.xxi.b And they departed from mosit Hor/ and
pytched in Zalmona. And they departed frō
Zalmona/and pitched in Phūnon / and they
departed from Phūnon/& pytched in Oboth
And they departed from Oboth/and pytched
in Jehabarim in the borders of Moab. And
F they departed from* Jehabarim/ & pytched
*Nume.xxi.c. in Dibon Gad. And they remoued from Di-
bon Gad/and laye in Almon Dibiathama.

And they remoued from Almon Dibiathama/& pytched in ỏ mountaynes of Abarim
before Nabo. And they departed frō ỏ mou-
taynes of Abarim/ and pitched in the feldes
of Moab fast by Jordan nye to Jericho. And
they pytched vpō Jordan/ from Beth Haiel-
moth vnto the playne of Abel satim in the
feldes of Moab.
And the Lorde spake vnto Moses in the
feldẹ of Moab by Jordan nye vnto Jericho/
sayinge: speake vnto the chyldren of Israel &
G laye vnto them: when ye are come ouer Jor-
dan in to the lande of Canaan/se ỏ ye dryue
out all the inhabiters of the lāde before you/
and destroye their* chappelles and all their
*After the Thald. Rabbi. and Rabbi graued pyllars stones.
Images of Metall / and plucke downe all
their alters bylte on hylles: And possesse the
lande and dwell therin/ for I haue geuē you
the land to enioye it. And ye shall deuyde the
enheritaunce of the land by lot amōge youre
kynredes/and geue to the mo the moare en-
herytaunce/ and to the fewer the lesse enheri-
taunce. And youre enheritaunce shalbe in ỏ
trybes of youre fathers/ in the place where
euery mans lott falleth.
But and yf ye wyll not dryue out the in-
habiters of the lande before you / then those
which ye let remayne of thē/shalbe[a] thornes
in youre eyes & dartes in youre sydes/& shall
vexe you in the land wherin ye dwell. More-
ouer it will come to passe/that I shall do vn-
to you as I thought to do vnto them.

a. Thornes in youre eyes that is / they shall be your rodde scourge and vndoum.

¶ The Coostes and borders of the land of promesse. Certen are assygned to deuyde the landr.

¶ The.xxxiiij Chapter.

A ND the Lorde spake vnto Moses
A sayinge: commaunde the chyldren
of Israel and laye vnto them: whē
ye come in to the land of Canaan/
this is the lande ỏ shall fall vnto youre en-
herytaunce/the lande of Canaā with all her
costes. And* youre south quarter shalbe frō
*Josue.xvi the wilderness of Sin a longe by ỏ coste of
Edom/so ỏ youre south quarter shalbe frō
the syde of the salte see eastwarde / and shall
set a cōpasse from the south vp to Acrabim/
and reache to Zinna. And it shall go out on
the south syde of Cades Barne/ and go out
also at Hazar Adar/& go a longe to Azmon.
And shall set a compasse from Azmon vnto B
the ryuer of Egypt/& shall go out at the see.
And youre west quarter shall be ỏ greate
see/which coste shalbe youre west coste.
And this shalbe youre north quarter: ye
shall cōpasse from the great see vnto mount
Hor. And from mount Hor / ye shall com-
passe and go vnto Hemath / and the ende of
the coste shalbe at Zedada/ and ỏ coste shall
reach

reach out to Ziphron and go out at Hazar
enan. And this shalbe youre north quarter.
And ye shall compasse youre east quarter
frō Hazar enan to Sepham. And the coste
shall go doune from Sepham to Ribla on
C the east syde of Ain. And then descende & go
out at the syde of the see of Cenereth east-
ward. And then go downe a lōge by Jordan/
& leue at ỏ salte see. And this shall be youre
lāde w all the costes therof rounde aboute.
And Moses commaunded the chyldren of
Israel sayinge: this is the lāde which ye shall
enherett by lotte/ and which the Lorde com-
maunded to geue vnto.ix.trybes & an halfe:
Num.xxxij.f. for the trybe of the chyldren of Rubē haue
receaued/in the householdes of their fathers/
and the trybe of the chyldren of Gad in their
fathers householdes/& halfe the trybe of Ma-
nasse/haue receaued their enheritaūce/ that
is to wete.ij.trybes and an halfe haue recea-
ued their enheritaunce on the other syde of
Jordan by Jericho eastwarde / towarde the
sonne rysynge.
D And the Lorde spake to Moses sayinge:
These are the names of the men/which shall
deuyde you the lande to enheret. Eleazar the
preast/& *Josua the sonne of Nun. And ye
Deut.iij.d. Josue.xiij.a. shall take also a lorde of euery trybe to de-
uyde the lande/whose names are these: In ỏ
trybe of Juda/Caleb the sonne of Jephune.
And in the trybe of the chyldren of Simeon/
Semuel the sonne of Amiud/ & in the trybe
of Benjamin/ Elidad the sonne of Cislon.
And in the trybe of the chyldren of Dan/ the
lorde Bukki the sonne of Jagli. And amōge
the chyldrē of Joseph: in the trybe of the chil-
dren of Manasse/the lorde Haniel the sonne
of Ephod. And in the trybe of the chyldren of
Ephraim / the lorde Camuel the sonne of
Siphtan. And in the trybe of the sonnes of
Zabulon/the lorde Elizaphan the sonne of
Pharnach. And in the trybe of the chyldrē of
Issachar/the lord Palthiel the sonne of Asan.
And the trybe of the sonnes of Aser / the lord
Ahihud the sonne of Salomi. And in ỏ trybe
of the chyldren of Nephthali/ the lorde Peda
El the sonne of Ammihud. These are they
which the lorde commaunded to deuyde the
enheritaunce vnto the chyldren of Israel/in
the lande of Canaan.

¶ Vnto the Leuites must be geuen Cytyes and suburbes. The Cyties of refuge or sanctuaryes. The lawe of manquellyng. For one mannes wytnesse shall no man be condempned.

¶ The.xxxv.Chapter.

A ND the Lorde spake vnto Moses
in the feldes of Moab by Jordan
ouer against Jericho sayinge: com-
maude ỏ chyldrē of Israel / ỏ they
geue vnto the Leuites of the enheritaūce of
their possessiō: *cities to dwell in. And ye shal *Josue.xxi.a.
geue also vnto the cytyes of the Leuites /
suburbes rounde aboute them. The cyties
shalbe for thē to dwell in/& the suburbes for
their catell/ possessiō & all maner beastes of
theirs. And the suburbes of the cyties which
ye shall geue vnto the Leuites / shall reach
from the wall of the cytie outwarde/a thou-
sande cubites rounde aboute. And ye shall
measure without the cytie/and make the vt-
most border of ỏ eastsyde: two thousande cu-
bytes/And the vtmost border of ỏ southsyde:
two thousande cubites/And the vtmost bor-
der of the westsyde: two thousande cubites: &
the vtmost border of the northside: two thou-
sande cubytes also: and the cytie shalbe in ỏ
myddes. And these shall be the suburbes of
their cyties.
And amōge the cyties which ye shall geue *Josue.xx.a
vnto the leuites/* there shall be sixe cytyes
of kraunches which ye shall geue to that in-
tent that he which kylleth/maye flye thyther
And to them ye shall adde.xlij. cyties mo: so
that all the cyties which ye shall geue ỏ Le-
uites shalbe.xlviii. with their suburbes. And B
of the cyties which ye shall geue onte of the
possessions of the chyldren of Israel/ ye shall
geue many out of their possessiōs that haue
moche and fewe out of their possessions that
haue lytle: so that euery trybe shall geue of
his cytyes vnto the Leuites / accordynge to
the enheritaunce which he enhereteth.
And the Lord spake vnto Moses sayinge:
speake vnto the chyldren of Israel and laye
vnto them: * when ye be come ouer Jordan *Deut.xix.a. Josue.xx.a
in to the land of Canaā/ye shall bylde cyties
which shalbe preuyleged townes for you: ỏ The ryghte
he which sleeth a mā vnwares maye flye thi- ble of san-
ther. And the cities shalbe to flee from the ex- ctuaries.
ecuter of bloude/ ỏ he which kylled dye not/
vntyll he stande before the congregacion in
iudgemēt. And of these.vi.fre cyties which ye
shall geue.iiij.ye shall geue on this syde Jor-
dan and.iiij.in the land of Canaan. And these
sixe fre cyties shalbe for the chyldren of Is-
rael & for the straunger & for him ỏ dwelleth
amonge you/ ỏ all they which kyll any per-
sonne vnwares/maye flee thither.
If any man smyte another with a wepon
of yeron that he dye/then he is a murtherer/
and shall dye for it. If he smyte hym with a
throwynge stone that he dye therwith / then
he shall dye: For he is a murtherer and shal-
be slayne therfore. If he smyte him wyth a
handwepon of wodd that he dye therwyth / C
then he shall dye: for he is a murtherer & shal
be slayne therfore.
The iustice of bloude shall slee the mur-
therer/as sone as he findeth him: If he thrust
at him* of hate/or hourle at him with laying *Deute.xix.c.

of wayte that he dye or smyte hym with hys
hãde of enuye that he dye/ he that smote him
shall dye/ for he is a murtherer. The iustyce
of bloude shall slee hym as soone as he fyn-
deth hym.

But and yf he pushed hym by chaunce &
not of hate or cast at him with any maner of
thynge and not of layinge of wayte: or cast
any maner of stone at him that he dye ther-
with/and sawe him not: And he cast it vpon
hym and he dye / but was not hys enemye/
nether soughte him any harme: Then the cõ-
gregacion shall iudge betwene the slear/ and
the executer of bloude in soche cases. And ỳ
congregacion shall delyuer the slear out of ỳ
hande of the iudge of bloude/ & shall restore
hym agayne vnto the fraunchesed cytye/
whether he was flead. And he shall byde there
*vnto the dethe of ỳ hye preaste which was *Iosue.xx.b.
anoynted with holy oyle.

But and yf he came without the borders
of his preuileged citie whether he was fled/
yf the auẽger of bloud fynde hym without ỳ
borders of his fre towne/he shall slee ỳ mur-
therer and be gyltlesse / be cause he shulde
haue bydden in his fre towne vntyll the deth
of the hye preaste / and after the dethe of the
hye preaste/he shall retourne agayne vnto ỳ
lande of his possession. And this shalbe an or-
dinaunce & a lawe vnto you/ amonge youre
chyldren after you in all youre habytaciõs.

Whosoeuer sleith / shalbe slayne at the
mouthe of witnesses. *For one witnesse shall *For one
not answere agẽst one persone to put him to manues wyt-
deeth. Moreouer ye shall take none amends nesse ought no
for the lyfe of ỳ murtherer which is worthy man to be con-
to dye: But he shall be put to death. Also ye demned.
shall take none attonement for him ỳ is fled
to a fre cytie / that he shulde come agayne &
dwell in the lande before the death of the hye
preaste. And se that ye polute not the lande
which ye are in/for bloude defyleth the lande
And the lãde can none other wyse be clensed
of the bloude that is shed therin / but by the
bloude of hym that shed it. Defyle not ther-
fore the lande which ye inhabyte/and in the
myddes of whych I also dwell amonge the
chyldren of Israel.

¶An order for the maryage of the daughters of Ze
laphead. One of the trybes may not marye wyth a
nother: but euery one must take hym a wyfe of hys
awne trybe.

¶The.xxxvi.Chapter.

A And the auncyent heades of ỳ chil-
dren of Galaad the sonne of Ma-
chir the sonne of Manasse of the
kynred of the chyldren of Joseph/
came forth and spake before Moses and the
prynces which were aunciẽt heades amõge
*Nume.xxvi.c the chyldrẽ of Israel and sayde. *The Lorde
commaunded my lorde to geue the lande to
enheret by lotte to the chyldren of Israel.
And then my lorde commaunded in the name
of the Lorde to geue the enheritaũce of* Ze- *Num.xxvi.
laphead oure brother vnto hys daughters.
Now when any of the sonnes of the trybes B
of Israel take thẽ to wyues / then shall their
enheritaunce be taken from the enheritaũce
of oure fathers/and shall be put vnto the en-
herytaunce of the trybe in which they are &
shalbe takẽ frõ the lott of oure enheritaũce.
And when the yere of iubelye cometh vnto
the chyldrẽ of Israel/then shall their enheri-
taunce be put vnto the enheritaunce of the
trybe wherin they are / & so shall their en-
heritaunce be taken awaye from the enheri-
taunce of the trybe of oure fathers.

And Moses commaunded the chyldren of
Israel at the mouth of the Lorde saying: the
trybe of the chyldren of Joseph haue sayde
well. This therfore doeth the Lorde com-
maunde ỳ daughters of Zelaphead sayinge:
*let them be wyues to whom they thẽ lyke *Tobie.vi.
thyncke best/but in ỳ kynred of the trybe of C
their father shall they marye/ ỳ the enhery-
taunce of the chyldren of Israel roule not frõ
trybe to trybe. But that the chyldren of Is-
rael maye abyde / euery man in the enheri-
taunce of the trybe of his fathers. And euery
daughter that possesseth any enherytaunce
amonge the trybes of the chyldren of Israel/
shalbe wyfe vnto one of ỳ kynred of ỳ trybe
of her father/that the chyldrẽ of Israel maye
enioye euery mã the enheritaunce of his fa-
ther/ and that the enheritaunce go not from
one trybe to another: but that the trybes of
the chyldrẽ of Israel/maye abyde euery man
in his awne enherytaunce.

And as the Lorde commaunded Moses D
euẽ so dyd the daughters of Zelaphead: Ma-
hela. Thirza/Hagla/Milcha and Noa/ and
were maryed vnto their fathers brothers
sonnes/of the kynred of the chyldrẽ of Ma-
nasses the sonne of Joseph: and so they had
their enheritaũce in the trybe of the kynred
of their father.

These are the cõmaundementes & lawes
which the Lord commaunded thorow Mo-
ses/ vnto the chyldren of Israel in the feldes
of Moab vpon Jordan nye vnto Jericho.

¶The ende of the.iiij.boke of Moses.

¶The fyrste boke of Moses called Deuteronomium

¶A brieke reherfall of thynges done before / from the pytchynge at mounte Horeb vntyll they came to Cades barne.

¶The.i.Chapter.

A These be the words which Mo-
ses spake vnto all Israel/on ỳ
other syde Jordan in the wil-
dernesse & in the feldes by the
red see/betwene Pharan and
Tophel/Laban / Hazeroth &
Dilzahab. xi. dayes iourney from Horeb vn-
to Cades barne/by the waye that leadeth vn
to mosit Seir. And it fortuned ỳ fyrst daye
of the.xi. moneth in the fortieth yere ỳ Mo-
ses spake vnto the chyldren of Israel ac-
cordynge vnto all that the Lorde had geuen
him in cõmaundement vnto them after that
he had smyttẽ Sehon ỳ kynge of the Amo-
rites which dwelt in Hesbon/and Og kynge
of Basan which dwelt at Astaroth in Edrai.

On the other syde Jordan in the lande of
Moab/Moses begane to declare this lawe
saying: the Lord oure God spake vnto vs in a. Horeb and Sinai are both one.
a Horeb saying: Ye haue dweltlonge ynough
in this mount: departe therfore & take youre
iourney and go vnto the hylles of the Amori-
tes and vnto all places nye there vnto: both
feldes/hylles and dales: and vnto the south
& vnto the sees syde in the lande of Canaan/
and vnto Libanon: euen vnto the greate ry-
uer Euphrates. Beholde/I haue sett ỳ land
B before you: goo in therfore & possesse the land
which the Lorde sware vnto youre fathers
Abraham/Isaac and Jacob / to geue vnto
them and their seade after them.

And I sayde vnto you the same season: I
am not able to beare you my selfe alone. For
the Lorde youre God hath multiplyed you:
so ỳ ye are this daye as the starres of heauen
in nombre (the Lorde God of youre fathers
make you a thousande tymes so many moo
as ye are / & blesse you as he hath promysed
you) how (sayde I) can *I my selfe alone / *Exo.xviij.c.
beare the combraunce / charge & stryfe ỳ is
amonge you: bringe therfore men of wis-
dome & of vnderstandynge & expert / knowẽ
amõge youre trybes/ that I maye make thẽ
ruelars ouer you. And ye answered me and
sayde: that which thou hast spokẽ is good to
be done. And then I tooke the heades of youre
trybes/men of wysdome & that were expert/
and made them ruelars ouer you: captaynes
ouer thousandes & ouer hũdredes ouer fyftie
& ouer ten/& officers amonge youre trybes.

C And I charged youre Judges ỳ same tyme
Judges.
sayinge: heare youre bretheren & iudge rygh-
teously betwene euery man and his brother
and the straunger that is with him. Se that
ye knowe no man in Judgement: *but heare *Leuit.xix.c.
the small as well as the greate & be afrayed Prouer.xxviij.
of no man/for the iudgement is Gods. And c. Eccli.xlij.a.
the cause that is to harde for you/ bringe vn
to me and I wyll heare it. And I cõmaunded
you the same season / all the thynges which
ye shulde do. And then we departed from Ho-
reb and walked thorow all that greate & ter-
reble wyldernesse as ye haue sene alonge by
the waye that leadeth vnto the hylles of the
Amorites/as the Lorde oure God cõmaun-
ded vs/and came to Cades barne. And there
I sayd vnto you: Ye are come vnto the hylles
of the Amorites/which the Lorde oure God
D doth geue vnto vs. Beholde the Lorde thy
God hath set the lande *before the / goo vp *That is / at
and conquere it/as the Lorde God of thy fa- thy commaun-
thers sayth vnto the: feare not / nether be dement.
discouraged. And then ye came vnto me euery
one and sayd: Let vs sende men before vs/to
searche vs out the land & to bringe vs worde
agayn/ both what waye we shall go vp by/
& vnto what cyties we shall come. And the
sayinge pleased me well and I toke. xii. men
of you/of euery trybe one. And they departed
and went vp in to the hye contrey and came
vnto the ryuer Escoll/and serched it out/and
toke of the frute of the lande in their handes
and brought it doune vnto vs and brought
vs worde agayne and sayde: it is a good land
which the Lorde oure God doth geue vs.

Notwithstandynge ye wolde not consente
to goo vp / but were dysobedyent vnto the
mouth of the Lorde youre God / & murmu- The people
red in youre tentes and sayde: because the beyng vnkath-
Lorde b hateth vs/therfore he hath brought full wolde not
vs out of the lande of Egypte / to delyuer vs go vnto the
in to the handes of the Amorites and to de- land promesed.
stroye vs. How shall we goo vp? Oure bre- b. God is sayd
thren haue discouraged oure hertes sayinge: to hate a man
E the people is greater and taller then we/and whẽ he putteth
the cyties are greate and walled euen vp to him forth
heauẽ/& moreouer we haue sene the sonnes of hys hert / & geueth
of the Enakimes there. grace. Psal.v.b. and.xxx.b.

And I sayde vnto you: dreade not nor be
afrayed of thẽ: The Lorde youre God which
gothe before you/he shall fyghte for you/ac-
cordyng to all that he dyd vnto you in Egypt
before youre eyes and in the wyldernesse: as
thou hast sene how that the Lorde thy God
bare the as a man shulde beare hys sonne /
thorow out all the waye which ye haue gone
vntyll ye came vnto this place. And yet for
all this sayinge ye dyd not beleue the Lorde
youre God which gothe ỳ waye before you/
to serche you out a place to pytche youre
tentes in/* in fyre by nyght/ that ye myghte *Exo.xiij.d.
se what waye to go and in a cloude by daye.

*Nume.xviij.d And the Lorde heard the voyce of youre
¶ wordes & was wroth & sware sayinge,*there
shall not one of these men of this frowarde
generacion se ỳ good lande which I sware
to geue vnto youre fathers/saue Caleb the
sonne of Jephune/ he shall se it/ and to hym
wyll I geue ỳ land which he hath walked in
& to his chyldrẽ/because he hath cõtynually
folowed ỳ Lord. Lykewyse the Lorde was
angrye w̃ me for youre sakes sayinge: thou
also shalt not go in thither. But Josua the
sonne of Nun which standeth before the/ he
shall go in thither. Bolde him therfore for he
shall deuyde ỳ herytage vnto Israel.*More
*Nume.xviij.e Josue.xij.c ouer youre chyldrẽ which ye sayde shulde be
a prayye/& youre sonnes which knowe nether
good nor bad this daye/they shall goo in thi-
ther & vnto thẽ I wyll geue it/and they shall
enioye it. But as for you/turne backe & take
youre iourneye in to the wyldernesse: euen ỳ
waye to the read see. Then ye answered and
sayde vnto me: We haue synned against the
Lord: we wyll go vp & fyghte/ accordyng to
G all ỳ the Lord oure God cõmaunded vs. And
when ye had gyrde on euery mã his wepons
of warre and were ready to goo vp in to the
hylles/ ỳ Lord sayde vnto me: saye vnto thẽ/
se that ye go not vp & ỳ ye fyghte not / for I
am not amõge you: lest ye be plaged before
youre enemies.*And whẽ I told you ye wold
*Here thou seest the verye Image of vs that lyue i this most perlous tyme/ for euen we lyke wyse/ where goddes worde is/ here beleue we not: and where it is not/ there be we bolde.
not heare: but disobeyed ỳ mouth of ỳ Lord/
& went presumptuously vp in to the hylles.
Then the Amorites which dwelt in those
hylles/came out against you and chased you
as bees do/and hewed you in Seir/euẽ vn-
to Horma. And ye came agayne and wepte
before the Lorde: but the Lorde wolde not
heare youre voyce nor geue you audience.
And so ye abode in Cades alonge season.

¶ A rehersall of that which was done from the tyme that they departed from Cades barne/ vnto the battell agayust the kynges Sehon & Og.

¶ The.ii.Chapter.

A THen we tourned & toke oure iour-
ney in to the wyldernesse/euen the
waye to the read see as the Lorde
cõmaunded me. And we cõpassed
the mountayns of Seir a longe tyme. Then
the Lord spake vnto me sayinge: Ye haue cõ-
passed these mountayns lõge ynough/ tourne
you northward. And warne ỳ people sayinge
Ye shall go thorow the costes of youre bre-
thrẽ ỳ chyldrẽ of Esau which dwell in Seir/
& they shalbe afrayed of you: But take good
heade vnto youre selues that ye prouoke thẽ
not/ for I wyll not geue you of their lande/
no not so moch as a fote breade: because I
haue geuẽ mouⁿt Seir vnto Esau to possesse
Ye shall bye meate of thẽ for money to eate/
and ye shall bye water of them for money to
drinke. For ỳ Lord thy God hath blessed ỳ in B
all the workes of thyne hand/& knew the as
thou wẽtest thorow this greate wildernesse.
Moreouer the Lord thy God hath bene w̃ ỳ
this.xl.yeres/so ỳ thou hast lacked nothing.
And when we were departed frõ oure bre-
thrẽ the chyldrẽ of Esau which dwelt in Seir
by the feldewaye frõ Elath & Ezion Gaber/
we turned and went the waye to the wylder-
nesse of Moab. Then the Lord sayd vnto me
se ỳ thou vexe not the Moabites/nether pro
uoke thẽ to battell for I wyll not geue ỳ of
their lande to possesse: because I haue geuen
Ar vnto the chyldren of loth to possesse. The
*Emims dwelt therin in times past/a people
greate/many & tall/as the Enakims: which
also were takẽ for geauntes as the * Ena-
kims: And the Moabites called thẽ Emims
In lyke maner ỳ bHorims dwelt in Seir be-
fore tyme which the chyldrẽ of Esau cast out/
& destroyed thẽ before them & dwelt there in
their stede: as Israel dyd in the lande of hys
possession which the Lorde gaue them. Now
ryse vp (sayd I) & get you ouer the ryuer Za-
red: & we wẽt ouer ỳ ryuer Zared. The space
in which we came frõ Cades barne vntill we
were come ouer ỳ ryuer Zared was.xxxviii.
yeres: vntyll all the generacion of the men of
warre were wasted out of the host as the
Lorde sware vnto thẽ. For in dede the hande
of the Lorde was against thẽ to destroye thẽ
out of the host/tyll they were consumed.
And as soone as all the men of warre were D
cõsumed & deed frõ amonge the people/then
the Lord spake vnto me saying. Thou shalt
go thorow Ar the coste of Moab this daye/&
shalt come nye vnto the chyldrẽ of Ammon:
se ỳ thou vexe thẽ not/ nor yet prouoke thẽ.
For I will not geue the of the lãde of the chil
drẽ of Ammon to possesse / because I haue
geuẽ it vnto the chyldren of Loth to possesse.
That also was takẽ for a lande of geauntes
& geauntes dwelt therin in olde tyme / & the
Ammonites called thẽ Zãzummims. A people
that was great / many & talle / as the Ena-
kims. But the Lorde destroyed thẽ before the
Ammonites/& they cast thẽ out & they dwelt
there in their stede: as he dyd for the chyldrẽ
of Esau which dwell in Seir: euen as he de-
stroyed the Horyms before them / & they cast
them out and dwell in their stede vnto this
daye. And the Auims which dwelt in Haza-
rim euen vnto Aza/the Caphthorims which
came out of Caphthor destroyed them and
dwelt in their rowmes.
Ryse vp/take youre iourney and go ouer E
the ryuer Arnon. Beholde/*I haue geuen in *Nume.xxi
to thy hande Sehon the Amorite kynge of
Hesbon/& his lande. Go to and conquere and
prouoke hym to battell. Thys daye I wyll
begynne

a. Emym a people of Geauntes called because they were terrible. Tribles crued for Emym signifyeth ryblenesse.
* Enakyms loke Iudic.i.d.
b. Horims a kynde of Geauntes signifyeth mybie. because that of pyne they called selues noble or gentely.
c. Zamzummim a people of geauntes signifyeth myghtyrmen. They were raunge theues & pillars.

begynne to sende the feare and dreade of the
vpon all nacions that are vnder all portes of
heauen: so that when they heare speake of the
they shall tremble & quake for feare of the.
Then I sent messengers out of the wilder-
nesse of the easte vnto Sehon kynge of Hes-
bon/ w̃ wordes of peace sayinge:*Let me go
*Nume.xxi.c. thorow thy lande. I will go al wayes alonge
¶ by the hye waye & will nether turne vnto the
righte hande nor to the left. Sell me meate
for money for to eate / & geue me drinke for
money for to drynke. I will go thorowe by
fote only (as the chyldren of Esau dyd vnto
me whiche dwell in Seir and the Moabites
whyche dwell in Ar) vntyll I be come ouer
Jordan / in to the lande whiche the Lorde
oure God geueth vs.
But Sehon the kynge of Hesbon wolde
not let vs passe by him/for ỳ Lorde thy God
had hardened his spryte and made his herte
tough because he wold delyuer him in to thy
handes as it is come to passe this daye.
And the Lorde sayde vnto me: beholde I
Or at thy cõmaundement. haue begonne to set Sehon & his lande be-
G fore the: go to & conquere/ ỳ thou mayst pos-
sesse his lande. Then both Sehon and all his
people came out agẽst vs vnto battell at*Ja
*Otherwyse Iaha. haza. And the Lorde set him before vs/& we
smote hym and his sonnes & all hys people.
And we toke al his cities the same season
and destroyed all the cities with men / wemẽ
and chyldren & let nothinge remayne/saue ỳ
catell only we caught vnto oure selues & the
spoyle of the cities which we toke/frõ Aroer
vpon the brynke of the ryuer of Arnon/and
the citie in the ryuer/vnto Galaad: there was
not one citye to stronge for vs. The Lorde
oure God delyuered all vnto vs: only vnto ỳ
lande of the chyldren of Ammon ye came not
nor vnto all the coste of ỳ riuer Jabock nor
vnto ỳ cities in ỳ mountaynes/nor vnto what
soeuer the Lorde oure God forbade vs.

¶ A rehersall of thynges that chaunced from the ye fore of the.ij.kynges Sehon & Og/ vnto the Institucion of Josue in Moses stede.

¶ The.iiij.Chapter.

A THen we turned & wẽt vp the waye
to Basan.*And Og ỳ king of Ba
*Nume.xxi.g. Deut.xxix.b. san came out against vs: bothe he &
all his people to battel at Edrai.
And the Lorde sayde vnto me: feare him not
for I haue delyuered him & al his people & his
land in to thy hand & thou shalt deale w̃ him
as thou dealedst w̃ Sehon kynge of ỳ Amo-
rites which dwelt at Hesbon. And so ỳ Lorde
oure God delyuered in to oure handes / Og
also the kinge of Basan & al his folcke. And
we smote him vntyll noughte was left him.
And we toke all his cities the same season
(for there was not a citie which we toke not
frõ them) euen.iii.score cities/al the regiõ of
Argob / the kyngdome of Og in Basan. All
these cities were made stronge w̃ hye walles
gates & barres/besyde* vnwalled townes a
greate meanye. And we vtterly destroyed thẽ
as we played with Sehon kynge of Hesbon
bringing to nought al ỳ cities w̃ men/wemẽ
and chyldren. But all the catell & the spoyle
of the cities/we caught for oure selues.
And thus we toke ỳ same season/ ỳ lande B
out of ỳ hande of two kynges of ỳ Amorites
on the other syde Jordan / from the ryuer of
Arnon vnto mouⁿt Hermon (which Hermõ ỳ
Sidons call Sirion/but the Amorites call
it Senyr) al ỳ cities in ỳ playne & al Galaad
& all Basan vnto Salecha & Edrai/cities of
the kyngdome of Og in Basan. For only Og
kynge of Basan remayned of the remnaⁿt of
ỳ geauntes: beholde/his yrõ bed is yet at Ra
bah amonge the chyldrẽ of Ammõ. ix. cuby-
tes longe & iiij. cubites brode/of ỳ cubites of
a mã. And when we had conquered this lãde
the same tyme/I gaue from Aroer which is
vpon the riuer of Arnõ/& halfe mouⁿt Galaad
& the cities therof vnto the Rubenites/& Ga
dites. And the rest of Galaad & all Basan the
kingdome of Og/ I gaue vnto ỳ halfe tribe
of Manasse: all the region of Argob with al/
Basan was called ỳ lande of geauntes. Jair
ỳ sonne of Manasse toke al ỳ regiõ of Argob
vnto ỳ costes of Geluri & Maachati & called C
them after his owne name: Basan*Hauoth
*. That is tu burbes or vyllages be longyng to Jair. Jair vnto this daye. And I gaue halfe Galaad
vnto Machir. And vnto Rubẽ & Gad I gaue
frõ Galaad vnto the ryuer of Arnon & halfe
the valey & the coste/ euẽ vnto the ryuer Ja-
bock which is the border of the chyldren of
Ammon / and the feldes and Jordan with
the coste/from Ceneroth euẽ vnto the see in
the felde which is ỳ salt see vnder ỳ *springes
*. Some the syll sote. Heb. Edoth which signifyeth springes. although some wyll that it be the name of a towne.
of Phasgah eastwarde.
And I cõmaunded you the same tyme (ye
Ruben & Gad) sayinge: the Lorde your God
hath geuen you this lande to enioye it: se that
ye go harnessed before youre brethren ỳ chil-
drẽ of Israel/all ỳ are men of warre amõge
you. Youre wiues only youre chyldrẽ & youre
catell (for I wote that ye haue moch catell)
shall abyde in your cities which I haue geuẽ
you/vntyl ỳ Lorde haue geuẽ rest vnto your
brethren as well as vnto you / & vntyll they
also haue cõquered ỳ lande which the Lorde
youre God hath geuen them beyonde Jor-
dan: and then returne agayne euery man
vnto his possession which I haue geuen you.
And I warned Josua ỳ same tyme sayīg: D
thyne eyes haue sene all that the Lorde youre
God hath done vnto these two kynges/ euen
so the Lorde wyll do vnto all kynrdomes
whither thou goest. Feare thẽ not for ỳ Lorde

youre God he it is that fyghteth for you.

And beloughte the Lorde the same tyme sayinge: O lorde God thou hast begonne to shewe thy seruaunte thy greatnesse & thy mightie hande/ for there is no God in heauē nor in erth that can do after thy workes & after thy power: let me go ouer and se the good lande that is beyonde Jordan / that goodly hye contre and Libanō. But the Lorde was angrie with me for youre sakes & wolde not heare me/but sayed vnto me/be content/and speake henceforth no moare vnto me of this matter. *Get the vp in to the toppe of Phasgah & lifte vp thine eyes west / north / south and east/and beholde it with thyne eyes for thou shalt not go ouer this Jordan. Moreouer charge Josua and courage him & bolde him. For he shall go ouer before his people/ & he shall deuyde the lande which thou shalt se vnto them. And so we abode in the valeye beside Bethpheor.

Numer.xxvii.c Deut.xxxiiij.a

¶ An exhortacyon to geue dylygent heede vnto the lawe/ & that they shulde not take awaye or adde any thyng therto. Images may not be worshypped nor yet made. The.iij. Types of refuge.

¶ The.iiij.Chapter.

A And now herken Israel vnto the ordinaunces & lawes which I teache you/for to do them / that ye maye liue & go and conquere the lande which the Lorde God of youre fathers geueth you. Ye shall [a] put nothinge vnto the worde which I commaunde you nether do ought therfrom/that ye maye kepe the commaundmētes of the Lorde youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor: for all the men that folowed Baal Peor/the Lorde youre God hath destroyed frō amonge you. But ye that claue vnto the Lorde youre God are alyue euery one of you this daye. Behold/I haue taught you ordinaunces & lawes sothe as the Lorde my God commaunded me that ye shulde do euē so in the lande whether ye go to possesse it.

a. To putto the word and to take awaye therfro is/to Judge thynck other wyse of the wyll of god then is shewed vs in the scryp ture/as in Deu xii.d. Prouer xxx.a.

Psal.xviij.b.

Kepe them therfore and do them * for that is youre wisdome and vnderstandynge in the sighte of the nacyons: which when they haue herde all these ordynaunces/ shall saye: O what a wyse and vnderstondynge people is thys greate nacyon. For what nacyon is so B greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs/in all thinges/when we call vnto him? Ye/& what nacyon is so greate that hath ordinaunces and lawes so ryghteouse / as all thys lawe which I sett before you this daye.

Take hede to thy selfe therfore only & kepe thy soule diligently/that thou forget not the thinges which thyne eyes haue sene / & that they departe not out of thyne harte / all the dayes of thy lyfe: but teach them thy sonnes and thy sonnes sonnes. The daye that I stode before the Lorde youre God in Horeb/when he sayde vnto me/gether me the people together/that I may make thē heare my wordes that they maye lerne to feare me as longe as they lyue vpō the erth and that they maye teache their chyldren: ye came and stode also vnder the hyll/and the hyll burnt with fire: euen vnto the myddes of heauen / and there was darcknesse/clowdes and myst. And the Lorde spake vnto you out of the fyre and ye herde [+] the voyce of the wordes: but sawe no ymage/saue herde a voyce only.

Teache your chyldren

+ The voyce al to gether: to that ymage ought man bowe their hertes.

And he declared vnto you his couenaunt/ which he commaunded you to do/euen x. verses & wrote thē in two tables of stone. And ye Lorde cōmaunded me ye same ceasō to teache you ordynaunces & lawes / for to do them in the lande whether ye go to possesse it.

C

☞ Take hede vnto youre selues dyligently as pertaynynge vnto youre soules / for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of ye fire lest ye marre youre selues & make you grauē ymages after what soeuer likenesse it be: whether after the likenes of man or womā or any maner beast that is on the erth or of any maner feathered foule that flyeth in ye ayre / or of any maner worme that crepeth on the erth or of any maner fysh that is in ye water beneth ye erth: Ye and leste thou lykte vp thyne eyes vnto heuen/& when thou seyst the sonne and the mone and the starres and what soeuer is contayned in heauē / shuldest be deceaued and shuldest bowe thy selfe vnto them and serue the thinges which the Lorde thy God hath dystributed vnto all nacyons that are vnder all quarters of heauen.

For the Lorde tooke you and broughte you out of the [b] yron fornace of Egipte/to be vnto him a people of enheritaūce/as it is come to passe this daye. Forthermoare/the Lorde was angrye w me for youre sakes & sware/ that I shulde not go ouer Jordan and that I shulde not go vnto that good lande/which the Lorde thy God geueth ye to enheritaūce. For I must dye in this lande / & shall not go ouer Jordan. But ye shall go ouer and conquere that good lande.

b. By thy fornace w[illegible] understande w[illegible] gypte & gre[illegible] forowes or [illegible] kulnes of ye [illegible] iij. Reg. viij. Jerem. xi.a

☞ Take hede vnto youre selues therfore/ ye forgett not the appoynt ment of the Lorde youre God which he made with you/& that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath forbidden the. For the Lorde thy God is a [c] consuminge fyre/and a gelouse God.

D

c. Because God prouyth hy affyc cyon[illegible] fore is he c[illegible] a consumyng fyre. Heb. xii. g. & because consumeth vnkaithfull medyllers

☞ If after thou hast gotten chyldren and chyldrens chyldren and hast dweit longe in ye lande/ye shal marre youre selues and make grauen

ther is nothing that can relyst his anger toward thys. And he is called gelouse because he can not suffer that any shuld fall from hym.

grauen ymages after the likenesse of what soeuer it be/and shall worke wekednesse in the syghte of the Lorde thy God/to prouoke him I call heauen and erth to recorde vnto you this daye/that ye shall shortely perish frō of the lande whether ye go ouer Jordan to possesse it: ye shal not prolōge youre dayes therin but shall shortly be destroyed. And the Lorde shall skater you amonge nacions/& ye shalbe lefte fewe in nōbre amōge ye people whether the Lorde shal brynge you: and there ye shal serue goddes which are the workes of mans hande/ wod & stone which nether se nor heare nor eate nor smell. Neuerthelater ye shall seke the Lorde youre God euen there / and shal fynde him yf thou seke him w all thyne herte and with all thy soule. In thy tribulacyon and when all these thinges are come vpon the/euen in the later dayes / thou shalt turne vnto the Lorde thy God / and shalt herken vnto his voyce. For the Lorde thy God is a pitiefull God: he wyll not forsake ye nether destroye ye / nor forget ye apoyntemēt made w thy fathers which he sware vnto thē.

For aske I praye the of the dayes that are past which were before the/sence the daye ye God created man vpon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto thys greate thinge or whether any soche thīge hath bene herde as it is/ ye a nacō hath heard ye voyce of God speakinge out of fire as thou hast herde and yet lyued? ether whether God assayed to go and take him a people from amonge nacyons / thorow temptacions and sygnes and wondres & thorow warre & with a myghtye hande and a * stretched out arme and wyth myghtye terrible syghtes / according vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Psal. cxxxv.b

Vnto the it was shewed/ ye thou myghtest knowe/how that the Lorde he is God and ye there is none but he. * Out of heauen he made the heare his voyce to nourter the/and vpon erth he shewed the his greate fyre/ and thou heardest his wordes out of ye fyre. And because he loued thy fathers / therfore he chose their seed after them and broughte the out with his presence and with his myghtye power of * Egipte: to thrust out nacions grea ter & myghtier then thou before ye / to bringe the in & to geue ye their lande to enheritaūce: as it is come to passe this daye.

Deut.xiij.c

Deut.xiij.c.

Vnderstande therfore this daye and turne it to thyne herte/that the Lorde he is God in heauen aboue and vpon the erth beneth there is no moo: kepe therfore his ordynaunces/& his cōmaundmentes which I cōmaunde the this daye / that it maye go well with the & w thy chyldren after the & that thou mayst prolonge thy dayes vpon ye erth which the Lorde thy God geueth the thy lyfe longe.

* Then Moses seuered.iij.cities on ye other syde Jordan towarde the sonne rysynge/ ye he shuld flee thither which had kylled his neyghboure vnwares and hated hym not in tyme past & therfore shulde flee vnto one of ye same cities & lyue: Bezer in the wildernesse euē in the playne contre amonge the Rubenites: & Ramoth in Galaad amonge the Gaddites & Solan in Balan amonge the Manassites.

G Numer.xxxv.b. Exod.xxi.b. Deut.xix.a.

This is the lawe which Moses set before the chyldren of Israel / and these are the witnesses, ordinances & statutes which Moses tolde the chyldren of Israel after they came out of Egipte/on the other syde Jordan in ye valey beside Beth Pheor in the lande of Sehon kinge of the Amorites which dwelt at Hesbon/whō Moses & the chyldrē of Israel * smote after they were come out of Egipte/ & conquered his lande and the lande of Og kinge of Balan. ii. kynges of the Amorites on the other syde Jordan towarde the sonne rysynge: from Aroer vpon the banche of the ryuer Arnon/vnto Mount Syon which is called Hermō and all the feldes on the other syde Jordan eastwarde: euen vnto the see in the felde vnder the springes of Phasgah.

Numer.xxi.f.g.

¶ The.x.commaundementes of the lawe. No Image maye be made.

¶ The.v.Chapter.

A And Moses called vnto all Israel & sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye/and lerne them and take hede that ye do thē. The Lorde oure God made an appoynt mēt with vs in Horeb. The Lorde made not this bōde with oure fathers/but with vs: we are they/ which are all here alyue this daye. The Lorde talked with you [a] face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme / to shewe you the sayinge of the Lorde. For ye were afrayed of the fyre and therfore went not vp in to the mount and he sayed. I am the Lorde thy God which brought ye out of the lande of Egipte ye house of bondage. Thou shalt haue therfore none other goddes in my presence.

Exodi.xix.a & b

a. Face to face the Chaldees woorde to woorde/that is to saye/with so manyfest woordes and sygnes that it cannot be denyed but that it was god

☞ Thou shalt make the no grauen Image of any maner lykenesse ye is in heauē aboue or in erth benethe/or in ye water benethe the erth. Thou shalt nether bowe thy selfe vnto thē nor serue them/for I the Lorde thy God/ am a gelouse God/visitinge the wyckednesse of the fathers vpon the chyldren/euen in the thyrde and fourth generacion/amonge them that hate me: and shewe mercye vpon thousandes amonge them that loue me and kepe my commaundmentes.

Images

Thou

Thou shalt not take the name of ye Lorde
Exod.xix.a. thy God in vayne: for the Lorde wil not holde
him giltlesse/that taketh his name in vayne.
Exod.xix.b. Kepe the Saboth daye that thou sancti-
Gene.ij.a. fie it/as the Lorde thy God hath commaun-
B ded the. Syx dayes thou shalt laboure & do
all ye thou hast to do/ but the seuēth daye is ye
Saboth of the Lorde thy God: thou shalt do
no maner worke / nether thou nor thy sonne
nor thy daughter nor thy seruaunte nor thy
mayde nor thyne oxe nor thyne asse nor any
of thy catell nor the straunger that is within
thy cytye/that thy seruaunte and thy mayde
maye rest as well as thou. And remembre
that thou wast a seruaunte in the lande of
Egypte & how that the Lorde God/brought
Psal.c.xxxvi.b the out thence with* a myghtye hande and a
stretched out arme. For which cause the
Lorde thy God commaunded the to kepe the
Sabboth daye.
Exod.xx.b * Honoure thy father and thy mother/as
Mathe.xv.a. the Lord thy God hath commaunded the: that
Ephe.vi.a. thou mayst prolonge thy dayes / and that it
Marc.vij.b. maye go well with the on the lande / which
the Lorde thy God geueth the.
Math.v.c * Thou shalt not slee.
Thou shalt not breake wedlocke.
Thou shalt not steale.
Thou shalt not beare false witnesse
agenst thy neyghboure.
Thou shalt not luste after thy neygh-
boures wyfe: thou shalt not couet thy neygh-
bours house/feide / seruaunte / mayde/oxe/
asse nor ought that is thy neyghboures.
These wordes the Lorde spake vnto al youre
multitude in ye mount out of the fyre/cloude
and darcknesse/with a loude voyce and added
nomoare therto/and wrote them in.ij.tables
of stone and delyuered them vnto me.
C But as sone as ye herde the voyce out of
the darcknesse and sawe the hyll burne with
fyre/ye came vnto me all the heedes of youre
tribes and youre elders: & ye sayde beholde/ye
Lorde oure God hath shewed vs his glorye
& his greatnesse/& * we haue herde his voyce
Exod.xix.c. out of the fyre and we haue sene this daye ye
God maye talke with a man and he yet lyue.
And now wherfore shulde we dye that this
greate fyre shulde consume vs: If we shulde
heare the voyce of the Lorde oure God any
moare/we shulde dye. For what is any flesh
that he shulde heare ye voyce of the lyuynge
D God speakynge out of the fyre as we haue
done & shulde yet lyue: Go thou & heare all ye
the Lorde oure God sayeth / & tell thou vnto
vs all that the Lorde oure God sayeth vnto
the/and we will heare it and do it.
And the Lorde hearde the voyce of youre
wordes when ye spake vnto me / & he sayde
vnto me: I haue herde ye voyce of the wordes
of this people which they haue spoken vnto
the/they haue well sayed all that they haue
sayed.* Oh that they had soche an herte with Jeremi.xxxi.
them to feare me and kepe al my commaun- and.xxxii.
demētes alwaye/that it myghte go wel with
them and with their chyldrē for euer. Go and
saye vnto them: gett you in to youre tentes
agayne / but stande thou here before me and
I will tell the all the commaundmentes/or-
dinaunces & lawes which thou shalt teache
them / that they maye do them in the lande
which I geue them to possesse. Walke
☞ Take hede therfore that ye do as ye Lorde straight.
youre God hath commaunded you/& * turne *Deut.xvi.
not asyde: ether to the ryghte hande or to the
lefte: but walke in all the wayes which the
Lorde youre God hath commaunded you /
that ye maye lyue and that it maye go well
with you and that ye maye prolonge youre
dayes in the land whiche ye shall possesse.

¶ The lawe must be ernestly prynted in their hartes and to kepe it in memorye they must wryte it on the dores and posstes of their houses / And teache it vnto their chylderne.

¶ The.vi.Chapter.

These are the commaundementes/ A
ordinaunces and lawes which the
Lorde youre God commaunded to
teache you/that ye myght do them
in the lande whether ye go to possesse it: that
thou myghtest [a] feare the Lorde thy God/to
kepe all his ordinaunces and his cōmaund-
mentes whiche I cōmaunde the / both thou
& thy sonne and thy sonnes sonne all dayes
of thy lyfe/that thy dayes maye be prolōged.
Heare therfore Israel & take hede that thou
do therafter/that it maye go well with the/
and that ye maye encrease mightely euē as
the Lorde God of thy fathers hath promised
the/a lande that floweth with mylck & hony. B
☞ Heare Israel/ ye Lorde thy God is Lorde
only and thou shalt loue the Lorde thy God
with all thyne harte/with al thy soule and vd
all thy myght. And these wordes which I cō
maunde the this daye/shalbe in thine herte &
thou shalt [b] whett them on thy chyldren/and
shalt talke of them when thou art at home
in thyne house and as thou walkest by the
waye/& whē thou lyest doune & whē thou ry-
sest vp: & thou shalt bynde thē for a signe vpō
thyne hāde. And they shalbe papers of remē
brance betwene thyne eyes/& shalt write thē
vpō the postes of thy house & vpō thy gates.
And when ye Lorde thy God hath brought
the in to the land which he sware vnto thy fa-
thers Abraham/Isaac and Jacob/to geue ye:
with greate & goodly cities which thou byl-
dest not / & houses full of all maner goodes
which thou fyllest not / and welles dygged
which thou dyggest not / & vynes & olyue
trees

a. To feare is to honour him in power thy confyde in him/and hauyng a perfyte and right conuersacion in hys syghte.

b. Whett that is ernestly thy chyldren in them & in the myndes of them.

trees which thou plantedest not/& whē thou
hast eatē and arte full: Then beware lest thou
forget the Lorde which broughte the oute of
the lande of Egipte ye house of bondage. But
feare the Lorde thy God and serue hym/and
C [c] swere by his name/& se that ye walcke not
after straunge goddes of the Goddes of the
nacions whiche are aboute you. For ye Lorde
thy God is a [d] gelouse God among you lest ye
wrath of the Lorde thy God waxe whote vpō
the and destroye the from the erth.
Ye shall not tempte the Lorde youre God
as ye dyd at* Mala. But se that ye kepe the
commaundmentes of the Lorde youre God/
his witnesses and his ordinaunces which he
hath cōmaunded the/and se thou do ye which
is ryght and good in the syghte of the Lorde:
that thou mayst prospere & that thou mayst
go and conquere that good lande which the
Lorde sware vnto thy fathers / and that the
Lorde maye cast out al thine enemies before
the as he hath sayed.
☞ When thy sonne asketh the in tyme to
D come sayinge: What meaneth the witnesses/
ordinaunces & lawes whych the Lorde oure
God hath cōmaunded you? Then thou shalt
saye vnto thy sonne: We were bondmen vnto
Pharao in Egipte / but the Lorde brought
vs out of Egipte with a mightie hande. And
the Lorde shewed sygnes and wonders both
greate and euell vpon Egipte / Pharao and
vpon all his houshold/ before oure eyes &
broughte vs from thence: to bringe vs in and
to geue vs ye lande which he sware vnto oure
fathers. And therfore cōmaunded vs to do
all these ordinaunces & for to feare ye Lorde
oure God/for oure welth alwayes and that
he myght saue vs/as it is come to passe this
daye. Moreouer it shalbe* righteousnes
vnto vs before ye Lorde oure God yf we take
hede to kepe all these commaundmentes as
as he hath commaunded vs.

[c] Loke beneth in the.x. chapter.d.

[d] Gelouse loke Exod.xx.a. and the Chapter next afore this

* Or Malah.

The outward deade is righteousnesse to the auoydyng of punnishment/thyrste. ignorance excuses to optaine rewarde all blessyngs: but vnto life to come we must haue the ryghteousnesse of Christ there because for sinne & promise inheritaunce power to the of loue.

¶ The Israelites may make no couenant or appoynt ment with the Gentyles. They must destroye their Idolles. Them that keape the cōmaundementes doth God loue and blesse/and the contrary hateth & punesheth. Idolatrers must be slayne.

¶ The.vij.Chapter.

When ye Lorde thy god hath brought A
the in to ye land whither thou goest
to possesse it/& hath cast out many
nacions before the: the Hethites/ye
Gergesites/the Amorites/ye Cananites/the
Pherezites / the Heuites and the Jebusites.
vij.nacions mo in nombre & myghtier than
thou: and when the Lorde thy God hath sett
them before the that thou shuldest smyte thē
se that thou vtterly destroye them and make
no couenaunt with them not haue compas-

lyon on thē. Also thou shalt make no marias-
ges vp thē/nether geue thy daughter vnto his
sonne nor take hys daughter vnto thy sonne.
For they wyll make youre sonnes departe
fro me and serue straunge Goddes / and then
will the wrath of the Lorde waxe whote vpō
you and destroye you shortely.
☞ But thus ye shall deale with them: ouer-
throwe their alters / breake doune their py-
lers cut doune their groues and burne their
ymages with fyre. For thou art an holy na-
cion vnto the Lorde thy God the Lorde thy
God hath chosen the to be a seuerall people
vnto him selfe of all nacions that are vpon ye
erth. It was not because of the multitude of B
you aboue all nacions/ye the Lorde had lust Gods awne
vnto you and chose you. For ye were fewest goodnesse & his
of all nacions. But because the Lorde loued awne trueth
you & because he wolde kepe the othe which causeth him to
he had sworne vnto youre fathers / therfore worke.
he brought you out of Egipte with a mightie
hande and deliuered you out of the house of
bondage: euen from the hande of Pharao/
kynge of Egypte.
Understande therfore/that the Lorde thy
God he is God & ye a true God/which kepeth
poyntment and mercy vnto thē that loue him
and kepe his commaundmentes / euen tho-
rowe out a thousande generacyons and re-
wardeth thē that hate him* before his face
so that he bringeth them to noughte/and wil *Before his face in his presence/whyle he lo-
not deferre ye tyme vnto him that hateth him keth on.
but wyll rewarde him before his face. Kepe
therfore the commaundmentes / ordinaun-
ces and lawes which I commaunde you this
daye/that ye do them.
If ye shall herken vnto these lawes & that
observe and do them/then shall the Lorde thy
God kepe poyntment with the and the mercy
which he sware vnto thy fathers & wyll loue
the/blesse the and multiplie the: he will blesse
the frute of thy wōbe & the frute of thy felde
thy corne/thy wyne & thyne oyle/the frute of
thyne oxen & ye flockes of thy shepe in ye lande
which he sware vnto thy fathers to geue the.
Thou shalt be blessed aboue al nacions/there C
shalbe nether man nor woman vnfrutefull
amonge you/nor any thing vnfrutefull amō
ge youre catell. Moreouer the Lorde wyll Exod.xxiij.b.
* turne from the all maner infirmytyes and
will put none of ye euell dyseases* of Egipte Exod.ix.a.
(whiche thou knowest) vpon the / but wyll
sende them vpon them that hate the.
Thou shalt bringe to nought all nacions
which the Lorde thy God delyuereth ye/thyne
eye shall haue no pitie vpon thē nether shalt
thou serue their Goddes/for that shalbe thy
decaye. If thou shalt saye in thyne hert
these nacions are moo than I/how can I cast
thē out? Feare thē not/but remēbre what the
Lorde

Lorde thy God dyd vnto Pharao and vnto al Egipte / and the greate temptacions which thyne eyes sawe / & the signes and wondres & mightie hande and stretched out arme where with the Lord thy God brought the out: euē so shall the Lorde thy God do vnto al the nacions of which thou art afrayed.

What hornettes are loke Exod.xxiij.d.

Therto / the Lorde thy God will send hornettes amonge thē vntyll they that are lefte / and hyde them selues from the / be destroyed. Se thou feare thē not for the Lord thy God is among you a mightye God and a terrible. The Lord thy God will put out these naciōs before the a lytle and a lytle / thou mayst not consume them at once lest the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer thē vnto the and styrre vp a myghtye tempest amōge them / vntyll they be brought to nought. And he shall delyuer their kinges in to thyne hande / & thou shalt destroye their names from vnder heauen. There shal no man stande before the / vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre / and

D

* What soeuer golde or sylver honoure or profet / calleth fro the woorde of God / belongeth to the Images of their goddes & must be therfore abhorred: yee yf they be good worches whē thou thynkest that thou doest thē of thyne awne strenght & not helped of God * Or curled.

se that thou couet not the * sylver or golde ỳ is on them nor take it vnto the / lest thou be snared therwith. For it is an abhominacyon vnto ỳ Lorde thy God. Bryngne not therfore the Abhominacyon to thyne house / lest thou be a * damned thinge as it is: but vtterlye defye it and abhorre it / for it is a thynge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflicyons and benifytes that they hadde the.xl yere which they were in the wilderuelle.

¶ The.viij.Chapter.

ALl the commaundmentes which I commaunde the thys daye ye shalt kepe for to do them / that ye maye lyue & multiplye & go and possesse ỳ lande whiche the Lorde sware vnto youre fathers. And thinke on all the waye which ỳ Lorde thy God lead the this.xl.yere in ỳ wildernesse / for to humble the and to proue the / to wete what was in thyne herte / whether thou woldest kepe his commaundmentes or no / He [a] humbled the and made the hongre & fead the with mā which nether thou nor thy father knewe of / to make the know ỳ a man must not lyue by bread only: but by al ỳ procedeth out of the mouth of the Lorde must a mā lyue. [b] Thy rayment waxed not olde vpō the / nether dyd thy fete swell thys.xl.yere.

a. Humbled loke after .xxix. The word is lyke.

B

b. Here mayst thou se that they shall want nothyng that beleue the woorde & lyue after it / but that God careth for them in all thynges

Understande therfore in thyne herte that as a man nourtereth his sonne / euen so the Lorde thy God nourtereth ỳ. Kepe therfore ỳ commaundmentes of the Lorde thy God that thou walke in his wayes & ỳ thou feare him. For the Lorde thy God bryngeth the in to a good lande / a lande of ryuers of water / of fountains & of spynges ỳ spynge out both in valeyes and hylles: a lande of whete & of barly / of wynes / figtrees and pomgranates / a land of olyue trees with oyle and of honye: a lande wherin thou shall not eate bread in scarcenesse / and where thou shalt lacke nothinge / a lande whose stones are yron / & out of whose hylles thou shalt dygge brasse. Whē thou hast eaten therfore and fylled thy selfe / then blesse the Lord for the good land which he hath geuen the.

ye they shal them selues wholy to be prouokyng. i. Pett.iij.

But beware ỳ thou forgett not ỳ Lorde thy God / that thou woldest not kepe his cōmaundmentes / lawes and ordinances which I commaunde the this daye: yee & whē thou hast eaten and fylled thy selfe and hast bylt goodly houses and dwelt therin / & when thy beasse and thy shepe are waxed manye & thy sylver and golde is multiplied & al that thou hast encreased / then bewarre lest thyne herte rise & thou forgett the Lorde thy God which brought ỳ out of the lande of Egipte ỳ house of bondage / and which lead the in ỳ wildernesse both greate and terreble with fyrye serpentes and scorpiōs and drouth where was no water which brought the water out of ỳ rocke of flynt: whiche fead ỳ in ỳ wildernesse with Man wherof thy fathers knewe not for to humble the and to proue the / that he myght do the good at thy later ende.

C

D

[b] And beware that thou saye not in thyne herte / my power & the myght of myne awne hande hath done me all these actes: But remembre the Lorde thy God / how that it is he which gaue the power to do mankully / for to make good ỳ promesse which he sware vnto thy fathers / as it is come to passe this daye.

b. By thy power of God doest thou what thyne good is / & by thyne helpe / nor the helpe of the lyke were he holy.

For yf thou shalt forgett ỳ Lorde thy God and shalt walke after straunge goddes & serue them & worsheppe them / I testyfye vnto you this daye / that ye shall surely perysh. As the nacions which the Lorde destroyeth before the / euen so ye shall perysshe / because ye wolde not herken vnto the voyce of the Lord youre God.

¶ They are forbidde to trust in their awne streagth A rehersall of certen thynges that were done after the lawe was geuen / vnto the murmuring at the Graues of Lust.

¶ The.ix.Chapter.

HEare Israel / thou goest ouer Jordā this daye / to go & conquere naciōs greater and mightier then thy selfe and cities greate and * walled vp to heauen / and people greate and tall / euen the chyldren of the Enakims / which thou knowest and of whom thou hast herde saye who is able to stande before the chyldrē of Enach? But understande this daye that ỳ Lorde thy God which goeth ouer before ỳ a cōsumyng fire / he

A

* Walled to heauen / greatynes / the / sayd that the were hye / calye to heauen.

fire / he shall destroye them and he shall subdue them before the. And thou shalt cast thē out / and bryngne them out / and bryngne them to noughte quyckely as ỳ Lorde hath sayed vnto the.

where is mans right-welnes?

¶ Speake not in thyne hert / after that the Lorde thy God hath cast them out before ỳ sayinge: for my righteoulnes the Lorde hath brought me in to possesse thys lande. Nay / but for the wickednesse of these nacyons the Lord doth cast thē out before ỳ. It is not for thy righteoulnes sake & right hert that thou goest to possesse their land: But partely for ỳ wickednesse of these naciōs / ỳ Lord thy God doth cast thē out before the / & partly to performe that whych the Lorde thy God sware vnto thy fathers / Abraham / Isaac & Jacob.

Deod.xvij.b. xxvij.c.

B

Understand therfore that it is not for thy righteoulnes sake / ỳ the Lorde thy God doth geue the this good land to possesse it / for thou art a stiffenecked people. Remēbre & forget not how thou prouokedest ỳ Lorde thy God in the wildernesse: for sence the daye that thou camest out of ỳ land of Egipte vntyl ye came vnto this place / ye haue rebelled agenst the Lorde. * Also in Horeb ye angred the Lorde so that the Lorde was wroth with you / euen to haue destroyed you / after that I was gone vp in to the mount / to fett the tables of stone the tables of appoyntment which the Lorde made with you. And I abode in the hyll.xl dayes and.xl.nightes & nether ate bread nor dranke water. * And the Lorde delyuered me two tables of stone wrytte with the fynger of God / and in them was accordynge to all the wordes which the Lorde sayed vnto you in ỳ mount out of the fyre in the daye when the people were gathered together.

Deod.xxxi.d.

And when the.xl.dayes & .xl.nyghtes were ended / the Lorde gaue me the two tables of stone / the tables of the testament / and sayde vnto me. * Aryse / and get the doune quyckely from hence / for thy people whych thou hast broughte out of Egipte / haue marred them selues. They are turned attonce out of the waye / whyche I commaunded them / & haue made them a God of metall. Furthermore

Deod.xxxij.d.

¶ the Lorde spake vnto me sayinge: I se thys people how that it is a stiffenecked people / let me alone that I maye destroye them and put out the name of them from vnder heauē / and I will make of the a naciō both greater and mo than they.

And I turned awaye and came doune frō the hyll (and the hyll burnt with fire) & had ỳ two tables of the appoyntmēt in my handes And when I loked & sawe that ye had synned agenst the Lorde youre God & had made you a calke of metall and had turned attonce out of the waye whiche ỳ Lorde had cōmaunded you * Thē I toke the two tables & cast them out of my two handes / & brake them before youre eyes. * And I fell before the Lorde: euē as at the fyrst tyme.xl.dayes & .xl. nyghtes & nether ate bread nor dranke water ouer all youre synnes which ye had synned in doynge wickedly in the syght of ỳ Lorde & in prouokinge him. For I was afrayed of the wrath & fearfulnesse wherwith the Lord was angrie vp you / euen for to haue destroyed you. But the Lorde herde my petycyon at that tyme also.

Deod.xxxij.d.

Deod.xxxiij.d. and. xxxiij.d.

The Lorde was very angrye with Aaron also / euen for to haue destroyed him: But I made intercession for Aaron also ỳ same tyme And I toke youre synne / the calfe whych ye had made & burnt him vp fyre & slāped him & grounde him a good / euē vnto smal dust. And I cast the dust therof in to the broke that descended out of the mounte. Also at * Thaberah

D

Loke nume.xi. a.

& at Malah & at the sepulchres of lust ye angred the Lorde / yee and when the Lorde sent you from Cades Barne sayinge: go vp & cōquere the land whiche I haue geuen you / ye disobeyed the mouth of the Lorde youre God & nether beleued him nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto ỳ Lord / sence the daye that I knewe you.

And I fell before the Lorde.xl.dayes and Leane to .xl.nightes whiche I laye there / for the Lorde prayed. was mynded to haue destroyed you. But I made intercession vnto the Lorde & sayed. * O Lorde God / destroye not thy people & thyne enheritaunce whych thou hast delyuered thorow thy greatnesse and whych thou hast brought out of Egipte with a mightie hand. Remēbre thy seruauntes Abrahā / Isaac & Jacob & loke not vnto the stoburnesse of this peple nor vnto their wickednesse & sinne: lest the lande whence thou broughtest thē saye: Because the Lorde was not able to bryngne them in to the lande which he promesed them and because he hated thē / therfore he carryed them out to destroye them in the wildernesse. Moreouer they are thy people and thyne enherytaunce / whyche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

Deod.xxxiij.a

¶ A repetycyon of some of the Journeys of the Israelites. The renuyng of the tables. An exhortacyon to geue heede to the Lawe.

¶ The.x.Chapter.

IN ỳ same season ỳ Lord sayde vnto me * hewe the two tables of stone lyke vnto the fyrst & come vp vnto me in to the mount & make the an Arcke of wood / & I will wryte in ỳ tables / ỳ wordes ỳ were in the first tables which thou brakest / & thou shalt put thē in ỳ arcke. And I made an arcke of sethī wood & hewed two tables of stone like vnto ỳ first / & wēt vp in to ỳ

I

Deod.xxxiij.a

mountayne

mountayne and the.ij.tables in myne hande.

And he wrote in the tables/according to ȳ first writinge(the.x.verses whiche the Lorde spake vnto you in the mount of the fire in ȳ daye when the people gethered together and gaue them vnto me. And I departed & came doune from the hyl and put the tables in the arche which I had made: and there they remayned/as the Lorde commaunded me.

B And the children of Israel toke their iourney from Bezoth of the childrē of Jaban to Molera/where Aarō dyed and where he was buried/and Eleazar his sonne became preast in his steade. And from thence they departed vnto * Gadgad: & frō Gadgad to * Jathbath a land of riuers of water. And the same season the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the Lorde and to stande before the Lorde/and to ministre vnto him and to blesse in hys name vnto this daye. Wherfore the Leuites haue no parte nor enheritance with their brethrē. The Lorde he is their enherytaunce / as the Lorde thy God hath promyled them.

*or Gadgadah or Jatebath.

C And I taried in ȳ mount/euē as at the first tyme.xl.dayes and.xl.nyghtes and the Lorde herkened vnto me at that tyme also / so that the Lorde wolde not destroye the. And ȳ Lord sayed vnto me: vp & go forth in the iourney before the people and let them go in and cōquere the land which I sware vnto their fathers to geue vnto them.

℣ And now Israel what is it that the Lorde thy God requyereth of ȳ/but to feare ȳ Lord thy God and to walke in all his wayes and to * loue him & to serue the Lord thy God with all thyne herte and with all thy soule/ȳ thou kepe the commaundmentes of the Lorde & his ordinaunces which I cōmaunde the this daye/for thy welth. Beholde/heauen and the heauen of heauens is the Lordes thy God/& the erth with al that therin is: only the Lorde had a luste vnto thy fathers to loue them/and therfore chose you theire seed after them of all nacyons/as it is come to passe this daye.

*Deut.vi.b. Matt.xxii.d. Josue.xxiij.a.

D ℣ Circumcyse therfore the forefekynne of youre hartes/and be no longer stiffnecked. For the Lorde youre God/he is God of Goddes and Lorde of Lordes/a greate God / a myghtye and a terreble which regardeth no mās person nor taketh giftes: but doeth right vnto the fatherlesse & wedowe and loueth ȳ straunger/to geue him fode and rayment. Loue therfore the straūger/for ye were straungers youre selues in the lande of Egipte. Thou shalt feare the Lorde thy God and serue him and cleaue vnto him & [a] swere by his name / for he is thy prayse and he is thy God ȳ hath done these greate & terreble thynges for the/wych thyne eyes haue sene. Thy fathers went doune in to Egipte .lxx. soules and now the Lorde thy God hath made ȳ as the starres of heauen in multitude.

a. To swere that which is true in a cause of fayth ether to the honoure of God or your neyghbour is to fulfill. And that wyll Moses that the other made by the me of God which he meyneth/that we must mades swere/ referr the oth to God onely although thou sweare by a ke or other thyng: as you byd by his conscience. Ma.ix.a.

C An exhortacion to regarde the Lawe/and how they ought to haue it in their hertes alwayes and before theire eyes/and to talck of hit when they rise / when they sytt doune and when they walke by the waye &c

C The.xi.Chapter.

B Loue the Lorde thy God and kepe his obseruaunces/his ordinaūces his lawes & his commaundmētes alwaye. And call to mynde this daye that wych youre chyldren haue nether knowen nor sene: euen the nourtoure of the Lorde youre God his greatnesse/his myghtye hande & his stretched out arme: his miracles & his actes which he dyd amonge the Egiptians/euen vnto Pharao ȳ kynge of Egipte and vnto all his lande: and what he dyd vnto the host of the Egipcyans/vnto their horses and charettes / how he brought the water of the red see vpon thē as they chased you / and how the Lorde hath brought them to nought vnto this daye: & what he dyd vnto you in the wildernesse/ vntyll ye came vnto this place: and what he dyd vnto * Dathan and Abiram the sonnes of Eliab the sonne of Rubē/how theerth opened hir mouth and swalowed thē with their housholdes and their tentes / & all their substance that was in their possession/ in the myddes of Israel.

*Numer.xvi. Or Abiron.

B For youre eyes haue sene all the greate deades of the Lorde which he dyd. Kepe therfore all the commaundmentes which I commaunde the this daye that ye maye be stroge and go and cōquere the lande whether ye go to possesse it/& that ye maye prolonge youre dayes in the lande which the Lorde sware vnto youre fathers to geue vnto them and to their seed/a lande that floweth with mylche and honye. For the lande whether thou goest to possesse it / is not as the lande of Egipte whēce thou camest out/where thou sowedest thy seed and * waterdest it with thy fete as a gardē of herbes: but the lande whither ye go ouer to possesse it/is a lande of hilles and valeyes and drynketh water of ȳ rayne of heauen/and a lande wych the Lorde thy God careth for. The eyes of the Lord thy God are always vpon it/from the begynnynge of the yere vnto the later ende of the yere.

* By this is meant that water was wont to be brought ouer all ey oute of the uer Nilus by houre beca they wanted rayne.

If you shalt herken therfore vnto my cōmaundementes which I cōmaunde you this daye/ȳ ye loue the Lorde youre God & serue him with all youre hertes and with all youre soules: then he wyll geue rayne vnto youre lande in due season / both the fyrst [a] rayne & the later/and thou shalt geather in thy corne thy wyne and thyne oyle. And he wyll sende grasse in thy feldes for thy catell: & thou shalt eate

a. That is ter the be the rayne october wh is after hat ueste/is in ly tyme.

eate and fyll thy selfe. But beware that youre hertes deceaue you not that ye turne aside and serue straunge Goddes & worshyp thē/& thē the wrath of the Lorde waxe whote vpon you & shutt vp the heauen that there be no rayne and ȳ youre lande yeld not her frute and that ye perysh quickly from of the good lande which the Lorde geueth you.

C Put vp therfore these my wordes in youre hertes and in youre soules / & bynde thē for a sygne vnto youre handes/and let them be as papers of remēbraunce betwene youre eyes and * teach them youre children: so that thou talke of thē when thou sytteste in thine house and when thou walkest by the waye/& when thou lyest doune & when thou rysest vp: yee & wryte thē vpon the dorepostes of thine house and vpō thy gates/that youre dayes may be multiplyed and the dayes of youre chyldren vpon the erth wych the Lorde sware vnto youre fathers to geue them / as longe as the dayes of heauen last vpon the erth. For yf ye shall kepe all these cōmaundementes which I cōmaund you/so that ye do thē and loue ȳ Lorde youre God and walke in al his wayes & cleaue vnto him. Then will the Lorde cast out all these nacions & ye shall conquere thē which are both greatter & myghtier thē youre selues. * Al ȳ places where on ȳ soles of youre fete shal treade/shalbe youres euē frō ȳ wyldernesse & frō Libanō & frō ȳ ryuer Euphrates/euē vnto the vttemost see shall youre costes be. There shall no man be able to stande before you: ȳ Lorde youre God shall cast the feare & dreade of you vpō all landes whether ye shall come/as he hath sayde vnto you.

*Deut.vi.b. Prouer.iij.a.

*Iosue.i.a.

D * Beholde I set before you this daye / a blessynge and a curse: a blessynge: yf that ye herken vnto the cōmaundmentes of ȳ Lorde youre God which I cōmaunde you this daye And a curse: yf ye wyll not herken vnto the commaundmentes of the Lorde youre God: but turne out of the waye wych I commaunde you thys daye to go after straunge goddes wych ye haue not knowen.

*Deut.xxx.c.

When the Lorde thy God hath brought ȳ in to the lande whether thou goest to possesse it/then put ȳ blessinge vpon mount Garizim and the curse vpon mount Ebal / wych are on the other syde Jordan on the backe syde of the waye towarde the goynge doune of the sonne in the lande of the Canaanites wych dwel in the feldes ouer against Galgal beside the groue of Moreh. For ye shall go ouer to go & possesse the lande which the Lorde youre God geueth you / and shall conquere it and dwell therin. Take hede therfore that ye do all the commaundmentes and lawes/wych I sett before you this daye.

C Idolatrye must the Israelytes destroye and flee fro They must eate no blonde. They must onely do that thyng wych God commaundeth.

C The.xii.Chapter.

These are the ordynaunces & lawes wych ye shall obserue to do in the lande which ȳ Lorde God of thy fathers geueth ȳ to possesse it/as lōge as ye lyue vpō the erth. * Se that ye destroye all places where ȳ nacions which ye cōquere serue their Goddes/vpon hye mountaynes & on hye hilles & vnder euery grene tree. Ouer throwe their alters and breake their pylers & burne their groues with fire & hew downe the ymages of their Goddes/and bryngе the names of them to noughte out of that place. Se ye do not so vnto the Lorde youre God but ye shall enquere the place which ȳ Lorde youre God shall haue chosen out of all youre trybes to put hys name there and there to dwell. And * thyther thou shalt come / and thyther ye shall bryngе youre burntsacryfyces and youre offerynges/youre tithes and heueofferynges of youre handes / youre vowes and frewillofferynges & the fyrst borne of youre oxen and of youre shepe. And there ye shall eate before the Lorde youre God/and ye shall reioyse in all ȳ ye laye youre handes on/both ye and youre housholdes/because ȳ Lord thy God hath blessed the.

*Deut.vii.b. and xvi.b.

℣ * Ye shall do after nothynge that we do here this daye / euery man what semeth hym good in hys awne eyes. For ye are not yet come to rest nor vnto the enheritance wych the Lorde youre God geueth you. But ye shall go ouer Jordan and dwell in the lande which the Lorde youre God geueth you to enheret & he shal geue you rest frō al youre enemies rounde aboute: & ye shal dwel in safetie

*Deut.xxix.c.

Therfore when the Lorde youre God hath chosen a place to make his name dwell there thyther ye shall bryngе all that I commaunde you/youre burntsacryfyces & youre offerynges/youre thithes/& the heueofferynges of youre handes and all youre Godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde youre God/both ye youre sonnes & youre daughters / youre seruauntes and youre maydes and the Leuite ȳ is within youre gates * for he hath nether parte nor enheritaunce with you.

*Deut.x.b. and xviij.a.

Take hede that thou offer not thy burntofferynges in what soeuer place thou seyst: but in the place wych the Lorde shall haue chosen amonge one of thy trybes/there thou shalt offer thy burntofferynges & there thou shalt do all that I commaunde the. Notwithstandynge thou mayst kyll and eate flesche in all thy cytyes/ what soeuer thy soule lusteth after/ accordyng to the blessynge of ȳ Lorde thy God wych he hath geuen the both the

*. Uncleane as pertayninge vnto sacrifyce/ as beastes that had defoymytes: but not of the vncleane that was forbidden.

vncleane and the cleane mayst thou eate/ euē as the roo and the hert: only eate not the bloude/ but poure it vpon the erth as water. ¶ Thou mayst not eate wythyn thy gates the tythe of thy corne/ of thy wyne & of thy oyle/ ether the firstborne of thyne oxen or of thy shepe/ nether any of thy vowes wyych thou bowest/ nor thy frewilloffeyringes or heueoffeyringes of thyne handes: but thou must eate them before the Lorde thy God/ in the place which the Lorde thy God hath chosen: both thou thy sonne & thy daughter/ thy seruāte & thy mayde & the Leuite ỳ is within thy gates: & thou shalt reioyse before the Lorde thy God/ in all that thou puttest thyne hande to. And be ware that thou forsake not the Leuite as longe as thou lyuest vpon the erth.

Ecclē. vij. d.

If (when ỳ Lorde thy God hath enlarged thy coffes as he hath promysed the) thou saye I wil eate flesh/ because thy soule longeth to eate flesh: then thou shalt eate flesh/ what so euer thy soule lusteth. If the place which the Lorde thy God hath chosen to put hys name there be to farre frō the/ then thou mayst kyll of thy oxen and of thy shepe which the Lorde hath geuen the as I haue commaunded the & thou mayst eate in thine awne cytye what soeuer thy soule lusteth. Neuer the later/ as ỳ roo and the herte is eaten/ euen so thou shalt eate it: the* vncleane & ỳ cleane indifferētly thou shalt eate. But be strong ỳ thou [a] eate not the bloude. For the bloude/ that is the life and thou mayst not eate ỳ life with the flesh: thou maist not eate it: but must powre it vpō ỳ erth as water. Se thou eate it not therfore ỳ it maye go well wt the & wyth thy chyldren after the/ when thou shalt haue done ỳ which is ryghte in the syghte of the Lorde.

*. Deut. xv. d

a. By that they shulde eate no bloude is signified that they shulde abhorre from bloude shedyng/ & mānqueliyng.

D *But thy holye thinges which thou hast & thy bowes/ thou shalt take & go vnto ỳ place which the Lorde hath chosen/ & thou shalt offer thy burnteffeyringes/ both flesh and bloude vpon the alter of the Lorde thy God/ and the bloude of thyne offeryngs thou shalt poure out vpon the alter of the Lorde thy God/ and shalt eate ỳ flesh. Take hede & heare al these wordes wyych I cōmaunde the ỳ it maye go well with the & with thy chyldren after ỳ for euer/ when thou doest that wyych is good & ryght in the syghte of the Lorde thy God.

*. Deut. xiij. b and. xvi. b.

When the Lorde thy God hath destroyed the nacīōs before the/ whether thou goest to conquere them/ & when thou hast conquered them/ and dwelt in their landes: Bewarre ỳ thou be not taken in a snare after thē/ after that they be destroyed before the/ & that thou aske not after their Goddes sayinge: how dyd these nacyons serue their Goddes/ ỳ I maye do so lyke wyse: *Nay/ thou shalt not do so vnto the Lorde thy God: for all abhomynacyons wyych the Lorde hated dyd they vnto their Goddes. For they burnt both their sonnes and their daughters with fyre vnto their Goddes. But what soeuer I cōmaunde you that take hede ye do: and* put nought therto nor take ought therfrom.

*Deut. xvij. c

*Iosue. i. d.

Put nought to nor take ought away.

¶ The false prophete must be put to death. God proueth oure fayth by false myracles.

¶ The. xiij. Chapter.

If there a ryse amonge you a prophete or a dreamer of dreames & geue ỳ a sygne or a wondre/ & that sygne or wonder wyych he hath sayde come to passe & thē saye: let vs go after straūge Goddes which thou hast not knowē & let vs serue thē: herken not vnto ỳ wordes of ỳ prophete or dreamer of dreames. *For the Lorde thy God tēpteth you to wete whether ye loue the Lord youre God wt all youre hertes & wyth all youre soules. For ye must walke after ỳ Lorde youre God & feare him & kepe his cōmaundmētes & herkē vnto hys voyce & serue him & cleaue vnto him. And ỳ prophete or dreamer of dreames shal dye for it because he hath spokē to turne you awaye from the Lorde youre God wyych brought you out of ỳ lande of Egipte & deliuered you out of the house of bondage: to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

A

*God geueth vs his wordes confirmeth it with myracles to proue whether hath a true herte. We must take hede to the scripture/ lest false prophetes or false myracles deceaue vs.

If thy brother the sonne of thy mother or thine awne sonne or thy daughter of the wife that lieth in thy bosome or thy frende wyych is as thyne awne soule vnto ỳ/ entyce the secretly sayinge let vs go & serue straūge Goddes which thou hast not knowen nor yet thy fathers/ of ỳ Goddes/ of the people which are rounde aboute ỳ/ whether they be nye vnto the or farre of from the/ from the one ende of the lande vnto the other. *Se thou consente not vnto him nor herken vnto him: no let not thine eye pitie him nor haue cōpassion on hī/ nor kepe him secret/ but cause hī to be slaine Thine hande shalbe first vpō him to kyll him: & then the handes of all the people. And thou shalt stone hym wyth stones that he dye/ because he hath gone aboute to thrust ỳ awaye frō the Lord thy God which brought the out of Egipte ỳ house of bondage. And al Israel shall heare & feare and shal do no moare any soche wyckednesse as thys is/ amonge them.

*Deut. xiij. d

If thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in/ that certen beynge the chyldren of *Belial are gone out frō amōge you & haue moued ỳ enhabiters of their citie sayinge: let vs go and serue straunge Goddes wyych ye haue not knowen. Then seke & make serche and enquere dylygently. If it be true and the thinge

*Belial by interpretacion signifieth myscheuous lyce/ or as some wyll wycked nesse/ wherfore all myschieuous/ wycked

and cursed me that cast the youke of God of their neckes & will not obeye God/ are called the chyldren of Belial or men of Belial. Iudicū. xix. k. and i. Regum. i. c

thinge of a suertye that such abhominacyon is wrought amōg you: then thou shalt smyte the dwellers of that citie with the edge of the swerde/ and destroye hit mercylesse and all ỳ is therin/ and euē the very cattell therof with the edge of the swerde. And gether al ỳ spoyle of hit in to ỳ myddes of the streates therof/ and burne with fire both the citie and all the spoyle therof euery whitte vnto the Lord thy God. And it shalbe an heape for euer & shall not be bylt agayne. And se that there cleaue nought of the damned thinge in thyne hande ỳ the Lorde maye turne frō his fearce wrath and shewe the mercye and haue compassyon on the and multiplye the/ as he hath sworne vnto thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God/ to kepe all his cōmaundmentes which I cōmaunde the thys daye so that thou do ỳ which is right in the eyes of the Lorde thy God.

D

¶ The. xiiij. Chapter.

¶ The maners of the gentyles may not be folowed. What beastes are cleane to be eaten & what not.

Ye are the [a] chyldren of the Lorde youre God/ cut not youre selues nor make you any baldnes betwene the eyes for any mās deeth. For thou art an holy people vnto the Lorde thy God/ and the Lorde hath chosen the to be a seuerall people vnto him selfe/ of all ỳ nacyons that are vpon the erth.

A

a. They are here called the chyldren of the Lorde/ because aboue al other people of the worlde they were Iudued with the gyftes and benifites of the Lorde

Ye shall eate no maner of abhominacyon These are the beastes which ye shall eate of: oxen/ shepe and gootes/ hert/ roo and bugle wyldegoote/ bnicorne/ orygē and Camelion. And all beastes that cleaue the hoffe & clyte hit in to two clawes & chewe the cud/ thē ye shall eate. Neuertheless/ these ye shall not eate of thē that chewe cud & of thē ỳ deuyde & cleaue the hoffe: the camell/ the hare & the conye. For they chewe cud/ but deuyde not ỳ hoffe: & therfore are vncleane vnto you: & allo the swyne/ for though he deuyde the hoffe/ yet he cheweth not cud/ and therfore is vncleane vnto you: ye shall not eate of the flesh of thē nor touche the dead carkesses of them.

Psal. xxviij. a.

*Lenit. xi. b.

*These ye shall eate of all that are in the waters: Al that haue fynnes and scales. And whatsoeuer hath not finnes & scales/ of that ye may not eate/ for ỳ is vncleane vnto you.

B

Of all cleane byrdes ye shal eate/ but these are they of which ye maye not eate: the egle/ ỳ gosshauke/ the cormerāt/ the ixion/ ỳ bultur the kyte & her kynde/ & all kynde of rauens/ the Estrich/ the nyghtcrowe/ the kuckou/ the sparouhauke & all her kynde/ ỳ little oule/ the great oule/ the backe/ the bytture/ the pye/ ỳ storke/ the heron/ the Iay in hys kynde/ the lapwynge/ ỳ swalowe. And al crepinge soules are vncleane vnto you & maye not be eatē of: but of all cleane soules ye maye wel eate. Ye shall eate of nothynge that dyeth alone: But thou mayst geue it vnto the straunger that is in thy citie ỳ he eate hit/ or mayst sel hit vnto an Iuīāt. For thou art an holy people vnto the Lorde thy God. ¶ Thou shalt not *sethe a kyd in his mothers mylche.

C

*Loke exod. xxiij. c.

Thou shalt tythe all ỳ encrease of thy seed that cometh out of the felde yere by yere. And thou shalt eate before the Lorde thy God in ỳ place/ which he hath chosen to make his name dwel there the tythe of thy corne/ of thy wyne and of thyne oyle/ and the firstborne of thyne oxen & of thy flocke that thou mayst learne to feare the Lorde thy God allwaye.

*If the waye be to longe for the/ so ỳ thou art not able to carie hit/ because the place is to farre from the wyych the Lorde thy God hath chosen to set his name there (for ỳ Lorde thy God hath blessed the) then make it in money and take the money in thyne hande/ & go vnto the place which the Lorde thy God hath chosen/ & bestowe ỳ money on what soeuer thy soule lusteth after: of oxen shepe/ wyne & good drynke/ and of whatsoeuer thy soule desyreth/ & eate there before the Lorde thy God and be mery: bothe thou and thyne houshoulde and the Leuite that is in thy cytye. Se thou forsake not the Leuite/ *for he hath nether parte nor enheritaunce with the.

Deut. xv. b.

D

*. Deut. x. b. & xviij. a.

*At ỳ ende of thre yere/ thou shalt bryngе forth all the tythes of thyne encrease the same yere & laye hit vp wythin thine awne cytye/ and the Leuyte shall come because he hath nether parte nor enheritaunce with the/ and the straunger and the fatherlesse and the wedowe which are wyth in thy cytye and shall eate and fyll them selues: that the Lorde thy God maye blesse ỳ in all the workes of thine hand wyych thou doest.

Deut. xxvi. c.

¶ The forgeuenes of dettes in the seuenth yere. If the Israelites obey God they are promeled that they shall not suffre pouertye. How and after what maner we ought to lende.

¶ The. xv. Chapter.

At the ende of seuen yere thou shalt make a fre yere. And thys is the maner of the fre yere/ wholoeuer lēdeth ought with his hande vnto hys neyghboure/ maye not aske agayne ỳ which he hath lent/ of his neyghboure or of his brother: because it is called the Lordes fre yere/ yet of a straunger thou mayst call it home agayne. But *that which thou hast with thy brother thyne hande shall remytt/ & ỳ in any wyse/ that there be no begger amonge you. For the Lorde thall blesse the lande which ỳ Lorde thy God geueth ỳ/ an enheritaūce to possesse it: so that thou herken vnto the voyce of ỳ Lorde thy God/ to obserue & do al these cōmaundmētes which I cōmaunde you thys daye: ye & then the Lorde thy God shall blesse

A

Eccle. iiij. a.

the as

Deut.xxix.b. the as he hath promyled the/and *thou shalt
lende vnto many nacyons/and shalt borowe
of no man/and shalt raygne ouer many na-
cyons/but none shall raygne ouer the.
B When one of thy brethren amonge you is
wared poore in any of thy cyties wythin thy
lande which the Lorde thy God geueth the/se
ỳ thou harden not thine hert nor shet to thine
hande krõ thy poore brother:But open thyne
hande vnto him & lende him sufficiẽt for hys
nede which he hath. And beware that there
be not a poynte of *Belial in thine hert/that
thou woldest saye. The seuenth yere/the yere
of fredome is at hande/& therfore it greue ỳ
to loke on thy poore brother and geuest him
nought & he then crye vnto the Lorde agenst
the and it be synne vnto the:But geue him &
let it not greue thyne hert to geue. Because
that for that thinge/the Lorde thy God shall
blesse the in all thy workes & in all that thou
puttest thyne hande to. For the lande shal ne-
uer be without poore. Wherfore I cõmaunde
ỳ sayinge:opẽ thyne hande vnto thy brother
that is ready and poore in thy lande.
C If thy brother an Hebrue sell him selfe to ỳ
or an Hebruesse he shall serue the syxe yere &
the seuenth yere thou shalt let him go fre frõ
the. And when thou sendest hym out fre from
the/thou shalt not let him go awaye emptye:
but shalt geue him of thy shepe & of thy corne
and of thy wyne/and geue him of that wher-
with the Lorde thy God hath blessed the. And
remembre that thou wast a seruaunte in the
lande of Egypte / and the Lorde thy God de-
liuered the thence: wherfore I commaunde
the thys thynge to daye.
But and yf he saye vnto the/I will not go
awaye frõ the/because he loueth the & thyne
house & is well at ease with the. b Then take
a naule and nayle his eare to the doore ther-
with & let him be thy seruaunte for euer and
vnto thy mayde seruasite thou shalt do lyke-
wyse. D And let it not greue thine eyes to lett
him go out from the/for he hath bene worth
a double hired seruaunte to the in his seruice
vi.yeres. And the Lorde thy God shall blesse
the in all that thou doest.
All the firstborne that come of thyne oxen
& of thy shepe that are males / thou shalt ha-
lowe vnto the Lorde thy God. Thou shalt do
no seruyce wyth the fyrstborne of thy shepe:
but shalt eate them before the Lord thy God
yere by yere in the place which ỳ Lorde hath
chosen both thou & thine housholde. If there
be any defoormyte therin / whether it be lame
or blynde or what soeuer euell fauerednesse
it hath/thou shalt not offer it vnto the Lorde
thy God: But shalt eate it in thine awne cittie
the vncleane and the cleane indifferẽtly/as
the roo and the hert. Only eate not the
bloude therof/but poure it vpon ỳ grounde
as water.

a. A poynt of Belial here for the wycked and frowarde counsell of Belial.

b. The entent of this lawe is to cause the to seruore bõdage wherunto this open shame shulde driue them for God wyll not that the loue of any man shulde be fearer vnto hym then ỳ seruyce.

*Or whether thou be cleane or vncleane & lyke wyse in the xii.chapter xiii.c. In the he meyneth indifferẽt in al the-se places/to sy-ye the cleanes or vncleanes of the person that eateth it/or of the beast that is eaten.

¶ Of Easter/whytsontyde/& the feast of tabernacles. what offycers ought to be ordeyned.

¶ The.xvi.Chapter.

OBserue the moneth of *Abyb / and
offer passeouer vnto the Lorde thy
God. For in the moneth of Abib/ỳ
Lorde thy God brought the out of
Egypte by nyght. Thou shalt therfore offer
passeouer vnto the Lorde thy God/and shepe
& oxen in the place which ỳ Lorde shal chose
to make hys name dwell there. Thou shalt
eate no leuended bread therwith: but shalt
eate therwith the bread of tribulacyon.vii.
dayes longe. For thou camest out of ỳ lande
of Egipt in haste/that thou mayst remẽbre ỳ
daye whẽ thou camest out of ỳ lãde of Egipte
all dayes of thy life. And se that there be no
leuẽded bread sene in al thy costes.vii.dayes
longe / and that there remayne nothynge of
the flesche whych thou hast offered ỳ first daye
at euen/vntyll the mornynge.
B Thou mayst not offer passeouer in any of
thy cities which the Lord thy God geueth the
But* in the place which the Lorde thy God
shall chose to make his name dwell in / there
thou shalt offer Passeouer at euen aboute ỳ
goyng doune of the sonne/euen in the seasON
ỳ thou camest out of Egipte. And thou shalt
sethe & eate it in the place whych the Lorde
thy God hath chosen/& departe on ỳ morowe
& gett the vnto thy tente. Sixe dayes thou
shalt eate swetebread / and the seuenth daye
is for the people to come together to ỳ Lorde
thy God/that thou mayst do no worke.
Then reken the.vii.wekes & beginne to rekẽ
the.vii.wekes when the sickell beginneth in
the corne / and kepe the feast of wekes vnto
the Lorde thy God/that thou geue a frewil-
offerynge of thyne hande vnto the Lorde thy
God accordynge as the Lorde thy God hath
blessed the. And rejoyse before the Lorde thy
God both thou/thy sonne / thy daughter/thy
seruaunte and thy mayde / & the Leuite ỳ is
within thy b gates/and the straunger/the fa-
therlesse & the wedowe ỳ are amonge you/in
the place which ỳ Lorde thy God hath chosen
to make his name dwell there. And remẽbre
that thou wast a seruaunte in Egipte/ỳ thou
obserue and do these ordinaunces.
Thou shalt obserue ỳ feast of tabernacles
vii.dayes longe / after ỳ thou hast gethered
in thy corne and thy wine. And thou shalt re-
joyse in that thy feast/both thou & thy sonne
thy daughter/thy seruasite/thy mayde/ ỳ le-
uite/ỳ straniger/the fatherlesse & the wedowe
that are in thy cities. Seuẽ dayes thou shalt
kepe holy daye vnto ỳ Lorde thy God/in the
place

a. Abib/that is of ap[illegible] all thynges be[illegible] ỳ prynge of ỳ feast[illegible] xxiij.b.

*Deut.xxiiij.b. c.xvi.b.

b. By gates oft tyme[illegible] stande tyme[illegible] Iuridycyon rule and gouernaunce as in this same chapter beneth.

place which ỳ Lorde shall chose: for ỳ Lorde
thy God shall blesse the in all thy frutes and
in all the workes of thyne handes/& therfore
shalt thou be glad. Thre tymes in ỳ yere shal
all youre males appeare before ỳ Lorde thy
God in the place which he shall chose: In the
D feast of swete bread/in the feast of wekes &
in the feast * of tabernacles. And they shall
not appeare before ỳ Lorde emptie: but euer-
yman with the gifte of his hande/according
to the blessynge of the Lorde thy God which
he hath geuen the.

*Or bothes.

Judges. Judges and offycers thou shalt make the
in all thy gates which the Lorde thy God ge-
ueth ỳ thorow out thy trybes: & let thẽ iudge
ỳ people righteously. Wrest not the lawe nor
knowe any persone nether take any reward:
for gyftes blynde ỳ wyse & peruerte ỳ words
of the ryghteous. But in all thynge folowe
rightousnesse/ỳ thou mayst lyue & enioye ỳ
lande which the Lorde thy God geueth the.
Thou shalt plante no groue of what so-
euer trees it be / nye vnto the altare of the
Lorde thy God whych thou shalt make the.
Thou shalt sett the vp no pyler / whyche the
Lorde thy God hateth.
¶ The payne and punyshement for Idolatrie. The doutefull sentence must be referred vnto the greate Iudges. The punyshement of a rebeller or presumptuouse withstander of the lawe. The Institucyon of a kynge.

¶ The.xvii.Chapter.

A THou shalt offer vnto the Lorde thy
God no oxe nor shepe wherein is
any deformyte/what soeuer euell
fauerednesse it be: for that is an ab-
bomynacyon vnto the Lorde thy God.
If there be founde amonge you in any of
the cytyes which ỳ Lorde thy God geueth ỳ
man or woman that hath wrought wycked-
nesse in ỳ syghte of the Lord thy God/ỳ they
haue gone beyonde his appoyntmẽt/ so that
they haue gone & serued strange goddes and
worshipped them/whether it be the sonne or
mone or any thinge cõtayned in heauẽ which
I forbade/and it was tolde the and thou hast
herde of it: then thou shalt enquere diligẽtly.
And if it be true and the thynge of a suertye
ỳ soche abhominaciõ is wrought in Israel
then thou shalt bryngе forth that mã or that
woman whych haue commytted that wicked
thinge/*vnto the gates and shalt stone them
with stones/and they shall dye. At the mouth
of.ii.or.iii.witnesses shall he that is worthy
B of death/dye: but at ỳ mouth of one witnesse
he shall not dye. And the handes of the wyt-
nesses shalbe fyrst vpon him to kyll him/and
afterwarde the handes of all the people: so
shalt thou put wickednesse awaye from the.
If a mater be to harde for the in iudgemẽt
betwene bloud & bloud/plee and plee/ plage

*Or dyly in the gates & not sensibly in presence of the witnesses and not for mentinge them or makynge them were agaynst them selues or false were them selues.

& plage in maters of strife within thy cities.
Then aryse & get the vp vnto ỳ place which
the Lorde thy God hath chosen/ and go vnto
the preastes the Leuites/& vnto the iudge ỳ
shalbe in those dayes/& aske / and they shall
shewe the how to iudge. And se that thou do
accordynge to that whych they of that place
(which ỳ Lorde had chosen) shewe the/& se ỳ
thou obserue to do according to all that they
enforme the. Accordynge to the lawe whych
they teache the & maner of iudgemẽt whych
they tell the/se that thou do & ỳ thou *bowe
not from that whych they shewe the / nether
to the ryght hande nor to the lefte.
C And that mã ỳ will do presumptuously/
so that he will not herkẽ vnto the preast that
standeth there to ministre vnto the Lord thy
God or vnto the iudge/shall dye; and so thou
shalt put awaye euell from Israel. And all ỳ
people shall heare and shall feare / & shall do
no moare presumptuously.
When thou art come vnto ỳ lande whych
the Lorde thy God geueth the and enioyest it
& dwellest therin: If thou shalt saye / I wyll
set a kynge ouer me: lyke vnto all the nacõs
that are aboute me: Then thou shalt make
him kynge ouer the/ whõ the Lorde thy God
shall chose. One of thy brethren must thou
make kynge ouer the / and mayst not sett a
straunger ouer ỳ which is not of thy brethrẽ
But in any wyse lett hym not holde to many
horses/ ỳ he bryngе not the people agayne
to Egypte thorow the multytude of horses/
for as moche as ỳ Lord hath sayde vnto you:
ye shal hence forth go no moare agayne that
waye. Also he shall not haue to many wives
lest his hert turne awaye/nether shall he ge-
ther him syluer and gould to moch.
And when he is sett vpon the seate of hys
kyngedome/ he shall wryte hym out thys se-
conde lawe in a boke taking a copye of the
preastes the Leuites. And it shalbe with him
and he shall reade therin all dayes of his lyfe
that he maye lerne to feare ỳ Lorde his God
for to kepe all ỳ wordes of thys lawe & these
ordinaunces/for to do thẽ: that his hert aryse
not aboue his brethren and that he turne not
from the commaundment: ether to the righte
hand or to the lefte/ that both he & his childrẽ
maye prolonge their dayes in his kyngdome
in Israel.

*Deut.v.b. Iosue.i.b.

Kynges.

¶ The Leuytes myght haue no possessyons. Idolatrye must be fledde. The prophet Christ is promyled. The false prophet must be slayne/& how he may be knowe.

¶ The.xviii.Chapter.

A THe Preastes the Leuytes/all the
trybe of Leui* shall haue no parte
nor enheritaunce with Israel. The
offrynges of the Lorde and his en-
heritaunce they shall eate but shall haue no

*Nume.xviii.c. Deut.x.b.and xii.b.and.xiiij.b.

enheritaũce amonge their brethren: ye Lorde he is their enherytaunce / as he hath sayde vnto the. And this is the dutie of the preastes of the people and of them that offer/whether it be oxe or shepe: They must geue vnto the preast/the shoulder and the two chekes & the mawe/the kyrst frutes of the corne/ wyne & oyle/& ye first of the shepe sheryng must thou geue him. For the Lorde thy God hath chosen him out of all the trybes to stande and to mi-
B nystre in the name of the Lorde: bothe hym & hys sonnes for euer. If a Leuite come out
C of any of thy cytyes or any place of Israel/ wher he is a sojourner/ & come wyth all the lust of his herte vnto the place which ye Lorde hath chosen: he shall there ministre in ye name of the Lorde his God as all hys brethren the Leuitis do which stande there before ye Lord. And they shall haue lyke porcyons to eate/ belyde that whych cometh to hym of the patrimonye of hys elders.

When thou art come in to the lande which the Lorde thy God geueth the/ se that thou lerne not to do after ye abhominaciõs of these nacyons. Let ther not be founde among you that maketh hys sonne or daughter to go thorow the fyre/or that vseth* witchcrafte/or a* choler oute of dayes or that regardeth the flyẽg of foulis/or a sorcerar/or a charmar/ or that coũceleth wyth spirites/or a prophecier or that* asketh the aduyse of the deed. For all that do soch thinges are abhominacion vnto the Lorde: and because of these abhomynacyons the Lorde thy God doeth cast them out before the/ be pure therfore wyth the Lorde thy God. For these nacyons which thou shalt conquere/herken vnto cholers oute of dayes and prophecyars. But the Lorde thy God permytteth not that to the.

The Lorde thy God wyll sterre vp a Prophete amonge you: euen of thy brethren like vnto me: & vnto him ye shal herkẽ according to all ye thou delyredest of the Lorde thy God in Horeb in the daye when the people were gathered sayinge: Let me heare the voyce of my Lorde God no moare/nor se thys greate
D fire any moare/that I dye not. And the Lord sayde vnto me: they haue well spoken/ I wil rayse thẽ vp a prophett frõ among their brethren lyke vnto the & wyll put my wordes in to his mouthe & he shall speake vnto thẽ all ye I shall cõmaunde him. And whosoeuer wyll not herken vnto the wordes whych he shall speake in my name/ I wil requyre it of hym.

But the prophete which shall presume to speake ought in my name whych I commaunded not to speake/and he that speaketh in the name of straunge Goddes/the same prophete shall dye. And yf thou saye in thine hert howe shall I knowe that whych the Lorde hath not spoken: when a prophete speaketh in the name of the Lorde/yf the thinge folow not nor come to passe/ ye is the thynge whych the Lorde hath not spoken. But the Prophete hath spoken it presumptuously: be not afrayde therfore of hym.

* Or arte maryke. * Some that haue regarde to tymes. * They aske ye aduyse of ye deed that cõsure spirites in the nyght thinkyng that they are soules departed.

Christ is here prompted a preacher of better tydynges then Moses.

¶ The fraunchesed townes. The punyshement of hym that bearetb false wytnesse.

¶ The.xix. Chapter.

A When ye Lord thy God hath destroyed the nacyons whose lande ye Lorde thy God geueth the/& thou hast conquered thẽ & dwellest in their cities and in their houses: thou shalt appoynte.iij. cities in the lande whych the Lorde thy God geueth the to possesse it: thou shalt prepare ye waye & deuyde the costes of thy lande whych the Lorde thy God geueth ye to enherett/in to iij. partes ye whosoeuer cõmytteth murther may flee thither. And thys is the cause of the B slayer that shall flee thither and be saued: a If he smyte his neyghboure ignorantly & hated him not in tyme passed: As whẽ a man goeth vnto the wodd wyth hys neyghboure to hew wod/& as his hande ketcheth a stroke with ye axe/the head slippeth frõ the helue & smyteth his neghboure that he dye: the same shall flee vnto one of ye same cities and be saued. Least ye executer of blonde folowe after the slayer while is hert is whote and ouertake him/because the waye is longe/and slee hym/ & yet there is no cause worthy of death in hym/in as moche as he hated not hys neyghbour in tyme passed. Wherfore I cõmaunde ye saying se that thou appoynte out.iij.cytyes.

And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the lande which he sayde he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to do them/which I commaunde the this daye/that thou loue the Lord thy God & walke in his wayes euer) thẽ thou shalt adde.iij.cities mo vnto those.iij. ye innocẽt blonde be not shed in thy lande which the Lorde thy God geueth the to enheret/ & so blonde come vpõ the. But and yf there be any man that hateth hys neyghboure and layeth awayte for hym & riseth agaynst him & smyteth him ye he dye/ & fleeth vnto any of these cytyes. Then let the elders of hys cytye sende & fetche him thence & delyuer him in to the handes of the iustice of blonde/& he shall dye/ Let thyne eye haue no pitie on him/ & so thou shalt put awaye innocent blonde from Israel/& happye arte thou. Thou shalt not D remoue thy neyghboures marke whych they of olde tyme haue sett in thyne enheritaũce ye thou enherettest in the lande whych ye Lorde thy God geueth the to enioye it.

Deut.xij.d. Nume.xxxv.b. Iosue.xx.a.

a. Here are ye wod.h. manes of mãquelyng one done wyngly & of purpose/ the other vnwyngly: for ye he that hyde with the hatre maye before God be mitigated quellare: and gayne he that is angrye and enuyeth thought wyll not wy the hãde but be a clear before God: because he wylleth his neyghbour euyll. As sayde.i.Iohã iij.c.

¶ One witnesse shall not ryse agenst a mã in any maner trespace or synne/what soeuer synne a man synneth:* But at the mouthe of two witnesses or of.iij. witnesses shal al maters betryed.

If an vnrighteous witnesse ryse vp agẽst a mã to accuse him of trespace: then let both the men which stryue together stande before the Lorde/before the preastes and the iudges which shalbe in those dayes/& let the iudges enquyre a good. And yf the witnesse be founde false and that he hath geuẽ false witnesse agenst hys brother then shall ye do vnto him as he had thought to do vnto his brother/and so thou shalt put euell away from the. And other shall heare & feare and shall henceforth comyt no more any soch wickednesse amõge you. And let thyne eye haue no compassyon/ but* life for life / eye for eye /toth for toth/ hande for hand, and fote for fote.

* Deut.xvij.b. Math.xviij.c. Iohn.viij.c. ij.Corin.xiij.a. 1.Tim.v.c. Hebr.x.e

God.xxi.c. Leuit.xxiiij.c. Daniel.xiij.g. Math.v.f.

¶ Who ought to go to battell. The Lawe of Armes amonge the Israelites. The Canaanytes must they kyll.

¶ The.xx. Chapter.

A When thou goest out to battel agẽst thyne enemyes / and seest horses & charettes & people mo then thou/ be not afrayde of thẽ/ for the Lorde thy God is with the whiche brought ye out of the lande of Egipte. And whẽ ye are come nye vnto battell / let the preast come forth & speke vnto the people & saye vnto thẽ: Heare Israel / ye are come vnto battell agenste youre enemyes/let not youre hartes faynte/ nether feare nor be amased nor afread of thẽ For the Lorde thy God goeth wt you to fighte for you agẽste youre enemyes & to saue you.

And let the officers speake vnto ye people B sayinge: If any man haue bylt a new house and haue not* dedicate it/let him go and returne to his house lest he dye in the battell/ & another dedicate it. And yf any man haue planted a vyne yarde & haue not made it comen*/let him go & returne agayne vnto his house / lest he dye in the batell and another make it comẽ. And If any mã be betrauthed vnto a wyfe and haue not taken her/let him go & returne agayne vnto his house / lest he dye in the battell and another take her.

And let the officers speake further vnto ye people and saye. If any mã feare & be faynte herted/let him go and returne vnto his house lest his brothers hert be made faynte as well
C as his. And when the officers haue made an ende of speakynge vnto the people/let them make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agenst it/offre thẽ peace. And yf they answere the agayne peasably / and open vnto the/ then let all the people that is founde therin be tributaries vnto the and serue the. But & yf they will make no peace with the / then make warre agenste the citie and belege it. And when the Lorde thy God hath delyuered it in to thyne handes/smyte al ye males therof with the egde of the swerde / saue the women and the chyldren and the catell & all that is in the cytye and all the spoyle therof take vnto thy selfe & eate the spoyle of thyne enemyes which the Lord thy God geueth the. Thus thou shalt do vnto al the cyties whych
D are a greate waye of from the and not of the cities of these nacions.

But in the cities of these nacions which ye Lorde thy God geueth the to enheret / thou shalt saue alyue nothinge ye bretheth. * But shalt destroye thẽ with out redempcion/both ye Hethites/ the Amorites/the Cananites/ ye Pherezites/the Heuites & the Iebusites/as ye Lord thy God hath cõmaunded the/ ye they teach you not to do after al their abhominacions which they do vnto their goddes / & so shulde synne agenst the Lorde youre God.

Whẽ thou hast beleged a citie longe tyme in makinge warre agẽst it to take it/destroye not the trees therof/ ye thou woldest thrust an axe vnto thẽ. For thou mayst eate of thẽ/and therfore destroy thẽ not. For the trees of the feldes are no men/ ye they myght come agenst the to belege the. Neuerthelater those trees which thou knowest that men eate not of thẽ thou mayst destroye & cutte them doune and make bolwerkes agenst ye citie that maketh warre with the/ vntyll it be ouerthrowne.

Deut.vij.a Iosu.vi.c. and vij.c. and.x.d.

¶ The purgacion of hym that is founde deed & is not knowen how he was slayne. How we ought to take to wyfe her that is take in warre. The ryght of the fyrst begotten. The punnyshment of the sonne that is dysobedyent to hys father and mother.

¶ The xxi. Chapter.

A If one be founde slaine in ye lãd which the Lorde thy God geueth the to possesse it/and lyeth in the feldes: & not knowne who hath slayne him: Then let thyne elders and thy iudges come forth & mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie which is next vnto the slayne man/take an heyffer that is not laboured wt nor hath drawen in the yocke/and let them bringe her vnto a valeye where is nether earinge nor sowẽge/& strike of her head there in ye valey.

Then let the preastes the sonnes of Leui come forth* for the Lorde thy God hath chosen them to ministre & to blesse in the name of the Lorde & therfore at their mouthe shall all strife & plage be tryed. And all the elders B of the citie that is nexte to ye slayne man shall washe their handes ouer the heyffer that is beheaded in the playne / & shall answere and saye: oure handes haue not shed this blonde

Deut.xvij.b. Eccli.xlv.d.

nether haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen them. And so shalt thou put * innocēt bloud from the/whē thou shalt haue done ý which is ryght in the syght of the Lorde.

*. The Chald interpre. him that shedeth innocēt bloude

When thou goest to warre agānst thyne enemies & the Lorde thy God hath delyuered them in to thyne handes & thou hast take thē captyue / and seyst amonge the captyues a bewtifull woman & hast a fantasye vnto her that thou woldest haue her to thy [a] wyke.

a Here were they permytted to take a wyfe of the gentyles but syrst to shaue her head & cut her nayles &c. which ceremony signyfyed that she shulde be instruct to cutt away the wantonnesse/ & superfluous decking with the delycate condycions of the gentyles/ left the cleane people of the Jewes shulde in short space abhorre her/ yf she continued in her olde maners. b. Yf sast humbled her/ that is/ afflyct vexed & greued her by takig away her father contrey & goodes &c. as in the Chal xxbiij. b.

Then bringe her home to thine house and let her shaue her head & pare her nayles and put her rayment that she was taken in from her/ and let her remayne in thine house & bewepe her father and her mother a moneth long & after that go in vnto her & marie her & let her be thy wyke. And yf thou haue no fauoure vnto her/then let her go whether she lusteth: for thou mayst not sell her for money nor make cheuesaunce of her/because thou hast [b] humbled her. If a mā haue two wyues/one loued & another hated/and they haue borne him children/both the loued & also the hated. If the firstborne be the sonne of ý hated: then whē he dealeth his goodes amonge his children/he maye not make the sonne of the beloued ý firstborne before ý sonne of the hated whiche is in deade ý firstborne: But he shall knowe the sonne of ý hated for his firstborne ý he geue him dowble of all that he hath. For he is the fyrst of his strength/and to him belongeth the ryght of the fyrstborne ship.

☞ Yf any mā haue a sonne that is stoburne & disobedient/that he will not herken vnto ý voyce of hys father & voyce of his mother/& they haue taught him nurtour/but he wolde not herken vnto thē: Then let his father & his mother take him and bringe hym out vnto ý elders of that citie and vnto the gate of that same place/& saye vnto ý elders of the citie. This oure sonne is stoburne and disobediēt and wyll not herken vnto oure voyce/he is a ryoter and a dronckarde. Then let all the mē of that citie stone him with stones vnto death And thou shalt put euell awaye from the / & all Israel shall heare & feare. * If a mā haue cōmytted a trespace worthy of death & is put to death for it and hanged on tree: let not hys body remayne all nyghte vpon the tree / but burye hym the same daye. For * the curse of God is on him that is hanged. Defile not thy lande therfore / whyche the Lorde thy God geueth the to enheret.

Josu. viij. k.

Galat. iij. c.

¶ What thou oughtest to do when thou fyndest thy neyghboures beast goyng a straye. A man shall not were womens clothyng or a womā manes clothyng. To weare a cote of woolle & of flaxe is also forbidde. The punnyshement of hym that accuseth a man vnrighteously: of an aduowtrer also & of hym that rauysheth a mayde.

¶ The. xxij. Chapter.

If thou se thy brothers oxe or shepe go astraye/thou shalt not withdrawe thy selfe frō thē: But shalt bringe thē home agayne vnto thy brother. If thy brother be not nye vnto the or yf thou knowe him not/then bringe them vnto thine awne house and lett them be with the/vntyll thy brother aske after them/and then delyuer him thē agayne. In like maner shalt thou do with his asse/with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde / and thou mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe is fallen doune by ý waye/thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

[a] The woman shal not weare that whiche pertayneth vnto ý man/nether shall a man put on womans rayment. For all that do so/ are abhomynacyon vnto the Lorde thy God.

If thou chaunce vpon a byrds nest by the wayc / in what soeuer tree it be or on the grounde/whether they be yoūge or egges / & the dāme syttinge vpon the younge or vpon the egges: Thou shalt not take the [b] mother with the younge. But shalt in any wyse let the dāme go and take the younge/that thou mayst prospere and prolonge thy dayes.

When thou byldest a new [+] house / thou shalt make a bateiment vnto the rouffe/that thou lade not bloude vpon thyne house / yf any man fall therof.

Thou shalt not sowe thy vyneyarde with [c] diuerse seede: left thou halowe ý seede which thou hast sowē & the frute of thy vyneyarde.

Thou shalt not [b] plowe with an oxe and an asse together. Thou shalt not weare a garment made of wooll and flaxe together.

Thou shalt put rybandes vpon the. iiij. quarters of thy vesture wherewith thou couerest thy selfe.

If a man take a wyfe & when he hath lyē with her hate her and leye shamefull thinges vnto her charge and bringe vp an euel name vpon her and saye: I toke this wyfe/and whē I came to her/I founde her not a mayde: Thē let the father of the damsell and the mother bringe forth ý tokens of the dāsels virginite vnto the elders of the citie/euen vnto ý gate. And let the dāsels father saye vnto the elders I gaue my daughter vnto this man to wyfe and he hateth her: and lo/he layeth shamefull thynges vnto her charge sayinge / I founde not thy daughter a mayde. And yet these ar the tokēs of my daughters virginite. And let them spryede the vesture before the elders of the citie. Then let the elders of that citie take that

a. It is not lawfull for ydōt to cutte or sauāde Jeopardye to passe the ryuer merely or tilage oure enemyes a womā may be re a mās harnes or vestimentes contrary to the man womās ornaments these but that they be not merely a rechlessly bled/that dwelle nesse & disparagement may be ordeined of both syrtes sayng other is vnclenesse. + The hauē be flat in the contreys.

b. Thou shalt not kill the mother with the This lawe pertayneth no moare but that in dealyng merciffully bestes we shulde learne mercyfulnesse vnto our neyghbours.

c. With diuerse seede for yf there be one yhilde sowē the other yll of maners & bōdes of men may be double bastardes in religion & sympleyte in opinions not of contrary sectes & heresies & doctrynes.

d. To not plowe with an oxe and an asse and to weare garmentes of wollen & flaxe do meane two ouer sight and ouer pownded as Leuitic. xix. d.

that man & chastyce him and mearce hym in an hundred sycles of syluer and geue thē vnto the father of the damsell / because he hath brought vp an euell name vpon a mayde in Israel. And she shalbe his wyfe / and he may not put her awaye all his dayes. But and yf the thynge be of a suertie that the damsell be not founde a virgen/let them bryngе her vnto the dore of her fathers house/& let the men of that cytie stone her ý stones to death/ because she hath wrought folye in Israel / to playe the whore in her fathers house. And so thou shalt put euell awaye from the.

If a man be founde lyinge with a womā/ that hath a wedded husbande/then let thē dye ether other of thē: both the mā that laye with the wyfe and also the wyfe: so thou shalt put awaye euell from Israel.

If a mayde be hādfasted vnto an husband/ and then a man fynde her in the towne & lye with her/then ye shall bryngе them both out vnto the gates of ý same cytie & shall stone thē ý stones to death: The damsell because she cryed not beyinge in the citie: And ý mā/ because he hath humbled hys neyghbours wyfe/ & thou shalt put awaye euell frō the.

But yf a mā fynde a betrauthed damsell in the felde and force her & lye with her: Then the man that laye with her shall dye alone/& vnto the damsell thou shalt do no harme: because there is in ý damsell no cause of death For as when a mā ryseth agenste his neyghboure and sleyeth him/euē so is this matter. For he founde her in the feldes & the betrauthed damsell cryed: but there was no man to fuckoure her. If a man fynde a mayde that is not betrauthed & take her & lye with her & be founde: Then the man that laye with her shall geue vnto the damsels father. l. sycles of syluer. And she shall be his wyfe/because he hath * humbled her/& he maye not put her awaye all his dayes.

* What humble signyfyeth here like Chap. v. b

No man shall take his fathers wyfe/nor vnhylle his fathers couerynge.

¶ What maner of men may not be admyt in to the churche. Pollucīōs that happe in the night. Vsurie

¶ The. xxiij. Chapter.

[a] None that is gelded or hath his prye uye membres cutt of/ shall come in to the cōgregacion of the Lord. And he that is borne of a comen womā shall not come in to the congregacyō of the Lorde/no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacyon of ý Lord/no not in the tenth generaciō/ no they shall neuer come in to the cōgregacion of ý Lorde/because they met you not wyth bred and water in the waye when ye came out of Egypt/& because they hyred agenst the Balaam ý sonne of Beor ý interpreter of Mesopotamia/ to curse the. Neuertheleſſe the Lorde thy God wolde not herken vnto Balaam/but turned the curse to a blessing vnto the / because the Lorde thy God loued the. Thou shalt neuer therfore seke that which is prosperouse or good for thē all thy dayes for euer. Thou shalt not abhorre an Edomite/ for he is thy brother: nether shalt thou abhorre an Egyptcian / because thou wast a straūger in his lande. The chyldren that are begotten of them shall come in to the cōgregacyon of the Lorde in the. iij. generacion.

Nystracion wher in he was ordeyned.

When thou goest out with the host agenst thyne enemies/kepe ý frō all wickednesse for ý Lorde is amonge you. If there be any man that is vncleane by the reason of vnclennesse that chaunceth him by nyght/ let him go out of the host and not come in agayne vntyll he haue washed him selfe with water before ý euen: & then whē the sonne is doune/let hym come in to the host agayne. Thou shalt haue a place without the host whether thou shalt resorte to & thou shalt haue a sharpe poynte at the ende of thy [b] wepon: & whē thou wylt ease thy selfe/dygge therwith and turne and couer that which is departed frō the. For the Lord thy God walketh in thyne host/to rydde the and to set thyne enemyes before the. Let thyne host be pure / that he se no vncleane thynge amonge you and turne from you.

b If soche people must be hadde in lowdyars sentes to kepe thē cleane/ moch moare in cyties and townes. If soche a thyng / which of it selfe is not euell / must be soberneſtly seene to: what syngular prouyso ought there to be hadde that no ope whore adulterye/theft/pollyng/ exaccions &c. were vseid &c. There be now many that delyre no better rentes.

Thou shalt not delyuer vnto his master ý seruaunt which is escaped from hys master vnto the. Let him dwell ý the/euen amonge you in what place he himselfe lyketh best/in one of thy cyties where it is good for hym / & vexe him not. ☞ There shalbe no whore of ý daughters of Israel / nor whorekeper of the sonnes of Israel. Thou shalt nether bryngе the hyre of an whore nor ý prye of a dogge in to the house of the Lorde thy God / in no maner of vowe/for euen both of thē are abhomination vnto the Lorde thy God.

☞ Thou shalt be no vsurer vnto thy brother/nether in money nor in fode/nor in any maner thyng that is lent vpō vsurye. Vnto a straunger thou mayst lende vpō vsurye/but not vnto thy brother/ that the Lord thy God may bleſſe ý in all ý thou lettest thyne hād to in the land whether thou goest to cōquere it.

* When thou hast vowed a vowe vnto the Lorde thy God/se thou be not slacke to paye it. For he wyll surely requyre it of the/ and it shalbe synne vnto the. If thou shalt leue vowynge/it shalbe no synne vnto the: but that which is once gone out of thy lyppes / thou must kepe and do / accordynge as thou hast vowed vnto the Lorde thy God of a frewyll which thou hast spoken with thy mouth.

* Nume. xxx. Eccli. v. a. Matth. vi. d.

When thou comest in to thy neyghbours
vyneyarde/thou mayst eate grapes thy belly-
full at thyne awne pleasure: but thou shalt
put none in thy bagge.

When thou goest in to thy neyghbours
corne/ * thou mayst plucke ȳ eares w̃ thyne
hande/but thou mayst not moue a sycle vn-
to thy neyghbours corne.

* Matth.xij.a.

¶ Deuorcement is permytted. He that is newly ma-
ryed shall not be compelled to go to warre. The rem-
naunte of corne must be left in heruest for the poore.

¶ The.xxiiij.Chapter.

A When a man hath taken a wyfe and
maryed her / yf she fynde no fa-
uoure in his eyes/ because he hath
spied some vncleanesse in her. Then
let him wryte her a bylle of deuorcemẽt and
put it in her hãde & sende her out of his house
* & whẽ she is departed out of his house/ she
go and be another mans wyfe & the seconde
husbonde hate her & wryte her a letter of de-
uorcement & put it in her hande & sende her
out of his house: or yf the seconde man dye
which toke her to wyfe / her first man which
sent her awaye maye not take her agayne to
be hys wyfe / in as moche as she is defyled.
For that is abhomynacion in the syght of ȳ
Lord: ȳ thou defyle not the land with synne/
which ȳ Lord thy God geueth ȳ to enheret.

* Matth.v.e & xix.a.
* Jeremie.iij.a
* Deut.xx.b

* When a mã taketh a newe wyfe/he shall
not go a warrefare nether shalbe charged w̃
any busynesse: but shalbe fre at home one
B yere & reioyse with hys wyfe which he hath
taken. * No man shall take the nether or the
vpper mylstone to pledge/for then he taketh
a mans lyfe to pledge. If any man be founde
stealynge any of his brethren the children of
Israel/& maketh cheuesaunce of hym or
selleth him/ ȳ theffe shall dye. And thou shalt
put euell awaye frõ the. Take heede to thy
selfe as concernynge the plage of leprosye/
that thou obserue diligẽtly to do accordyng
to all that the preastes the Leuites shall
teache the/as I commaũded them so ye shall
obserue to do. Remembre what the Lorde
thy God dyd vnto Miriam by the waye/af-
ter that ye were come out of Egypte.

* By the nether or vpper mylstone is signyfyed any thynge which is necessarily required to a debtour/wher of the nourysheth & susteyneth hym selfe/that he may not be debtoure take frõ him/ in the-ciall his crafte & occupyed wherõ he chefely liueth may he not/by imprisonment (whiche some men cruelly do) kepe hym from/Lest he be compelled to paye his dett with double disproffet. One/that his mil stone is idell in the meane tyme. Another/ that he is constrayned to come further in dett other wayes/or to sell his necessary goodes with out which he cannot liue/to make payment.

* Leuitic.xix.c. Tobie.iiij.c Eccle.viij.c

¶ The punnysshment of offendars. The lawe of restyng seed to the brother that is deed. Measures and weyghtes.

¶ The.xxv.Chapter. A

If there be stryfe betwene men /
let thẽ come vnto the lawe/& let ȳ
iudges iustifie the righteous & cõ-
demne the trespaser. And yf ȳ tres-
paser be worthy of strypes/ then let the iud-
ge cause to take him doune & to beate him be
fore his face accordinge to his trespace vnto
a certayne nombre * xl. strypes he shall geue
hẽ not passe: lest yf he shulde exceade & beate
him aboue that w̃ many stripes/thy brother
shuld appere vngoodly before thyne eyes.

* There he had S. Paul no mo at any tyme. ij.Cor. xi.k.

B

* Thou shalt not moselle ȳ ore that treadeth
out the corne.

* 1.Corin.ix. 1.Timo.v.c.

When brethren dwell together and one of
them dye and haue no childe/the wyfe of the
deed shall not be geuen out vnto a strãger:
but hir brother in lawe shall go in vnto her &
take her to wife & marie her. And the eldest
sonne which she beareth / shall stande vp in
the name of his brother which is * deed/that
his name be not put out in Israel.

* So that ye chylde be the chylde of the brother that deed was/& not his that gat him.

But and yf the man wyll not take his sy-
ster in lawe/then let her go to ȳ gate vnto ȳ
elders & saye: My brother in lawe refuseth
to sterre vp vnto his brother a name in Is-
rael/he will not marie me. Then let ȳ elders
of his cytye call vnto him and comen w̃ him.

I the

If he stande & saye: I wyll not take her/then
let his syster in lawe go vnto him in the pre-
sence of the elders and loose his showe of his
fote & spyt in his face & answere & saye. So
shall it be done vnto that man that wyll not
C bylde his brothers house. And his name shal
be called in Israel/the vnshoedhouse.

If when men stryue to geather/ one wyth
another/the wyfe of the one runne to / for to
rydder hir husbande out of the handes of hym ȳ
smyteth him and put forth her[a] hande & take
hym by the secrettes: cut of her hand/and lett
not thyne eye pyttie her.

a. God wyll that a woman be moare shame fast then ether to pertcyple the feate of a mã in fryghtynge or to touche that mayde.

Thou shalt not haue in thy bagge two
D maner of weyghts/a greate & a small: nether
shalt thou haue in thyne house dyuerse mea-
sures/a greate & a small. But thou shalt haue
a perfect and a iust measure: that thy dayes
maye be lengthed in the lande which ȳ Lord
thy God geueth the. For all that do soche
thynges & all that do vnryght / are abhomy-
nacion vnto the Lorde thy God. Remembre
what Amalech dyd vnto ȳ by the waye after
thou camest out of Egypte/he mett the by ȳ
waye and smote ȳ hyndmost of you/ all that
were ouer laboured and dragged by hynde/
whẽ thou wast faynted & werye / & he feared
not God. Therfore when the Lorde thy God
hath geuen the reast from all thyne enemyes
rounde aboute/in the lande which the Lorde
thy God geueth the to enheret and possesse:
se that thou put oute the name of Amalech
from vnder heauen/and forget not.

¶ The fyrst frutes and tythes to the Leuites/father-
lesse/wedowes/and straungers.

¶ The.xxvi.Chapter.

A When thou art come in to the lande
which the Lorde thy God geueth
the to enheret & shalt enioyed it and
dwellest therin: * take of ȳ fyrst of
all the frute of the erthe / whych thou hast
brought in out of the lande ȳ the Lorde thy
God geueth the and put it in a maunde & go
vnto the place which the Lord thy God shall
chose to make hys name dwell there. And
thou shalt come vnto the preast that shalbe
in those dayes and saye vnto hym I know-
ledge this daye vnto the Lorde thy God/that
I am come vnto the contre whych the Lorde
sware vnto oure fathers for to geue vs.

* Exodi.xxiij.c & xxxiij.d

B And the preast shall take the maunde out
of thyne hande / and sett it doune before the
aulter of the Lorde thy God. And thou shalt
answere and saye before the Lorde thy God:
The * Syriãs wolde haue destroyed my fa-
ther/and he went doune in to Egypte and so-
iourned there wyth a fewe folcke and grewe
there vnto a nacyon greate/mightie and full
of people. And the Egypcyans vexed vs and
troubled vs/& laded vs with cruell bondage.
And we cryed vnto the Lorde God of oure
fathers / and the Lorde hearde oure voyce &
loked on oure aduersyte / labour & oppresi-
yon. And the Lord brought vs out of Egypt
with a myghtie hande & a stretched out arme
& w̃ great terreblenesse and with signes and
wonders. And he hath brought vs in to thys
place and hath geuen vs this lande ȳ floweth
wyth mylke & honye. And nowe loo/ I haue
C brought ȳ fyrst frutes of the lande which the
Lorde hath geuen me. And set it before the
Lorde thy God/& worshyp before the Lorde
thy God and reioyse ouer all the good thyngs
which the Lorde thy God hath geuen vnto ȳ
and vnto thyne house/bothe thou the Leuite
and the straunger that is amonge you.

* The Chald. interpre. readeth/ The Syrian went aboute to destroye my father/meanyng (as some suppose) laban/of whom Gene. xxxi. The.lxx. my father left or forlorne Syria. The come translacyon readeth / the Syriã did persequute my father/signifying/as some interpretate/ that Syria the contrey of their fathers hadde expelled the and thrust them out.

When thou hast made an ende of tythynge
all the tythes of thyne encrease the thyrde
yere/the yere of tythynge: and hast geuen it
vnto the Leuyte/the straunger / the father-
lesse and the wedowe/ and they haue eaten in
thy gates and fylled them selues. Then saye
before the Lorde thy God: I haue brought ȳ
halowed thynges out of myne house/ & haue
geuen them vnto the Leuite/the straunger/
the fatherlesse and the wedowe accordynge
to all the commaundmentes whych thou cõ-
maundest me: I haue not ouerskypped thy
commaundementes/ nor forgotten them. I
haue not eaten therof in my mournynge nor
taken awaye therof vnto any vnclennesse/
nor spente therof aboute any dead corse: but
haue herkened vnto the voyce of the Lorde
my God/and haue done after all that he com
maunded me/loke doune frõ thy holy habi-
tacyon heauẽ/and blesse thy people Israel &
the lande which thou hast geuen vs (as thou
sware vnto oure fathers) a land ȳ floweth
wyth mylke and honye.

This daye the Lorde thy God hath com-
maunded the to do these ordinaũces & lawes
kepe them therfore & do them with all thyne
herte and all thy soule. * Thou hast sett vp
the Lorde thys daye to be thy God and to
walke in his wayes & to kepe hys ordinaun-
ces/his commaundementes and hys lawes/
and to herken vnto hys voyce. And the Lorde
hath sett the vp thys daye / to be a seuerall
people vnto him (as he hath promysed ȳ) and
that thou kepe his commaundementes/ & to
make ȳ hye aboue all naciõs which he hath
made/in prayse/in name and honoure: that
thou mayst be an holy people vnto the Lord
thy God/as he hath sayde.

* Or thou hast caused to be sayde: that ȳ Lorde shulde be vnto the for thy God: or/as many will/he made the to saye/ that is/ he was the cause that thou shuldest saye/ that the Lorde shulde be vnto ȳ for thy God.

¶ An aultare must be bylded before they go over Jor-
dan. The blessynges in the hyll Garizim. The Cur-
ses in the hyll Eball.

¶ The.xxvij.Chapter

And

A And Moses with ye elders of Israel cõmaunded ye people sayinge: kepe all the cõmaundementes wheych I cõmaude you this daye.* And whẽ
*Iosue.iiij.a. ye be come ouer Iordan vnto ye lande wheych the Lorde thy God geueth the/ set vp greate stones and playster them wyth playster/ and wryte vpon thẽ all the wordes of this lawe/ whẽ thou arte come ouer: ye thou mayst come in to ye lande which the Lord thy God geueth the: a land that floweth with mylke & honye as the Lord God of thy fathers hath promesed the. Whẽ ye be come ouer Iordan/ se that ye set vp these stones wheych I cõmaude you this daye in mount Ebal/ & playster thẽ with playster. And there bylde vnto the Lorde thy
*Exodi.xx.d. God/ * an altare of stones and se thou lyfte vp no yron vpon them: But thou shalt make the altare of ye Lord thy God of rough stones and offer burntofferynges theron vnto the Lorde thy God. And thou shalt offer peace-offrynges and shalt eate there and reioyse be
B fore the Lord thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe/ manyfestly and well.

And Moses wyth ye preastes the Leuites spake vnto all Israel sayinge: take hede and heare Israel/ thys daye thou art become the people of the Lorde thy God. Herkẽ therfore vnto the voyce of the Lorde thy God & do his cõmaundemẽtes & his ordinaunces which I cõmaunde you thys daye. And Moses charged the people the same daye saying. These shall stande vpon mount Garizim to blesse the people/ when ye are come ouer Iordan: Symeon/ Leui/ Iuda/ Issachar/ Ioseph and Ben Iamin. And these shall stande vpõ moũt Eball to curse: Ruben/ Gad/ Aser/ Zabulon/ Dan & Nephthali. And ye Leuites shall begynne & saye vnto all the men of Israel with a loude voyce.

C *Curled be he that maketh any carued
*Exodi.xx.a. ymage or ymage of metall (an abhominacyõ vnto the Lord/ the worke of the handes of ye craftesman) and putteth it in a secret place: and all ye people shall answere & saye Amen.
*Exodi.xxi.b. *Curled be he ye curseth hys father or hys mother/ and all the people shall saye Amen.

Curled be he ye remoueth his neyghbours marcke and all the people shall saye Amẽ.

Curled be he that maketh ye blynde go out of his waye/ & all the people shall saye Amẽ.
*Deut.xxiiij.c *Curled be he that hynderyeth the ryght of ye straunger/ fatherlesse and wedowe/ and all the people shall saye Amen.

Curled be he that lyeth wyth hys fathers wyfe because he hath opened hys fathers couerynge/ and all the people shall saye Amen.

Curled be he that lyeth wyth any maner beast/ and all the people shall saye Amen.

Curled be he ye lyeth wyth his syster whether D she be the daughter of hys father or of hys mother/ and all the people shall saye Amen.

Curled be he that lyeth wyth hys mother in lawe/ and all the people shall saye Amen.

Curled be that smyteth hys neyghboure secretly/ and all the people shall saye Amen.

*Curled be he ye taketh a reward to slee in-
*Exech.xxii. nocẽt bloude/ & all ye people shall saye Amẽ. Miche.iij.a.

Curled be he that mayntayneth not all the wordes of this lawe to do them/ and all the people shall saye Amen.

¶ The promyses of the blessynges vnto them that regarde the commaundementes; and the curses to the contrarye.

¶ The.xxviij. Chapter.

If *thou shalt herkẽ diligẽtly vnto A
the voyce of the Lorde thy God/ to *Leui.xxvi.
obserue & to do all his cõmaundementes wheych I commaunde the this daye. The Lord wyll set ye on hye aboue all nacions of the erth. And all these blessinges shall come on the and ouer take the/ yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes/ blessed shalbe the frute of thy body/ the frute of thy grounde and the frute of thy catell/ the frute of thyne oxen/ & thy flockes of shepe/ blessed shall thyne aulmery be and thy store. Blessed shalt thou be/ both when thou goest out/ and blessed when thou comest in.* The Lorde shall smyte thine *Deut.
enemyes that ryse agenst the before thy face They shall come out agenst the one waye/ & flee before the seuen wayes. The Lorde shall cõmaunde the blessynge to be with the in thy store houses & in all that thou settest thyne hande to/ & wyll blesse the in the lande which the Lorde thy God geueth the.

The Lorde shall make ye an holye people vnto him selfe/ as he hath sworẽ vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacyõs of the erth shall se ye thou arte called after the name of the Lorde/ and they shalbe afeerde of the. And the Lorde shall make the plẽtuous in goodes/ in the frute of thy body/ in the frute of thy catell and in the frute of thy grounde/ in the lande wheych the Lorde sware vnto thy fathers to geue the.

*The Lorde shall open vnto the his good *Deut.xi.
treasure/ euen the heauen/ to geue rayne vnto thy lande in due season and to blesse all the laboures of thyne hãde. And thou shalt lende vnto many nacions/ but shalt not nede to borowe thy selfe. And the Lord shall set the be- B
fore and not behynde/ & thou shalt be aboue only and not beneth: yf that thou herkẽ vnto the cõmaundementes of the Lorde thy God which I cõmaunde the this daye to kepe and to do

to do them. And se that thou *bowe not from
*A. To bowe vnto the ryght hande is to adde to the woorde of God/ And to bowe vnto the lefte is to take awaye/ as in the prouerbes.d.
any of these wordes which I cõmaunde the this daye ether to the ryght hande or to the lefte/ that thou woldest goo after straunge goddes to serue them.

C But and yf thou wylt not herken vnto the
*Baruch.i.d. voyce of the Lorde thy God to kepe and to do
*Daniel.ix.c. all his commaundementes and ordinaunces which I commaunde the this daye: then * all these curses shall come vpon the & ouertake ye: Cursed shalt thou be in ye towne/ & cursed in the felde/ cursed shall thyne aulmery be & thy store. Cursed shall the frute of thy body & the frute of thy lande be & the frute of thyne oxen & the flockes of thy shepe. And cursed shalt thou be when thou goest in/ & whẽ thou goest out. And the Lorde shall sende vpõ the curseynge/ goynge to nought & cõplaynyng in all that thou settest thyne hande to/ whatsoeuer thou doest: vntyll thou be destroyed & brought to nought quyckely/ because of the wickednesse of thyne inuencions in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the/ vntyll he haue cõsumed the from the lande whether thou goest to enioye it.* And the Lord shall
*Leui.xxvi.d smyte the with swellynge/ with feuers/ heet/ burnynge/ wetherynge/ with smytynge and blastynge. And they shall folowe the vntyll thou perysshe.
*Leui.xxvi.c *And the heauẽ that is ouer thy head shalbe brasse/ & the erthe that is vnder the yerõ. And ye Lorde shall turne the rayne of ye land
C vnto powder & dust: euen from heauen they shall come doune vpon the/ vntyll thou be brought to nought. And ye Lord shall plage the before thyne enemyes: Thou shalt come out one waye agenst them/ and flee seuen wayes before the/ & shalt be scatered amõge all ye kingdomes of ye erthe. And thy carkesse shalbe meate vnto all maner fowles of the ayre and vnto the beastes of the erthe/ and no
*Num.xxvi.b man shall fraye them awaye.
And the Lorde wyll smyte the with the botches of Egypte and the emorodes/ scalle & mangynesse/ that thou shalt not be healed therof. And the Lorde shall smyte the wyth madnesse/ blyndnesse & dasynge of herte. And thou shalt grope at none dayes as the blynd gropeth in darknesse/ and shalt not come to ye ryght awaye. And thou shalt suffre wrõge only & be polled euermore/ and no mã shall fofer the/ thou shalt be betrawthed vnto a wyfe/ and another shall lye with her. Thou
*Deut.xx.b. shalt bylde an house and another shall dwell therin. Thou shalt plante a vyneyarde/ and shalt not make it comen. Thyne oxe shalbe slayne before thyne eyes/ and thou shalt not eate therof. Thyne asse shalbe violently takẽ
D awaye euẽ before thy face/ and shall not be restored the agayne. Thy shepe shalbe geuẽ vnto thyne enemyes/ and no mã shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacyon/ and thyne eyes shall se and dase vpon them all daye longe/ but shalt haue no mighte in thyne hãde. The frute of thy lande and all thy laboures shall a nacyon which thou knowest not/ eate/ and thou shalt but suffre violence only & be oppressed alwaye: that thou shalt be cleane beside thy selfe for the syghte of thyne eyes which thou shalt se.

The Lorde shall smyte the wyth a mylcheuous botche in the knees & leggs/ so ye thou canst not be healed: euen from the sole of the fote vnto the toppe of the head.

*The Lord shall bryngе both the and thy *Deut.xiij.b
kynge which thou hast sett ouer the/ vnto a b.iij.Regum
nacyon which nether thou nor thy fathers xxiiij.d. Iere.
haue knowne/ and there thou shalt serue xxiij.a.
straũge Goddes: euẽ wodd & stone. And thou shalt go to waste & be made an ensample/ & a testynge stocke vnto all nacyons whether ye Lord shall carye the. Thou shalt carie mocheseed out in to the feld & shalt gether but lytle in: for ye grechoppers shall destroye it. Thou shalt plante a vyneyarde & dresse it/ but shalt nether dryncke of the wyne nether gether of the grapes/ for ye wormes shall eate it. Thou shalt haue olyue trees in all thy costes/ but shalt not be anoynted with ye oyle/ for thyne olyue trees shalbe roted out. Thou shalt gett sonnes and daughters/ but shalt not haue them: for they shalbe caryed awaye captiue. All thy trees and frute of thy lande shalbe marred with* blastynge.

*Or grechoppers/ some reade vermyn.

The straungers ye are amonge you shall clyme aboue the vp on hye/ and thou shalt come doune beneth alowe. He shall lende the E
& thou shalt not lende him/ he shalbe before and thou behynde.

Moreouer all these curses shall come vpõ the & shall folowe the and ouertake the/ tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God/ to kepe his cõmaundmentes and ordynaunces wheych he commaunded the/ and they shalbe vpon the as * miracles and wonders & vpon thy seed for euer. And because thou seruedest not the Lorde thy God wyth ioyfulnesse and with a good herte for the abundaunce of all thinges/ therfore thou shalt serue thine ene- *Myracles do kometyme strengthen the weaknesse of the faithfull and blynde the vnfaythfull/ & be vnto them a wytnesse of dãnacyon.
mye which ye Lorde shall sende vpon the: in hunger and thyrst/ in nakednesse and in nede of all thynge: & he shall putt a yocke of yeron vpon thyne necke/ vntyll he haue broughte the to nought.

And the Lord shall bryngе a nacyon vpõ the from a farre/ euen from the ende of the worlde/ as swyfte as an egle flyeth: a nacyon whose

whose tonge thou shalt not vnderstande: a harde fauoured nacyon which shal not regarde the person of the olde nor haue cōpassyon on the yonge. And he shall eate ȳ frute of thy lande and the frute of thy catell vntill he haue destroyed the: so that he shall leaue the nether corne/wyne/ nor oyle / nether the encrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in/in all thy cities/vntyll thy hye & stronge walles be come doune wherin thou trustedest/throw all the lande. ¶ And he shall belege the in all thy cytyes throw out all thy lāde which the Lord thy God hath geuen the.

4. iiij. Reg. vi. k Chron. iiij. b. Baruch. ij. a. * And thou shalt eate the frute of thyne awne bodye: the flesh of thy sonnes and of thy daughters which the Lorde thy God hath geuen the/in that straytenesse & sege wherwith thyne enemye shall belege the: so that it shall greue the mā that is tender and exceadynge delycate amonge you / to loke on hys brother and vpon hys wyfe that lyeth in hys bosome/& on the remnaunte of his chyldren which he hath yet lefte/for feare of geuynge vnto any of them of the flesh of his chyldren/ which he eateth / because he hath noughte lefte hym in ȳ straytenesse & sege wherwith thyne enemyes shall belege ȳ in al thy cities.

Yee and the woman that is so tender & delycate amonge you ȳ she dare not aduēture to sett the sole of her foote vpon the grounde for softnesse and tendernesse / shalbe greued to loke on the husbande that lyeth in her bosome and on her sonne & on her daughter: euē because of the afterbyrthe / that is come out from betwene her legges / & because of her chyldren which she hath borne / because she wolde eate them for nede of all thynges secretly/in the straytenesse & sege wherwith thyne enemye shall belege the in thy cyties.

If thou wilt not be dyligent to do all the wordes of this lawe that are written in this boke/for to feare this glorious and fearfull name of the Lorde thy God: the Lorde wyll smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuaunce/and with euell sekenesses and of lōge durasice. Moareouer he wyll bringe vpō the all the diseases of Egypt which thou wast afrayed of/ and they shall cleaue vnto the. Therto all maner sekenesses and all maner plages which are not wrytten in the boke of this lawe/wyll ȳ Lorde bringe vpō the vntyll thou be come to noughte. And ye shalbe lefte fewe in nombre / where before ye were as the * starres of heauen in multitude: because thou woldest not herken vnto the voyce of the Lorde thy God.

Deut. x. d

Jere. xxxi. e.

G * And as the Lord reioyced ouer you to do you good & to multyplye you: euē so he wyll reioyce ouer you/to destroye you & to bringe you to nought. And ye shalbe wasted from of ȳ land whether thou goest to enioye hit. And the Lorde shall scater the amonge all nacions from the one ende of the worlde vnto ȳ other and there thou shalt serue straunge goddes/ which nether thou nor thy fathers haue knowne: euen wodd and stone.

And amonge these nacyons thou shalt be no small ceason/ and yet shalt haue no reste to the sole of thy foote. For the Lorde shall geue the there a tremblynge herte & dalyng eyes & sorowe of mynde. And thy lyfe shall hāge before the/& thou shalt feare both daye and nyghte & shalt haue no trust in thy lyfe. In the morynng thou shalt saye/ wolde God it were nyght. And at nyght thou shalt saye/ wolde God it were morynge: for feare of thyne herte which thou shalt feare/ and for ȳ syghte of thyne eyes which thou shalt se.

And the Lord shall bringe the in to Egypt agayne with shyppes / by the waye which I bade the that thou shuldest * se it no moare. * Exod. xiij. And there ye shalbe solde vnto youre enemies/for bondmen and bondwemen: and yet no man shall bye you.

¶ The people are exhorted to obserue the cōmaundementes/for the consyderacion of benefytes receaued: which yf they breake they are threatned to be plaged.

¶ The. xxix. Chapter.

A These are ȳ wordes of the appoyntmēt which the Lorde cōmaunded * Exod. xx. Moses to make with the chyldren of Israel in the lande of Moab / beside ȳ appoyntmēt which he made vō thē in Horeb. And Moses called vnto all Israel and sayde vnto them: Ye haue sene all ȳ the Lorde dyd before youre eyes in the lande of Egypt/vnto Pharao & vnto al his seruantes/ & vnto all his lande/and the greate temptacyons which thyne eyes haue sene and those greate myracles & wonders: & yet the Lorde hath not geuē you an herte to perceaue / nor eyes to se/nor eares to heare vnto this daye.

* And I haue led you. xl. yere in the wylderness: & youre clothes are not waxed olde vpō you/nor are thy showes waxed olde vpō thy fete. Ye haue eaten no bread nor drynke wyne or strounge drynke: that ye myghte B knowe/howe ȳ he is the Lorde youre God.

* Deut. viij.

* And at the last ye came vnto this place/& Sehon the kyng of Hesbon and Og kynge of Basan came out agēst you vnto battell/ & we smote them and toke their lande and gaue it an heritaunce vnto the Rubenites and Gadites & to the halfe tribe of Manasse Kepe therfore ȳ wordes of this appoyntmēt and do them / that ye maye vnderstande all that

* Numer. xxi. & g. Deut. iij.

Deut. iiij. a. that ye ought to do. * Ye stande here this daye euery one of you before ȳ Lorde youre God: both the heades of youre trybes/ youre elders/ youre officers & all the men of Israel: youre chyldrē/ youre wyues and the straunger that are in thyne hoste/from ȳ hewer of thy wodd vnto ȳ drawer of thy water: ȳ thou shuldest come vnder the appoyntment of the Lorde thy God/& vnder his othe which the Lord thy God maketh with the this daye. For to make the a people vnto him selfe / & that he maye be vnto the a God/as he hath sayde vnto the & as he hath sworne vnto thy fathers Abraham/Isaac and Jacob.

C Also I make not this bonde and this othe with you only: but both with him ȳ standeth here with vs this daye before the Lorde oure God/and also with him that is not here with vs this daye. For ye knowe how we haue dwelt in the lande of Egypte / and how we came thorow the myddes of ȳ nacyōs which we passed by. And ye haue sene their abhominacions and their ydolles: wod: stone/syluer and golde which they had.

Lest there be amonge you mā or womā kynred or tribe ȳ turneth awaye in his hert this daye from the Lord oure God/ to goo & serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall and wormwod / so that when he heareth the wordes of this curse/he blesse him selfe in hys hert sayinge. I shall haue peace. I will therfore worche after the luste of myne awne herte/that the* dronckē may perysh with the thyrstye. And so the Lorde wyll not be merciyfull vnto hym / but then the wrath of the Lord & his geloulye/ smoke agenst that mā/ & all the curses that are written in this boke light vpon hym / and the Lorde do out hys name from vnder heauen / and separate hym vnto euell out of all the trybes of Israel according vnto all the curses of ȳ appoyntement that is writtē in the boke of this lawe.

D So that the generacion to come of youre chyldren that shall ryse vp after you and the straunger that shall come from a ferre lāde/ saye when they se the plages of that lande/& the diseases wherwith the Lord hath smyttē it how all the lande is burnt vp wyth bremstone & salt / & ȳ it is nether sowne nor bearetb/nor any grasse groweth therin/after the ouerthrowing of Sodome/Gomor/Adama and Zeboim: which the Lord ouerthrewe in his wrath and angre.

And then shall all nacyōs also saye: * wherfore hath the Lorde done of this facion vnto this lāde? O how fearfe is this great wrath? And men shall saye: because they lefte the testament of the Lorde God of their fathers which he made with them/ when he brought thē out of the lande of Egypt. And they went & serued straunge goddes & worshipped thē: goddes which they knewe not and which had geuē thē nought. And therfore the wrath of the Lorde waxed whote vpon that lande to bringe vpon it all the curses that are writtē in this boke. And the Lorde cast them out of their lande in angre / wrath and greate furyousnesse/and cast thē in to a straunge lāde/ as it is come to passe this daye. The secrettes of the Lorde oure God * are opened vnto vs and oure chyldrē for euer/ that we do all the wordes of this lawe. * That is/ the Lord hath opened vnto vs his wyll before all other people.

¶ The worde of God is not farre from thē that seke for it/but in their mouthes and hertes.

¶ The. xxx. Chapter.

When all these wordes are come vpō A the whether it be the blessynge or the curse which I haue set before the/ yet yf thou turne vnto thyne hert amonge all the nacyōs whether ȳ Lord thy God hath thruste the/ & come agayne vnto the Lorde thy God & herkē vnto his voyce accordynge to all ȳ I cōmaude the this daye: both thou & thy chyldren vō all thyne herte & all thy soule: Then the Lorde thy God wyll turne thy captiuite & haue cōpassion vpō the & goo & fet the agayne from all the nacyōs/ amonge which the Lorde thy God shall haue scatered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gether the and from thence fett the and bringe the in to the lande which thy fathers possessed/ & thou shalt enioye it. And he wyll thewe the kyndnesse and multiplye the aboue thy fathers. * And the B Lorde thy God wyll circumcyse thyne hert & the hert of thy seed for to loue the Lorde thy God with all thyne hert & all thy soule/that thou mayst lyue. * And the Lorde thy God will put all these curses vpon thyne enemies & on them that hate the and persecute the.

* Deut. x. d.

* Psal. lxij. B

But thou shalt turne and herken vnto the voyce of the Lorde and do all his commaundementes which I commaunde the this daye And the Lorde thy God wyll make the plenteous in all the workes of thyne hande & in the frute of thy body/in ȳ frute of thy catell & frute of thy lande & in ryches. * For ȳ Lord wyll turne agayne and reioyce ouer the to do the good/as he reioyced ouer thy fathers: If thou herken vnto the voyce of the Lorde thy God/ to kepe his commaundmentes & ordynaunces which are wrytten in the boke of this lawe/yf thou turne vnto the Lorde thy God with all thyne hert and all thy soule.

* Jere. xxxj. a.

* For the commaundement which I commaunde the this daye/is not separated from ȳ / nether farre of. It is not in heauē ȳ thou C

* Romis. x. b.

neadest

neadest to saye: who shall go vp for vs to heauen/and fet it vs / that we maye heare it and do it: Nether is it beyonde ý see: that thou thuldest saye: who shall go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is very nye vnto the: euen in thy mouth and in thyne hert/that thou do it.

Beholde I haue set before you thys daye lyke and good/death and euell: in that I commaunde the this daye to loue the Lorde thy God & to walke in his wayes & to kepe hys cõmaundementes/his ordynaunces and his lawes: that thou mayst lyue & multiplye / & that the Lorde thy God maye blesse the in the lande whether thou goest to possesse it.

D But & ý thyne herte turne awaye/so that thou wylt not heare: but shalt goo astraye & worshipe straunge goddes and serue thẽ / I pronounce vnto you this daye/ that ye shall surely perysh and that ye shall not prolonge youre dayes vpõ the land whether thou passest ouer Jordan to go and possesse it.

*I call to recorde this daye vnto you/heauẽ and erth/that I haue set before you lyke and death/blessynge & cursynge: but chose lyke/ that thou & thy seed maye lyue / in that thou louest ý Lorde thy God /herkenest vnto his voyce and cleauest vnto hym. For he is thy lyke & the lengthe of thy dayes/ý thou mayst dwell vpon the erth which the Lorde sware vnto thy fathers: Abraham / Isaac & Jacob to geue them.

*.Deut.iiij.d. and.xiij.g.

¶ Moses beyng readye to dye ordereth Josue to rule the people in his stede/This boke Deuteronomye is wrytten and layde in the tabernacle beside the arcke The Leuytes are charged to reade hit to the people.

¶ The.xxxi.Chapter.

A AND Moses went and spake these wordes vnto all Israel & sayde vnto them. I am an hundred & .xx. yere this daye / & can nomoare go [a] out & in. Also the Lorde hath sayd vnto me/ thou shalt not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the and he wyll destroye these nacyons before the / and thou shalt conquere thẽ. And Josua he shall go ouer before the / as the Lorde hath sayde. And the Lorde shall go vnto them/as he dyd to Sehon & Og kynges of the Amorites & vnto their landes which kinges he destroyed And when the Lorde hath deliuered them to the/se that ye do vnto them accordynge vnto all the commaundmentes whych I haue cõ-
B maunded you. Plucke vp youre hartes and be stronge/ dreade not nor be aferde of them: for the Lorde thy God him selfe will go with the/& wil nether let the go nor forsake the.

And Moses called vnto Josua and sayde vnto hym in the sighte of all Israel*. Be stronge & bolde / for thou must go with thys people vnto the lande wych the Lorde hath sworne vnto their fathers to geue them/and thou shalt geue it them to inheret. And the Lorde he shall go before the and he shall be with the / and wyll not let the go nor forsake the/feare not therfore nor be discomforted. And Moses wrote thys lawe and delyuered it vnto ý preastes the sonnes of Leui which * bare the arcke of the testamẽt of the Lorde and vnto all the elders of Israel / and commaunded them sayinge. * At the ende of.viij. C yere/in the tyme of the fre yere/in ý feast of ý. God.viij. the tabernacles/when all Israel is come to apeare before the Lorde thy God/in ý place which he hath chosen: se that thou reade thys lawe before all Israel in their eares Gether the people together: both men / wemen and childrẽ & the straungers that are in thy cities that they maye heare/lerne & feare the Lorde youre God/& be diligẽt to kepe all ý wordes of this lawe / and that their chyldren wych knowe nothinge maye heare & lerne to feare ý Lorde youre God/as longe as ye lyue in ý lande whether ye go ouer Jordã to possesse it.

*.Numer.iij.

a.To go in and oute is to exercyse the office of a ministre & leader of the: as christ sayth of the ministers and pastoures. Johan.x.a.

*.Josu.i.b. iij.Reg.ii.ý.a.

And ý Lorde sayde vnto Moses. Beholde D thy dayes are come/that thou must dye. Call Josua and come and stande in the tabernacle of witnesse/that I maye geue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And ý Lorde apeared in the tabernacle: euẽ in the pyler of ý cloude And the piler of the cloude stode ouer ý dore of the tabernacle. And the Lorde sayde vnto Moses: beholde / thou must slepe wyth thy fathers/and this people wyll go a whorynge after straunge Goddes of the lande whether they go and wyll forsake me and breake the appoyntement which I haue made with thẽ And then my wrath will ware whote agenst them/and I will forsake them and wil [b] hyde my face from thẽ/and they shalbe consumed. And when moch aduersyte and tribulacyon is come vpon them/then they wyll saye: be-
E cause oure God is not amonge vs/these tryb-
ulacions are come vpõ vs. But I will hyde
my face that same tyme for al the euels sake
wych they shall haue wrought/in that they
are turned vnto straunge Goddes.

b.To hyde face is not as not to & to take a way tokens of kyndnesse: why? he gaue no eare to oure prayers nor shewed any tokens but letteth fore oure greuous cions and berye dead in Johan. Mathe.

Now therfore write ye this songe/& teache it the chyldren of Israell and put it in their mouthes ý thys songe maye be my witnesse vnto the children of Israel. For when I haue brought them in to the lande which I sware vnto their fathers that runneth wyth mylke and honye/then they wyll eate and fyll them selues & waxe fatt and turne vnto straunge Goddes and serue them and rayle on me and breake my testament. And then when moch
F mysche & tribulacion is come vpon them
this songe shall answere before them/and be

a wytnesse. It shall not be forgetten out of ý mouthes of their seed: for I knowe their imaginacyon which they goo aboute euen now before I haue broughte them in to the lande which I sware. And Moses wrote this songe the same ceason/and taught it the chyldren of Israel. And the Lord gaue Josua ý sonne of Nun a charge & sayde: *be bolde & stronge for thou shalt bringe the chyldren of Israel in to the lande which I sware vnto them / & I wyll be with the.

*.Josue.i.b iij.Reg.ý.a.

When Moses had made an ende of wrytyng out of the wordes of this lawe in a boke vnto the ende of them/ he commaunded the Leuites which bare the arcke of ý testamẽt of the Lorde sayinge: take the boke of this lawe and put it by the syde of the arcke of ý testamẽt of the Lord youre God / & lett it be there for a wytnesse vnto the. I for knowe thy stuburnesse and thy stycke necke: beholde whyle I am yet a lyue wyth you thys daye/
G ye haue bene disobedient vnto ý Lorde: and how moch moare after my death.

Geather vnto me all the elders of youre trybes/& youre officers/that I maye speake these wordes in their eares & call heauẽ and erth to recorde agenst thẽ. For I am sure ý after my death / they will utterly marre thẽ selues and turne from the waye which I cõmaunded you/& trybulacion wyll come vpõ you in ý later dayes/when ye haue wrought wickednesse in the syght of the Lorde to prouoke him with the workes of youre handes. And Moses spake in the eares of all the cõgregacion of Israel the wordes of this songe/ vnto the ende of them.

¶ The song of Moses. He gothe vp vnto the toppe of Abarim to see the lande of promisse.

The.xxxij.Chapter.

A HEare O heauẽ/what I shall spake and hear O erth the wordes of my mouth. My doctryne droppe as doeth the rayne/& my speach flowe as dothe the dewe / as the mysellynge vpon the herbes/& as the droppes vpon the grasse. For I wyll call on the name of the Lorde: Magnifye the myght of oure God.

a.The Prophites customably when they speake with a feruent affection / do speake vnto kynges that haue no syke/as thoughe they spake to men. As Esai. the .vij. a. And here Moses prophesyng that the chyldren of Israel wold not earnestly heare hym / and that he shulde lose his laboure writeth yet he. hym and erth to beare hym & to

He is a [b] rocke and perfecte are his deades/ for all his wayes are with discrecion. God is faythfull & without wickednesse/both righteous and iuste is he.

The froward and ouerthwarte generacion hath marred them selues to him ward/& are not his sonnes for their deformities sake Doest thou so reward the Lord? O foolish nacion and vnwyse. Is not he thy father and thyne owner? hath he not made the & ordeyned the? Remembre the dayes that are past: consydre the yeres from tyme to tyme. Aske thy father and he wyll shewe the / thy elders and they wyll tell the. When ý most hyghest gaue the nacions an enheritance/ & diuided the sonnes of Adam he put the borders of ý nacions/fast by the multytude of the chyldren of Israel.

For the Lordes parte is his folke/ and [c] Jacob is the porcion of his enherytaunce.

He founde him in a deserte land/in a voyde ground & a roryngе wyldernesse. He led him aboute & gaue him vnderstandinge/& kepte him as the aple of his eye.

As an egle that stereth vp her nest and flo-
tereth ouer her younge/he stretched oute his
wynges and toke him vp & [d] bare him on his
shoulders. The Lorde alone was his guyde/
and there was no straunge God with him.

He sett him vp vpon an hye lande / and he ate the encrease of the feldes. And he gaue him honye to sucke oute of the rocke / & oyle out of the harde stone. With [e] butter of kyne & mylcke of the shepe / w fatt of the lambes and fat rammes and he gootes with fat kydneyes and with whete. And of the bloude of grapes thou dronckest wyne.

b.Rock.God is called a Rock/ because he & hys wyrde lasteth for euer/he is suer to trust to/& a perfect comfort to beleuers/ and their singuler defence at all times ii.Reg.xxii.a

c.Onely the faythfull / which are kyngthed by Jacob/ are Goddes porcion: the vnbeleuers be longe not to him.

d.To beare thẽ on his shoulders is to saue & kepe thẽ from euell/& let thẽ haue the fruicyon of hys goodnes / as in Numer.xi.c

e.By these thynges named/ are ý kynges abouna-
dance of all good thynges as it is sayd in the Psal. lxii.b.

C

And Israel waxed fat and kycked. Thou wast fat/thycke and smothe. And he let God goo that made him and despyled the rocke ý saued him. They angred him with straunge Goddes and with abhominacyons prouoked him. They offered vnto felde deuels and not to God / & to Goddes which they knewe not & to newe Goddes that came newly vp which their fathers feared not. Of the rocke that begat the thou arte vnmynde full & hast forgott God that made the. And when the Lord sawe it/ he was angre because of ý prouokynge of his sonnes and daughters.

And he sayde: I wyll* hyde my face from them & wyll se what their ende shall be. For they are a froward generaciõ and chyldrẽ in whom is no fayth. They haue angred me w that which is no God / & prouoked me wyth their vanyties. * And I agayne wyll angre them wyth them whych are no people / and wyll prouoke them wyth a folysh nacyon. *For fyre is kyndled in my wrath / and shall burne vnto the botome of hell. And shall consume the erth wyth her encrease/& sett a fire the botoms of the mountaynes. I wyll heape myscheues vpõ thẽ & wyll spende all myne arowes at them.

*Lone afore in the.xxxi.d.

*Rom.x.d

*Jeremie.xv.c

Burnt wyth hungre & cõsumed with heate and with bitter pestilence. * I will also sende the teeth of beastes vpon them and poyson serpentes. Without forth / the swerde shall robbe them of their chyldren: and wythin in the chamber/ feare: both younge men and younge wemen and the suckelynges with ý men of grayheades / I haue determened to shater them thorowout the worlde / and to

*Jeremie.v.b.

Joel.i.a

make awaye the remembraunce of thē from amonge men. Were it not that I feared the raylyng of their enemyes/lest their aduersaries wolde be prowde & saye: oure hye hande hath done all these workes & not the Lorde.

For it is a nacyon that hath an vnhappye forcast/ and hath no vnderstāding in them: I wolde they were wyse and vnderstode this & wolde consyder their later ende.

Howe it cometh ý one shall chace a thousande/ and two put ten thousande of them to flyghte: excepte their rocke had solde thē/ and because the Lorde had delyuered them.

For oure rocke is not as their rocke/ no though oure enemyes be iudge. But their vynes are of the vynes of Sodom/and of the feld of Gomorra. Their grapes are grapes of gall/and their clusters be bytter.

Their wyne is the poylon of dragons/and the cruell gall of aspes. Are not soch thyng layde in store with me/and sealed vp amōge my creatures: *Vengeaunce is myne and I wyll reward: their fete shall slyde/ when ý tyme cometh. For the tyme of their destruccyon is at hande/& the tyme that shall come vpon them maketh haste.

*Rom.xij.d. Hebre.x.k.

For the Lorde wyll do iustyce vnto hys people/& haue compassion on his seruaunt For it shalbe sene ý their power shall fayle/ & at the last they shalbe preloned & forsaken.

And it shalbe sayd: where are their Godd and their rocke wherin they trusted?

The fatt of whole sacrifyces they ate and dranche the wyne of their drynckeoffrynges/ let them rise vp and helpe you and be youre protecccion.

See now howe that I/ I am he/ and that there is no God but I. I can kyll and make alyue/ and what I haue smyten that I can heale: nether is there ý can delyuer any man oute of my hande.

For I wyll lyfte vp myne hand to heauē/ and wyll saye: I lyue euer.

If I whett the edge of my swerde/& myne hāde take in hāde to do iustyce/ I wyll shewe vengeaunce on myne enemyes and wyll rewarde them that hate me.

I wyll make myne arowes dronckē with bloude/and my swerde shall eate flesh of the bloude of the [f] slayne and of the captyue and of the bare head of the enemye.

f. Here recyteth he. iij. plages of the swerde/ that many shalbe slayne/ that they shall be leade captyue and brought in to bondage/ & that their head shuld become

Prayse ye hethen his people/ for he wyll auenge the bloude of his seruauntes/& wyll auenge him of his aduersaries/ and wylbe mercyfull vnto the lande of his people.

And Moses went & spake all the wordes of this songe in the eares of the people/ both he and Josua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel/ then he sayde vnto them.

Sett youre hertes vnto all the wordes which I testifye vnto you this daye: that ye commaunde thē vnto youre chyldren/ to obserue and do all the wordes of this lawe. For it is not a vayne worde vnto you: but it is youre lyfe/& thorow this worde ye shall prolonge youre dayes in the lande whether ye go ouer Jordan to conquere it.

And the Lord spake vnto Moses the selfe same daye saying: get the vp in to thys mountayne Abarim vnto mount Nebo/ which is in the lande of Moab ouer against Jericho. And beholde the lande of Canaan whych I geue vnto the chyldren of Israel to possesse. And dye in the mount which thou goest vpō/ and be geathered vnto thy people: As Aaron thy brother dyed in moūte Hor & was gethered vnto his people. For ye trespaced against me amōge the childrē of Israel at ý waters of stryfe/at Cades in the wildernesse of Zin: because ye sanctified me not amonge ý children of Israel. Thou shalt se the land before the/but shall not goo thyther vnto the lande which I geue the chyldren of Israel.

¶ Moses dying blesseth all the trybes of Israel.

¶ The. xxxiij. Chapter.

A This is the blessyng wherwith Moses Gods man blessed the chyldren of Israell before hys death saying: The Lord came frō Sinai & shewed his beames from Seir vnto them/ & apeared gloriously from mount Pharan/ and he came with thousandes of sayntes and in his right hāde a lawe of fyre for thē. How loued he ý people: *All his saynts are in hys hande. They ioyned them selues vnto thy fote and receaued thy wordes. Moses gaue vs a lawe which is the enherytaunce of the cōgregacion of Jacob. And he was in Israel Kynge when he geathered the heades of the people and the trybes of Israel to geather.

*Sapien.iij.

Ruben shall lyue and shall not dye: but his people shalbe few in nombre. This is the blessynge of Juda. And he sayde: heare Lorde the voyce of Juda and bryngе hym vnto hys people: let his handes fyght for hym: but be thou his helpe agaynst his enemyes.

And vnto Leui he sayde: *thy perfectnesse and thy light be after thy mercyfull mā whō thou tēptedest at Masah wyth whom thou stryuedest at ý waters of strife. He ý sayeth vnto his father and mother. I sawe hym not/ and vnto hys brethren I knewe not/ and to his sonne I wote not: for they haue obserued thy wordes and kepte thy testament. They shall teache Jacob thy iudgemētes & Israel thy lawes. They shall put cens before thy nose & whole sacrifyces vpon thyne altare. Blesse Lord their power & accept ý workes of their handes: smyte the backes of them that

B

* That is/ they shall haue abondaunce of rychelle/ what of marchaundyse cōmyng by sea/ and of metalles of the erthe.

* Roumemare/ because with warre he made roume: for he was a valyaunt warryer.

* Or (as some will) lawgeuer.

* The chald. interpre. was buryed there.

* That is/ thy preaches & fyre be happye and fortunate before God & men/ by your teachynge and good ensample geuynge/ as was in Moses.

* This is the light & perfectnesse which Moses put i the hyghe lappe of iudgemēt Gro. xxi. c. & Num. xxi. d. The Chald interpre. readeth with perfectnesse indued & the man that was found holye.

* Why Moses is left oute yte appeareth no cause/ but is euydent his worthye to be beleued.

* In safety a nd loke Numeri. xxiij. b.

that ryse agaynst thē and of them that hate them: they ryse not agayne.

Vnto Benjamin he sayde. The Lordes derlynge shall dwell in safetye by hym and kepe him selfe in the hauen by hym contynually/& shall dwell betwene his shoulders.

C And vnto Joseph he sayde: blessed of the Lorde is his lande with the goodly frutes of heauen/ with dewe and wyth sprynges that lye beneth: and with frutes of ý encreale of the sonne & with rype frute of the monethes/ & with the toppes of mountaynes that were from the begynnynge and with the dayntes of hylles that last euer & wyth goodly frute of the erth and of the fulnesse therof.

And ý good wyll of him ý dwelleth in the *bushe shall come vpon the head of Joseph and vpon the toppe of the head of hym that was separated from amonge his brethrē/ his bewtie is as a fyrstborne oxe and his hornes as the hornes of an vnycorne. And with thē he shall pushe the nacions together/euē vnto the endes of the world. These are ý many thousandes of Ephraim and the thousandes of Manasses.

* Exod.iij.a.

D And vnto Zabulon he sayde: Reioyse Zabulon in thy goynge out/ and thou Isachar in thy tentes. They shall call the people vnto the hyll/and there they shall offer offerynges of ryghteousnes. For they shall* sucke of the abundance of the see and of treasure hyd in the sande.

And vnto Gad he sayde: blessed is the *rowmmaker Gad. He dwelleth as a lion and caught the arme and also the toppe of the head. He sawe his begynnynge/that a parte of the* teacher * was hyd there and came wyth the heades of the people/ and executed the ryghteousnes of the Lorde and hys iudgementes wyth Israell.

And vnto Dan he sayde: Dan is a lyons whelpe/he shall flowe from Basan.

And vnto Nephthali/he sayde: Nephthali he shall haue abundāce of pleasure & shalbe fylled with the blessynge of the Lorde & shall haue his possessions in the southwest.

And of Aser he sayde: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren and shall dyppe his fote in oyle: Yeron and brasse shal hange on thy showes and thyne age shalbe as thy youth.

☞ There is none lyke vnto the God of Israel: he that sytteth vpon heauen shalbe thyne helpe/whose glorye is in the cloudes/ that is the dwellynge place of God from the begynnynge and from vnder the armes of ý worlde: he hath cast out thyne enemyes before the and sayde: destroye. And Israel shall dwell in safetye [a] alone. And the eyes of Jacob shall loke vpon a lande of corne & wyne moare ouer hys heauē shall droppe wōdewe. Happye art thou Israell/ who is lyke vnto the: A people that art saued by the Lorde thy shilde and helper and swerde of thy glorye. And thyne enemyes shall hyde them selues from the/ and thou shalt walke vpon their hye hilles.

To dwell by him selfe.

¶ Moses dyeth. Israell wepeth. Josua succedeth in Moses roume.

¶ The. xxxiiij. Chapter.

A And Moses wēt from the feldes of Moab vp into moūt Nebo which is the toppe of Phasgah ý is ouer against Jericho. And ý Lord shewed hym all the lande of Galaad euen vnto Dan/ & all Nephthali & ý land of Ephraim & Manasse/and all the land of Juda: euē vnto the vtmost see/& the south & the region of ý playne of Jericho ý cytie of paulmetrees euen vnto Zoar. And the Lorde sayde vnto him. *This is the lande which I sware vnto Abraham/ Isaac and Jacob sayinge: I wyll geue it vnto thy seed. I haue shewed it ý before thyne eyes: but thou shalt not goo ouer thither.

B *Gene.xij.b. and.xv.b.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab at the commaundemēt of the Lord. And he buryed him in a baley in the lāde of Moab beside Beth Peor: but no man wyst of his sepulchre vnto this daye. And Moses was an hundred & and.xx. yere olde when he dyed/ and yet hys eyes were not dym nor hys chekes abated. And the chyldrē of Israel wepte for Moses in the feldes of Moab. xxx. dayes. And the dayes of wepynge and mournynge for Moses were ended.

C

And Josua the sonne of Nun was full of the spirite of wyldome: * for Moses had put his hande vpon him. And all the chyldren of Israel herkened vnto him & dyd as the Lord commaunded Moses. But there arose not a prophet sence in Israel lyke vnto Moses/ whom the Lorde knewe face to face/ in all the myracles and wonders which the Lorde sent hym to do in the lande of Egypte/ vnto Pharao and all his seruauntes and vnto all his lande: and in all the mightye deades & greate tereble thynges which Moses dyd in the syght of all Israel.

* Numeri xxvij. d.

D

¶ The ende of the fyfth boke of Moses.

The boke of Josua

¶ The Lorde courageth Josue to inuade the lande of promesse/ and cõmaundeth him contynually to reade deuteronymye.

¶ The fyrst Chapter.

A After the death of Moses the seruaunt of the Lord: the Lorde spake vnto Josua the sonne of Nun Moses minister sayinge: Moses my seruaunt is deed. Now therfore vp & goo ouer Jordan / bothe thou & all this people/ vnto the lande the which I geue vnto the chyldrẽ of Israel. * All the places that the sooles of youre fete shall treade vpon / haue I geuen you/ as I sayde vnto Moses: from the wyldernes and this Libanon vnto the great ryuer Euphrates: and all the lande of the Hethites / euen vnto the great see towarde the goyng doune of the sonne/ shalbe youre coostes. There shall not a mã be able to wythstande the all the dayes of thy lyfe. * For as I was with Moses/ so wyll I be wt B the* & will nether leaue the/ nor forsake the. * Be strong and bolde: for vnto thys people shalt thou deuide the land which I sware vnto their fathers to geue them.

Aboue all thing be strong and harden thy selfe/ to obseruẽ & to do/ accordyng to all the lawes which Moses my seruaunt cõmaunded the.* Tourne therfrõ nether to ỳ right hand/ nor to the lefte: that thou mayste haue vnderstandynge in all thou takest in hande * let not the boke of this lawe departe out of thy mouthe: But recorde therin daye & night C that thou mayst be circumspect to do accordyng to all that is written therin. For then shalt thou make thy waye prosperoule/ and then thou shalt haue vnderstãdyng. Beholde. I haue sayde vnto the/ be stronge and bolde: nether feare/ nor dreade. For the Lorde thy God is with the whether so euer thou goest.

Then Josua cõmaunded the officers of ỳ people sayinge. Goo thorowe the myddes of the hoste/ and cõmaunde the people sayinge/ prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan/ to goo & enioye the lande which the Lord youre God geueth you/ to possesse it.

And vnto the Rubenites/ Gadites / and halfe the trybe of Manasses spake Josua sayinge: Remember that which Moses the seruaũt of the Lord cõmaunded you saying. the Lord youre God hathe geuen you reast/ and hathe geuen you this lande. Lett youre wyues youre chyldren / and youre catell remayne in the lande which Moses gaue you D on thys syde Jordan: But goo ye before youre brethren Armyd / all that be men of warre/ and helpe them vntyll the Lorde haue geuen youre brethrẽ reast / as he hathe you/ and vntyll they also haue optayned / ỳ lande which the Lorde youre God geueth thẽ. And then retourne vnto the lande of youre possession and enioye it / which lande Moses the Lordes seruaũt gaue you on this syde Jordan towarde the sonne rysynge. And they answered Josua saying:* All that thou bydde vs/ we wyll do/ and whether soeuer thou sendest vs/ we wyll go. Accordyng as we obeyed Moses in all thynges/ so we wyll obeye the. onlye the Lorde thy God be wyth the as he was with Moses. And whosoeuer dysobeye thy mouthe / and wyll not herken vnto thy wordes in all that thou cõmaundest hym/ let him dye: Onlye be strong & of good courage.

¶ Josua sendeth searchers or spyes to Jericho/ which were hydde of Rahab and so eskaped the hãdes of the purseuers Rahab beleueth and confesseth the God of Israel.

¶ The .ij. Chapter.

A Then Josua the sonne of Nun sent out of Settim two spyes secretlye sayinge: go & bewe the lande & also Jericho. And they went/ and came into a * harlotes house named Rahab / and lodged there. And it was tolde the Kynge of Jericho sayinge: Beholde there came men in hyther to nyght/ of the chyldren of Israel/ to spye oute the countrey. And the Kyng of Jericho sent vnto Rahab sayinge: bryngе forth the men ỳ are come to the/ whych are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men & hyd them. And sayd/ in deade there came men vnto me but I wot not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke/ they wẽt oute/ whether they went I wot not: but folowe after them quyckly e and ye shall take them. And she B brought them vp vpon the rooke of ỳ house/ and* hydd thẽ vnder flaxe (yet in the stalckes) which she had lyeng a broade vpon the rooke. And the men pursued after them / the waye to Jordan euẽ vnto the* passage/ and as sone as they which pursued after thẽ were gone oute/ they shutt the gates ymmediatlye.

And or euer they were a slepe / she came vp vnto them vpon the rooke / and sayde vnto the men: I knowe that the Lorde hathe geuen you the lande/ bothe because that the feare of you is fallen vpon vs / and because ỳ the enhabiters of the lande faynt at youre commyng. For we haue heard how the Lord *dryed vp ỳ water of ỳ redd see before you/ when you came oute of Egypte/ & what you dyd vnto the two kynges of the Amorites on the other syde Jordan* Sehon/ & Og/ which ye vtterlye destroyed. And as sone as we had heard these thynges/ oure hertes dyd faynte. And there remayned no moare courage in anyman for feare of youre commynge. For the Lorde youre God/ he is the God in heauẽ aboue: and on the erth benethe.

Now therfore sweare vnto me* by the C Lorde because I haue shewed you mercye/ that ye shall also shewe mercye vnto my fathers house and geue me a true token. And that ye shall saue a lyue/ bothe my father/ & my mother/ my brethrẽ/ and my systers / and all that pertayne vnto thẽ. And that ye shall delyuer oure soules from death.

And the men answered her/ oure lyues for you to dye/ yf ye vtter not this oure communicacion. And so when the Lorde hathe geuẽ vs the land/* we wyll deale Mercyfully and truly with the. And then she lett them downe wyth a coorde thorow a wyndowe. For her house stoode in ỳ towne wall. And she dwelt in the towne wall. And she sayde vnto them/ gett you into the mountaynes / lest the folowers mete you/ and hyde youre selues there thre dayes / vntyll the purseuers be returned and then maye ye goo youre wayes.

And the men sayde vnto her / we wyll be blamelesse of thy othe/ which thou hast made vs sweare. Beholde/ when we come into the lande/ thou shalt bynde this purple threden coorde in the wyndow/ which thou lattest vs doune bye. And thou shalt bryng thy father/ thy mother/ thy brethren/ and all thy fathers housholde/ euen in to the house to the. And D then whosoeuer go oute at the doores of thy house/ into the streate / * hys bloude shalbe vpon his aune head / and we gyltlesse. And whosoeuer shalbe with the in the house/ hys bloude be on oure heades yf any mannes hande be vpon him: And euẽ so yf thou vtter these oure woordes/ we wylbe quyte of thy othe which thou hast made vs sweare. And she sayde accordynge vnto youre wordes so be it: and so sent them awaye / and they departed. And she bounde the purple coorde in the wyndowe.

And they departed and gotte them into the mountaynes / and there aboade thre dayes vntyll the purseuers were returned. And the purseuers sought thorowe oute all the waye and founde them not. And the two men returned and descended from the mountayne and passed ouer / & came to Josua the sonne of Nun/ and tolde him all that had chaunced them. And they sayde vnto Josua the Lorde hathe delyuered into oure handes all the lãde/ for all the inhabiters of the contrey faynte for feare of vs.

¶ The water of Jordan dryeth vp / and Josue wyth the people passe ouer.

¶ The .iij. Chapter.

A And Josua rose erlye: and they removed from Settim/ and came to Jordan / bothe he and all the chyldrẽ of Israel/ and sojourned there before they went ouer. And after thre dayes the officers went thorou oute the hoste/ and commaunded the people sayinge: when ye se the arcke of the testament of the Lord youre God/ and the preastes that are Leuites bearyng it: then departe ye from youre places & & folowe after it. So yet ỳ there be a space betwene you & it / aboute a two thousande cubytes by measure. And come not nye vnto it/ that ye maye knowe the waye by which ye B must go: for ye haue not gone by it in tymes past. And Josua sayde vnto the people/* purifye youre selues/ for to morowe the Lorde shall shewe wonders amonge you.

Then Josua spake vnto ỳ preastes sayeng Take vp the arcke of the testament/ and go before the people. And they toke vp ỳ arcke of the testament/ and wẽt before the people.

And the Lord sayd vnto Josua: this daye wyll I begynne to* magnifie the/ in ỳ syght of all Israel/ that they maye knowe how ỳ *as I was with Moses / so wyll I be wyth the. And commaunde thou the preastes that beare the arcke of the testamẽt/ sayeng: whẽ ye are entered a lytle into the water of Jordan then stande styll in it.

Then spake Josua to the chyldrẽ of Israel sayinge: come hyther and heare the wordes of the Lorde youre God. And Josua sayde: Herbye ye shall knowe/ that the liuyng God is amonge you / and that he wyll wythout C fayle cast oute before you / the Cananites/ the Hethites/ the Heuites / the Pherelites / the Gergesites/ the Amorites/ and the Jebusites. Beholde/ the arcke of the appoyntemẽt of the Lord of all the worlde shall go before you into Jordan. And now take you twelue men of the chyldren of Israel/ of euery trybe a man. And as sone as the sooles of the fete of the preastes that beare the arcke of Jehouah (the Lorde of all the worlde) treade in the water of Jordan / the water of Jordan shall deuyde it selfe: and the waters that cõmeth from aboue shall stande styll vpon an heape. And when the people were departed from their tentes to goo ouer Jordan (* the preastes bearyng the arcke of ỳ appoyntement before the people) as sone as they that bare the arcke came vnto Jordan/ & the fete of the preastes that bare the arcke were dip- D ped in the brym of the water.* Jordã beyng full ouer all hys banckes all the tyme of

* Deut.xxi.c.
* Josue.iij.b
* Ebre.xiij.b
* Deut.xxxi.b iij.Reg.ij.a
* Deut.v.d.
* Deut.xvii.d.
* Deut.v.d. Jeremie.xlii.a
* After the Greke & the dame trad. Some reade/ taueruars house.
* Josue.vi.c
* Or fleye.
* Exod.xiiij.
* Josue.ii.c
* That is he shalbe cause of his awne death. Some will that bloude doth here signifye synne as in Mat.xiij. a. And in the seconde of the Kynges.i.c.
* Numer.xxi.c and g.
* Josue.vi.c
* Levitic.xv. Numer.xix.d. i.Regum.xvi. b.Josue.vij.c.
* To magnyfye properly is to auance & sett forth exceedyngly e/ and to bryngе hym in estimacio/ as it is sayde Genesis.xlj.a. and often in the Psalmes.
* Actes.vii.b.
* Eccli.xxviiij.b

haruestе: the water that came downe from aboue dyd stoppe and stode vpon an heape / a great waye frō Adam/a cytie besyde Zarthan. And the water that went downe vanisshed in to the see of the wyldernes called the salt see as sone as it was deuyded: & the people* wēt ryght ouer agaynst Jericho. And ȳ
* Psal.lxv.b
preastes ȳ bare the arcke of the appoyntement of the Lorde stoode styll vpō drie land/ vntill all ȳ people were cleane ouer Jordan.

¶ Twelue stones are reared vp for a remēbraunce that Jordan was dryed/ & it returneth agayne to hys course. ¶ The.iiij.Chapter.

AND as sone as the people were all gone ouer Jordan/the Lord spake vnto Josua sayinge. Take you twelue men out of the people / of euery trybe a man. And cōmaunde you thē sayinge: take you hence oute of the myddes of Jordan euen oute of the place where the preastes stoode in a redynes/twelue stones. And take ye thē awaye with you & put them in the place where you lodge at nyght. And Josua called vnto the twelue men which he had prepared of ȳ chyldrē of Israel/ of euery trybe a mā/ & sayde vnto thē*: get you before the arcke of the Lorde youre God euē into ȳ myddes of Jordā/ & take vp euery mā a stone
* Deut.xxvij.a.
vpō his shoulder/accordyng vnto ȳ nombre of the trybes of the chyldren of Israel / that this maye be a sygne amonge you. And whē youre chyldren aske their fathers in tyme to come sayinge: what meane ye wyth these stones: then saye vnto thē / how that ȳ water of Jordan deuyded at the presence of ȳ arcke
B of the appoyntement of the Lorde: euē while it wēt ouer Jordan / the water of Jordan deuyded. And these stones shalbe a memoryall vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd euen so as Josua commaunded/and toke vp twelue stones oute of the myddes of Jordan / as the
th. Reg.xviij.f
Lorde sayde vnto Josua according to the nombre of the trybes of the chyldren of Israel/and caryed them awaye wyth thē vnto the place where they lodged/ and layed them doune there. And therto Josua set vp twelue stones in the myddes of Jordan in the place where the fete of the preastes whych bare the arcke of the testament stoode.

And there they be euē a vnto this daye. For ȳ preastes whych bare the arcke stoode in ȳ myddes of Jordan / vntyll all was fynished that the Lorde cōmaunded Josua to saye vn to the people/according to all that Moses charged Josua. And the people hasted & wēt ouer. When all the people were cleane ouer then went ouer the arcke of the Lorde/ & also the preastes before the people. And ȳ chil dren of Ruben/and the chyldren of Gad/and halfe the trybe of Manasses went before the chyldrē of Israel armed/ as Moses charged them. Vpon a fourty thousand trymmed for warre/ went before the Lorde vnto battell/ euen vnto the wylde feldes of Jericho. That daye the Lord magnifyed Josua in the syght of all Israel/ and they b feared hym / as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Josua sayinge: cōmaunde the preastes that beare the arcke of wytnesse to come vp oute of Jordan. And Josua commaunded the preastes sayinge. Ascende vp out of Jordan. And when the preastes that bare the arcke of ȳ appoyntement of the Lord were ascended oute of Jordan: as sone as the sooles of the preastes fete were brought to drye land/the water of Jordan retourned agayne vnto his place & went ouer all his banckes as he dyd before. And the people came vp out of Jordan the tenthe daye of the fyrst moneth and pitched in Galgal euen in the easte borders of Jericho.

And ȳ twelue stones whych they toke out of Jordan/Josua pitched in c Galgal. And he spake vnto the chyldren of Israel sayinge / whē youre chyldrē aske you in tyme to come sayinge: what meane these stones / shewe youre chyldren and saye: Israel came ouer this Jordan on drye land. For ȳ Lorde youre God dryed vp the water of Jordan before you/vntyll ye were ouer/as the Lord youre God dyd vnto the red see / which he dryed vp before vs tyll we were ouer/ ȳ all ȳ people of the worlde maye knowe the hande of the Lorde how myghtye it is/and that ye might feare the Lorde youre God for euer.

¶ The Cananites are afearde. The seconde circumcysyon vnder Josua.

¶ The.v.Chapter.

AND when all ȳ kyngs of the Amorites which are on thys syde Jordan to ȳ seewarde / & all ȳ kynges of the Cananites which lye on the
A
see hearde / how the Lorde had dryed vp the
* Josua.v.A
water of Jordan before the chyldren of Israel/vntyll they were ouer/ their hertes fayntede in them. And there was no spryete in thē any moare / for feare of the cōmynge of the chyldren of Israel.

B That same tyme the Lord sayde vnto Josua: Make the knyues* of stone / and goo to agayne and circumcyse the chyldrē of Israel the seconde tyme. And Josua made him knyues of stone & circumcised the chyldrē of Israel in the hyll of forelkynnes. And thys is the cause why Josua & cyrcumcysed. All the people that came oute of Egypte that were males/ all that were men of warre / dyed in the wylderness by the waye after they came oute of Egypte. Now all ȳ people that came

* Some read sharpe knyues.

oute

oute were circumcysed. But all the people ȳ were borne in the wildernesse by the waye after they came oute of Egypte / they circumcysed not. For the chyldren of Israel walked fourty yeares in the wyldernesse / tyll all the people of men of warre ȳ came out of Egipt were consumed/which harkened not vnto ȳ voyce of God/so that the Lorde sware/ that he wolde not shewe them the land which the Lorde sware vnto their fathers / ȳ he wolde
Num.xiij.d
geue vs/euē a lande* ȳ floweth with mylke
* That is/ their forefathers were not cut awaye.
¶ and honye. And their chyldren he sett vp in their steade: them Josua cyrcumcysed: for they were *vncircumcysed/because they circumcysed them not by the waye.

And when all the people were full circumcysed /they abode styll in their places in the hoste tyll they were whole. And the Lorde sayde vnto Josua / this daye I haue taken awaye the a shame of Egypt from you: and called ȳ name of ȳ same place Galgal vnto this daye. And the chyldrē of Israel pytched their tentes in Galgall / & held the feast of passeouer the fourtene daye of the moneth at euen in the feldes of Jericho. And they
D ate of the corne of the lande on the morowe after passeouer/swete cakes & parched corne in the selfe same daye. And Mānā ceased on the morowe/after they had eatē of the corne of the lande/nether had the chyldrē of Israel Manna any moare/but dyd eate of the fruts of the lande of Canaan that yere.

a Shame here signifyeth misery/wretchednes/cōtempt & blyndnes/yolenes and bondage Iude.iij.a

And when Josua was come to Jericho/he lyfte vp his eyes and loked: and beholde there stode a man before him w̄ his swerde drawē in his hande. And Josua went vnto hym and sayde vnto him/ arte thou on oure syde or on oure aduersaries. And he answered/ Naye/ but I am ȳ captayne of the hoste of ȳ Lord & am now come. And Josua fell on hys face to the erth and dyd reuerence/ and sayde vnto hym/ what sayth my Lorde vnto hys seruaunt. And the captayne of the lordes hoste sayde vnto Josua: *do thy shoes of thy feate/
Exod.iij.b. Actum.vij.d
for the place wheron thou standest is holy. And Josua dyd so.

¶ The walles of Jericho fall/ and it is taken.

¶ The.vi.Chapter.

AND Jericho shutt in her people / & was shutt for feare of the chyldren of Israel/so that no man went out or in. And the Lorde sayde vnto Jo sua: beholde/I haue geuen into thyne hand/ Jericho & her kyng & the men of warre. And ye shall compasse the cytie / all that be men of warre/ & go rounde aboute it once: and so shall you do fyre dayes. And seuen preastes shall beare seuen trompettes of * rammes hornes before the arcke. And the seueneth daye/ye shall compasse the cytie seuen tymes & the preastes shall blowe with their trompettes. And when there is a longe blaste blowen wyth the rammes horne / assone as ye heare ȳ sound of the horne/lett all the people showte a myghtie showte. And then shall the walles of the citie falle doune/and ȳ people shall ascende vp / euery man streight before him. And Josua the sonne of Nun/called vnto the preastes and sayde vnto them: take vp the arcke of the appoyntement / & lett seuen preastes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And he sayde vnto the people/ go & cōpasse the citie: & lett the men of armes go before the arcke of the Lorde. And when Josua had spokē vnto the people/the seuē preastes that bare the
B
seuen trompettes of rammes hornes before the arcke of the Lord/went forth and blewe with the hornes / and the arcke of the testament of the Lorde followed after them. And the men of armes wēt before the preastes ȳ blewe with the hornes/ and the cōmē people came after the arcke: and as they went /they blewe w̄ the hornes. And Josua cōmaunded the people sayinge/showte not nor let youre voyce be harde / or any worde proceade out of youre mouthes/ vntyll the daye I by dyou showte: and then showte.

And so the arcke of the Lorde compased the cytie and went aboute it once: and then they returned into the hoste and lodged there. And Josua rose erly in the morynyng/and the preastes toke vp the arcke of the Lorde/and seuen preastes bare seuen trompettes of rāmes hornes before the arcke of the Lorde/ and as they went/blew with the hornes. And the men of armes went before them/ and the comen people came after the arcke of the Lorde: and as they went / they blewe wyth the hornes. And ȳ seconde daye they cōpased the cytie once/and returned agayne in to the hoste/and so they dyd fyre dayes longe.

And the seuenth daye they rose erly: euen with the dawninge of the daye / & compased the cytie after the same maner seuen tymes: only that they cōpased the cytie seuē tymes.

And at the seuenth tyme / the preastes blewe with the hornes/ and Josua sayd vnto the people/showte for the Lorde hath geuen

¶ you the cytie. But the cytie shalbe excōmunicate/bothe it and all that is therin/ vnto ȳ Lorde: onlye Rahab the harlot shall lyue/ bothe she & all that is with her in the house/ *Josue.vj.a. because she *hydde the messengers that we sent. And in anywyse beware of the excōmunycate thynges/leaste ye make youre selues excōmunicate. For yf you take of the excommunicate thynges/ so shall you make ȳ hoste of Israel excōmunycate and shall trouble it. But of the syluer/ golde/ vesselles of brasse/ and yron shalbe holy vnto the Lorde & shall go into his treasurye.

And the people cryed/ and blewe wyth hornes: for when the people heard ȳ sounde of the hornes/ they showted a great showte: *Hebre.xi.k. and the *walles fell downe/ and the people went vp into the cytye/ euery man streyght before him/ & toke the citie. And they vtterly destroyed all ȳ was in the cytie/ bothe man & woman/ younge and olde/ oxe/ shepe/ & Asse/ with the edge of the swerde. *Hebre.xi.k.

Then Josua sayde vnto the two men that went to spye oute the contreye: *goo into the *Josue.vj.c harlottes house/ & bryngе oute thence/ bothe the woman & all that pertayneth to her/* as ye sware to her. And the younge men ȳ were spyes went in and broughte oute Rahab/ & her father/ and mother/ and all her brethren and all that she had. And they broughtout all her household and put them without the hoste of Israel.

And they burnt the cytye with fyre/ and all that was therin. Only the syluer ȳ golde/ and the thynges of brasse and yron they put vnto the treasure of the house of the Lorde. *Hebre.xi.k. *And Josua saued Rahab the harlott/ & her fathers household and al that pertayned vnto her/ & she dwelte in Israel/ euen vnto this daye/ because she hydde ȳ messengers which Josua sent to spye oute Jericho. * That is the bylder of the cytye shall leale his chyldre frō the eldest to the yongest: which thyng happened to Hiel of Bethel. iij. reg. xvi. c. he that setteth vp that which the Lord putteth doune shalbe chyldlesse & without posterytye.

And Josua cursed at that tyme/ sayinge/ cursed be the man before the Lorde/ ȳ rysyeth vp and bylideth this cytye Jericho: so that he laye the foundacion wyth the* death of hys eldest sonne/ and vp the death/ of hys yongest sett vp the gates. And the Lorde was wyth Josua/ and his fame was heard/ throwe out all landes.

¶ Ai is spyed oute. Acan is stoned because he toke of the excōmunicate thynges.

¶ The.vii.Chapter.

A Ut yet the chyldren of Israel trespaled in ȳ excōmunicate thynges: for* Acan the sonne of Carmi/ the *Josue.xxij.d Para.ij.a sonne of Zabdi/ the sonne of Zareh of the tribe of Juda/ toke of the excōmunicat thynges. And the wrath of the Lorde waxed whote agaynst the chyldrē of Israel.

Then Josua sent men from Jericho to Ai which is beside Bethauen/ on the eastside of Bethel/ and spake vnto them sayinge/ a Here it seyth that Ai dwelt and Bethauen were places and not bothe one/ although Bethell were after turned into Bethauen/ wherof the wyght tempyce of God was turned to lucre to iacrye. i. Reg. xiij. b. Osee. iv. b. Amos. v. b. gett you vp and dewe the countrey. And the men went vp and spyed oute Ai. And returned vnto Josua and sayde vnto him/ lett not all the people go vp/ but let as it were a two or thre thousande men goo vp and destroye Ai/ and make not all the people to laboure thether/ for they are but fewe.

And so there went vp thether aboute a thre thousande men/ which fledde before the men of Ai. And the men of Ai smote of them vpon a thrytye and syx men/ and chased them before the gates euen vnto Gabarim/ and smote them in the goynge doune. And the hertes of ȳ people were discouraged & mealted lyke water. And Josua rent hys clothes and fell to the erth vpon hys face before the arche of the Lorde vntyll the euē tyde/ bothe he and the elders of Israel/ and put erth vpō their heddes.

And Josua sayde/ Ah/ Lorde Jehouah/ wherfore hast thou brought this people ouer Jordan to delyuer vs into the handes of the Amorites to destroye vs: wold to God we had aduentured and dwelt on the other syde Jordan. Oh Lorde what shall I saye/ when Israel turneth their backes before their enemyes: Moreouer the Cananites/ and all the enhabiters of the lande shall heare of it/ and shall come aboute vs and destroye the name of vs oute of the worlde. And then what wilt thou do vnto thy myghtie name.

And the Lorde sayde vnto Josua/ gett the vp/ wherfore lyest thou thus vpō thy face? Israel hath synned & also transgressed myne appoyntment/ which I commaunded them/ and haue takē of the excōmunicate thinges/ and haue stolen and hydde thē/ and also put thē vnto their awne stuffe: And therfore the children of Israel cannot stande before their enemyes. They shall turne their backes before their enemyes/ because they be excōmunicate. Nether will I be w̄ you any moare/ excepte ye destroye the excommunycate frō amonge you.

Up & *sanctifye the people & bydd them to sanctifye thē selues agaynst the morowe: *Lorde Exo. xix.a. for so sayth the Lorde God of Israel/ the excommunicacion is amonge you Israel/ and therfore ye cannot stande before youre enemyes/ vntyll ye haue put the excommunicacion frō amonge you. To morowe morynyng ye shall come by youre trybes. And the trybe which ȳ Lorde shall fynde gyltie/ shall come by kynredes. And ȳ kynrede which the Lord shall fynde gyltye/ shall come by housholdes. And the household whych the Lorde shall fynde fautye/ shall come man by man. And he ȳ is founde in the excōmunicacion shalbe burnt

b Under the name of burnyng with fire is here vnderstanded a grieuous or cruell kynde of death not onely burnyng: for euen as syns. same Chapter. b. is stoned/ which yet had suffyced lyke wise. Fyre in the scripture signyfyeth any payne or afflicyon. Jeremi. xxi. c. Amos. v. b. c. To geue glorye to God is/ to know him selfe a synner/ & God iust and true. Johan. ix. e. b burnt with fire/ bothe he and all that pertayneth vnto him/ because he hath trāsgressed the couenāt of the Lorde/ and because he hath wrought folye in Israell.

And so Josua rose vp erly in ȳ morynyng and brought Israell by their tribes: and the tribe of Juda was caught. Then he brought the kynredes of Juda/ and founde the kynred of the Zarehites giltie. And he brought the kinred of the Zarehites by housholders/ and Zabdi was caught. And he brought hys household man by man/ and Acan the sonne of Carmi/ the sonne of Zabdi/ the sonne of Zareh in the trybe of Juda was caught. D

And Josua sayde vnto Acan: my sonne/ c geue glorye to the Lorde God of Israell/ & geue him praise/ & shewe me what thou hast done/ and hyde it not from me. And Acan answered Josua and sayde: of a truthe I haue synned agaynst the Lorde God of Israell/ & so and so haue I done. I sawe amonge the spoyle a goodlye Babilonishe garment/ and two hundred sicles of siluer/ and a* tonge of golde of fyftye sicles weyghte: and I couested them/ and I toke them. And beholde they lye hydde in the erthe in my tente and the syluer ther vnder. * After some a rodde or Male of golde facion and lyke a tōge.

And then Josua sent messengers whych rāne vnto the tent. And beholde/ it was hidde in hys tent/ and the syluer there vnder. And they toke them out of the myddest of his tent and brought them vnto Josua and vnto all the chyldren of Israell/ and powred thē oute before the Lorde.

And Josua toke Acan the sonne of Zareh/ and the syluer/ and the garment/ and the tonge of golde/ and hys sonnes and hys daughters/ hys oxen/ asses/ shepe/ his tent and all that he had/ and all Israell wyth hym/ and brought them vnto the valeye of Acor.

And Josua sayde: In as moche as thou hast troubled vs: ȳ Lorde shall trouble the this daye. And all Israell stoned him with stones/ and burnt them wyth fyre/ and ouerwhelmed them wyth stones. And they cast vpon hym a great heape of stones that remayneth vnto this daye. And so ȳ Lorde turned from hys fearce wrathe. Wherfore the name of the place is called ȳ valeye of* Acor vnto this daye. *Acor or achor signyfyeth by Interpretacyon trouble or troublesome.

¶ The seege and wynnyng of Ai. The kyng therof is hanged. Josua setteth vp an altare on whych is written the boke of Deuteronomye. He blesseth the people.

The.viij.Chapter.

A Nd the Lorde sayde vnto Josua: feare not/ ner dreade: but take all the men of warre with the/ & vp & gett the to Ai. Beholde I haue geuen into thy hande/ the king of Ai/ and his people/ his citie & his lande. And thou shalt do to Ai & her kyng/ as thou dydest vnto* Jerico and her kyng. Neuertheleſſe the spoyle & catell therof/ ye shall take vnto youre selues. But laye a watch vnto the towne on ȳ backsyde therof. *Josu. vi. d. and. xij. c.

And then Josua arose and all the men of warre/ to go vp vnto Ai. And Josua chose oute thyrtye thousande men of warre/ and sent them by nyght. And he commaunded them sayinge: Se that ye lye awayte vnto the towne on the backelyde therof. Go not very farre from the cytye/ and se that ye be all readye. And I and all the people that are wyth me/ wyll approche vnto the cytye. *Josu. viij. a. And when they come out agaynst vs/* as at B the fyrst tyme/ then will we flee before them. And they wyll come oute after vs/ vntyll we haue plucked them awaye from the cytye. For they wyll saye/ they flee before vs/ as at the fyrst tyme: for we wyll flee before them. Then shal ye ryse vp frō lying awayte & destroye the cytye: for the Lorde youre God wyll delyuer it into youre handes. As sone therfore as ye haue taken the cytye/ se that ye set it on fyre. Accordynge to the cōmaundement of the Lorde se that ye do/ beholde/ I haue charged you.

And Josua sent them forthe/ and they wēt to lye awayte/ and laye betwene Bethel and Ai/ on the west syde of Ai. But Josua lodged that nyght amonge the people. And he rose vp erlye in the morynyge and nombred the people and went vp/ bothe he and the elders of Israell before the people/ vnto Ai. And all the men of warre that were with hym/ went vp and drue nye/ and came before the cytye/ and pitched on the north syde of Ai/ a valeye being betwene thē and Ai. And he toke vpon C a fyue thousande men and put them to lye a wayte/ betwene Bethel & Ai/ on the west syde of the cytye. And he put the people euen all the hoste/ on the northsyde of the citie/ and the lyers awayte on the west. And Josua went the same nyght into the myddes of the valeye.

And when the kyng of Ai sawe that they hasted and rose vp erlye/ then the people of the cytye went oute agaynst Israell/ to battell/ bothe the kyng and all hys people/ at a tyme apoynted/ euen before the playne/ and wyst not that there were lyers awayte on the backsyde of the cytye.

And Josua and Israell were put to the worse before them/ & flede towarde the wyldernesse. And al the people of the towne cryed to folowe after them. And they folowed D after Josua tyll they were drawen awaye

from the citie: So that there was not a man leaft in Ai/or in Bethel / that went not oute after Israell. And they leaft the cytie opē and folowed after Israell.

Then the Lorde sayde vnto Josua stretche out ȳ bouckelar ȳ is in thine hande towarde Ai/for I haue geuē ȳ it. And Josua stretched out ȳ bouckelar ȳ was in his hāde/towarde ȳ citie. And the lyers awaite rose quickly oute of their places / & ranne / assone as Josua had stretched oute his hande / & they entred into the cytie/and toke it/& hasted & sett it on fire. And when ȳ men of Ai loked backe after them and sawe. Beholde/the smoke of the cytie ascended vp to * heuē. And they had no place to flee ether this waye or that/for ȳ people that fleed to the wyldernesse turned backe agayne vpon the folowers.

*. That is hyghe.

C And when Josua and all Israel sawe that the lyers awayte had taken the citie and that the smoke of it ascēded. They turned agayne and layed on the men of Ai. And the other ysued oute of the cytie agaynst them. And so were they in ȳ middes of Israell/these being on the one syde of them / and the reste on the other. And they layed vpon them/so that they lett none ether remayne or skape. And the King of Ai they toke a liue and brought him to Josua. And whē Israell had made an ende of slaying all the enhabiters of Ai in ȳ feldes and in the wildernesse by which they chased them / and when they were all fallen on the edge of the swerde/ vntyl they were wastede Then all Israel returned vnto Ai and smote it with the edge of the swerde. And all that fell that daye / both of men and wemē/were twelue thousande/euen all the men of Ai.

For Josua plucked not hys hand backe agayne which he stretched oute with ȳ bouckelar / vntyll they had vtterlye destroyed all the enhabitoures of Ai.* Only the catell & the spoyle of the sayde citie/Israel toke vnto thē selues accordyng vnto the worde of the Lorde/which he cōmaunded Josua. And Josua sett Ai on fyre and made it an heape for euer and a wildernesse / euen vnto this daye. And the king of Ai he hanged on tree/vntyll euen. And assone as the sonne was downe/ Josua cōmaunded* & they toke the carkas doune of the tree/and caste it in the entering of the gate of the cytye / and* cast theron a great heape of stones/that remayneth vnto thys daye.

*. Nume. xxxi. d Deut. xx. c Josu. xxij. b.

F

*. Deut. xxi. d

*. Josu. vij. d.

Then Josua bylt an altare vnto the Lorde God of Israel/in mount Eball/as Moses the seruaūt of the Lorde cōmaunded the childrē of Israell/according as it is wrytten in the * boke of the lawe of Moses: an altare of * roughe stone/ouer which no toole of yerō was lyfte. And they sacrifyced therō burnt-

Deu. xxvij. a. *. Roughe that is/vncutte and vnplayned.

sacrifice/and offered peaceofferinges. And he wrotte there vpon the stones the* Seconde lawe of Moses whych he wrote in the presence of the chyldren of Israell.

*. That is Deuteronomium.

And all Israell and the elders therof / and their officers/& Judges stode / parte on this syde the arcke/and parte on that syde/before the prestes: that were leuites which bare the arcke of the apoyntmēt of the Lorde: as well the straūger/as they that were borne amōge them: halfe on them on the forefronte of the Mounte of Garizim/and halfe of them on ȳ forefrōte of mount Eball: as Moses the seruaunt of the Lorde commaunded / fyrst to blesse the people Israell. And after that he readd all the wordes of the lawe / bothe the blessinge and curlynge/according to all that is written in the boke of the lawe: so ȳ there was not one worde of all that Moses commaunded/which Josua reade not / before al the congregacyon of Israell / wyth wemen and chyldren / and the straungers that were amonge them.

G

C. The Gabaonytes obtayne peace of Josua by sotelteye/but are after excommunicatte.

¶ The.ix.Chapter.

A And when all the kinges that dwell on thys syde Jordan / in the hilles & valeys/& alonge by all ȳ costes of the great see/euē vnto Libanon/ the Hethites/the Amorites/the Cananites/ ȳ Pherezites/the Heuites / and the Jebusytes hearde: they gathered them selues to gether to fyght agaynst Josua and Israell / wyth one accorde.

But when the Enhabitoures of Gabaon heard what Josua had done vnto Jericho / & Ai/they played wylylye / and went and sent ambasadoures/& toke olde sackes vpō their asses/ and wyne bottelles olde and rent and knytt to gether agayne/& olde clouted shoes vpon their fete/and olde rayment vpon them and all their prouysyon of bread was dryed vp & hored. And they came vnto Josua into the hoste/to Galgall and sayde vnto him and vnto the men of Israell: we be come from a farre contreye/now therfore make a gremēt with vs. And the men of Israell sayde vnto the Heuites/paradueture you dwelle amōge vs/& then how shulde we make peace w̄ you

B

Josue. xi. b

And they sayde vnto Josua/we are thy seruauntes. And Josua sayde vnto them / what are ye: & whēce come ye. And they answered him. Frō a verye farre cōtreye thy seruaūtes are come in the name of the Lorde thy God: for we haue heard the fame of him/and all ȳ he dyd in Egipte/& all that he dyd to the two * kinges of the Amorites beyonde Jordan/ Sehon king of Hesbō & Og kyng of Basan which dwelte at Astharoth. Wherfore oure elders

*. Num. xxi.

elders & all ȳ Enhabytoures of oure contrey spake to vs saying: take vitailes with you to serue by the waye/& go agaynst them/& saye vnto thē we are youre seruaūtes. Now therfore make a couenāt of peace with vs. Thys oure prouisyō of bread/we toke with vs oute of oure houses/whotte / ȳ daye we departed to come vnto you. And now behold it is dryed vp & hored. And these botelles of wyne which we filled were newe: & se/they be rent. And these oure garmentes & shoes are waxē olde by the reason of the exceadyng lōg Journeye

C

1. Reg. xxv. c.

* And the men toke of their vitayles / and counceled not with the mouthe of the Lorde.

1. Reg. xxi. a.

And Josua made peace with them/& * made a couenant with them/to saue their lyues: & the Lordes of the congregacyon sware vnto thē But thre daies after they had made peace with thē/they hearde ȳ they were neyboures vnto them/ and that they dwelte amonge thē For the chyldrē of Israel toke their Journey and came vnto their cities the thirde daye: & their cities were Gabaō/Caphira/Beeroth & kariath Jarim. And the children of Israell slewe them not / because the Lordes of the congregacyon had sworne vnto them by the Lorde God of Israell. And therfore all the multitude murmured agaynst the Lordes. But all the Lordes sayde vnto all the cōgregacion: we haue sworne vnto thē by ȳ Lorde God of Israel/& therfore we maye not hurte them. But this we will do to them & lett thē liue: and so shall no wrath be vpon vs because of the othe which we sware vnto them. And the Lordes sayde vnto thē / ȳ they shuld liue: And they were made * hewers of wodd and drawers of water vnto all the congregacion/as the Lordes sayde vnto them.

D

Deut. xxix. b.

Then Josua sent for them/& talked wyth them/and sayde: wherfore haue ye begiled vs and yet ye dwell amonge vs? and now therfore cursed be you / and there shall not cease to be of you/bond men and hewers of wodd & drawers of water vnto ȳ howse of my God

And they answered Josua & sayde: it was tolde thy seruauntes/how that the Lorde thy God had cōmaunded his seruaunt Moses to geue you all the lande/and to destroye all the Enhabitoures therof oute of youre syght / & therfore we were exceadyng fore afrayed of oure lyues because of you / & now behold/ we are in thyne hande/as it semeth good and ryght in thyne eyes to do vnto vs/so do.

And he dealte as it is sayde/ wyth them/& ridde them oute of the handes of the children of Israell / that they slewe them not. And Josua made them that same daye hewers of wodd and drawers of water vnto the congregacyon & vnto ȳ aulter of God vnto this daye/in the place which God shulde chose.

C. The Amorites are ouercome of Josua. It raynetth stones. The sonne standeth styl and the daye is leangthened. The. v. kynges are hanged.

¶ The.x.Chapter.

A And whē Adonizedec kynge of Jerusalem had heard how Josua had taken Ai/and had destroyed it/and how ȳ * as he had done to Jericho and her kyng / euen so he had done to Ai and her king/and how the Enhabitoures of Gabaon had made peace wyth Israell & dydre mayne among them: then they feared exceedinglye/for Gabaon was a great cytye / as any cytie of the kyngdome/& therto greater then Ai/and all her men were myghtye.

*. Josu. vi. c. and viij. a.

Wherfore Adonizedec king of Jerusalem sent vnto Hoham king of Hebron/and vnto Pharam kynge of Jerimoth/& vnto Japhia king of Lachis/& vnto Dabir king of Eglon saying. Come vp vnto me and healpe me/ ȳ we may smyte Gabaon: for they haue made peace wyth Josua & the chyldren of Israell. Then the.v. kynges of ȳ Amorites/the king of Jerusalem/the kyng of Hebron/the king of Jerimoth/the king of Lachis the kyng of Eglon geathered thē selues to geather/bothe they and all their hostes and went vp and beseged Gabaon/and made warre agaynst it.

B The hoste of the King of the Amorites was thre hundreth thousande foote men/ten thousande horsmen and two thousande charetes after Josephus Lib. v. Cap. ij.

But the men of Gabaon sent vnto Josua vnto ȳ hoste to Galgal/sayinge: wyth drawe not thy handes frō thy seruauntes/but come vp to vs: for all the kynges of the Amorites which dwell in the mountaynes are geathered to geather agaynst vs.

And Josua ascended from Galgall / both he and all the people of warre with him/and all the men of myghte/ and the Lorde sayde vnto Josua/feare them not/for I haue delyuered them into thyne hande/there shall not a man of them stande before the. And Josua came vnto thē sodenlye/and iourneyed from Galgall all nyght. And the Lorde turmoyled them before Israell and slewe of them a great slaughter at Gabaon/and chased them a longe the waye that gothe vp to Bethoron and slewe them tyll they cam to Esaka and Makeda. And as they fledde from Israell/ euen in the goyng doune to Bethoron / the Lorde cast downe great stones from heauen vpon them/vntill they cam vnto Esaka/that they dyed. And there were mo that dyed with hayle stones / then the chyldren of Israell slewe wyth the swerde.

C

Then spake Josua vnto the Lorde/ ȳ daye when the Lorde delyuered the Amorites before the chyldren of Israell/and he sayde in ȳ light of all Israell: Sonne stande thou still vpon/ Gabaon/& thou Mone/in the valeye of Ialon. And the sonne abode/& the mone stode styll / vntyll the people had aduenged them

Eccle. xliij. a.

thē selues vpon their enemyes. Is not thys wrytte in the boke of the* ryghtwes/how ȳ the sonne abode in ȳ middes of heuē & hasted not to go doune by ȳ space of a whole daye. And there was no daye lyke that / before it/ or after it / that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

* That is (after the opynio of many) Moses wrytyng of soche sygnes & tokens/as God had promeled. The boke wherin he shulde wryte thys remayneth not.

And Josua returned and all Israell wyth
D him/vnto the hoste to Galgall: but the kyue Kinges fledde and hyd them selues in a caue at Makeda. And it was tolde Josua saying/ the kyue Kinges are founde hid in a caue at Makeda. And Josua sayde/rowle great stones vnto the mouthe of the caue & appoynte men therto/for to kepe them. And stande ye not stille/but folowe after youre enemyes & smyte the hindmost of them. And suffre thēm not to entre into their cytyes / for the Lorde youre God hath delyuered them into youre handes. And when Josua and the chyldren of Israell had made an ende of slaying thē with a great slaughter tyll they were wasted/yett there remayned a certen of them / whych entered into walled cytyes.

And all the people returned to the hoste/to Josua at Makeda in peace/so that no man durst moue his tong agaynst the chyldren of Israell. Then sayde Josua: open the mouthe of the caue/and bryng oute these .v. Kinges vnto me oute of the caue. And they dyd so/& brought those kyue Kinges vnto hym / oute of the caue: the Kinge of Ierusalē/the King of Hebron/the Kyng of Jerimoth the Kinge of Lachis/and the Kynge of Eglon.

E And when they had brought oute those Kinges vnto Josua: Josua called for all the men of Israell/& sayde vnto the cappytaynes of the men of warre/whych came with hym/ come nere & * put youre fete vpō the neckes of these kinges. And they cam neare and put their fete vpon the neckes of thē. And Josua sayde vnto them feare not ner dreade: But be strong and plucke vp youre hertes/for so shall the Lorde serue all youre enemyes a gaynst whych ye fyght.

And then Josua smote them and slewe thē & hanged thē on kyue trees tyll euē. And at ȳ going doune of the sonne/Josua gaue commaundement / and they toke them doune of the* trees & cast them into the caue/where they hid them selues/and layed great stones on the caues mouthe / whych remayne vnto this daye.

And that same daye Josua toke Makeda & smote hit with the edge of the swerde / & ȳ Kinge therof also/and vtterlye destroyed thē and all the soules that were therin / and lett nought remayne. And he dyd to the Kinge of Makeda / as he dyd to the Kyng of Jericho.

a This was not done of cruelnesse/but to cōfyrme & streng then the prynces and the whole host of Israell/ whych had not kylled all/but suffered some to flee into Cyties: that they shulde hereafter spare no Kiges of the Canaanytes/ whose possessyōs the Lorde gaue vnto thē: in as moche as they were cōmaunded to slaye all. Deut xx.d.

* After the lawe. Deut.xxi.d Josu.viij.f

Then Josua went from Makeda/and all Israell wyth him vnto Libna / and fought agaynst Libna. And the Lorde delyuered it also into their handes / wyth the Kynge also and smote it with the edge of the swerde and all the soules that were therin/& let nought remayne in it/and dyd vnto the Kyng therof as he did vnto the Kinge of Jericho.

F After that Josua departed from Libna/ and all Israell wyth hym/vnto Lachis/and beseged it/and assaulted it. And the Lorde deliuered into ȳ handes of Israel Lachis/that they toke it the Seconde daye / and smote it with the edge of the swerde / & all the soules that were therin/according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote him and hys people/vntill he lefte hī naught remayning.

And from Iachys Josua departed / vnto Eglon/and all Israell wyth him / and there besegede it / and assaulted it / and toke it the same daye/and smote it with the edge of the swerde and all the soules that were therin: and vtterlye destroyed thē the same daye/according to all that he dyd to Lachis.

Then Josua departed vp from Eglon and G
all Israell with him/vnto Hebron. And they fought agaynst it/and toke it / and smote it with the edge of the swerde / and the kynge therof/and all the townes that pertayned to it/and al the soules that were therin/so that they lefte nought remaynīg: but in al thingē as they did to Eglon / so they destroyed it vtterlye/and all the soules that were therin.

Then Josua returned and all Israell with him to Dabir/and they fought agaynst it/& toke it/and the kinge therof and al ȳ townes that pertayned therto. And smote them wyth the edge of the swerde / & vtterlye destroyed all the soules that were therin / & let nought remayne. And as he dyd to Hebron/so he dyd to Dabir and the Kinge therof/and as he did to Libna and her Kynge.

And Josua smote all the hille contreys & the southe contreys / and the valeyes/and ȳ spryngeſ of water/with all their kinges and lett nought remayne / but vtterly destroyed all that * breathed/as the Lorde God of Israell commaunded. And Josua smote them from Cades barne/vnto Aiah/and all the cōtrey of Golan/euen vnto Gabaon. And all those kynges and their lande / Josua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Josua returned and all Israell wyth hym / vnto the hoste to Galgall.

* Deut.

¶ The battell of Josua with dyuers kynges/whych God geueth in to his handes.

¶ The.xi.Chapter.

And

A And when Jabin kynge of Hazor had hearde that: he sent to Jobab kinge of Madon/and to the kinge of Someron/and to the kynge of Acsaph. And vnto the kynges that are by northe in the mountaynes / and playnes/ on the southe syde of Ceneroth / and in the lowe countreys/and in the regions of Dor vpō the see / and vnto the Canaanites bothe by Easte and weste: and vnto the Amorites/Hethites/ Pherezites / and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mazphah: which came oute and all their hostes wyth them a multytude of folke euē as the sandes of the see in nombre wyth horsses and charettes exceding manye. And all these kynges mett to geather / and came and pitched to geather vpon the water of Merom/for to fight with Israell.

And the Lorde sayde vnto Josua: be not afrayede of them: for to morowe aboute this tyme I wyll delyuer them all slayne/before all Israel: & thou shalt houghe their horsses/
Josu.x.b. B & burne their charettes with fire. And Josua came & all the men of warre wī him agaynst them/vnto the water of Merom/sodenlye/& fell vpon them. And the Lorde delyuered thē into the handes of Israell: and they smote thē & chased them / vnto great Sidon/& vnto ȳ
Gyec. Magnephot. * whott waters / & vnto the valeye of Mazphah Eastwarde: & smote thē vntill they had none remaynyng of them. And Josua serued them as the Lorde badde him/houghed their horsses and burnt theire charettes with fyre.

Then Josua at that tyme turned backe & toke Hazor and smote her Kynge wyth the swerde. For Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin wyth the edge of the swerde/ vtterlye destroying thē / that no breathe was lett remayne. And burnt Hazor with fyre and all the cyties of those Kynges/
C with all the kynges of them/Josua toke and smote them wyth the edge of the swerde/and
Exod.xxiij.d vtterlye destroyed them * as Moses the seruaunt of the Lorde commaunded.
Deut.xxiij.d. Deut.vij.a.

But Israell burnt none of the cyties that stode vpon hilles/saue Hazor onlye/that Josua burnt: but all the spoyle of ȳ sayde cities and the catell/the chyldren of Israell caught vnto them selues: But the men onlye they smote with the edge of the swerde vntill they had destroyed thē/ and had leafte no breathe remaynynge. As the Lorde commaunded
Deut.x.c. Josua / and euen so dyd Josua * and mynysshede no worde of all that the Lorde commaunded Moses.

And so Josua toke all ȳ lande/the hylles and all the southe contreye / and all the lande of Golan/and ȳ lowe contrey/& the playnes/ & the * mountayne of Israell/with the lowe * In which cōtrey of the same/euen krō mounte Halak Jacob had that gothe vp to Seir/vnto Baal Gad in ȳ valeye of Libanon/vnder mounte Hermon. dwelled.

And all the kynges of the same / he toke and smote them/and slewe them.

Josua made warre longe tyme with those kinges: for there was no citie ȳ made peace D wyth the chyldren of Israell/saue those Hethites that enhabited Gabaon: All other they toke wyth battell: for it came of the Lorde to harden their hartes / that they shulde come agaynst Israell in battell: euen to destroye thē vtterlye/that they shulde haue no mercy/ but to bryng them to nought. As the Lorde commaunded Moses.

And that same season/Josua went & destroyed the* Enakites oute of ȳ mountaynes/ * Lobe Jud.i.b.
& out of Hebron/Dabir / & Anab/& oute of all the mountaynes of Juda/& oute of all the mountaynes of Israell. And Josua destroyed them vtterlye wyth their cities. So ȳ there was not one Enakite leafte in ȳ lande of the chyldren of Israell: only in Asah / Geth/and Asdod/there remayned of them.

And Josua toke the hole lande according to all that the Lorde sayde vnto Moses/and gaue it a possessyon vnto Israell euery man his parte in their trybes: and the lande rested from warre.

¶ What kynges Josua and the chyldren of Israell kylled/whych were in nombre.xxxi.

¶ The.xii.Chapter.

These are the kynges of the lande A which the chyldren of Israel smote & cōquered their landes/on ȳ other syde Jordā eastwarde/frō the ryuer Arnon/vnto mounte Hermon/& all ȳ playne eastwarde: Sehon kyng of the Amorites/ȳ dwelte in Hesbon/& ruled frō Aroer / whych lyeth on the brym of the ryuer of Arnon/and to the middell of the ryuer/and halfe Galaad vnto ȳ ryuer Jabock/ȳ border of the chyldrē of Ammon: And in the playne vnto the see of Ceneroth eastwarde / and vnto the see in the playne called the salt see Eastwarde/ȳ waye to Beth/Jesymoth and by southe vnder the spryngeſ of phasgah.

And the coostes of Og kyng of Basan which

which was of the rēnaunt of the Raphaites & dwelt at Asharoth / & Edrai: and raygned in mount Hermon/ & in Salecah/ & throw out all Basan/ vnto the borders / of the Gesurites/and the Macathites and halfe Galaad / vnto the borders of Sehon Kynge of Hesbon.* Moses the seruaunt of the Lorde and the chyldren of Israell smote them / and Moses the seruaunt of the Lorde/gaue their landes a possession/vnto ȳ Rubenites/Gadites/and halfe the tribe of Manasses.

*Numer.xxi.c and.g.

These are the Kynges of ȳ coūtrey whych Josua and the chyldren of Israell smote on thys syde Jordan/westwarde/krō Baal Gad in the valeye of Libanon / euen vnto mount Halak that goth vp to Seir. And Josua gaue the lande vnto the trybes of Israell to possesse/to euery man his parte:in the vpper lande/ & nether lande, in playnes/ & springes of water/in the wildernesse / & southe cōtrey the Hethites/the Amorites/the Cananites/ the Pherezites/the Heuites/ & ȳ Jebusites.

C

The Kynge of Jericho:The Kynge of Aibelyde *Bethel: The Kynge of Jerusalem: The Kynge of Hebron: The Kynge of Jerimoth:The Kynge of Lachis: The Kynge of Eglon: The Kynge of Gazer: The Kynge of Dabir:The Kynge of Gader: The Kynge of Horma: The Kynge of Ered: The Kynge of Libna:The Kyng of Odolam: The Kynge of Makeda:The kyng of Bethel:The Kyng of Thaphuah:The Kynge of Hepher: The Kyng of Apheh:The kyng of Lasaron:The Kynge of Madan:The Kyng of Halor:The Kinge Somerō merō:The Kinge of Acsaph The Kynge Thenach:The Kynge of Magedo:The Kynge of Cades:The Kynge of Jakanam in Carmell:The Kynge of the Contreye of Dor: The kynge of the nacyons in Galgall:and Kyng Therzah: All the Kyngs to geather thirtye and one.

a. Bethell is a place famoule bothe for praise & displayse. viij myles krō Jerusalem on the ryght hande as one Journeythe krō Jerusalē to Sichar/or Naples Because of the golden calfe which Kyng Jeroboam set vp. iij. Reg. xiij. k. and g. the Jewes of contempt called it Bethauen/ that is the house of an Idoll: where as Jacob gaue it the name of the house of God Gene. xxviij. d.

D

¶ Josua is cōmaunded to deuyde the land to the chyldren of Israel.

¶ The. xiij. Chapter.

A When Josua was waxen olde / and stricken in yeres / the Lord sayde vnto him:thou art olde and strickē in yeres/and there remayneth yet exceedynge moche lande to be possessed: ¶ thys is the lande that remayneth : all the coostes of the Philistines:and all the Gesurites : krō Nilus in Egypte vnto the borders of Akaron northwarde / which lande was counted to pertayne vnto the Cananites/ euen to the kyue Lordes of the Philistines: the Asthithites/Asdadites/Ascalonites/Gethites/Akaronites/with the Euites/krō the southe. All the lande of the Cananites/and Maara that pertayneth to the Sidons/euē vnto Apheh/ and to the borders of the Amorites. And the lande of the Giblites/and all Libanon towarde the sonne rysynge / from Baal Gad vnder mount Hermon vntyll thou come to Hemath/all ȳ enhabitours of ȳ hyll coūtre/ from Libanon vnto the* whotte waters euē all the Sidones. I will cast them oute from before the chyldren of Israel / & se that thou in any wyse deuyde it by lotte vnto the chyldren of Israel to enheret/as I haue cōmaunded the. Now therfore deuyde this land to enheret / vnto the nyne trybes and the halfe tribe of Manasses. For the other halfe wyth the Rubenites & the Gaddites haue receaued their enherytaunce all readye * whych Moses gaue them be younde Jordan Eastwarde: euen as Moses the seruaunt of the Lorde gaue them: from Aroer that lyeth on the brym of the ryuer Arnon:with the cytye in the middes of the ryuer. And al the playne of Medba vnto Dibon: and all the cyties of Sehō/Kynge of ȳ Amorites which raygned in Hesbon/euē vnto ȳ borders of the childrē of Ammon:and Galaad/and the landes that border vpon the Gesurites and the Machathites/and all moūt Hermon and all Basan vnto Salecah:euē all ȳ kyngdom of Og in Basan which raygned in Astharoth & Edrai which same remayned yett of the Rest of the * Raphaites. But Moses smote them and destroyed them.

* As before the. xiij. B

* Numer. xxij. Deut. iij. h.

* Chyldren of Raphaim of Raphaim whome Gen. xiij. a.

Neuertheless the chyldren of Israell expelled not the Gesurites nor the Machathites: But the Gesurites & the Machathites dwelt amonge the Israelites euen vnto this daye. Only vnto the tribe of Leui/he gaue none enheritaunce: * for the offeryng of the Lorde God of Israell is their enheritaunce as he sayde vnto them.

* Numer. xviij.

C

And Moses gaue vnto the trybe of the chyldren of Ruben by their kynredes. And their costes were from Aroer that lyeth on ȳ bancke of the ryuer Arnon/and the citie that lieth in the ryuer/and all the playne aboute Medba/Hesbon/and all her townes that lye in ȳ playne:Dibon *Bamothbaal/ & Bethbaalmeō: Jahazah/ Kedemoth & Mephaath Kiriathaim / Sabamah and Zarath Sahar in mounte Emak: and Beth Pheor and the springes of Phasgah/and Bethiesimoth:and all the cities in the playne. And all the kingdome of Sehon Kynge of ȳ Amorites which raygned in Hesbon/whom Moses smote* vnto the Lordes of Madian / Eui/Rekem/Zur/ Hur and Reba / the Lordes of Sehon/and the Enhabitoures of the contrey. And Balā also the sonne of Beor the sothesayer / the chyldren of Israell slewe wyth the swerde/ amonge other that were slayne. And the borders of the chyldren of Ruben was Jordan with the contrey that lyeth theron. This is ȳ enheri-

* Or/the ghe place.

* Numer. xxi.

enheritaunce of the chyldren of Ruben in their kynredes/wyth the cytyes and villages pertaynyng therto.

And Moses gaue vnto the trybe of Gad/ euen vnto the chyldren of Gad he gaue by D kynredes. And their costes were Jazer/ & all the cities of Galaad/and halfe the lande of ȳ chyldren of Ammon / vnto Aroer that lyeth before Rabah : And from Hesbon vnto Ramoth mazphah/and Betonim : and krō Mahanaim vnto the borders of Dabir. And in ȳ valeye they had Betharam / Bethnimra/ Socoth/and Zaphon/the rest of the kyngdome of Sehon Kyng of Hesbon/and Jordā and the costes that lye theron/euen vnto the edge of the see of Ceneroth/on the other syde Jordan Eastwarde. This is the enheritaunce of the chyldren of Gad in their kynredes/the cytyes with their villages.

And Moses gaue vnto the halfe trybe of Manasses. And the halfe tribe of Manasses had their parte by their kynredes. And their costes were from Mahanaim/euen all Basan/the kyngdom of Og/Kynge of Basan/ and all the townes of Jair wych lye in Basan/euen thre score cities/and halfe Galaad & Astaroth, & Edrai/cities of the kingdome of Og in Basan/* wych pertayne vnto the chyldren of Machir the sonne of Manasses/ and that vnto halfe the chyldren of Machir by their kynredes.

Numer. xxxij. a

These are they to which Moses gaue enheritaunce in the feldes of Moab/on ȳ other syde Jordan by Jericho Eastwarde. But vnto the trybe of Leui Moses gaue none enheritaunce / for the Lorde God of Israell he is their enheritaunce,/* as he sayde vnto them.

Numer. xviij. c

¶ Caleb requyreth the herytage that was promesed hym/and Hebron was geuen hym.

¶ The. xiiij. Chapter.

A And these are the contreyes which ȳ chyldren enhereted in the land of Canaan / vnto whych Eleazar the preaste/ & Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israell/gaue them their enheritaunce by lotte/as the Lorde cōmaunded by the hand of Moses / to geue vnto the nyne trybes/and vnto the halfe tribe of Manasses For Moses had geuē enheritaunce vnto two tribes and an halfe on the other syde Jordan But vnto the Leuites he gaue none enheritaunce amonge them. For the chyldren of Joseph were two tribes/Manasses & Ephraim And therfore they gaue no parte vnto ȳ Leuites in the lande / saue cyties to dwelle in & the suburbes of the same/for their beastes & cattell. As the Lorde commaunded Moses: euen so the chyldren of Israell did when they deuyded the lande.

And the chyldrē of Juda came vnto Josua in Galgall. And Caleb the sonne of Jephune the Kenezyte sayde vnto him: thou wottest what the Lorde sayde vnto Moses the man of God/aboute me and the in Cades Barne. *Fourtye yere olde was I when Moses the seruaunt of the Lorde sent me from Cades Barne to spie oute the lande. And I brought hym worde agayne euen as I thought in myne herte. Neuertheless my brethren that went vp wyth me dyscouraged the hertes of the people. But I folowed ȳ Lorde my God euen vnto the ende.

B

* Numer. xiij. d

And Moses sware the same ceason sayeng C *ȳ lande wherein thy fete haue troodē/shalbe thyne enheritaunce and thy chyldrē for euer because thou hast folowed the Lorde my God continually e. And now beholde/the Lorde hath kepte me luskie(as he sayd)*this fourtie and fyue yeares/euen sence the Lorde spake vnto Moses / whyle the chyldren of Israell wanderyd in the wyldernesse. And now se I am thys daye foure score & fyue yeres:and yet am as strong at thys tyme / as I was when Moses sent me:loke how strōg I was then/so strong I am now/to warre and to do all maner of thynges.

* Numer. xiij. d Deut. xi. c. Josu. i. a.

* Eccle. xlvi. b

Now therfore geue me thys mountayne D wych the Lorde at that tyme promesed/for thou herdest at that time how the* Enakims were there/and how the cities were greate & walled. I trust the Lorde wilbe with me/and I shall dryue them oute as the Lorde sayde. And Josua blessed Caleb ȳ sonne of Jephune & gaue him Hebron to enheret. And Hebrō be came the enheritaunce of Caleb the sonne of Jephune the kenezite / vnto this daye:because he kolowed the Lorde God of Israell perpetuallye. And ȳ name of* Hebron was called in olde tyme/Kariath arbe/which was a huge man amonge the Enakims. And the lande ceased from warre.

* Of them loke Judic. i. b.

* Hebron is a proper name of a Cytye which before was called the Cytye of Arbe which Arbe after the Hebr. was a Geante both strong & myghtye & of a famoule name.

¶ The Lotte of the chyldren of Juda and the names of the cytyes and vyllages of the same.

¶ The. xv. Chapter.

A And the Lotte of the trybe of the chyldren of Juda in their kynredes was the wyldernesse of Zyn that stretcheth to the costes of Edō southwarde/and is the vtmoost parte of the southe costes. And their southcostes were from the brinck of the salt see and krō a certē poynte of the see that leaneth southwarde. And it went out on the southe syde of the goyng vp to Acrabim / and went a long to Zimma / and ascended vp on the southe syde of Cades Barne / and went a long to Hezrō & went vp to Adar/ & kette a cōpase to Karca & went a long to Azmon / & it went oute to the riuer of Egypt:so ȳ the ende of that coste is the

is the see. And these are their southe costes.
And their easte costes are the sait see euē vnto ÿ edge of Jordan. And their borders in the northe quarter were frō a nother poynte of the see where Jordan endeth. And went vp to Bethhagla and went a long by the northside of Betharabah and went vp to the stone of Bohen the sonne of Ruben. And then wēt vp to Dabir from the valeye of Acor/and so northwarde/turnyng towarde Galgall that lyeth before the goyng vp to Adonim/which is of the southe syde of the Ryuer. And then went a longe to the water of Ensemes/and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō/euen vnto the southe syde of the Jebusites the enhabitoures of Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hennom westwarde/& by the edge of the valeye of Raphaim northwarde: And then it draweth from the sande hille vnto the fountayne of water called Nephthoah/and gothe oute at the cities of mount Ephron: & draweth to Balah/otherwyse called Kariathiarim: and then it compaseth from Balah westwarde/vnto Eyr/& then gothe alonge vnto the syde of mounte Jarim/otherwyse
C called Cheralon/on the northe syde therof.
And cometh downe to Bethsames and gothe to Thamnah/and gothe oute on the syde of Akaron northwarde: And then draweth to Secron and gothe a longe to moūte Balah/ and goeth oute at Jabnel: and the ende of the costes is the see. And the west borders are ÿ great se and the costes that lye theron. And these are the costes of the chyldren of Juda rounde aboute in their kynredes.

*Jud. i.d. *And vnto Caleb ÿ sonne of Jephune was there a parte geuen amonge the chyldren of Juda/by the mouthe of the Lorde to Josua/ euē the cytie of Kariatharbe father of Enack whiche cytye is called Hebron. And Caleb droue thence ÿ thre sonnes of Enack/Sesai/ Ahyman/& Thalmai/the sonnes begotten of Enack. And he went vp thence/to the enhabitoures of Dabir/whose name in the olde tyme was Kariath sepher. And Caleb sayde/
*Judic. i.c. *he that smyteth Kariath sepher & taketh it: to hym wyll I geue Achsah my daughter to
D wyfe. And Othinel/the sonne of Kenes/the brother of Caleb toke it. And he gaue hym Achsah his daughter to wyfe. And as she wēt she moued hym/to aske of her father a kelde.
Understande to fall at her fathers fete/ and aske it her selfe And she alyghted of her asse. And Caleb sayde vnto her/what ayleth the. And she sayde/gyue me a blessyng: for thou hast geuē me a southwarde & drye lande: geue me also springes of water. Thē he gaue her springes of water/bothe aboue and benethe. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

And the cities of the tribe of the chyldren of Juda in all quarters/towarde the costes of Edom southwarde/ware: Kabzel/Eder/& Jagur: Kinah/Dimonah/and Adada: Kedes Hazor and Jethnan: Ziph/Telem/& Baloth Hazor Hadathah/& Karioth/Helron/otherwyse called Hazor: Eman/Sami and Moladah: Hazargadah/Halmon and Bethpheleth: Hazar sual/Bersabe/and Baziothiah: Baalah/Jim/and Azen: Eltholad/Cesill/& Horma: Zikelag/Medemenah and Sensenah: Labaoth/Selhim/Ain and Remon: al these cyties are twentye and nyne with their villages. And in the lowe contreye the y had
E Eslhaol/Zareah/and Alenah: Zoneah/Enganim/Thaphuah & Enam: Jerimoth/Adulam/Socoh/& Azekah: Saarem/Adithaim/ Gederah/and Gederothaim: Fourtene cyties with theire villages.

Zenan/Hadazah/and Magdalgad: Deleā Mazphah/and Jektheel: Lachis/Bazcath and Eglon: Cabon/Lahamam/and Cethlis Gaderoth/Bethdagon/Maamah and Makedah: Syxtene cities with their villages.

Lebnah/Ether/and Alan: Jephthah/Alnah/and Nezib: Keilah/Kahezip and Mareiah: nyne cytyes with theirvilla ges.
F Akron with her townes and villages. And frō Akron oute to the see/all ÿ lyeth aboute Asdod wyth their villages. Asdod wyth her townes and villages. Azah with her townes and villages/euen vnto the ryuer of Egypte: and the great see ÿ the costes that lye therō.

And in the mountaynes/they had Samir Jathir/and Socoh: Danah: and Kariath senath/which is Dabir: Anab/Eslhemoh/and Anim: Gozen/Holon/and Giloh: a leuen cities with their villages. Arab/Dumah/and Eslean: Janim/Bethtaphuah & Aphcah: Humatah/and Kariath arbe: which is Hebron &
G Zior: nyne cities with their villages. Maon Carmel/Siph/& Jutah: Jezreell/Jukadan/ and Sanoeh: Cain/Gabaah/and Thamnah ten cities ÿ their villages. Halhull Bethzur and Gedor: Maarath/Bethanoth/and Elthecon: Sixe cities with their villages. Kariath Baal which is Kariath Jarim/& Harabba two cytyes wyth their villages.

And in the wildernesse they had Betharabah/Meddin and Sacacah: Nebson/the citye of salt/and Engadi: Syxe cytyes wyth their villages. But the Jebusites that were the enhabiters of Jerusalem: the chyldren of Juda could not cast oute. Wherfore the Jebusites dwelle amonge the chyldrē of Juda vnto this daye.

¶ The Lotte or parte of Ephraim.

¶ The.xvi.Chapter.

The

A And the lotte of the chyldren of Joseph felle from Jordan by Jericho/ vnto ÿ water of Jericho Eslward/ & the wildernesse that gothe vp frō Jericho thorow out mount Bethel: and then gothe oute from Bethel to Lus/& runneth a longe vnto ÿ borders of Arciataroth: & gothe doune westwarde/euē to ÿ coostes of Japhlethi/& vnto ÿ coostes of Bethhoron the ne-
B ther/& so to Gazer/& ÿ endes of their coostes came to the see. And so the chyldrē of Joseph Manasses & Ephraī toke their enheritaūce.
And ÿ chyldrē of Ephraim toke their coostes by kinredes. And the coostes of their enherytaunce Eastwarde were/Ataroth Adar euen vnto Bethhoron the vpper/& wēt oute
C westwarde to Machmathah on the Northside/& cōpased Eslwarde vnto Thaanath Silo/& past it on ÿ Eslside vnto Janoah/& wēt downe from Janoah to Ataroth & Naarath/ and mette at Jericho/& wēt oute at Jordan. And their borders went frō Thaphuah westwarde vnto ÿ ryuer Kanah/& the endes were
D ÿ see. This is the enheritaūce of the tribe of ÿ chyldrē of Ephraim in their kynredes/& the bordering cities of the chyldrē of Ephraim/ lye amonge the enheritaūce of the chyldrē of Manasses: euē all the cities with their villages. Notwithstanding they draue not out the Cananites ÿ dwelte in Gazer: but the Cananites dwelt amonge the Ephraites vnto this daye/& paye tribute.

¶ The Lotte or porcyon of the halfe tribe of Manasses. The Canaanites become trybutaries to the Israelytes. Manasses & Ephraim require a greatter porcyon of herytage.

¶ The.xvij.Chapter.

A And the trybe of Manasses whych was the Eldest sonne of Joseph receaued a lotte. And Machir the Eldest sonne of Manasses which was the father of Galaad (and a mā of warre) had Galaad & Basan. And the rest of the chyldren of Manasses receaued by their kynredes: which were the chyldren of Abiezer: ÿ chyldrē of Helek: the chyldren Asriel: the chyldren of Sichem/the thyldren of Hepher: the chyldrē of Semida. These are the male chyldren of Manasses the sonne of Joseph in their kyn-
Nume.xxvi.d redes. But Zelaphead the sonne of Hepher
Nu.xxvij.a. the sonne of Galaad/the sonne of Machir/ÿ
Nu.xxxvi.a. sonne of Manasses/had no sonnes saue daughters. And these are ÿ names of his daugh-
B ters: Mahela/Noa/Hagla/Melcha & Thirza: which came before Eleazar the preaste/& before Josua the sonne of Nun/and before
Num.xxvij.b the Lordes saying: * the Lorde cōmaunded
Nu.xxxvi.a. Moses to geue vs an enheritaunce amonge oure brethren. And he gaue thē at the mouth of the Lorde/an enherytaunce amonge the brethren of their fathers. And there felle ten porcyons to Manasses beyde the lande of Galaad & Basan which are on the other syde Jordan: because the daughters of Manasses dyd enherett among hys sonnes. And Manasses other sonnes had the lande of Galaad.

And the coostes of Manasses reached from Aser to Machmathah ÿ lyeth before Sichē & went a longe on the ryght hand/euen vnto the enhabiters of Enthaphuah/& the land of Thaphuah belonged to Manasses/whych Thaphuah laye in ÿ borders betwene Manasses and the chyldren of Ephraim. And the coostes descended vnto the ryuer Canah on whose south syde Ephraim hath cities amōg the cytyes of Manasses. For the coostes of C Manasses were on the northside of the riuer & the endes of thē was the see: so ÿ the south pertayned to Ephraim/& the northe to Manasses/and the see is hys border. And theye mette together in Aser northwarde/and in Isacar Eslwarde. And Manasses had in Isacar and in Aser/Bethsean/and her townes: & the enhabitoures of Dor/with the townes pertaynyng to the same: & the enhabitoures of Endor with the townes of the same: & the enhabitoures of Thaanath with her townes & ÿ enhabitoures of Magedo with ÿ townes of the same/euē thre cōtreys yet the chyldren of Manasses coulde not ouer come those cities: But the Cananites began to dwell in ÿ same lande. Neuertheleslle assone as ÿ chyldrē of Israell were waxed strong/they put the Cananites to tribute/but expelled thē not.

And ÿ chyldrē of Joseph spake vnto Josua D saying: why hast thou geuen vs but one lotte & one porcion to enheret/seing we be moche people/and for as moche as the Lorde hath blessed vs so: and Josua answered thē: yf ye be moche people then gett you vp to the wodde contreye/and prepare for youre selues there in the lande of ÿ Pherezites and of the* Ra- * Gene.xij.a.
phaites/yf mounte Ephraim be to narowe for you. Then the chyldren of Joseph sayde agayne the hill will not begotē of vs: for al ÿ Cananites that dwell in the lowe contreye haue charettes of yron/and so haue they ÿ enhabite Bethsean/& ÿ townes of the same & they also that dwel in the valeye of Jezreel And Josua answered the house of Joseph/ Ephraim & Manasses saying: ye be moche people and haue great power and shall not therfore haue one lotte. But the hyll shalbe poures/for it is a wodde contreye & ye shall bryng it to facion/and it shalbe poures euen vnto the endes of it/for ye shalbe able to cast oute the Cananites for all their yron charettes/and for all they be so stronge.

¶ Certen are sende to deyde the lande to the other seuen trybes. The Lotte of the chyldrē of Benjamin

¶ The.xviij.Chapter.

A And the whole congregacion of the
childrē of Israel came together at
Siloh/and set vp ÿ tabernacle of
witnesse there / & the lande was in
subiecciō before them. But there remayned
amonge ÿ childrē of Israel seuē tribes which
had not their enheritaunce deuyded out. And
Josua sayde vnto ÿ childrē of Israel/how lōg
are ye so slacke to go & possesse ÿ lande which
ÿ Lord God of youre fathers hath geuē you?
Bring of euery tribe thre mē ÿ I maye sende
them. And ÿ they maye rise & walke thorowe
the land & distribute it by their enheritaūces
B & come agayne to me. Deuide it into seuen
partes. For Juda shal abyde by their coostes
in ÿ southe/& ÿ house of Joseph shal stande
to their coostes in the northe. Describe ye ÿ
lande therfore into seuen partes/& bryng ÿ
descripcion to me hether/ ÿ I maye caste lot-
tes for you here before the Lorde oure God.
The Leuites haue no parte amonge you for
the preasthype of the Lorde is their enherit-
taunce. And Gad/ Ruben / & halfe the trybe
of Manasses haue receaued their enherita-
unce beyonde Jordan Eastwarde/which Mo-
ses the seruaunt of the Lorde gaue them.

And the men arose and went their waye.
And Josua charged them ÿ wēt to describe ÿ
lande sayng: hence & go thorowe the lande &
describe it/& come agayne to me hether: and
I will cast lottes for you before the Lorde in
Siloh. And the men departed/& walked tho-
row the lande and described it by cities into
seuen partes in a booke/& returned to Josua
into ÿ hoste at Siloh. And Josua caste lottes
for them in Siloh before ÿ Lorde/and there
he deuided the lande vnto the chyldren of Is-
C raell/to eche their porcion. And the lotte of ÿ
trybe of the chyldren of Beniamin came vp
according to their kinredes. And the coostes
of their lotte came oute betwene the childrē
of Juda and the chyldren of Joseph. And their
north coostes were frō Jordan and went vp
to the syde of Jericho on ÿ northsyde/& went
vp thorowe the mountaynes westwarde/ and
they ended at the wyldernesse of Bethauen:&
went frō thence to ÿ southsyde of Lus/other
wyse called Bethel: and descēded to Ataroth
Adar vpon the hylle that lyeth on the southe
syde of the nether Bethhoron. And the west
coostes drawe & cōpaseth southwarde/euen
from the hille that lyeth before Bethhoron/&
gothe oute at Kariathbaal which is Kariath
Jarim/a citie of the chyldren of Juda: & thys
is the west quarter: & ÿ southe coostes gothe
from the edge of Kariathiarim westwarde/&
gothe oute to the waterwelle/of Nephthoah
and cometh doune to the edge of the hill that
lyeth before ÿ valeye of the sonne of Hennon
whych is in the valeye of Raphaim northwarde/and descendeth thorowe the valeye of D
Hennon vnto the syde of Jebusi southwarde
and gothe downe to the well of Rogell. And
compaseth from the north and gothe forthe
to Enslames and to the coostes that lye be-
fore the goyng vp vnto Adomim: and gothe
doune to the stonne of Bohan the sonne of
Ruben: and then gothe alonge towarde the
syde of * the playne / northwarde: and gothe
downe in to the playne: and gothe a long to
the syde of Bethhaglah northwarde / and
endeth at the poynte of ÿ salt see north ther-
from/and at the ende of Jordan southe ther-
from. This is the southe coostes.

* Gree. Arabah.

And Jordan is their easte coostes/thys is
the enheritaunce of the chyldren of Beniamin wyth their coostes rounde aboute and
by their kynredes. And these are the cytyes
of the trybes of the chyldren of Beniamin
in theire kynredes: Jericho / Bethhaglah/
and the valeye of Kaziz: Betharabah / Za-
marim / and Bethel: Auim / Pharah / and
Ophrah: Chepar Ammonai / Ophni / and
Gabai/twelue cytyes wyth their villages.
Gabaon / Ramah/and Beroth: Mazphah/
Caphairah/and Mozah: Rekem/Jarephel
and Tharelah / Zela / Eleph / and the cytye
of the Jebusites whych is Jerusalem / Ga-
baath/& Kariath/fourtene cytyes with their
villages. This is the enheritaunce of the
chyldren of Beniamin in their kinredes.

¶ The lottes or partes of Zabulon/Issachar/Aser/Nephthali/Dan/and Josua.

¶ The.xix.Chapter.

And the seconde lotte came out vnto
the tribe of the chyldren of Simeō A
by their kinredes. And their enhe-
ritaunce stode in the mydde of the
enheritaūce of the childrē of Juda. And their
enheritaunce was/Berlabe/ Sabe/& Mo-
ladah/Hazorshual/Balah/& Azem/ Eltholad
Bethul & Hormah Ziklag/Bethmarcaboth
& Hazetsusah / Bethlebaoth/and Saruhen
thertene cities wt their villages. Ain/Remō
Ether/& Asan/foure cities wt their villages:
& therto all the villages ÿ lye rounde about
these cities/euē vnto Balasath/Beor/& Ra-
math/southwarde. This is the enheritaūce
of the trybe of the childrē of Simeō in their
kinredes oute of the porcion of the chyldren
of Juda/came the enheritaunce of ÿ chyldrē
of Simeon. For the parte of the chyldren of
Juda was to moche for them: and therfore ÿ
chyldren of Simeon had their enheritaunce
in the enheritaunce of them.

And the thyrde lotte came vnto the chyl-
dren of Zabulon accordyng vnto their kyn-
redes. And the coostes of theire enherit-
taunce came to Sarid / and went vp to the
See/

B See/and to Marialah/and touched at Da-
baseth/& mette at the ryuer that lyeth before
Jokneu en: and turned from Sarid eastwarde
towarde the sunne rysyng vnto the border of
Chisloth in mounte Thabor. and then gothe
oute to Dabereth and gothe vp to Japhia:
and from thence gothe a longe eastwarde to-
warde the sunne rysyng/to Sethah/Hepher
Ichah/and Jazim/and gothe to Remon/Me-
thoar/& Neah. And cōpaseth it on the north
syde and goeth to Nathan / and endeth in the
valeye of Jephthahel. And Jatath/Nahalol/
Semron/Jedalah / and Bethlehem: twelue
cities with their vyllages. Thys is the enhe-
ritaunce of the Chyldrē of Zabulō / in their
kinredes. The sayde cities wt theyr villages.

And the fourthe lotte cā oute to the childrē
of Issacar by their kynredes. And their coostes
were Jesraelah/Casuloth/Sunem/Hapha-
raim/Sion/Anaharath: Harabith/Kision/
and Abez: Rameth/Enganim/ Enhadah / &
Bethphazez. And his coostes mette at Tha-
bor Sahazimah & at Bethsames & endeth
at Jordan/ Syxtene cytyes wyth there vil-
lages. Thys is the enheritaunce of the trybe
of the chyldren of Issacar by their kinredes ÿ
cities and their villages.

C And the sixte lotte cam oute vnto the tribe
of the chyldren of Aser by their kynredes.
And their coostes were Helkath/ Hali/Betē
and Achsaph: Alamelech/Amaad & Miseal:
and mette at Carmel on the see/& at Sihor
and at Labanath and turneth towarde the
sunne rysyng to Bethdagon / & mette at Za-
bulon & in the valeye of Jehthah/& towarde
the northsyde of Bethemek & Negel/& gothe
oute on the lefte syde of Cabul: and Hebron/
Rohob/Hamon/and Kanah euen vnto great
Sidon. And then ÿ coost turneth to Ramah
and to the strong citie of Azor and turneth to
Hozah and endeth at the see: by the possession
of Achzibah : Amah / Apheck / and Rohob:
Twentye and two cities with their villages.
Thys is the enherytaunce of the trybe of the
chyldren of Aser by their kinredes: These ci-
ties wyth their vyllages.

And the Syxte lotte cam oute vnto the
chyldren of Nephthali by their kinredes. And
their costes were from Heleph and from Elō
in Zaananim/& Adami/Nekeb and Jabneel
euen to Lakum/and go oute at Jordan. And
then the coostes turnethe westwarde to Asa-
noth in mounte Thabor/and then gothe oute
from thence to Hukokah and meteth wyth
Zabulon on the southe syde/and wyth Aser
on the west/& at Juda vpon Jordan toward
the sunne rysyng. And their strong cyties are
Zidim/Ber/Hamath/Racath and Cenereth
Adamah/Hermah and Hazor: Kedes/Edrai/
and Enhazor: Jeron/Magdelel: Horem/Be-
thanah and Bethsames: nynetene cytyes wt
their villages. This is the enheritaunce of ÿ
trybe of the childrē of Nephthali by their kin-
redes: these cyties and their villages.

D And the seuenth lotte felle to the trybe of
the chyldren of Dan by their kinredes. And
the coostes of their enheritaūce was zaraah
Eshaol/ Jsames / Saelabin / Aialon and
Jethlah: Eglon/ Themnathah and Aharon:
Elthekeh Gibethon and Baalath: Jehud/
Banebarak and Gathermon/Meiericō and
Harcon wyth the contreye that lyeth before
Japho. And the coostes of the childrē of Dan
went oute from beyonde thē. For the chyldrē
of Dan went vp and fought agaynst Lesen
and toke it/and smote it with the edge of the
swerde / and conquered it / and dwelt therin
and called it Dan / after the name of Dan
their father.

Thys is the enheritaunce of the trybe of
the chyldren of Dan in their kynredes: these
cities with their villages. When they had
made an ende of deuydyng the lande by her
coastes then the chyldren of Israell gaue an
enheritaunce vnto Josua the sonne of Nun
amonge them: at the mouthe of the Lorde
they gaue him the cytye which he asked / euē
Thamnath serah in mounte Ephraim. And
he bylte the citie and dwelt therin. These are
the enheritaunces whych Eleazar the preast
and Josua the sonne of Nun/and the aunciēt
fathers of the trybes of the chyldrē of Israel
deuided by lotte in Siloh before the Lorde/
in the dore of the tabernacle of wytnesse/ and
so made an ende of deuyding the contreye.

¶ The Cytyes of refuge or Sanctuaryes.

¶ The.xx.Chapter.

Then the Lorde spake vnto Josua A
sayng: comen with the chyldren of
Israell and saye: * Appoynte oute
three cities/of whych I spake vnto
you by Moses/that the sleer that sylleth any
person vnwares & vnwyttingly / maye flee
thether. And those cities shalbe youre refuge
from the auenger of bloude. And the sleer
shall flee vnto one of those Cytyes and shall
stande in the entryng of the gate of the citie
and shall shewe hys cause in the eares of the
elders of the sayde cytie. And theye shal take
him in to the cytye vnto them/and shall geue
him a place that he maye dwell amonge thē.

* Nume. xxxv. Deute. xix. Josu. xxi.

And when the auēger of bloude koloweth B
after him they shall not deliuer the sleer into
his hande: because he smote hys frende igno-
rantlye / and hated hym not before tyme.
And he shall dwell in the sayde citie vntyll he
stande before the congregacyon in Judge-
ment/and vntyll the death of the hye preaste
that shalbe in those dayes. And then shall the
sleer returne and come vnto hys awne cytye

and vnto his awne houſe/and vnto the cytye
C from whence he fledde. And they apoynted
Kedes in Galile/in mount Nephthali/and
Sichem in mount Ephzaim/& kariatharbe
which is Hebzon/in the moũtaines of Juda
And on the other ſyde Jozdan ouer agaynſt
Jericho eſtwarde/they gaue Bozoz in ȳ wyl-
dernelle vpõ ȳ playne/out of ȳ tribe of Rubẽ
& Ramoth in Galaad oute of ȳ trybe of Gad
and Golan in Balan out of the tribe of Ma-
D nalles. These were the cities apoynted koz
all the childzen of Jſraell/& to the ſtraũgers
that Soiourned amõge thẽ that wholoeuer
kylled any perſon ignozãtlye/ȳ ſame might
flee thether and ſhulde not die by the hande of
the auẽger of bloude/vntyll he ſtode bekoze ȳ
congregacyon.

¶ The cytes geuen to the Leuytes/in nombze.xlviij. The promeſes of geuyng the land of Canaan are fulfylled. The Jſraelytes are at reſt.

¶ The.xxi.Chapter.

A And then came ȳ principall heades
of the Leuites vnto Eleazar the
pzeaſte/and vnto Joſua the ſonne
of Nun/& vnto the auncient heades
of the trybes of the chyldzẽ of Jſrael/& ſpake
vnto them at Siloh in the lande of Canaan
ſaying:*the Lozde cõmaunded by Moſes/to
geue vs cities to dwell in & the feldes aboute
thẽ/koz oure catell. And the chyldzẽ of Jſraell
gaue vnto the Leuites out of their enherita-
unces/at the biddyng of the Lozde/theſe ci-
ties folowing with their Suburbes.

*Nume.xxxv.a Deut.xix.b. Joſu.xx.a.

And the lotte cam oute vnto the kynredes
of the Cahathites: and the chyldzen of Aaron
the pzeaſte wbych were of the Leuytes had
geuen them by lott/out of the trybe of Juda/
out of the tribe of Simeon/& out of ȳ tribe
of Beniamin.xiij.cities. And the reaſt of the
chyldzen of Cahath had by lotte/out of ȳ kin-
redes of the tribe of Ephzaim/out of ȳ trybe
of Dan/& out of the halfe tribe of Manaſſes
ten cities. And the chyldzen of Gerſon had by
lotte out of the kinredes of ȳ tribe of Jſacar
out of the trybe of Aſer/out of the trybe of
Nephthali & oute of the other halfe trybe of
Manaſſes in Balan.xiij.cities. And ȳ chyldzẽ
of Merari by their kynredes/had out of the
trybe of Ruben/out of the trybe of Gad/and
out of the trybe of Zabulon/twelue cities.

B And the chyldzẽ of Jſraell gaue by lotte vnto
ȳ Leuites theſe cities with their Suburbes
as the Lozde commaunded by Moſes.

And they gaue oute of the tribe of ȳ chyldzẽ
of Juda/& out of the trybe of the chyldzen of
Simeon/theſe cytyes by name: wbych the
chyldzen of Aaron being of the kinredes of ȳ
Cahathites/and of the chyldzen of Leui/ob-
tayned: koz theirs was ȳ kyzſt lotte. And they
gaue them Kariath Arbe of the father of
*Enack/which is Hebzõ/in the hyll cõtreye
of Juda/wyth the Suburbes of the ſame
rounde about it. But the contreye that per-
tayned to the cytye and the vyllages therof/
they gaue to Caleb the ſonne of Jephune/to
be his poſſeſſyon.

*Arba was the father of Enak. Of Enak ye haue in Jude. i.d.

And thus they gaue to ȳ chyldzen of Aarõ
the pzeaſte the kraũcheled cyties of the ſlear/
Hebzon with her Suburbes: & Libna wyth
her Suburbes/and Jathir wyth her Su-
burbes/and Eſtimoa wyth her Suburbes/
and Holon with her Suburbes/and Dabir
with her Suburbes/and Ain with her Su-
burbes/and Jutah with her Suburbes/and
Bethſames with her Suburbes: nyne cities
out of thoſe two tribes. And out of the trybe
of Beniamin they gaue Gabaon wyth her
Suburbes: Gaba with her Suburbes: Ana
toth wyth her Suburbes: Almon wyth her
Suburbes: foure cities. All theſe cities of ȳ
chyldzen of Aaron pzeaſtes were. xiij.cytyes
with their Suburbes. And the kynredes of
the chyldzen of Cahath that were Leuites: ȳ
is to ſaye the other chyldzen of Cahath had
the cytyes of their lotte/out of the trybe of
Ephzaim. And they gaue them the fre cytye
of the ſlear: Sichẽ wyth her Suburbes/in
mount Ephzaim: & Gazer with her Subur-
bes: and Kabzaim wyth her Suburbes: Be-
thhozon wyth her Suburbes: foure cytyes.
And out of the trybe of Dan: Eltheke wyth
her Suburbes: Gibthon wyth her Su-
burbes: Aialon wyth her Suburbes/and
Gathzemon wyth her Suburbes: foure cy-
tyes. And out of the halfe trybe of Ma-
naſſes/Thanach wyth her Suburbes: Ga-
thzemon wyth her Suburbes: two cytyes.
So that all the cytyes wbych were geuen
vnto the kynredes of the other chyldzen of
Cahath/were ten with their Suburbes.

And vnto the chyldzen of Gerſon wbych
were of the kynredes of the Leuites/they
gaue out of the other halfe trybe of Manaſ-
ſes/the cytye of refuge koz the ſlear/Golan
in Balan wyth her Suburbes: Beeſtherah
wyth her Suburbes: two cities. And out of
the trybe of Jſacar/Kiſyon wyth her Su-
burbes: Daberath wyth her Suburbes:
Jarimoth wyth her Suburbes: Enganim
wyth her Suburbes: foure cities. And out
of the trybe of Aſer/Miſeal wyth her Su-
burbes: Abdõ with her Suburbes/Halakath
wyth her Suburbes: Rohob with her Su-
burbes: foure cities. And out of the trybe of
Nephthali/the cytye of refuge of the ſlear/
Kedes in Galile/wyth her Suburbes: Ha-
mothdoz/wyth her Suburbes: Carthan
wyth her Suburbes: thze cytyes. So
that all the cytyes of the Gerſonites in their
kinredes

kynredes were.xiij.wyth their Suburbes.

And vnto the kynredes of the chyldzen of
Merari/the reſt of the Leuytes/they gaue
out of the trybe of Zabulon: Jecnam wyth
her Suburbes: Carthah with her Suburbes
Damna wyth her Suburbes/and Nahalal
with her Suburbes: foure cytyes. And out
of the trybe of Rubẽ/they gaue Bozoz with
her ſuburbes: Jahelah with her Suburbes
Kedmoth with her Suburbes/& Maphaath
with her ſuburbes: foure cities. And out of ȳ
tribe of Gad/they gaue ȳ kraũcheled citie of
ȳ ſlear/Romoth in Galaad with her ſuburbes/
Mahanaim with her ſuburbes/Hebon with her
ſuburbes: & Jaſer with her ſuburbes: foure ci-
ties in all/ſo ȳ all the cytyes of the chyldzẽ of
Merari in their kynredes/wbych were the
reſt of the kynredes of the Leuites/were by
their lot/twelue cities. And al the cities that
the Leuites had in the poſſeſſyõ of the chyldzẽ
of Jſrael were.xlviij.with their Suburbes
And theſe cytyes had eche their Suburbes
rounde aboute her thozow out all the ſayde
cities. And the Lozde gaue vnto Jſraell all
the lande wbych he ſware to geue vnto their
fathers. And they cõquered it/& dwelt therin
And the Lozde gaue them reſt rounde about
accozdyng to all that he ſware vnto their fa-
thers. So ȳ there ſtode not a mã of all their
enemyes bekoze thẽ. But ȳ Lozde delyuered
all their enemies into their handes. There
ſhaped nothing of al the good thinges which
the Lozde had ſayde vnto the houſe of Jſrael
But all came to paſſe.

¶ Ruben/Gad/and the halfe trybe of Manaſſes are ſende a gayne to their poſſeſſyons. They bylde an altare koz a memozyall.

¶ The.xxij.Chapter.

A Then Joſua called vnto the Rube-
nites/the Gaddites and to the halfe
tribe of Manaſſes and ſayde vnto
thẽ: *ye haue kept all that Moſes
the ſeruaunt of the Lozde cõmaunded you/&
haue obeied my voyce in all ȳ I cõmaunded
you: ye haue not lefte youre bzethzen of a lõg
ceaſon vnto thys daye but haue kept the cõ-
maundement of ȳ Lozd youre God. And now
the Lozde hath geuẽ reſte vnto youre bzethzẽ
as he pzomeſed them. Wherkoze returne and
go vnto youre tentes & vnto ȳ lande of youre
poſſeſſion/which Moſes the ſeruaunt of the
Lozde gaue you on the other ſyde Jozdan.

*Nume.xxxij.c

¶ But in any wyſe take exceding good
heade that ye do the cõmaundement & lawe
which Moſes ȳ ſeruaſt of ȳ Lozde charged
you: wbych is/that ye loue the Lozde youre
God/and walcke in his wayes and kepe hys
cõmaundementes/& cleaue vnto him/& ſerue
hym wyth all youre herttes and all youre
ſoules. And ſo Joſua[a] bleſſed them and ſent
them awaye. And they went vnto their tẽtes

B

Vnto the one halfe of the trybe of Ma-
naſſes Moſes gaue poſſeſſyon in Balan: and
vnto the other halfe therof gaue Joſua wyth
their bzethzẽ on this ſyde Jozdan weſtwarde
And alſo when Joſua ſent them awaye vnto
their tentes and bleſſed them/he ſayde vnto
thẽ/returne with moche rycheſſe vnto youre
tentes/& with very moche catell/with ſylucr
goulde/bzaſſe/yeron/and wyth rayment
aboue meaſure/& deuide the ſpoyle of youre
enemyes wyth youre*bzethzen.

a. Bleſſed them: that is/wyſhed thethe fauoure of God/& happye returnyng to their poſſeſſyons/& a bleſſed lyfe in the Lozde. So dyd Aarõ bleſſe thẽ alſo. Leuiti.ix.d

Understand/ that are at home/ came not a warre fare.

And the chyldzen of Ruben/the chyldzen
of Gad and halfe the trybe of Manaſſes/re-
turned and departed from the chyldzẽ of Jſ-
rael out of Siloh which is in ȳ lande of Ca-
naan/to go vnto the contreye of Galaad/&
to the lande of their poſſeſſyon/wherin they
were poſſeſſed at the mouth of the Lozde by
the hande of Moſes. And when they came
vnto the coſtes of Jozdan that lye in ȳ lande
of Canaan: there the chyldzen of Ruben/the
chyldzen of Gad and the halfe trybe of Ma-
naſſes/bylt an altare faſte by Jozdan & that
a great altare to ſee to. And when the chyldzẽ
of Jſrael hearde ſaye: beholde the chyldzen of
Ruben/the chyldzen of Gad & the halfe trybe
of Manaſſes haue bylte an altare in the fo-
refrounte of the land of Canaã in ȳ bozders
of Jozdan on the ſyde of the chyldzen of Jſ-
raell: the hole congregacyon of the chyldzen
of Jſraell gathered them to gether to Siloh/
to go vpon them with batell. And the chyldzẽ
of Jſraell ſent vnto the chyldzen of Ruben/
to the chyldzen of Gad and to the halfe trybe
of Manaſſes into the lande of Galaad/Phi-
nehes the ſonne of Eleazar the pzeaſte/and
with him ten lozdes of euery cheſe howſe a
lozde thozowe out all the trybes of Jſraell/
wbych heades of their fathers houſholdes
were ouer ȳ thouſandes of Jſrael. And they
wẽt vnto the chyldzen of Ruben/of Gad & to
the halfe trybe of Manaſſes/vnto the land of
Galaad and ſpake with them ſaying.

Thus ſaye the hole congregacyon of the
Lozde: what trãſgreſſion is this that ye haue
tranſgreſſed agaynſt the God of Jſraell/to
turne awaye this daye from after the Lozde
and to bylde you an altare koz to rebelle thys
daye agaynſt ȳ Lozde/Is the[b] wicked deade
of Peoz to lyttell koz vs/wherof we are not
cleanſed vnto this daye/& there was a plage
in the congregacyon of the Lozde: But that
ye alſo ſhulde turne awaye thys daye from
folowyng the Lozde: ye ſhall rebelle to daye
agaynſt the Lozde/and to mozow he ſhall be
wzoth wyth all the congregacion. Not with-
ſtandyng yf the lande of youre poſſeſſyon be
vncleane/then come ouer vnto the lande of

b. The wycked deade of Peoz/ koz the wycked Idolatrye done to Peoz. Peoz (as ſome wyll) Phogoz was an Idolle of the Moabytes which was wozſhypped in an hyll in Moab called Peoz.

where the Israelites not onely cõmitted carnall whoredome wyth the wemen of the Moabites: but allo Spirituall whoredome/ that is/became Idolatrers and worshypped that Idoll Peor as the Moabites dyd: for which they were plaged/so that there died of thē foure & twentye thousande at that time as ye reade. Nume. xxv.

the possessyon of the Lord/where the Lordes tabernacle dwelleth/and be possessed amōge vs. But rebell not agaynst the Lorde nor agaynst vs/to buylde you anye other aulter saue the aulter of the Lorde oure God. Dyd not Acan ȳ sonne of Zarch trespase in the excōmunicate thinges/ & wrath fell on all the congregacion of Israel/ so that he alone perisshed not for his wyckednesse?

C Then the chyldren of Ruben and of Gad/ and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Jehouah he knoweth/ and Israel shall knowe if it be to rebelle or transgresse agaynst the Lorde/ then the Lorde saue vs not thys daye. Or elles if we haue bylt vs an aulter to turne from folowing the Lorde/ or to offer theron burnt offrynge or meatoffrynges/ or to offer peace offrynges theron: let the Lorde requyre it: And haue not rather done it for feare of this: least in tyme to come your chyldren shulde saye vnto oures: what haue ye to do wyth the Lorde God of Israel/ seyng: that ȳ Lorde hath made Jordā a border betwene vs and you ye chyldrē of Ruben & of Gad: ye haue no parte therfore in the Lorde: and so shall youre chyldrē make oure chyldrē ceale from fearinge the Lorde.

F And therfore we sayde: Let vs cause an aulter to be made/ not for burntoffrynges/ nor sacrifyces/ but it shalbe a wytnesse betwene vs and you and oure generacyons after vs/ that we shulde serue the Lorde/ wyth oure offerynges/ sacrifyces and peaceofferynges: and that youre chyldren shulde not saye to oures in tyme to come/ ye haue no parte in the Lorde.

And we thought if they shuld so saye to vs or to oure generacyons in tyme to come/ that we wolde saye agayne: Beholde the facyon of the aulter whych oure fathers made/ nether for burntoffrynges nor sacrifyces/ but that it shulde be a wytnesse betwene vs and you. God forbydde ȳ we shuld rebell agaynst the Lorde and that we shulde turne this daye frō after him/ and bylde an aulter for burntofferynges or sacrifyces/ saue the altare of the Lorde/ oure God that is before hys tabernacle.

G And when Phinehes the Preaste and the Lordes of the congregacyō and heades ouer the thousandes of Israell whych were wyth him/ heardе the wordes that the chyldren of Ruben/ the chyldren of Gad and the chyldrē of Manasses spake/ they were well contēt. And Phinehes the sonne of Eleazar ȳ preaste sayde vnto the chyldren of Ruben/ of Gad and of Manasses/ this daye we perceaue that the Lorde is amonge vs/ because ye haue not done thys trespase agaynst the Lorde. And now ye haue rydde the chyldrē of Israell out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preaste and the lordes returned frō the chyldren of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan/ to the chyldren of Israel/ and brought them worde agayne. And the answere pleased the chyldren of Israel well/ and they prayled God/ and dyd not entende to go agaynst them in batelle/ to destroye the lande which the chyldren of Ruben & Gad dwelt in. And the chyldren of Ruben & the chyldren of Gad called the aulter *Ed/ because it is a witnesse betwene vs/ that the Lorde is God.

*After the hebre. Che cōmi. Trāl. oure wytnesse that the Lorde is God.

¶ Josua exhorteth the people that they Joyne not them selues to the Gentyles/ and that they trust in none but in God onely/ wyych had fulfylled hys promeses to them.

¶ The. xxiij. Chapter.

A And it came to passe a longe ceason after that the Lorde had geuen reste vnto Israell from all their enemyes rounde aboute/ that Josua was old and was stricken in yeres. Wherfore he sent for all Israel/ and for their elders/ their heades/ their Judges and officers/ and sayde vnto them: I am olde & stricken in yeres. And ye haue sene all that the Lord youre God hath done vnto all these nacyons before youre faces: For ȳ Lorde youre God he foughte for you. Beholde/ I haue appoynted these nacyons that remayne/ to be ȳ enherytaunce of youre trybes: euen from Jordan/ and all the nacyōs that I haue destroyed/ euen vnto the great See. And the Lorde youre God he shall expell and cast thē out before you/ and ye shall conquere their landes/ as the Lorde youre God hath sayde vnto you.

B *Be therfore excedynge stronge that ye take hede to do all that is writtē in the boke of the lawe of Moses/ *that ye bowe not a syde ther from/ to the ryght hande or to the left: and that ye go not vnto these nacyons that remayne wyth you: and that ye nether make mencyon or sweare by the names of their Goddes: and that ye nether serue them nor bowe youre selues vnto them. But that ye sticke fast vnto the Lorde youre God/ as ye haue done vnto thys daye. So shall the C Lorde cast out before you great nacyons & myghtye/ as ye se how no man hath stende before you hitherto. *One of you shall chase a thousande: for the Lorde youre God he fighteth for you/ as he hath sayde vnto you. Take

*Deut. xxvi.b Josu. i.b. iij. Reg. ij.a. *Deut. xiij. and. xxviij. b. Prouer. iiij.

*Deut. xxiij.

good

good hede therfore vnto youre soules/ that ye loue the Lorde youre God.

But and yf ye shall go backe and cleaue vnto the rest of these nacyons that remayne wyth you and shall make Mariages wyth them/ and shall go to them and they come to you: be sure that the Lorde youre God wyll not cast out all these nacions frō before you *But they shalbe snares and trappes vnto you/ and scourges for youre sydes/ & prickes in youre eyes/ vntyll ye perysche from of thys good lande wyych the Lorde youre God hath geuen you.

*Num. xxxiij. g

Beholde I walke this daye/ by the waye of all ȳ worlde: call ye to mynde in all youre hertes and in all youre soules/ that nothyng D hath fayled of all the good thynges wyych ȳ Lord youre God promeled you. All are come to passe/ and nothyng hath fayled therof. And as al good thinges are come vpō you/ which the Lorde youre God promeled you: so shall the Lorde bryng vpon you all euell vntyll he haue destroyed you from of thys good lande/ wyych the Lorde youre God hath geuen you when ye haue transgressed the apoyntment of the Lorde youre God/ wyych he commaunded you: and haue gone & serued straunge Goddes/ and bowed youre selues to them. Then shal the wrath of ȳ Lorde ware whote vpon you/ and ye shall perysche quickly e/ frō of the good lande wyych he hath geuen you.

¶ Josua exhorteth the people to the keppyng of the lawe. He dyeth. The bones of Joseph are buryed Eleazar dyeth.

¶ The. xxiiij. Chapter.

A And Josua geathered all the trybes of Israell to Sichem & called for the elders of Israell/ and for their heades Judges and officers which presented thē selues before God. And Josua sayde vnto all the people/ thus sayth ȳ Lorde God of Israell. *youre fathers dwelt on the other syde of the floude in olde tyme euē Thareh the father of Abraham and Nachor/ and serued straunge Goddes. But I toke youre father Abraham from the other syde of the floude/ and brought him into ȳ lande of Canaan/ and multyplyed hys seede/ & gaue hym Isaac. And I gaue vnto Isaac Jacob & Esau And I gaue vnto Esau moūt Seir to possesse it. But Jacob and hys chyldren went downe into Egypt.

*Gene. xi. g.

*Then I sent Moses and Aaron. And I *plaged Egypte/ after the maner as I dyd among them/ and after that I brought you out/ & I brought youre fathers out of Egipte And ye came vnto the see: and the Egypcians B kolowed after youre fathers wyth charettes and horsmē/ vnto the redd see. And they cried

*Exod. iij. i. *Exod. vii. viij. *. i. and. xiiij.

vnto ȳ Lorde. And he put darcknesse betwene you and the Egypcyans and brought the see vpon them and couered thē. And youre eyes haue sene what I haue done in Egypte. And ye dwelt in the wildernesse a long ceason. And I brought you into ȳ lande of the Amorites wyych dwelt on the other syde Jordan. And they fought with you: and I gaue them into youre handes. And ye conquered their contre. And I destroyed them in youre syght.

Then Balak the sonne of Zyphor/ Kyng of Moab arose and warred agaynst Israell/ and sent & *called Balam the sonne of Beor for to curse you. But I woolde not agre to herken vnto Balam/ and therfore he blessed you: And so I deliuered you out of his hande. And when ye went ouer Jordan/ and came vnto Jericho/ the cytyzens of Jericho foughte agaynst you: the Amorites/ Pherezites/ Canaanytes/ Hethites Girgesites/ Heuites/ Jebusites wyych I deliuered in to youre handes.

*Nume. xxij. b Deut. xxiij. a.

C And I sent* hornettes before you and ye cast out before you: euen the two Kynges of the Amorites: but not wt youre owne swerde or wyth youre owne bowe. And I gaue you a lande in wyych ye dyd no laboure/ & cyties wyych you bylt not/ and ye dwelt in them. And vynes/ and Olyue trees which ye plāted not/ and ye ate of them.

*I sent hornettes before you/ that is/ I sent soche feryng es of feare & dreade in to the hertes of your enemies/ and so dyscouraged dased and astonyed them/ that they were redy to fall or euer ye came at the. Deut. vij. c. Josu. ij. b. d and v. a and xx. d. Judic. vij. b. c. Of hornettes ye reade Nume. xxxiij. g Exod. xxiii. d. Deut. vii. c.

And now feare the Lorde and serue hym in purenesse and truthe: And put awaye the Goddes wyych youre fathers serued on the other syde of the flodde/ and in Egypt/ & serue the Lorde. But yf it seme euell vnto you to serue the Lorde/ then chose you thys daye whom you wyll serue whether the Goddes wyych youre fathers serued that were on the other syde of the floude/ ether the Goddes of the Amorites in whose lande/ ye dwelt/ and I and my howse will serue the Lorde.

D

And the people answered and sayde/ God forbyd that we shuld forsake the Lorde and serue straunge Goddes. For the Lorde oure Godhe it is that brought vs & owre fathers out of the lande of Egypt/ the howse of bondage/ and wyych dyd those myracles in oure syght/ and preserued vs in all the waye we went and amonge all the nacyons which we came thorowe. And the Lorde dyd cast out before vs all the nacyons wyth the Amorites which dwelt in the lande/ wherfore we wyll serue the Lorde for he is oure God.

But Josua sayde vnto the people/ ye can not serue the Lorde: for he is an holye God & C cannot beare youre transgressyon and synne But when ye haue forsaken the Lorde and haue serued straunge Goddes/ he wyll turne and do you euell and consume you/ after that he hath done you good. And the people

answered Iosua: naye / but we wyll serue the Lorde.

Then Iosua sayde vnto the folke / ye are wytnesses vnto youre selues / ¶ ye haue chosen you the Lorde / to serue hym: ¶ they sayde we are wytnesses. Then put awaye / sayde he / the straunge Goddes wych are amonge you / ¶ bowe youre hertes vnto ꝑ Lorde God of Israell. And the people answered Iosua: ¶ the Lorde oure God we wyll serue and hys voyce we wyll obeye. And so Iosua made a couenant with the people the same daye / and set ordynaunces and lawes before them in Sichem.

And Iosua wrotte these wordes in the boke of the lawe of God / and toke a great *stonne ¶ pitched it on ende in ꝑ sayde place euen vnder an ocke that stode in the sanctuarye of the Lorde. And Iosua sayde vnto all the people: beholde / thys stone shalbe a witnesse vnto vs / for [a] it hath heard all the wordes of the Lorde wych he spake wyth vs. It shalbe therfore a wytnesse vnto you / lest ye lye vnto youre God. And so Iosua let the people departe euery man vnto hys enherytaunce.

And after these thynges the tyme came that Iosua the sonne of Nun ¶ the seruaunt of the Lorde died beyng an hundreth and ten yeres olde. Whom they buryed in the cōtrey of his enherytaunce / euen in Thamnath sareth which is in mount Ephraim / on the northe syde of the hyll of Gaas.

And Israel serued the Lorde all the dayes of Iosua / and all the dayes of the elders that euer lyued Iosua / and which had sene all the workes of the Lorde that he had done to Israell. And the bones of Ioseph / wych the chyldren of Israell brought out of Egypte / they buryed in Sichem / in a parcell of grounde wych Iacob bought of the sonnes of Hemor the father of Sichem / for an hundrethe* peaces of syluer / wych parcell became the enheritaunce of the chyldren of Ioseph. And Eleazar the sonne of Aarō dyed whom they buryed in Gabaath that pertayned to Phinehes his sonne and was geuen him in mount Ephraim.

The ende of the boke of Iosua.

*To be a memoryall of the couenaunte.

a. It hath heard: that is / it signifieth that ye haue heard. It leaft not to be a stone / nor was so transformed that it had eares or the sense of hearing.

But shuld put them in remembraunce what couenaunte they had made there / ¶ styre the to the performaunce therof. Soche Phrases are familyar to the Hebrues

*The Chald. Interpreters ¶ the lxx. read e lambes.

¶ Iudges.

¶ The boke of the Iudges.

¶ After Iosua was dead / Iuda was constitute Lorde ouer the armye when Ierusalem was besieged. The people that were not destroyed became tributaryes.

¶ The fyrst Chapter.

After the death of Iosua the chyldren of Israel asked the Lorde sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst the? And the Lorde sayde: *Iuda shall go vp: beholde I haue delyuered ꝑ lande into his handes. Then Iuda sayde vnto *Simeon his brother: come wꝯ me into my lotte / ¶ let vs fyght agaynst the Cananites: And I lykewyse wyll go wꝯ the into thy lotte. And so Simeon went with him.

*Understande particular mē but the wholetribe of Iuda.

*Simeon for Simeon.

And Iuda went vp / ¶ the Lorde delyuered the Cananites ¶ Pherelites into their handes. And they slewe of thē in Bezek ten thousand men. And they fouude [a] Adonibezek in Bezek. And they fought agaynst him / ¶ slewe the Cananites ¶ Pherelites. But Adonibezek fled / and they folowed after him / ¶ caught hym / ¶ cut of his thombes and his great toes. Then Adonibezek sayde: thre score and ten kinges hauynge their thombes ¶ great toes cut of / geathered their meate vnder my table: [b] wherfore as I haue done so God hath done to me agayne. And they brought hym to Ierusalē / and there he dyed.

a. Adonibezek was the kynge of Bezek. Of wordes signifieth as mochis lorde of Bezek.

B He was a wycked ¶ cruel tyrant

b. Here note that the Ethyes had the knowledge of God / as saye Saul Roma. i. And that they knewe the iust and righteousnes natural / wyche Moses Deuttro. xxi. Exodi. xxi. But in the first chercke of Ambezek is thynkyng to be obserued / that God not onely auengeth the kynges that the wycked do to the good but also that which the kynges wicked do to the wicked. The kynges with thombes ¶ great toes he cut of were wycked yet is he punished for the mischeuy and cruelty done vnto them. Soche an example haue ye also Amos. ij. What punishment shall they haue that cruelly lay the goods ¶ shall be ye tha

The Angell rebuketh the people because they had made peace with the Cananites. Idolatrers are punished / but yet leaue not their inuencyons. God sendeth them iudges to delyuer them.

¶ The. ij. Chapter.

And the angell of the Lorde came vp from Galgall to Bocim / ¶ sayde / I brought you out of Egypte and haue brought you vnto the lande which I sware vnto youre fathers. And I sayde that I wolde neuer breake myne appoyntement wyth you / but ye shulde haue made no couenāt wyth the enhabytoures of this land / ye shuld haue broken doune their aultares: But ye haue not obeyed my voice / why haue ye this done? wherfore I haue lykewyse determyned ꝑ I wyll not cast them out before you: [a] but they shalbe in the sydes of you / and their Goddes shalbe snares vnto you. And when the angell of the Lorde had spoken these wordes vnto all the chyldren of Israel / the people cryed out and wepte. And called the name of the sayde place / Bocim ¶ offered there vnto the Lorde.

a. Suell neyghbours / no small plage / are threned vnto B Israel for their transgressyon / which shuld be euer at hand to chastyce them. Num. xxxiij. ¶ Deut. vij. c Exo. xxiij. d

And when Iosua had sent ꝑ people awaye / the chyldren of Israel went euerye man into his enheritaunce to possesse the lande. And ꝑ people serued the Lorde all the dayes of Iosua / and all the dayes of the elders that out lyued Iosua / and had sene all the great workes of the Lorde that he dyd to Israel. And Iosua the sonne of Nun the seruaunt of the Lorde dyed when he was an hundred an ten yeres olde: whom they buryed in the costes of his enheritaunce: euen in Thamnath hares in mount Ephraim on the northe syde of ꝑ hyll Gaas. And euen so all that generacion were put vnto their fathers / and there arose another generacyon after them wych nether knewe ꝑ Lord / nor yet ꝑ workes which he dyd vnto Israel.

warde ¶ drye land / geue me also springes of water. And Caleb gaue her springes both aboue ¶ benethe. And the chyldrē of the Kenite Moses father in lawe wēt vp out of ꝑ citye of paulme trees / whith the chyldrē of Iuda in to the wyldernesse of Iuda that lyeth in the Southe of Arad / and dwelt amonge the people.

c. By this henyte is vnderstand Hobab as ye shall percaue in the fourth chap. of this selfe boke of whō ye reade also Nume. x. d.

And Iuda went ¶ Simeon whim / ¶ they slew the Cananites that enhabited Zephath / ¶ vtterlye destroyed it / ¶ called the name of the citie Hormah. And Iuda toke Azah wꝯ the costes therof / and Ashalon wyth the costes therof / and Akaron wyth the costes therof. And the Lorde was with Iuda that he conquered the mountaynes / but they coulde not drye out the enhabiters of the valeyes / because they had charettes of yron. And they gaue Hebron vnto Caleb as Moses sayde. And he expelled thence the thre sonnes of [d] Enack.

d. Enak a kynd of gyaunts / ¶ so called hapye be cause they ware chynes about their neckes / for Enak signifieth soche a chayne / as men were about their neckes Deut. ix. c. Numer. xiij. d.

And the chyldren of Benjamin dyd not cast out the Iebusites that enhabited Ierusalem / but the Iebusites dwell wꝯ the chyldrē of Benjamin in Ierusalem / vnto this daye.

And in lyke maner the house of Ioseph went vp to Bethel and the Lorde wyth thē / and the house of Ioseph serched out Bethel which before tyme was called Lus. And the spyes sawe a man come out of the cytye and they sayde vnto hym shewe vs the waye into the cytye. And we wyll shewe the mercy. And he shewed them the waye into the cytye / and they smote it wyth the edge of the swerde / but let the man and all hys houshold goo free. And the man went into the lande of the Hethites / and bylt a cytye and called the name therof Lus which is the name therof vnto this daye.

¶ Nether dyd Manasses expelle Bethsean with her townes / nether Thaanach with her townes / nether the enhabitoures of Dor wꝯ her townes / nether ꝑ enhabytoures of Ieblaam with her townes / nether the enhabytoures of Magedo with her townes / and so the Cananites went to ¶ dwelt in the sayde lande. But as sone as Israell was waxed mightie / they put the Cananites to trybute: But expelled them not.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer / but the Cananites dwelt stylle in Gazer among them.

Nether dyd Zabulon expelle the enhabitoures of Ketron / nether ꝑ enhabytoures of Nahalol: But the Cananites dwelt amonge them and be came trybutaries.

G Nether dyd Aser cast out ꝑ enhabytoures of Acho / nether ꝑ enhabytoures of Zidon / of Ahalab / Aczib / Halbah / Aphek / nor of Rohob / but the Aserites dwelte amonge the Cananites the enhabytoures of the lande / and drye them not out.

Neither dyd Nephthalim drye out the enhabytoures of Bethsames / nor ꝑ enhabytoures of Bethanath / but dwelle amōgest ꝑ Cananites the enhabitoures of ꝑ lande. Neuerthelesse the enhabytoures of Bethsames and of Bethanath be came trybutaryes vnto them.

And the Amorites kepte ꝑ chyldrē of Dan in the mountaynes / and suffered them not to come downe to the valeyes. And so the Amorites wēt to and dwelled in mount Heres in Hailon and in Galabim. Neuerthelater the hand of Ioseph waxed heuye vpō them / so ꝑ they be came tributaryes. And the costes of ꝑ Amorites was frō the goying vp to Acrabim / and from the rocke vpwarde.

And then the chyldren of Israel dyd wyckedlye in the syght of the Lorde / and serued Baalim / & [b] forsoke the Lorde God of their fathers / which brought them out of the land of Egypte / and folowed straunge Goddes / euē of the Goddes of the nacyons that were round aboute them / and bowed them selues vnto them / and angred the Lord. And so they forsoke the Lord and serued Baal & Astharoth. Wherfore the Lorde waxed angrye w Israel / & delyuered thē into the handes a raueners to spoyle them and solde them into ꝯ hādes of their ennemyes rounde aboute thē / so ꝯ they had no power any longer to stande before their enemyes. But vnto whatsoeuer thyng they went / the hand of the Lorde was vpon them with euell lucke / euen as ꝯ Lorde promesed them / and as he sware vnto them. And they were sore vexed.

Neuertheleße the Lorde rayled vp Judges / which delyuered them out of the handes of their oppressers / & yet for all that they wold not harken vnto their Judges: But went a whoryng after straunge Goddes and bowed them selues vnto thē / and turned quickly out of the waye which their fathers walked in obeying the cōmaundemētes of the Lord / and dyd not so

And when the Lord rayled them vp Judges / he was with the Judge / and delyuered them out of the hādes of their ennemyes all the dayes of the Judge: for the Lorde had cōpassyon ouer their sorowinges which they had by the reason of them that oppressed thē and vexed them: yet for all that as sone as ꝯ iudge was dead they turned and dyd worse then their fathers in folowynge straunge Goddes / and in seruyng thē / and ceased not from their inuencions nor from their malycyous wayes.

Wherfore the Lorde was angrye with Israel and sayde: be cause thys people hathe transgressed myne appoyntement which I cōmaūded their fathers and haue not obeyde my voyce / therfore henceforth I will not cast out one mā before thē of the nacyons which Josua leakt when he dyed / and that to proue Israel through thē whether they wyll kepe the waye of ꝯ Lord to walke therin as their fathers dyd or not. And so the Lorde leakte those nacyons alone / and droue thē not oute ymmedyatlye / nether delyuered them in to the handes of Josua.

¶ Certen nacyons are leakte amonge the Israelites to the yntent to vexe & afflict the. Othoniell delyureth Israel. Ahud kylleth kyng Eglon. Samgar kylleth the Philistines.

¶ The.iij.Chapter.

These are the nacions which ꝯ Lord lekte to tēpt Israell: euē as manye of Israell as had not knowen all ꝯ warres of Canaan: Onlys for the lernyng of the generacyon of the chyldren of Israel: which before knew nothing of warre he lekte the kyne Lordes of the Philistines / & all the Cananites / the Sidonites / the Heuites that dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Thole remayned to proue Israell by / to wete whether they wold herken vnto the commaundementes of the Lorde / which he commaunded their fathers by the hand of Moses.

And as the chyldrē of Israel dwelt amōge the Cananites / hethites / Amorites / Pherezites / Heuites / and Jebusytes / they toke the daughters of them to be their wyues / & gaue their owne daughters to their sonnes / & serued their Goddes. And so the chyldren of Israell did wyckedlye in the syght of the Lorde and forgate the Lorde their God and serued Baalim & Asteroth. Therfore the Lorde was angrye with Israel and delyuered them into the handes of Chusan Rasathaim kynge of *Mesopotamia. So that the chyldrē of Israell serued Chusan Rasathaim. viij. yeres.

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp a [a] sauer & saued them: one Othoniel the sonne of Kenes / Calebs younger brother. And the spryete of the Lorde came vpon him. And he iudged Israell / and went out to warre. And the Lorde *solde Chusan Rasathaim kyng of Mesopotamia into his hāde. So ꝯ hys hāde was mightie ouer Chusan Rasathaim And the lande had rest fourtye yeres. And Othoniel the sonne of Kenes died. And then the chyldren of Israel went to agayne / & committed wyckednesse in the syght of the Lorde And then the Lorde hardened Eglon ꝯ kyng of the Moabites / agaynst the chyldren of Israell / because they had comitted wyckednesse before the Lorde. And thys Eglon geathered vnto hym the chyldren of Ammon / and the Amalekites / and went and smote the chyldrē of Israell / and cōquered the citie of Paulme trees. And the chyldren of Israel serued Eglō the kyng of the Moabites. xviij. yeres. And then they cryed vnto ꝯ Lorde. And the Lorde stered thē vp a sauer / Ahud the sonne of Gera the sonne of Jemini / a man that coulde do nothyng handsomlye with hys ryght hande.

By whome the chyldren of Israell sent a present vnto Eglon ꝯ kyng of the Moabites wheych Ahud made hym a dagger wyth two edges / of a cubyte length / & he did gyrde yt vnder his cote vpon his right thyghe and caried the present vnto Eglon the kynge of the Moabytes / which Eglon was a very fatte man

[a] By these sauers are vnderstāded Rulers or iudges: which in Luke xxij. are called gracious Lordes. ij. Esd. ix. e.

* That is conquered.

mā. And when he had presented the present / he sent the people that bare it a waye / but he him selfe turned agayne from the Idolles by [b] Galgal / and sayde: I haue a secret vnto the O Kyng: and the Kyng commaunded him to holde his peace vntyll all that stode aboute him / were gone out from him.

And Ahud came in vnto him into a somer parler / which he had seuerall vnto hym selfe alone / and sayde: I haue a [c] message vnto the frō God. And he arose out of his seate. And Ahud put forth hys lefte hande and toke the dagger from hys ryght thyghe and thrust it into hys belye / so that the hafte went in after the blade. And the hafte stopped in the fatte / for he drue not the dagger out of hys belye. And the dyrt cam oute. But Ahud gat hym oute at a posterne dore / and shutte ꝯ dores of the parler vpon him and locked them.

When he was gone out / hys seruauntes came and loked. And beholde / the dores of the parler were locked. And they sayde / A / he is a doyng of his ease ment in hys somer chamber. And when they had tarried tyll they were a shamed / for no man dyd the dores of the parler open: then they toke a keye & opened them. And beholde their Lorde was fallen downe dead / vnto the erthe. But Ahud escaped while they tarryed and was gone beyonde the Idolles & escaped into Seirath.

And when he was come he blew a trompette in mount Ephraim. And the chyldren of Israel went doune wyth hym of the hylle & he before them. And he sayd vnto them / folowe me: for the Lord hathe delyuered youre enemyes / the Moabytes into youre handes And they descended after hym and toke the * passages of Jordan from the Moabites / & soffered not a man to passe ouer. And they slew of the Moabites / the same tyme vpon a ten thousande men / all fatte / and men of might: that there skaped not a man / and so the Moabites were subdued that daye / vnder the handes of Israel; and the land had rest lxxx. yeres.

And after hym came Samgar the sonne of Anath / which slewe of the Philistines. vi. hundred men wyth an ore gode / and delyuered Israel also.

[b] Galgal / the place where the people were circumcised & where they had serued their consecrauntwith god hadyng Eglō defyled with Idolles.

[c] To do this that was Ahud oppointed of God: therfore had a message to him from god. Eglō was fatte and stronge / & had his garde at hande. Ahud lyftyngded and bought for kyghtynge. But yet gotte holdely into hys chamber to hym / knowyng perfectly that God wolde strengthen his hedlpe / yynge & performe hys wordde vnto hym.

* Or ferryes.

¶ Israel is commytted into the handes of Jabin / be cause they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jael.

¶ The.iiij.Chapter.

And the chyldren of Israel beganne agayne to do wyckedly in the syght of the Lord / when Ahud was dead. And the Lorde *solde them into the handes of Jabin kynge of Canaan / that raygned in Hazor / whose captayne of warre was Sisara / which dwelt in Haroseth of ꝯ gentyles. And the chyldren of Israel cryed vnto the Lorde: for he had nyne hundred charettes of yron. he oppressed the chyldren of Israel with power xx. yeres.

And Debora a Prophetysse / the wyfe of Lapidoth iudged Israell the same tyme / and dwelt vnder the paulme tre of Debora / betwene Ramath and Bethell / in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam / out of Kedes Nephthalim / and sayde vnto hym.

The Lorde God of Israel commaundeth the / that thou go and drawe to mounte Thabor / and take wyth the ten thousande men / of the chyldren of Nephthalim & of the chyldren of Zabulon. And I wyll bryngе vnto the ryuer Kison Sisara / the Captayne of warre vnto Jabin / wyth hys charettes / and his people / and will delyuer them into thyne handes. And Barak sayde vnto her / yf thou wylt go with me / I will go: But and yf thou wylt not go wyth me / then I wyll not goo. And she answered / I wyll suerlye go wyth the / but then the prayse shall not be thyne / in the waye which thou goest / for ꝯ Lord shall delyuer Sisara into the handes of a womā. And she arose and went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes. And he went vp a foote wyth ten thousande men: and Debora went with hym.

But Haber the kenite was remoued out of Kin / whych was of the chyldren of * Hobab the father in lawe of Moses / and pytched his tente vntill he was come to ꝯ Oke of Zaanaim / by Kedes.

And then it was shewed vnto Sisara how that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all his charettes / euen. ix. hundred charettes of yron / and for all the people that he had / from Haroseth of the gentyles vnto the ryuer of Kison. Then sayde Debora vnto Barak: vp / for thys is the daye in whych the Lorde hath delyuered Sisara in to thyne handes: for the Lorde is gone oute before the. And so Barak went downe from mount Thabor / and ten thousande men after hym.

But the Lorde trounled Sisara and all hys charettes and all hys hoste wyth the edge of the swerde / before Barak. And Sisara lyghted doune of hys charett and fled a foote. But Barak folowed after ꝯ charettes and after the hoste / euen vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpon the edge of the swerde / that there was

* That is delyuered as aboue. ib.

* Of Hobab Numeri. x. a

not

not a man leakte. Yow be it Sisara fled a
fote to the tent of Jael the wyfe of Haber
the kenite: for their was peace betwene Ja-
bin the kynge of Hazor/and the householde of
Haber the kenite.

And Jael went out agaynst Sisara and
sayde vnto hym: turne in my Lorde / turne
into me & feare not. And he turned into her
into her tent: & she coueredhym with a man-
tell. And he sayde vnto her / geue me a lyttel
water to drynke/for I am thirsty. And she
opened a bottell of mylke & gaue him dryn-
ke and coueredhim. And he sayde vnto her/
stande in the dore of thy tente/ & yf any man
come & aske the/ or enquere of the whether
there be any man here/saye naye.

Then Jael Habers wyfe toke a nayle
of the tente/and an hamer in her hand/& wēt
softlye vnto him/and smote ý nayle thorow
the tēples of his head in to the ground/as he
slombered beying wery: And so he dyed.

And beholde as Barak folowed after Si-
sara/Jael came out agaynst him/and sayde
vnto him: come and I wyll shew the the mā
whō thou seekest. And when he came into her
tente: Beholde/ Sisara laye dead & ý nayle
thorow his tēples. And so God brought Ja-
ben the kyng of Canaā into subiecciyon that
daye/before the chyldren of Israel. And the
hande of the chyldren of Israel prospered &
was fore vpon Jaben the kynge of Canaan/
vntyll they had brought him to naught.

¶ The songe and thanckes geuyng of Deboza & Ba-
rack after the victorye.

¶ The.v.Chapter.

A Then debora & Barack the sonne of
Abinoam / sange the same daye:
saying* Prayse the Lorde in them
ý were wyllynge whyle other sate
stylle in Israel. Heare kynges and herken
Lordes/I wyll synge/and geue prayse vnto
the Lorde God/of Israel.

Lorde when thou departedest out of Seir
and camest frō the feldes of Edom / the erthe
trembled/and the heuen rayned/& ý cloudes
dropped water: the mountaynes mealted be-
fore the Lorde/euen mount Sinai before ý
Lorde God of Israel.

In the dayes of Sangar the sonne of A-
nath and in the dayes of Jael/the hye wayes
were vnoccupied. And a they that walked by
pathes / went by wayes that fet compases
aboute. The vyllages were vnenhabyted in
Israel/were vnenhabyted: vntill I Deboza
arose vntyll I arose a mother in Israel.

God chose new facyons of warre/for whē
they had warre at their gates: there was not
B sene amōge fourtye thousand/ether shyld or
spere in Israel. Myne hert loueth ý mayn-
taryng man forneye/ not plowe-
teners of the lawe in Israel/ý are wyllynge
amonge the people. Blesse the Lorde ye that
ryde on goodlye Asses and sytte in iudgemēt.
And ye ý walcke by the wayes make dities.

How ý archers dyd crye/where men draw
water/there shall they tell of the iustyce of ý
Lorde/and of the* iustyce of his vplandysshe
folcke in Israel. And then the people of the
Lorde went downe vnto the gates.

Up vp Deboza/vp vp and synge a songe/
vp Barak/ & take thy prayse / thou sonne of
of Abinoam. Then they ý had escaped/rayg-
ned ouer ý proudest of ý people. The Lorde
rayneth ouer the stronge.

Ephraim was ý kyrst agaynst Amalecke/
And after thē Ben Jamin/ amōge ý people.

Of Machir came lerned men in the law/
and of Zabulon that well coulde drawe w̄
the penne of a scribe.

The Lordes of Isakar were with Debo-
ra. And as Barak/euen so was Isakar sent
into the valeye a fote. But in ý b deuysyons
of Rubē/were great ymagynaciōs of herte.

Wherfore abodest thou amonge the shepe
folds/to heare the bleatynges of the flockes.
In the deuysyons of Ruben / great were the
ymagynaciōs of herte. Galaad abode on the
other syde Jordan / and why tarryed dan in
shippes. And Aser sate in the hauens of the
see/and abode styll in his awne costes. But
Zabulon is a people that put their lyues in
leopardye of death/and Nephthalim in lyke
maner / euen vnto the toppe of the feldes.
c Kynges came and fought. Then fought the
Kynge of Canaan at Thanach/ vpō the wa-
ter of Magedo. But the syluer ý they coue-
ted/they caryed not awaye.

From heauē came battell: for the sterres
being in their course/fought agaynst Sisa-
ra. The ryuer of Kison caught them awaye:
that auncient ryuer the ryuer Kison.

My soule: treade thou the myghtye vnder-
fote. Then they malled the horses legges/ ý
their myghtie coursers lekte praunsyng.

Curse Meroz bad the angell of the Lord
Curse / Curse the enhabytoures therof be-
cause they came not forth to helpe ý Lord/
to helpe the Lord amōge the myghtie.

Blessed be Jael the wyfe of Haber the
kenyte / aboue other women: aboue other
wemen blessed be she in the tente.

Ye asked water/but she gaue him mylcke/
and brought butter in a goodlye dysshe. She
caught a nayle in her leakte hand/and a wor-
kynge hāmer in her right/and nayled Sisa-
ra and wounded his head and pearced & wēt
thorowe his temples. Betwene her fete he
bowed him selfe/ felle downe and laye styll:
Betwene her fete he bowed hym selfe & felle.
And whether he bowed him selfe/ thyther he
felle brought to nought.

Thorou

mā syll the sitting
Whosoever by
once prepared
his Cytye other
or vyllage/ was
streyghtwaye
smacked vp of the
theues that be-
longed to Sisa-
ra.

*Iustyce by
Goodnes as in
the Psalme.
xxi.g.

b. The pyte
of the Rubens
is here noted
because they
refused to go
with Debora
to ouercome
the oppressors
of Israel.

c. By these
wordes sygny-
fyeth Deboza
that the kyng
hostes of ý
Cananytes
came to Ta-
nach & Mag-
do thynchyng
verely beca-
se of the multi-
tude of the ho-
ste / that they
came
to fe
fe yght: but
take a praye
but they were
fore deceaued
for it so chan-
sed that they
were rather
pray to Israe
than Israel
them.

Thorou a windowe loked Sisaras mother
and howled thorowe a latteste / why abydeth
his charet so lōge/ ý it cometh not/why tarye
ý wheles of his waggans? The wyfest of her
ladyes answered her: yee & she answered her
awne word/ her selfe haplye they haue fonde/
& deuyde the spoyle: A mayde / ye two mayde
for a pece: a spoyle of dyuerse coloures for
Sisara / a spoyle of dyuerse coloures wyth
brodered workes/dyuerse coloured browde-
red worcke/ for ý necke for a praye. So pe-
rishe all thine enemyes Lord: but they ý loue
ý/let thē be as ý sunne rysyng in his mighte.

And the lande had rest fourtye yeres.

¶ Israel is oppressed of the Madianite/because he re-
turned agayn into Idolatrie. Gedeō is sent of God to
be their deliuerer. The aulter of Baal is ouerthrowe

¶ The.vi.Chapter.

A And the chyldren of Israel cōmytted
wyckednes in the syght of ý Lorde
And the Lorde delyuered them into
the handes of the Madianites seuē
yeres. And when the hāde of ý Madianites
was fore vpon Israel/the chyldren of Israel
made thē dennes in ý mountaynes & caues
& stronge holdes. For when Israel had sowen
then came the Madianites the Amalechites
& they of the East cōtreye vpon thē & pitched
their tentes agaynst them & destroyed ý en-
crease of the erthe euen vnto Azah/and lefte
no sustynaunce in Israel/nether shepe / oxe
or asse / for they came wyth their cattell and
householdes euē as greshopers in multitude:
so ý both they and also their camelles were
with out nombre. And they entrede ý lāde to
destroye it. And so was Israel exceedyngly
impouerished by ý Madianites & cryed vn-
B to the Lorde. And when the chyldrē of Israel
cryed vnto the Lorde because of the Madia-
nites/the Lorde sent a prophete vnto them/
& sayd vnto thē: Thus sayth the Lord God of
Israel: I fette you frō Egypt & brought you
out of the house of bondage and I rydde you
out of ý hande of the Egypcians & out of ý
handes of all ý oppressed you/& cast thē out be-
fore you/& gaue you their landes. And I sayd
vnto you/ I am ý Lorde youre God/& ther-
fore feare not the Goddes of the Amorites
in whose lande you dwell. But you haue not
obeyed my voyce. And the Angell of ý Lorde
came & sate vnder an Oke in Ephrah/ ý per
tayned vnto Joas ý father of ý Eserites. And
his sonne Gedeon pressed out whete out of ý
eares in a presse/ for to flee frō ý Madianites
And ý angell of the Lord apeared vnto him/
C & sayde: ý Lord is w̄ the/thou mā of myght/
And Gedeon answered him: Oh my Lorde/
yf the Lorde be with vs/why is all this come
vpon vs: ye & where be hys mycracles which
oure fathers tolde vs of and sayde/ the Lord
brought vs out of Egypte. But now ý Lord
hathe forsake vs/& delyuered vs into ý hāde
of the Madianites. And the Lord loked vpō
him & sayd: Go hence in this thy myght & de-
lyuer Israel out of ý hādes of ý Madianites:
Beholde I haue sent the: And he answered
hym. Oh Lord wher w̄ shuld I saue Israel?
Beholde my kynred is ý poorest in Manas-
ses/& I am ý least in my fathers house. But
then ý Lord sayd vnto him: I will be w̄ the: &
thou shalt smyte ý Madianites as they were
but one mā. And he answered him/ yf I haue
founde grace in thy syght / then shewe me a
sygne/ ý thou art ý Lord ý talketh w̄ me. De
parte not hence/vntill I come agayn vnto ý D
& bryng myne offryng/& haue lett it before ý.

And he sayde I wyll tarye vntyll thou
come agayne. And Gedeon went & made re-
dye a kydde/and swete kakes of an Epha of
flowre/& put the flesche in a basket & ý broth
in a potte/ & brought it out vnto hym vnder
ý Oke & presented it. And ý angell of God
sayde vnto him: take the flesche and the swete
kakes & put thē vpō this rocke/& powre out
the broth. And he dyd so. Then the angell of ý
Lord put forthe ý ende of the staffe ý was in
his hande & touched the flesche & ý kakes. And
there arose vp fyre out of ý rocke & cōsumed
ý flesche and the kakes. And the angell of the
Lord vanished out of his syght. And whē Ge-
deon perceaued ý it was an Angell/ he sayd
Alas my Lord Jehouah/that I haue sene an
angell of ý Lorde face to face. And ý Lorde
sayde vnto him/peace be w̄ ý & feare not/for E
thou shalt not dye. Then Gedeō made an aul
tare there vnto ý Lord & called it* Jehouah
Salom / which vnto this daye is yet in E-
phrath ý pertayneth vnto ý father of ý Ese-
rites. And ý same nyght the Lorde sayde vnto
hym/take an oxe of thy fathers & another of
bij. yere olde/ & destroye ý aultaer of Baal ý
belongeth vnto thy father / & cutte doune the
groue ý is about it/ & make an aultaer vnto
the Lord thy god vpō ý toppe of this rocke &
furnesshe it. And take the seconde oxe & offer
burnt sacrifyce w̄ ý wodd of ý groue which
thou shalt haue cut doune. Then Gedeō toke
ten men of his seruaūtes & dyd as ý Lord bad
hym. But because he durst not do it by daye
for feare of his fathers householde and of the
men of the cytie/he dyd it by nyght.

When ý men of the citie were vp erlye in
the mornynge: Beholde ý aultare of Baal
was brokē/ & the groue ý stode about it cut F
doune. And ý secōde oxe offered vpō ý aulter
ý was made. And they sayde one to another/
who hathe done this thyng/ & they enquered
& asked. And it was tolde them that Gedeon
the sonne of Joas had done it. Then the men
of the cytie sayde vnto Joas/bryngе out thy
sonne ý he maye dye/because he hath brokē ý
aultaer

* Some reade
because he hath
aueged the ven-
geaunce done to
Israel the people
offering thē selues
willingly/prayse
ye the Lorde.

a. The meanyng
is / that Sisara
had done so great
iniuryes vnto the
Israelites / that
the wayes were
not occupyed: &
that nether hus-
bād mā nor Citi-
zen myght safe-
ly passe to exerci-
se marchaun-
dyse or other
thyng/ nor way-
faryng man for-
neye/ nor plowe.

* That is / the
Lord of peace.

aulter of Baal/ & cut doune ye groue ye was about it. And Joas sayde vnto all that stode by him/will ye fyght for Baall/or will ye be his defenders:he that stryueth for hym shall dye this mornynge. If he be a God let hym stryue with hym that cast downe his aulter. And he called Gedeon Jerobaal the same tyme sayingilet Baal stryue with him because he hath broken downe his aulter.

G When all the Madianites / the Amalekites and they of the East/were geathered to geather & had gone and pitched in the valeye of Jerael:the spryte of the Lord entered into to Gedeon. And he blewe a trompette and called*Abiezer to folow him/& sent messengers thorou oute all Manasses & called thē vp to folowe hym also. And he sent messengers vnto Aser/Zabulon and Nephthalim/ which came also to mete him.

*Judic.vij.a

And Gedeon sayde vnto God:yf thou wilt saue Jsrael by my hande as thou hast sayde. Beholde I wyll put a fleece of wolle in the threasshyng place. And yf the dewe be on ye fleece onlye/and drye vpō all the erthe beside: then I shall be sure ye thou wylt saue Jsrael by my hande/as thou saydest. And it came so to passe. And he rose vp erlye on ye morowe/ and he thrust ye fleece to geather and wronge the dewe therout & fylled a boole of water. And Gedeon sayde vnto God/be not angrye wyth me/that*I speake once moare/let me proue only once agayne with the fleece. Let it be drye onlye vpon the fleece / & dew vpon all the grounde aboute. And God dyd so ye same nyght:so ye it was drye vpon the fleece onlye/ & on all the grounde aboute/ dewe.

*Gen.xviij.d. and.xxij.g.

¶ The soudyars that shulde go with Gedeō to battel are proued by takyng thē vp water. Gedeon with.iij hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

¶ The.viij.Chapter.

A Then Jerobaall otherwyse called Gedeon rose erlye & all the people that were with him/ & pitched besyde the well of Harad / so that the hoste of the Madianites were in a valeye on ye northsyde of ye hyll Hamoreh. And ye Lorde sayde vnto Gedeon/the people that are with the are to many for me to geue the Madianites into their hādes/lest Jsrael make their bawnte to my dishonoure & saye/ oure awne hande hathe saued vs. Now therfore make a proclamacion in the Eares of the people and saye:*yf any mā dreade or be aferde/ let hym returne and get hym sone from mounte Galaad. And there departed and returned of the people.xxij.thousande / and there abode ten thousande.

*Deut.xx.b. 1. Macha.iij.g

B And ye Lord sayde vnto Gedeō: the people are yet to many/bryng them downe vnto the water / and I wyll trye them vnto the there. And of whom I saye vnto the / thys shall go wt the/the same shall go with the. And whosoeuer I saye vnto the/this shall not go with the/ the same shall not go. And when he had brought doune ye people vnto ye water. The Lorde sayd vnto Gedeon: as many as lappe the water with their tonges / as dogges do/ them put by them selues / and so do thē that kneele downe vpon their knees to drynke. And the nombre of thē that put there hādes to their mouthes and lapped / were.iij.hundred men. And all the remnant of the people kneled doune vpō their knees to drynke water. And the Lorde sayde vnto Gedeon/wyth the thre hūdred men that lapped wyll I saue C you/and delyuer the Madianites into thyne hande. And all ye other people shall go euery man vnto his awne whome.

And they toke vytalles with them for the folke/& their trompettes. And he sent all the rest of Jsrael/euery man vnto his tente/and kepte the thre hundred with him. And ye host of Madiā was benethe him in a valeye. And the same nyght the Lord sayde vnto him/ vp & go doune vnto the hoste/for I haue delyuered it into thyne hande. But & yf thou feare to go doune/then go thou doune vnto ye host/ & Pharah thy ladde/& herkē what they saye/ and so shall thyne handes be strong/and then thou shalt go doune vnto the hoste.

Then he went doune wt Pharah his ladde/ euen harde vnto the men of armes that were in the hoste. And the Madianites/ the Amalekites/and all they of the East/laye a longe in the valeye/lyke vnto grechopers in multitude/ and their camelles were without nombre/euen as the sande by the see syde in multitude. And whē Gedeō was come:Beholde/ there was a mā that tolde a dreame vnto his felowe & sayd:Behold I dreamede a dreame D and me thought ye a broylede loofe of barley bread tombled in to the hoste of Madian / & came vnto a tente & smote it that it felle / & ouerturned it/ ye the tente laye a longe. And his felowe answered & sayde/this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Jsrael/ into whose hande the Lord hathe delyuered Madian & all ye hoste.

When Gedeon heardde the tellynge of the dreame & the interpretacion of the same / he bowed him selfe to the erthe & returned vnto the hoste of Jsrael/and sayde:vp for ye Lorde E hathe delyuered into youre handes the hoste of the Madianites. And he deuyded the thre hūdred men into thre companies / and gaue euery mā a trōpet in his hand/ wt an emptye pitcher & lampes therin/ and sayde vnto thē loke on me & do lykewyse:and beholde / whē I come to the syde of the hoste / euē as I do/ so do

so do you. And when I blowe with a trompet and all that are with me / blowe ye wt trompettes also on euery syde the hoste and saye/ here be the Lorde and Gedeon.

And so Gedeon & the thre hundred men ye were wt him/came vnto the syde of ye hoste in the begynnyng of the myddell watche / and reysed vp ye watche men. And they blewe wt their trōpettes & brake the pytchers ye were F in their hādes. And all thre cōpanyes blewe wt trōpettes & brake ye pitchers/& helde ye lāpes in their lefte handes/& the trōpettes in their right/to blowe wyth all. And they cryed the swerde of ye Lord & of Gedeō. And they stode stille/ euery mā in his place rounde about ye hoste. And all ye hoste ranne & cryed & fleed. And as the thre hundreth blewe with trompettes/ ye Lord sett euery mānes swerde vpō his neyghboure/thorow out all ye hoste. And ye hoste fleed vntyl they came to Bethsitah / to Zererath/& to ye edge of Abelmeholah be- G syde Tabath. And ye men of Jsrael geathered together of ye tribe of Nephthalim/ of Aser/ & of all Manasses/& folowed after ye Madianites. For Gedeon had sent messengers thorou out all mōt Ephraim saying: come downe agaynst ye Madianites & take frō thē ye waters bothe of Bethbarath & also of Jordan. Then all ye men of Ephraim geathered to geather & came doune & toke ye waters bothe of Bethbarath & also of Jordan. And they toke two captaynes of the Madianites / Oreb & Zeb/& slew Oreb vpon the rocke Oreb/and Zeb at the presse Zeb and folowed after Madian. And brought the heades of Oreb & Zeb to Gedeon on the other syde Jordan.

¶ Ephraim maketh insurrecciō agaynst Gedeō/ but is sone pacyfyed ¶ The inhabiters of Socoth refuse to geue Gedeon & his armye breed. The towre Phanuel is destroyed. Gedeon is cōstitute rular ouer the Jsraelites. He hathe.lxx.sonnes. He dyeth.

¶ The.viij.Chapter.

A And the men of Ephraim sayde vnto hym. Why hast thou serued vs thus/ ye thou calledst vs not/when thou wētest to fyght wt ye Madianites. And they chode wt him a good. And he sayd vnto thē: What deade haue I done lyke vnto youres:are not ye [a] clusters of Ephraim better then ye wyne heruest of Abiezer? God hath delyuered into youre handes ye Lordes of Madian/Oreb & Zeb. And what was I able to do lyke as you haue done. And then their spirites abated frō of him / whē he had sayde that. And then Gedeon came to Jordā & passed ouer / bothe he and the thre hundred men that were with hym verye faynte & yet folowed the chace. And he sayd vnto the men of Socoth: geue I praye you bākes of breed B vnto the people that folowe me: for they be fayntie/that I maye folowe after Zebah & Zalmona kynges of Madian. And ye Lordes of Socoth sayde: are the handes of Zebah and Zalmona now in thyne handes that we shulde geue breed vnto thy companye. And Gedeon sayde/therfore when the Lorde hath delyuered Zebah and Zalmona in to myne hāde/I wyll teare the flesshe of you with the thornes of the wildernes & with breers. And he went thence to Phanuel / and spake vnto thē lykewyse. And the men of Phanuel an- C swered him/as dyd the men of Socoth. And he sayd also vnto the men of Phanuel/whē I come agayne in peace/I wyll breake doune this towre. Zebah & Zalmona were in Arkar & their hostes with them/vpō a.xv.thousand/ which were all that were lefte of all ye hostes of them of the East. And they ye were slayne were a hundred & twentye thousande men that drewe swerdes.

And Gedeon went thorowe thē ydwelle in tabernacles on the easte syde of Nobah & Jebahah/& smote the hoste: for the hoste dyd not no perrelles. Zebah and Zalmona fledde But he folowed after them / and toke ye two kyngs of the Madianites / Zebah and Zalna and discomforted all the hoste.

And Gedeon the sonne of Joas returned frō battell/ye sonne beyng yet vp/ & caught a ladde of the men of Socoth/& enquered of him. And he wrote him of the Lordes & El- D ders of Socoth.lxxvij.men. Then he came vnto the men of Socoth and sayde: Beholde Zebah & Zalmona wyth which ye cast me in ye tethe sayinge: are ye handes of Zebah & Zalmona all redye in thyne hande / that we shuld geue breed vnto thy kayntye men. And he toke the elders of the cytie/and thornes of the wyldernesse and breers / & all to tare thē therwith. And he brake doune the towre of Phanuel and slewe the men of the cytie.

And then sayde vnto Zebah and Zalmona/what maner men were they which ye slew at Thabor:and they answered/ ye lykenesse of the & thē is all one/euen after the fa- E cyon of the chyldren of a kyng. And he sayde/ they were my brethrē/euē my mothers chyldren/ & as truye as the Lorde lyueth / yf ye had saued their lyues/I wolde not slaye you. And he sayd vnto Jether his eldest sonne/vp & slee thē: But the ladde drue not his swerde/ for he feared/because he was yet yong. Then Zebah & Zalmona sayde. Rise thou & falle vpō vs/for as ye mā is so is his strēght. And Gedeon arose & slewe thē: & he toke awaye ye Chaynes ye were on their camels neckes.

Then ye men of Jsrael sayde vnto Gedeon Raygne ouer vs/bothe thou/thy sonne & thy sonnes sonne/for thou hast delyuered vs out of ye handes of ye Madianites. And Gedeō sayd vnto thē/I wyll not raigne ouer you/nether shall

a. In the Clusters he signyfyeth the takynge of the two cheafe captaynes Oreb and Zeb which feate the Ephraimites did as ye se in the ende of the chapter goyng before. In the wyne heruest. he slaugheter of the other commen

sorte of soudyars: whō he with his company slue. By Abiezer vnder stāde the stocke of Abiezer / of whom Gedeon came.

shall my chyldren raygne ouer you / but the
Lorde shall raigne ouer you.

Neuerthelater Gedeon sayde vnto them:
I wolde desyre a certayne request of you /
euē that you wolde geue me euerye man the
F earynges of his prayе. For they had goulden
earynges / because they were Ismaelites.
And they sayd we wyll doit. And they spreed
a mantell and dyd cast there into euery man
ỳ earynges of his prayе. And the weyght of
the gouldē earynges was a thousand & seuē
hūdred sycles of goulde / besydes brouches /
ouches & garmentes of scharlet that were of
ỳ kinges of Madian / & besyde the chaynes /
that were about theire camels neckes. And
Gedeō made an Ephod therof / & put it in his
cytie Ephrah. And all Israel wēt a whoryng
after him there / which thynge was the ruine
of Gedeons house. Thus were the Madia-
nites brought lowe before the chyldrē of Is-
rael / so ỳ they lyfte vp their heedds no moare
And the contreye was in quyetnesse fourtye
yeres in the dayes of Gedeon.

G And Jerobaall the sonne of Joas wēt and
dwelte in his awne house. And Gedeon had
lxx. sonnes of hys bodye begotten / for he had
many wyues. And his concubyne ỳ dwelt in
Sichem bare him a sonne also / whose name
he called Abimelech. And Gedeon the sonne
of Joas dyed / when he was of a good age / &
was buryed in ỳ buriall of Joas his father /
euen in Ephrah that pertayned vnto the fa-
ther of the Ezrites.

But as sone as Gedeon was deed / ỳ chyl-
dren of Israel turned awaye & went a who-
ryng after Baal / & made Baal beryth theire
God / & thought not on the Lorde their God
which had delyuered them out of the handes
of all their enemyes on euery syde. Nether
shewed they mercy on the house of Jerobaal /
otherwyse called Gedeō / according vnto all the
goodnesse which he shewed them.

¶ Abimelech is ordeyned a kynge after he had kylled his lxviij. brethren. He him selfe was after kylled of a woman when he beseged Thebes. The parables of Joatham concernyng his brother Abimelech.

¶ The. ix. Chapter.

A For Abimelech the sonne of Jero-
baal went to Sichem / vnto hys
mothers brethrē / & comuned with
thē & with all hys mothers fathers
kynred sayinge: saye I prayе you / in ỳ eares
of all ỳ enhabytoures of Sichem: whether
is better for you that all thē sonnes of Jero-
baal which are lxx. personnes raygne ouer
you / ether that one raigne ouer you. And re-
member therto / that I am youre bones and
youre flesche. And his mothers brethrē rehe-
sede of him in the audiēce of all the Citezens
of Sichem / all these wordes / & moued their
hartes to folowe Abimelech / in ỳ they sayde
how he was their brother. And they gaue
him. lxx. peces of syluer out of the house of
Baal Berith / wyth which Abimelech hyred
Jehel and syght personnes which went with
him. And they wēt vnto hys fathers house at
Ephrah / & slewe all his brethren / the sonnes
of Jerobaal / euen. lxx. personnes * with one
stone. Notwithstandynge yet Joatham the
youngest sonne of Jerobaal escaped / for he
hyd hym selfe. And all the cytezens of Sichē
geathered to geather wyth all the house of
Mello / & went and made Abimelech kynge
*at a certen ocke that was by Sichem.

And when it was tolde Joatham / he wēt
& stode in the toppe of moūt Garizim / and
lyfte vp his voyce & called / & sayde vnto thē:
B Herkē vnto me you cytezens of Sichem / ỳ
God maye herken vnto you. The trees went
to anoynt a kynge ouer them / & sayde vnto
the olyue tree / raygne ouer vs. But ỳ olyue
tree sayde vnto thē: shulde I leaue my fatte-
nesse which both God & mā prayseth in me /
and go to be promoted ouer the trees. Then
sayde the trees to the fygge tree / come thou &
be kyng ouer vs. And the figge tree answered
thē / shuld I forsake my swetnes & my good
frute / and shuld go to be promoted ouer the
trees. Then sayde the trees vnto the vyne /
come thou and be kyng ouer vs. And ỳ vyne
answered / shuld I leaue my wyne that chea-
reth bothe God & man / & go to be promoted
ouer the trees. Then sayde all the trees vnto
the* fyre bushe come thou and raygne ouer
vs. And the fyre bushe sayde vnto the trees:
yf it be true that ye wyll anoynt me kynge
ouer you / then come and rest vnder my sha-
dowe / & ye shall se that a fyre shall come out
of the fyre bushe and waste the Cyper trees
of Libanon.

And euē so now / yf ye haue done truelye & C
vncorruptlye to make Abimelech kyng. And
yf ye haue dealte well with Jerobaal & hys
house / & haue done vnto him according to ỳ
deseruyng of his hādes / for as moche as my
father fought for you / & aduētured hys lyfe /
And rydde you out of the handes of the Ma-
dianites. And ye are rysen vp agaynst my fa
thers house this daye. And haue slayne hys
chyldrē / euen. lxx. personnes* with one stone
and haue made Abimelech the sonne of hys
mayde seruaunt kynge ouer the cytezens of
Sichē / because he is youre brother / yf then
ye haue dealte purelye and truelye with Je-
robaal & w̄ his house this daye: then reioyse
ye in Abimelech / and let hym also reioyse in
you. But yf you haue not dealt truelye / then
I prayе God a fyre maye come oute of Abi-
melech & cōsume the cytezens of Sichem &
the house of Mello. And ỳ there come a fire
out

* The Gre reade. vpon.

* Some. in hy playne.

* In some pla ces it is call gorse.

* Grec. vpon.

out of the cytezens of Sichem / & out of the
house of Mello & consume Abimelech. And
Joatham ranne awaye and fledde & went to
Beer & dwelt there / for feare of Abimelech
his brother. When Abimelech had raygned
thre yere God sent an hate betwene Abime-
lech & the cytezens of Sichem. And the cite-
zens of Sichem rayled vpon Abimelech / &
willed that the wyckednes done to the. lxx.
sonnes of Jerobaal myght come on hym / &
layde ỳ bloude of thē vnto Abimelech their
brother which slewe thē / & vnto ỳ other cite-
zens of Sichem which ayded him in the kyl-
lyng of his brethrē. And ỳ cytezens of Sichē
set men to laye awayte for hym in the toppe
of the mountaynes / whych men robbed all
that came a longe the waye by them. And it
was tolde Abymelech.

D And Gaal the sonne of Abed & his brethrē
went & gat them to Sichem. And the men of
Sichē put their cōfidence in hym. And they
wēt out into ỳ feld & geathered in their gra-
pes & troade thē / & made mery: and wēt in to
the house of their God / & dyd eate & dryncke
& cursed Abimelech. And Gaal the sonne of
Abed sayde: what is Abimelech? and what is
Sichē? ỳ we shulde serue hym / is he not the
sonne of Jerobaal? and Zebul is his officer?
serue soche as come of Hemor the father of
Sichē / for what reason is it that we shulde
serue him? wold God this people were vnder
my hande / then I wolde take Abimelech out
of the waye. And one sayde vnto Abimelech /
make thyne hoste greater & go out. And whē
Zebull ỳ ruler of ỳ cytie harde ỳ wordes of
Gaal ỳ sonne of Abed / he was wroth & sent
messengers vnto Abimelech priuelye saying:
Beholde Gaal ỳ sonne of Abed & his brethrē
be come to Sichē: & beholde they sett ỳ citie
agaynst ỳ. Now therfore vp by nyght / bothe
thou & all ỳ people ỳ is w̄ ỳ / & lye in wayte
in ỳ feld. And rise erlye in the mornyng as
sone as ỳ sonne is vp & come vpō the cytie.
And whē he & ỳ people ỳ is w̄ him come out
agaynst ỳ / do to him what thyne hād shalbe
E able. And Abimelech roase vp / & all ỳ people
ỳ were with hym / by nyght. And they layde
awayte to the cytie in foure companyes. And
Gaal the sonne of Abed wēt out & stode in ỳ
entryng of ỳ gate of ỳ cytie. And Abimelech
rose vp & the folcke ỳ were wyth hym / from
layinge awayte. And when Gaal sawe the
people he sayd to Zebul: Beholde there come
people downe frō ỳ toppe of ỳ moūtaynes.
And Zebul sayde vnto him: the shadowe of ỳ
hylles seme men vnto ỳ. And Gaal answered
agayne & sayde: se there come folcke downe
by the mydle of the lande & another cōpanye
come a lōge by ỳ charmars Ocke. Then sayd
Zebul vnto hym: where is now thy mouthe
that sayde / what felowe is Abimelech / that
we shulde serue him. These are the people ỳ
thou so despyledest. Go out now a felowshipe
& fyght with thē. And Gaal went out before
ỳ cytizens of Sichem / & fought w̄ Abime-
lech. And Abimelech chased him that he fledd
before him & many were ouer throwen and
slayne / euen vntyll they came vnto the ente-
ryng of the gate. And then Abimelech wēt &
dwelt at Arumah. And then Zebul thrust out
Gaal & his brethrē / & wolde not suffer them
to dwelle in Sichem. And on the morowe ỳ F
people wēt out into ỳ felde. And it was tolde
Abimelech. And he toke his people & deuided
thē into thre cōpanies / & laye awayte in the
feld. And whē he saw ỳ ỳ people were come
out of ỳ citie he rāne vpō thē & sayde vpō thē

And Abimelech & the cōpanyes ỳ were w̄
him / ranne & stode in the entrynge of ỳ gate
of the cytie. And ỳ two other cōpanyes rāne
vpō all the people ỳ were in the feldes & slue
thē. And then Abimelech fought agaynst the
cytie all ỳ daye / & toke it / & slew the people ỳ
was therin / & destroyed the cytie and [a] sowed
salt in the place. And when all the men of the
towre of Sichē heard that / they entered in-
to a stronge holde of the house of their God
Baal Berith. And whē it was tolde Abime-
lech / ỳ all the men of the towre of Sichem
were geathered to gether / he gat him to moūt
Zelmon / bothe he & all ỳ were w̄ him / & toke
axes with him & cut doune an arme of a tree /
& toke it vp / & put it on his shoulder / & sayde
vnto the folcke that were with him / whatso-
euer ye se me do: spede youre selues & do ly-
kewyse. And all the people cut doune also
G euery man a bowgh / & folowed Abimelech /
and put them into ỳ holde / and sett the holde
a fyre vpō thē: so that all the men of ỳ towre
of Sichem were slayne / vpon a thousande
personnes what of men & wemen to gether.

Then went Abimelech to Thebez & bese-
ged it / & toke it. But there was a strōg towre
in the myddes of the citye / & thither ranne all
the men & wemen / & all ỳ cytezens of ỳ cytie
& shut it to them / and gott them vp vpon the
toppe of ỳ towre. Then came Abimelech vn
to the towre & fought agaynst it / & wēt harde
vnto ỳ enteryng of the gate / to set it on fyer.
But a woman cast a pece of a mylstone vpō
hys hedde & all to brake hys brayne panne.

Then Abimelech called hastelye vnto the
younge man that bare his harnes / and sayde
vnto him: drawe thy swerde and slee me / that
men saye not of me / a womā slewe hym. And
his ladde thrust him thorowe & he dyed.

And when the men of Israel sawe ỳ Abi-
melech was deed / they departed / euery man
vnto his awne house. And thus all the wyc-
kednesse of Abimelech which he dyd vnto his

a. He sowed salt there to make it barren for euer: for salt maketh the grounde vnapte to bryngе forth any thing / as sayth Plin. in is. xiij. boke the. viij. Chap. of this is spoke Soph. ij. c.

father/in sleynge his.xxx.brethrē/ & therto all
ỏ wyckednesse of the men of Sichē/God dyd
bryng vpon their heedes: And vpon thē came
the curse of Joatham the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel synneth & after cryeth on God for remission.

¶ The.x. Chapter.

A After Abimelech there arose / to de-
fende Israel / one Thola/the sonne
of Phuah/the sonne of Dodo/a mā
of Issakar / which dwelt in Samir
in mount Ephraim. And he iudged Israell
xxiij.yere/ & then dyed & was buryed in Sa-
mir. And after him arose Jair a Galaadite/
which iudged Israel xxij.yere. And he had
xxx.sonnes that *rode on.xxx.Asse colts/ & had
xxx.cyties for thē/which are called ỏ townes
of Jair vnto this daye/ & are in ỏ land of Ga-
B laad. And Jair dyed/ & was buryed in Kamon.
*Judic.xij.d.
*Judges.ij.b. and.vi.a. and.iij.a. and.iiij.a. and.viij.g. and.xiij.a
*And the chyldrē of Israel wrought wyc-
kednesse yet agayne/ in the syght of ỏ Lord/
& serued Baalim & Astharoth/ & the Goddes
of Siria/ & the Goddes of Sidon/ ỏ Goddes
of Moab/the Goddes of the chyldren of Am-
mon/ & the Goddes of the Philistines/ & for-
soke ỏ Lorde & serued him not. And ỏ Lord
was wroth with Israel / & solde thē into the
hands of the Philistines / & into the hands of
the chyldrē of Ammon: which pyld & oppres-
sed the chyldren of Israel in those dayes. xviij
yere/all that were on the other syde Jordā in
the lande of the Amorites in Galaad. Mo-
reouer the chyldrē of Ammon wēt ouer Jor-
dan to fyght agayns Juda/Beniamin/ & the
C house of Ephraim: so ỏ Israel was sore com-
bred. Then the chyldren of Israel cryed vnto
the Lorde sayinge: we haue synned agayns
the: for we haue forsaken owre awne God/ &
haue serued Baalim. And ỏ Lorde sayde vn-
to ỏ chyldrē of Israel: dyd not the Egypciās/
ỏ Amorites/the chyldrē of Ammō/the Phili-
stines/the Sidonites/the Amalechits/ & the
Maonits/oppresse you? And ye cryed to me/
and I delyuered you out of their hādes. And
for all that ye haue forsaken me / and serue
D straūge Goddes/wherfore I wyll helpe you
no moare. But go and crye vnto the Goddes
which ye haue chosen / and lett thē saue you
in the tyme of youre tribulacyon.

But the chyldren of Israel sayde vnto the
Lord we haue synned: do thou vnto vs what-
soeuer please the/ & delyuer vs onlye at thys
tyme. And they put awaye the straunge
Goddes from thē/and serued the Lorde. And
the mylerye of Israel greued his soule.

Then the chyldrē of Ammon geathered to
geather & pitched in Galaad. And the childrē
of Israel geathered thē to geather & pytched
in Mazphah. And ỏ cōpanye of ỏ Lordes of
Galaad sayde eche to other/ whosoeuer will
beginne ỏ battell agayns the childrē of Am-
mon/the same shalbe heed ouer all ỏ enhabi-
ters of Galaad.

¶ Jephthah the sonne of a Harlot delyuereth Israel frō the Ammonites after they asked forgeuenes.

¶ The.xi. Chapter.

A And there was one Jephthah a Ga-
laadite/a stronge man/which was
the sonne of an harlott: How be it
Galaad begat Jephthah. But Ga-
laades wyfe bare hym sonnes / which when
they were come to age / thrust out of Jeph-
thah/ & sayde vnto him: thou shalt not enhe-
ret in oure fathers house / for thou art the
sonne of a straunge womā. Then Jephthah
fledde frō hys brethrē and dwelt in the lande
of Tob. And there geathered Idle people to
Jephthah/ & went out wỏ him. But it chaun-
ced in processe of tyme / ỏ the chyldrē of Am-
mon made warre agayns Israel / then ỏ el-
ders of Galaad wēt & fett Jephthah out of ỏ
lāde of Tob/ & sayd vnto him: come & be oure
captayne/ & let vs fyght wỏ ỏ chyldrē of Am-
mon. And Jephthah sayde vnto the elders of
Galaad. B Dyd not ye hate me & expelle me out
of my fathers house? how happeneth it then
ỏ you come vnto me now in tyme of youre
tribulacyō? And ỏ elders of Galaad answe-
red Jephthah. Therfore we turne agayne to
the nowe/ that thou go wỏ vs/ & fight agayns
ỏ chyldrē of Ammō/ & be owre heed ouer all
ỏ enhabiters of Galaad. And Jephthah sayd
vnto the elders of Galaad: If ye bryng me
home agayn/to fyght wỏ ỏ childrē of Ammō/
then yf ỏ Lord delyuer thē before me/ I shal-
be youre heed. And ỏ elders of Galaad sayde
to Jephthah/ ỏ Lord be witnesse betwene vs
yf we do not accordyng to thy wordes. Then
Jephthah wēt wỏ ỏ elders of Galaad. And ỏ
people made him heed & ruler ouer thē. And
Jephthah reherced all hys words in Mazphah

Then Jephthah sent messengers vnto the
Kyng of ỏ chyldrē of Ammon/ saying: what
aylyeth ỏ wỏ me ỏ thou comest vpō me to fight
agayns my lāde? And ỏ Kyng of ỏ chyldrē of
Ammō ānswered vnto ỏ messengers of Jeph-
thah/ because Israel toke awaye my lād/ whē
they came out of Egypt: euē frō Arnon vnto
Jabok/ & frō thē cē vnto Jordā. Now therfore
restore those lāds agayne wỏ fayre means. And
Jephthah sent messengers agayne vnto ỏ chil
drē of Ammō / & sayde vnto hym: thus sayth
Jephthah. Israel toke not awaye ỏ lande of
Moab/nor ỏ lād of ỏ chyldrē of Ammō. But
whē Israel came out of Egypt/ they walked
thorowe ỏ wyldernesse/euē vnto ỏ redd see/ &
came to Cads/ & sent messengers vnto ỏ king
of Edō sayīg: let vs we praye ỏ go thorou thy
lande. But ỏ Kyng of Edom wolde not agre
therto. And in lyke maner they sent vnto the
Kyng of Moab/but he wold not cōsent. And
so Israel

so Israel abode styll in Cades. And then they
went a long thorow the wyldernesse/ & com-
pased the lāde of Edom/ & ỏ lande of Moab/
and came a long by the east syde of the lande
of Moab/ & pitched on the other syde ỏ ryuer
of Arnon / & came not within the coostes of
the Moabites: for Arnon was their vtmost
border. And then Israel sent messengers vn-
D to Sehon/Kyng of the Amorites / & Kynge
of Helbon/ & sayde vnto hym: Lett vs passe
thorow thy lande vnto owre awne contreye.
But Sehon trusted not Israel/to go thorou
hys coostes: but gathered all hys people to
geather & pytched in Jazah/ & fought wyth
Israel. But the Lorde God of Israel delyue-
red Sehon & all his folcke into the hādes of
Israel. And so Israel smote them & conque-
red all the lande of the Amorites / the enha-
biters of the sayde cōtreye. And they cōque-
red all the coostes of the Amorites/from Ar-
non vnto Jabok/ & from the wyldernesse vn-
to Jordan. So now seing the Lorde God of
Israel hathe cast out ỏ Amorites before his
people shuldest thou possesse the lāde? Naye/
but what people Camos thy God dryueth
out/ ỏ lande possesse thou. But whatsoeuer
nacyons the Lorde oure God expelleth/that
lande ought we to enioye. And therto art
E thou better then Balack ỏ sonne of Zephor
Kynge of Moab? dyd he stryue wyth Is-
rael or fyght agayns thē? all ỏ whyle Israel
dwelt in Helbon & her townes/ & in Aroer &
her townes / & in all the cyties ỏ be a longe
by the coostes of Arnon. iij. hundred yeres?
why dydst thou not recouer thē in all that
space/wherfore I haue not synned agayns
the. But thou doest me wronge/ to warre
agayns me. The Lorde therfore be iudge
this daye/betwene the childrē of Israel/and
the chyldrē of Ammon. How be it the Kyng
of ỏ childrē of Ammon harkened not vnto ỏ
wordes of Jephthah which he sent him.

Then the spryte of the Lorde came vpon
Jephthah. And he passed ouer Galaad & Ma-
nasses/ & came to Mazphah ỏ lyeth in Ga-
laad/ & frō thence vnto ỏ chyldrē of Ammon.
F And Jephthah vowed a vowe vnto ỏ Lorde
& sayde: If thou shalt delyuer ỏ chyldren of
Ammon into my handes / then that thyng ỏ
cometh out of the dores of my house agayns
me/whē I come home in peace/frō the chyl-
dren of Ammon/shalbe the Lordes/ & I will
offer it vp a burntofferyng. And so Jephthah
wēt vnto the chyldren of Ammon to fyght wỏ
thē. And ỏ Lord delyuered thē into his hands.
And he smote thē from Aroer vnto Menith/
xx.cyties. And so forth to ỏ playne of the vy-
neyardes/ & made an excedyng great slaugh-
ter. And thus the chyldren of Ammon were
brought vnder / before the chyldrē of Israel.

Then Jephthah came to Mazphah vnto his
house. And se/hys daughter came out agayns
hym/wỏ tymbrelles & daunces / which was
his onely childe: so ỏ besyde her he had nether
sonne nor daughter. And when he sawe her/
he rent his clothes & sayde: Alas my daugh-
G ter/thou hast * made me stoupe & art one of
thē that trouble me. For * I haue opened my
mouth vnto the Lorde / & cannot go backe.
And she sayde vnto hym: my father / yf thou
haue opened thy mouth vnto the Lord / then
do with me accordyng to that proceaded out
of thy mouthe / for as moche as the Lorde
hathe aduenged the of thyne enemyes ỏ chil
dren of Ammon. And she sayde vnto her fa-
ther/do this moche for me: lett me alone two
monethes ỏ I maye go downe to the moun-
taynes & bewayle my virginite with my fe-
lowes. And he sayde: go / and so he sent her
awaye two monethes. And she wēt with her
cōpanyons & lamēted her maydenheed vpō
the mountaynes. And after ỏ two monethes/
she turned agayne vnto her father which dyd
wỏ her accordynge to hys vowe which he had
vowed / and so she knewe no man. And it be-
came an ordynaunce in Israel yere by yere/
that the daughters of Israel shulde go & la-
mente the daughter of Jephthah the Galaa-
dite/foure dayes in a yere.

* That is/ maketh me sorowe.
* That is/ hauc promeled & vowed.

¶ The battell of Jephthah agayns Ephraim. After the deeth of Jephthah succeedeth Elon. After Elon Abdon.

¶ The.xij.Chapter.

A And the men of Ephraim geathered
thē selues to gether/ & went north-
warde / and sayde vnto Jephthah:
wherfore wentest thou to fight wỏ
the chyldrē of Ammō/ & dydest not call vs to
go wỏ the? we will therfore burne thine house
vpō the/ with fyre. And Jephthah sayde vnto
thē: I & my people were at great stryfe wỏ the
childrē of Ammon. And I called you. But ye
delyuered me not out of their hādes. And whē
I sawe that ye delyuered me not / I* put my
lyfe in my handes & went vpon the chyldren
of Ammon. And the Lorde delyuered thē into
my handes. wherfore then are ye come vpon
me to fyght with me.

* That is/ I put my selfe in daunger & auē-
tured my lyfe as it is
B sayd. i. Re-
gum. xxviij.
Job. xiij.

And Jephthah geathered to geather all ỏ
men of Galaad/ & fought wỏ ỏ Ephraits. And
the men of Galaad smote the Ephraites/ be-
cause they sayde: Ye Galaadites are but rū-
neagates of Ephraim amonge ỏ Ephraites
& ỏ Manassites. Moareouer ỏ men of Ga-
laad toke ỏ passages of Jordan frō ỏ Ephrai-
tes. And when those Ephraites ỏ were esca-
ped/ sayde lett vs go ouer. Then the men of
C Galaad sayde vnto thē: Ye are Ephraites/ &
they sayde naye. Then the other answered:
then saye * Sciboleth. And they sayde Sibo-

* The worde signifieth flowyng or tempest of waters.

leth, & couldē not so pronounce / wher vpon the other toke thē & slewe thē at the passage of Jordan. And there were ouerthrowen at ý tyme of the Ephraites. xlij. thousande. And when Jephthah had iudged Israel. vi. yere he dyed / & was buryed in one of the cyties of
D Galaad. After this man iudged Israel one Abezan of Bethlehem / and he had. xxx. sonnes & xxx. daughters / & sent also his. xxx. daughters out / & toke. xxx. other in / for his sonnes. And whē Abezan had iudged Israel. vij. yere he dyed / and was buryed at Bethlehem.

And after him Elon a Zabulonite iudged Israel ten yere / and he dyed & was buryed in Ataloń / in the contreye of Zabulon.

And after him / Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had
* Judic. x. a. fourtie sonnes / & thirtie neuewes / ý * rode on lxx. asse coltes. And when Abdon ý sonne of Hellel the Pharathonite had iudged Israell viij. yere / he died / & was buried in Pharthon / ý lād of Ephraim in ý mouit of ý Amaleckites.

¶ Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifyce of Samsons father.

¶ The. xiij. Chapter.

A And the chyldren of Israel begunne agayne to cōmytte wyckednesse in ý syght of ý Lorde. And ý Lord deliuered thē into ý hande of ý Philistines fourtye yere. And there was a mā in Zaraah of ý kynred of ý Dannites / named Manoah / whose wife was barrē & bare not. And the Angell of ý Lorde apeared vnto his wyfe & sayd vnto her: Behold / thou art barrē & bearest not: But thou shalt cōceaue & beare a sonne. And now beware / and drynke no wyne / ner strong drynche / nether eate any vncleane thyng: for se / thou shalt cōceaue &
F. 1. Reg. 1. b beare a sonne. And there may no * razor rise ryse come on hys heed: for ý ladde shall be an abstayner vnto God / euen frō ý tyme of his byrth. And he shall begynne to delyuer Israel out of the handes of the Philistines.

Then ý wyfe went & tolde her husbande saying: a man of God came vnto me / and the facyon of him was lyke the facion of an Angell of God exceedynge fearfull. But I asked him not whence he was / nether tolde he me
B his name. And he sayd vnto me: * behold thou
* Gene. xvi. c. Luc. i. c shalt be with chylde and beare a sonne / and now drynche no wyne nor strongе drynche / nether eate any vncleane thyng: for the ladde shalbe an abstayner to God euen from hys byrth to the daye of his death.

Then Manoah made intercession to the Lorde / and sayde: I praye the thy Lorde lett ý man of God which thou sendest come once moare vnto vs & teache vs what we shall do vnto ý ladde / whē he is borne. And God hearde ý voyce of Manoah / & ý angell of God came agayne vnto the wyfe as she satt in the feld: But Manoah her husbande was not wher. Then ý wife made haste & rāne & shewed her husbād & sayde to him: Beholde ý mā apeared vnto me ý came ý other daye vnto me.

And Manoah arose & wēt after hys wyfe and came to the mā and sayde vnto hym: art thou the man ý spakest vnto my wyfe? And
C he sayde / yee. Then Manoah sayde / now whē thy saying is come to passe: what shalbe the maner of the chylde / & what shall he do? And the Angell of the Lord sayde vnto Manoah: thy wyfe must abstayne frō all that I sayde vnto her: she maye eate of nothyng ý cometh of the vyne tree / ner drynche wyne or strong drynche / nor eate any vncleane thynge: But must obserue all that I bad her. Then sayde Manoah vnto the Angell of ý Lord / graūte vs to tarye vntill we haue made redye a kydd & haue set it before ý. And ý angell of ý Lord sayde vnto Manoah: though thou make me abyde / I wyll not eate of thy meate. And moreouer yf thou wylt prepare a burntoffryng / ý thou must offer vnto ý Lord. For Manoah wist not ý it was an angell of ý Lorde. And Manoah sayd vnto ý angell of ý Lord: what is thy name / ý whē thy sayīg is come to passe / we maye do ý some worshippe? And the angell of ý Lorde sayde vnto hym: why asketh thou after my name? when it is marueloule.

And Manoah tolle a kydde w a meate offerynge / & offered it vpō a rocke vnto ý Lord.
D And ý angell did wonderlye / Manoah & his wyfe lokyng vpō. For whē ý flame came vp out of ý aultare / ý angell of ý Lord ascended vp in ý flame of ý aultare. And Manoah & hys wyfe loked vpō & fell flat on their faces vnto the grounde: But ý angell of ý Lord dyd nomoare apeare vnto Manoah & hys wyfe. And then Manoah knew ý it was an angell of the Lorde: & sayde vnto his wyfe: we shall surelye dye / because we haue sene God. But his wyfe sayde vnto hym: If ý Lorde wolde kill vs / he wolde not haue receaued a burntoffring & a meateoffring of oure hād / nether wolde he haue shewed vs all these thingē / nor wolde haue tolde vs as he hath of thynges to come. And the wyfe bare a sonne / and called his name Samson. And the ladd grewe / and the Lorde blessed him. And the spryte of the Lorde begunne fyrst to be with the house of Dan / betwene Zaraah and Esthaol.

¶ The marryage of Samson. He kylleth a Lyon. He propounded a rydle. He kylleth. xxx. men. His wyfe forsaketh him & taketh another.

¶ The. xiiij. Chapter.

Samson wēt doune to Thamnath / & sawe a womā in Thamnath of the
E the daughters of the Philistines / & came vp and tolde hys father & hys mother / and sayde: I haue sene a woman in

Thamnath

Thamnath of ý daughters of ý Philistines. And now geue her me to wyfe. Then his father and mother sayde vnto him / is there neuer a womā of the daughters of thy brethrē / amonge all my people: but that thou must go & fette a wyfe of the vncircumcyled Philistines? And Samson sayd vnto his father / geue me this womā for she pleaseth me well But his father and mother wist not that it was the Lordes doing / and that he sought an occasyon of the Philistines / which at that
B tyme raygned ouer Israel.

Then went Samson and hys father and his mother downe to Thamnath. And when they came to the vyneyardes of Thamnath: beholde a young Lyon rored vpon hym. And the spryte of the Lorde came vpon hym. And he tare him / as a man wolde rent a kydde / and yet had nothing in his hande. Neuerthelater he tolde not his father & mother what he had done. And he went downe and talked with the woman / which semed well fauored in the syght of Samson.

And within a shorte space after / as he wēt thither agayne to take her to wyfe / he turned out of ý waye / to se ý carkasse of ý Lyō. And beholde there was a swarme of bees in the carkasse of the Lyon and honye. And he toke of the honye in hys handes and went eatyng / and came to hys father and mother and gaue them also. And they dyd eate. But he tolde not them / that he had takē the honye out of the carkasse of the Lyon.

And when is father was come vnto the
C woman. Samson made there a feast / for so vsed the younge men to do. And when her frendes sawe him / they brought. xxx. companyons to beare felowshippe. And Samson sayde vnto them: I wyll put forthe a rydle vnto you. And yf you can declare it within vij. dayes of the feast and fynde it out / I wyll geue you thyrtie shertes and thirtye change of garmentes: But & yf you cannot declare it me / then shall ye geue me thirtye shertes & thirtie chaunge of garmentes. And they answered him / put forth thy rydle and lett vs heare it. And he sayde vnto them. Out of ý eater came meate: and out of the strong cam swetnesse. And they couldē not in thre dayes
D expounde the rydle. And whē the seuēth daye was come / they sayde vnto Samsons wyfe. Flatter with thyne husbande / that he maye declare vs thy rydle / or elles we wyll burne the and thy fathers house with fyre / haue ye called vs to make vs beggers or not? Then Samsons wyfe wepte vnto him and sayde / it cannot be but that thou hatest me & louest me not: for thou hast put forth a rydle vnto the chyldren of my folke and wylt not tell me what it meaneth. And he sayde: Beholde / I haue not tolde it my father nor my mother / and shulde I tell it the?

And she wepte vnto him. vij. dayes / while the feaste lasted. And the seuēth daye he tolde her / because she laye so sore vpō him. And she tolde it the chyldren of her folke. And ý men of the cytie sayde vnto him the seuenth daye before the sonne wēt downe. What is sweter then honye / and what is strōger then a Lyon Then sayde he vnto thē: If ye had not * plowed with my caulfe / ye had not founde out my rydle. Then the spryte of the Lorde came vpō hym. And he went downe to Askalon / & slewe thyrtie men of them / and spoyled thē / and gaue their garmentes vnto them which expounded the rydle. And he was wroth and wēt vp to his fathers house. But Samsons wyfe was geuen to one of his companyons that bare him companye.

* That is / If ye had not take the healpe of my wyfe as in Dle. x.

¶ Samson tyeth fyrebrādes to Fox tayles. & letteth them runne in to the corne and burne it / to be auenged of them that toke his wyfe from him. With the Jawe bone of an Asse he kylleth a thouland men. Mute of a great tothe in the Jawe God geueth him water / to satisfye hys thyrst.

¶ The. xv. Chapter.

A But it chaūced within a whyle after / euen in the tyme of whete heruest / ý Samson visited hys wyfe with a kidde. And when he supposed to haue gone in vnto hys wyfe into the chamber / her father wolde not suffre hym to go in: But sayde: I thought that thou haddest hated her / & therfore gaue I her vnto one of thy companyons. Howbe it / her younger sister is fayrer then she. Take her in steade of the other. Then sayde Samson vnto them: Now I am blameless cōcernyng the Philistines / though I do them euell.

And Samson went out and caught thre hundred Foxes / and toke fyrebrandes / & fastened tayle to tayle / and put a fyre brāde in ý myddes / betwene two tayles. And he sett ý fyre brandes on fyre / and put them into the corne of the Philistines / and burnt vp bothe the reped corne and also the standynge / with vynes & olyues. Then the Philistines asked /
B who had done that? And it was tolde thē that Samson ý sonne in lawe of the Thamnite / because he had taken his wyfe and geuē her to one of his cōpanyons. And ý Philistines came & burnt her and her father with fyre.

And Samson sayde vnto them: shulde ye do so? I wyll surelye be aduenged of you / & then I wyll cease. And he smote them * legge & thyghe with a mightye plege. And then he wēt & dwelt in the caue of the rocke Etam.

Then the Philistines came vp & pytched agaynst Juda and lepe in Lehi. And the men of Juda sayde, why are ye come agaynst vs?

* We cause they fell as they fleed. The Thald. readeth Interpr. horsemen and foremen.

And they answered to bynde Samson are we come/euen to do him as he hathe done to
C vs. Then thre thousand men of Juda went downe to the caue of the rocke Etam/ & sayde to Samson: wottest thou not that ỏ Philistines are rulers ouer vs? Wherfore then hast thou serued vs thus? And he answered thē/as they serued me/so haue I serued thē.

And they sayde vnto him / we are come to bynde the & to delyuer ỏ into the hādes of ỏ Philistines. And Samson sayde vnto them: swere vnto me/ ỏ ye shall not hurte me youre selues. And they sayde we wyll not hurte ỏ/ saue onlye bynde ỏ and delyuer ỏ vnto their handes: But we wyll not kylle the. And so they bounde him with two newe cordes and brought him vp from the rocke. And when he come to Lehi / the Philistines showted agayns̄t him. And the spryte of ỏ Lord came vpon hym/ and the cordes that were vpō hys armes became as flaxe that was burnt with fire/ and the bandes loused frō of his handes And he founde a Jaw bone of a ratten Asse/ and put forth hys hande and caught it/ & slue a thousande men therwith.

And Samson sayde: wyth the Jawe of an asse/ haue I made heapes: wyth the Jawe of an asse haue I slayne a thousande men.
D And whē he had left speakyng/ he cast awaye the Jawe out of hys hande & called the place *Ramath Lehi. And he was sore a thyrst / & called on the Lorde and sayde. Thou Lorde hast geuen this great victorye / thorowe the hande of thy seruaunt. And now I must dye for thyrst and falle into the handes of the vncircumcysed. But God brake a great tothe that was in the Jawe/ and there came water therout. And when he had drouncke his spryte came agayne/ & he was refreshed/ wherfore the name therof was called/ *the welle of the caller on / wych is in Lehi vnto thys daye. And he iudged Israel in the dayes of the Philistines twentye yeres.

*That is / the lyftyng vp of the Jawe.

*Hebr. Enkore

¶ Samson lyfteth vp the Gates of Gaza and carryeth thē vp in to the mountayne. He was deceaued by Dalilah & made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

¶ The. xvi. Chapter.

A THen went Samson to Gaza/ and saw there an whore/ & went in vnto her. And it was tolde the Gazites/ that Samson was come thityer. And they wēt aboute and layde awaite for him all nyght in the gate of the cytie/ but were styll all the nyght saying: Tarye tyll ỏ morynyng ỏ it be daye/ & then lett vs kyll him And Samson toke his rest tylle midnyght/ and arose at midnyght and toke the dores of the gate of the citye/ & the two syde postes/ & rent them of/ barres and all/ & put them vpō his shoulders/ and carryed thē vp to the toppe of an hyll that lyeth before Hebron.

And after that he loued a woman/ vpō the ryuer of Sorek/ called Dalilah vnto whom came the Lordes of the Philistines / & sayde vnto her: Flatter with hym & se wherin hys great strenght lyeth/ and by what meane we maye haue power ouer hym / that we maye
B bynde him/ to bryng him vnder/ and we wyll geue euerye mā a leuē hūdred sylueryynges.

And Dalilah sayde to Samson. Oh/ tell me where thy great strēght lyeth / & yf thou were bounde wherwith men might cōstrayne the. And Samson sayde vnto her. If men bounde me with. vii. grene withthes ỏ were neuer dryed/ I shulde be weake & as another man. And then the Lordes of the Philistines brought her. vii. withthes ỏ were yet grene & neuer dryed/ and the bounde him therwith. Notwyth standynge the had men lyinge in wayte with her in the chābre. And the sayde vnto him/ the Philistines be vpon the Samson. And he brake the cordes as a strynge of towe breaketh/ when hit fealeth fire. And so his strenght was not knowen.

Then sayde Dalilah to Samson: Se thou
C hast mocked me and tolde me lyes. Now yet tell me I praye ỏ/ wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes that neuer were occuppyed/ then shulde I be weake/ and as another mā. And Dalilah toke new ropes & bounde hym therwith/ & sayde vnto him / the Philistines be vpon the Samson. And there were lyers of wayte in the chamber/ and he brake them from of hys armes / as they had bene but a threde. And Dalilah sayd vnto Samson/ hitherto thou hast begyled me & tolde me lyes: I praye the yet telle me wherwith men maye bynde ỏ. And he sayde vnto her. If thou plattedest the seuen lockes of my heed wyth an hearre lace and fastnedest thē wyth a nayle. And the sayde vnto hym / the Philistines be vpō the Samson. And he awaked out of his slepe/ & plucked & went awaye wō the nayle ỏ was in the plattyng & with ỏ hearre lace.
D Then she sayde vnto him: How canst thou say ỏ thou louest me/ when thine hert is not wō me: for thou hast mocked me this. iii. tymes/ & hast not tolde wherin thy great strenght lyeth. And as she laye vpō hym wō her words cōtinually vexyng of him/ his soule was encombred euē vnto the death. And he tolde her all his herte/ and sayde vnto her: there neuer came raser nor sheres vpō myne heed/ for I haue bene an abstayner to God euē frō my mothers wombe. If myne hearre were cut of/ my strēght wold go frō me/ & I shuld ware & be lyke all other men. And when Dalilah sawe ỏ he had tolde her all his hert / she sent for

for the Philistines saying / come vp yet thys once / for he hath shewed me all his herte.

Then the Lordes of the Philistines came and brought the money in their handes. And she made him slepe vpon her lappe/ and sent for a man/ and cut of the seuē lockes of hys heed & begāne to vexe him. But his strenght was gone from him. And she sayde the Philistines be vpō the Samson. And he awoke out of hys slepe and thought to go out as at other tymes before & shake him selfe/ & wist not that the Lorde was departed from hym. But ỏ Philistines toke him and put out hys eyes/ and brought hym doune to Gaza / and bounde him with fetters. And he was made to grinde in the prelon house / how be it the
F hearre of his heed beganne to growe agayne after that he was shorne.

Then ỏ Lords of ỏ Philistines geathered thē to geather for to offer a solempne offryng vnto Dagon their God/ & to reioyse: for they sayde / oure God hathe delyuered Samson oure enemye into oure handes. And whē the people sawe him/ they prayled their God: for they sayd oure God hath delyuered into oure handes oure enemye / ỏ destroyed oure contreye and slue manye of vs. And when their herts were merye/ they sayd: sende for Samson & lett him playe before vs. And they fette Samson out of ỏ prelonhouse / & he played before thē/ & they set him betwene ỏ pillers.
G And Samson sayde vnto the ladd that leed him by the hāde: lett me that I maye touche the pyllers that the house stande vpō / & that I maye leane to thē. And the house was full of men & wemen. And there was all ỏ lords of the Philistines. And there were vpon the roufe a thre thousand men & wemen/ that be hedde how Samson played.

And Samson called vnto the Lorde / and sayde: my Lorde Jehouah thynke vpon me/ & strengthen me/ at this tyme onlye O God/ that I maye be aduenged of the Philistines for my two eyes. And Samson caught the two myddell pyllers on which ỏ house stode and on which it was borne vp/ the one in his ryght hande/ & the other in his lefte/ & sayde: my soule dye with the Philistines / & bowed them with might. And the house fell vpon ỏ lordes and vpō all the people ỏ were therin. And so the deed which he slewe at hys deeth/ were moo then they which he slewe in hys lyfe. And then his brethren and all the house of his father came downe and toke hym vp/ and brought hym and buryed hym betwene Zarah and Esthaol / in the buryng place of Manoah hys father. And he iudged Israell twentye yere.

¶ Of Micah whose mother made him an Idoll of sylueer. Of the young preast of the lynage of Leui of Bethlehem.

¶ The. xvii. Chapter.

A THere was a mā in mount Ephraim/ named Micah wych sayde vnto his mother: the leuē hūdred sylueryynges ỏ were takē frō the/ aboute which thou curledst & saydest in myne eares: Beholde the sylueer is wyth me for I toke it awaye. Then sayd his mother/ blessed be thou my sonne/ in the Lord. And so he restored the leuen hundred sylueryynges to hys mother agayne. And his mother sayde: I vowed the sylueer vnto the Lorde of myne hande for my sonne: to make a grauē ymage & an ymage of metall. Now therfore I geue it ỏ agayne.
B And he restored the moneye agayne vnto his mother. Then his mother toke two hundred sylueryynges & put them to a goldsmyth / to make therof a grauē ymage and a ymage of metall/ which remayned in the house of Micah. And ỏ mā Micah had a chapell of Gods/ and made an Ephod and ymages/ & fylled the hand of one of his sonnes which became hys preast. For in those dayes there was no kyng
C in Israel/ but euery man dyd what thought hym best.

And there was a younge mā out of Bethlehem Juda/ & out of the kynredes of Juda: which young man was a Leuite and soiourned there. And the mā departed out of ỏ citie of Bethlehem Juda / to go dwell where he coulde fynde a *place. And he came to mount Ephraim/ & to ỏ house of Micah as he iourneyed. And Micah sayde vnto hym / whence comest thou? and the Leuite answered him: I am of Bethlehem Juda/ & go to dwell where I maye fynde a place. And Micah sayde vnto him: dwell with me/ and be vnto me a father and a preast. And I wyll geue ỏ ten sylueryynges by yere and raymēt of all sortes/ and thy meate and dryncke.

*vnderstande/ where he mygh̄t get moare profets or auauntage.

And the Leuite went & beganne to dwell with the man/ and was vnto hym as dere as one of his awne sonnes. And Micah fylled ỏ hande of the Leuite/ and the young man became his preaste/ and cōtynued in the house of Micah. Then sayde Micah/ now I am suer ỏ the Lorde wilbe good vnto me/ seing/ I haue a Leuite to my preast.

¶ The chyldrē of Dan take the Goddes & the preast of Micah awaye. They destroye Lais, & after bylde it agayne.

¶ The .xviij. Chapter.

A IN those dayes there was no kyng in Israel. And in those dayes the trybe of Dan sought thē an enheritaunce to dwell in / for vnto that tyme there fell none enheritaunce vnto thē amōge the trybe of Israel. And the chyldrē of Dan sent of their kynred, fyue men of actiuite / out of their coostes / euē out of Zaraah & Esthaol / to bewe the lāde & searche it out / & sayde vnto thē: go & searche out ỏ lāde. And they came to mount Ephraim / euē to ỏ house of Micah & lodged there. And whē they were come vnto the house of Micah / they knew ỏ voice of the young mā ỏ Leuite / & turned in thither / and sayde vnto him: who brought ỏ B hither? & what makest thou in this place? & what hast thou here. And he sayd vnto thē / thus and thus dealeth Micah wyth me and hath hired me to be his preast. And they sayd vnto him: Aske of God I praye the / that we maye knowe whether ỏ waye which we go / shalbe prosperous or no. And the preast sayd vnto them: go in peace / for the waye wyych ye go is before the Lorde.

Then the fyue men departed and came to Lais / & sawe the people ỏ were therin / how they dwelt carelesse / & after the maner of ỏ Sidōs / stille / & without castyng of parell, / & that no mā made any trouble in the lande or vsurped any dominion / & how they were farre frō the Sidons & had no buslines with C any nacyon. And they came vnto their brethrē / to Zaraah / & Esthaol. And their brethrē sayde vnto them: what tydynges bryng you?

And they sayd vp and lett vs go vnto thē / *for we haue sene ỏ lāde / ỏ it is verye good. Haste therfore & be not slouthfull to departe & to go & cōquere the lāde. Whē ye be come / ye shall come vnto a people that casteth no parelles / and vnto a large contrey: for God hathe geuē into youre hādes a place wherin is no lacke of any thyng ỏ is in the worlde. *Dume, xiij. d.

And there departed thence of the kynred of the Dannites / out of Zaraah and Esthaol fyue hūdred men apoynted with instrumētes of warre. And they wēt & pytched in Kariath Jarim in Juda. Wherfore the place is called Mahanah Dan vnto this days / which is on D ỏ backlyde of Kariath Jarim. And they wēt thence vnto mount Ephraim / & came to the house of Micah. Then answered the fyue men ỏ went to spye out the cōtrye of Lais / & sayde vnto their brethren: wot ye not that there is in these houses an Ephod & Images / & a graue Image / and an Image of metall? Now therfore consydre what ye haue to do.

And they turned thyther warde & came to the house of the younge man the Leuite in the house of Micah / & saluted him peasably. And ỏ fyre hūdred men gyrded w̄ wepons of warre which were of ỏ chyldrē of Dan stode in the enteryng of the gate. And ỏ fyue men E that went to spye out the lande / went in thither and toke the kerued Image / & ỏ Ephod the kerued Image / & the Image of metall. And the preast stode in the enterynge of the gate with the fyre hūdred men that were armed vnto battell / while ỏ other wēt to Micahs house / and kett the kerued Image / the Ephod / the kerued Image and ỏ Image of metall. Then sayde the preast vnto thē: what do ye? & they answered hym / holde thy peace & put thyne hande vpō thy mouthe / and come with vs / and be vnto vs a father and a preast / whether is it better for the to be a preast vnto the house of one man / or to be preast vnto a tribe or a kinred in Israel? And the preast was glad and toke the Ephod and the Images / and the grauen Image / & went with the people. And they turned & departed / and put the chyldrē / the catell & their costlye F thynges before them. *Or this is Job. xxxi. d.

When they were a good waye frō ỏ house of Micah / the men that were in the houses ỏ were by Micahs house made an out crye / and folowed after the chyldren of Dan and called vnto thē. And they turned their faces / and sayde vnto Micah / what ayleth the / that thou makest an out crye: And he sayde / ye haue takē awaye my Goddes which I made & also the preast / and go youre wayes wyth thē: And what haue I moare / how then saye ye vnto me / what ayleth the? And the chyldrē of Dan sayde vnto him / let not thy voyce be heard amōge vs / leste angrye felowes runne vpon the / and thou loose thy lyfe / wyth the lyues of all thyne householde to. And so the chyldrē of Dan went their wayes. And whē Micah sawe that they were to stronge for him / he turned & went backe vnto hys house agayne.

And they toke the thynges which Micah G had made / and the preast which he had / and went vnto Lais / euen vnto a people ỏ were at reast and without mistrust / and smote thē wyth the edge of the swerde and burnt the cytye wyth fyre. And there was no man to helpe / because it was farre from Sidon / and they had no medelynge wyth any other nacyon. And the cytye stode in ỏ valeye that lyeth by Bethrehob. And they bylt the cytye and dwelt therin. * And called it Dan / after the name of Dan their father wyych was borne vnto Israell. Howbe it in very deade the name of the cytye was Lais at the begynnynge. *Iosue. xix. d.

And

And the chyldren of Dan set them vp the grauen Image. And Jonathan the sonne of Gerson / the sonne of Manasses & his sonnes were the preastes vnto ỏ trybe of the Danites / vntyll they were caried awaye out of the lande captiue. And they sett them vp the kerued Image which Micah made / all ỏ while that the house of God was in Siloh.

¶ Of the Leuyte whose wyfe was villanously kylled in Gabaah. She is deuyded in to .xij. partes & of her sent to euerye trybe of Israell a peace.

¶ The .xix. Chapter.

A IT chaunced in those dayes / when there was no kyng in Israell / that a certē Leuyte dwellyng on ỏ syde of mount Ephraim / toke to wyfe & concubyne out of Bethlehem Juda: wyche concubine played the whore in hys house / & went awaye frō him / vnto her fathers house to Bethlehem Juda / & there cōtinued foure monethes. And her husband arose and went after her / to speake frendelye / vnto her / & to bring her home againe / & his ladd with him & a couple of Asses. And she brought him vnto her fathers house / & when the father of ỏ damosell sawe him / he reioyced of his comyng. And his father in lawe the damoselles father kept him that he aboade with him thre dayes and so they ate and dranke and lodged there.

B The fourth daye they arose erlye in the mornyng / & the man stode vp to departe. But the damoselles father sayde vnto his sonne in lawe / cōfort thine harte w̄ a morsell of breed & then go youre waye. And they sate doune & did eate and drynk bothe of them to geather. Then sayde the damoselles father vnto the man / go to I praye the and tarye all nyght & lett thyne hart be mery. Howbe it ỏ mā stode vp to depart: but his father in lawe cōpelled him to turne againe & to tarie all night there And he rose vp erlye ỏ fyfth daye to departe. Thē sayde ỏ damoselles father cōforte thine herte: & so made hī tarye vntill after middaye And they did eate bothe of them to geather.

And then the man arose to departe wyth his concubine and his ladde. But hys father in law the damoselles father sayde vnto him beholde the daye goethe fast awaye & draweth C towarde euē / tary all night: at the least waye tarye this daye here and let thyne hert be merye. And to morowe get you erlye vpō youre waye and get the to thy tent. Neuerthelater the mā wolde not tary / but arose & departed and came as ferre as Jebus / wyych is Jerusalem / & hys two asses laden / and hys [a] concubyne and his ladd with him. And whē they were fast by Jebus / the daye was sore spent and the younge man sayde vnto hys master / come I praye the & let vs turne in / into thys citie of the Jebusites & lodge all night there.

[a] Wherfore that the concubyne in the scrypture signifyeth not whore but a wyfe

But his master sayde vnto him / we wyll not turne in to a straunge cytye that are not of the chyldren of Israell: we wyll go forth to Gabaah. And he sayde vnto his ladde / go forwarde / & we shall come to one place or other & shall lodge all nyght in Gabaah or in Ramah. And they went forwarde vpon their waye / and the sonne went downe vpon them when they were fast by Gabaah wyych is in Benjamin. And they turned thitherwarde to go and lodge all nyght in Gabaah. And whē they came in / they sat thē doune in a streat of the citie / for there was no man toke them in to lodge. But beholde there came an olde man from his worke / out of the feldes at euē which was also of mount Ephraim / and but a stranger in Gabaah for the men of ỏ place were of the chyldren of Jemini. And when he had lyfte vp his eyes / and sawe a wayefaring mā in the streates of ỏ citie he sayde: whether goest thou? And whence comest thou? And ỏ E other answered hym / we come from Behlehē Juda towarde the syde of mount Ephraim: from thence am I / and went to [b] Behlehem Juda / and go now to the house of the Lorde. But there is no man that receaueth me to house: and yet I haue strawe & prauender for owre Asses / and bread and wyne for me and thy handmayde / & thy ladd that are with thy seruaunt / and lacke nothyng. D yet in some places differing frō quenes / as in Cant. vi. a. & . iij. Reg. vi. a. b. The comen. Transl. readeth the house of God / which is the interpretacion of the Hebrue wordes Bethel Of the house of God or Bethell loke Gene. xxviij. d.

The olde man sayde / peace be with the / all that thou lackest shalt thou fynde with me: onlye abyde not in the streates all nyght / and he brought him into his house / and gaue fodder vnto his Asses. And they washed their fete / and dyd eate and drynck. And * as they were makyng their herttes merye / the men of the citie which were wycked / set the house round about / and thrust at the dore / & spake to the man of the house / the olde man sayeng: bryng forthe the man that came into thyne house / that we maye knowe him. F * Or as they were makyng good cheare.

But the man of the house went out to thē and sayde vnto them / Oh / naye my brethren / do not so wickedlye seeing ỏ this man is come into myne house: do not this folye. Beholde my daughter a mayden and this mannes cōcubine / them I will bring out vnto you / and *humble thē / and do with them what seemeth you good: but vnto this mā / do not this folye But the men woolde not herken to him. Neuerthelesse the man toke hys concubine and brought her out vnto them / and they had to do with her / & entreated her shamefullye / al the nyght euen vnto the mornyng. And when the daye beganne to spryng / they lett her go. * Humble / or this folye Thre no. v. b.

And then came the woman in the dawnyng G of the daye and fell downe at the doore of the mannes house where her Lorde was / & there the laye till daye. And her Lord arose vp in ỏ

mornyng and opened the dores of the house/ and went out to go his waye. And beholde/ hys concubine laye alonge before the dore of the house/and her hand vpon the threshholde. And he sayde vnto her: vp & let vs be going. But she answered not. Then he toke her vp vpon an Asse and stode vp/and gat him vnto his awne home. And when he was come vnto his house/he toke a dressyng knyfe/& caught his cōcubine & deuided her thorou the bones into twelue peces / & sent her into all quarters of Israell. And all that sawe it sayde: there was no soche deade done or sene sence the chyldren of Israel cam out of Egipt vnto this daye/consyder the matter/geue councel and saye youre myndes.

¶ The battell of all the Israelytes agaynst the trybe of Beniamin for the Leuites wyfe kylled.

¶ The.xx.Chapter.

A THen all the chyldren of Israell wēt out: and there geathered a congregacyon to geather* as it had bene but one mā/euē frō Dā to Berseba & out of the lande of Galaad/vnto the lande to Marphah and there stode folke out of all quarters of all the trybes of Israell / in the congregacyon of the people of God / foure hundred thousande fote men that drewe swerdes. And the chyldren of Beniamin hearde that the chyldren of Israell were gone vp to Marphah.

* That is al of one consent/or generally as beneth in thys Chapter.b.

Then sayde the chyldren of Israell/tell vs how this wickednesse happened. And the leuite the womans husbande that was slayne/ answered and sayde: I came into Gabaah ȳ is in Beniamin with my concubyne to lodge all nyght. And the cytezens of Gabaah rose agaynst me/and set the house rounde about vpon me by nyght / and thought to haue slayne me: and caught my concubyne and forced her/that she dyed. And I toke my concubyne and cutt her in peces and sent her thorou out all the landes of the enherytance of Israel. For they haue cōmitted abhominacyon and folly in Israell. Beholde ye are all chyldren of Israell. Se therfore and geue youre aduyse in the case.

Then all the people arose / as it had ben one man saying: there shall not a man of vs go to his tent/nether turne in to hys house. And now this is it that we wil do to Gabaah
B and cast lottes agaynst it. And we wyll take ten men of the hundred thorou out all the trybes of Israell/& an hundred of the thousande / and a thousande out of the ten thousande/to fett vitayle for the people to make that they maye go agaynst Gabaah Beniamin/according to all the folye / ȳ they haue wrought in Israell. And so all the men of Israell geathered to geather / vnto Gabaah/ knytte to geather as it had ben but one man. And the trybes of Israell sent men thorou all the trybe of Beniamin saying: what wickednesse is this that is happened amōge you Now therfore delyuer vs the mē/those wycked wretches of Gabaah that we maye slay them/and put awaye euell from Israell.

Neuerthelater the chyldren of Beniamin wolde not herken vnto the voyce of their brethren the chyldren of Israell: but geathered them selues to geather out of the cyties vnto Gabaah/to come out in batayle agaynst the chyldren of Israell. And the chyldren of Beniamin were nombred at that tyme/out of ȳ cities.xxvi.thousande mē that drew swerdes beside the enhabiters of Gabaah which were nōbred seuen hundred chosen mē. And amōge al these folke were seuē hundred lefte handed men/which euery one coulde slyng stones at an hear breadeth/& not mysse. And the chyldrē
C of Israell beside the chyldren of Beniamin/ were nombred foure hundred thousand men that drew swerdes/and all men of warre.

And the chyldren of Israell arose & went vp to* Bethel/and asked of God/who shulde begynne the battell agaynst the chyldren of Beniamin/and the Lorde sayde Iuda shalbe gynne. And the chyldren of Israell stode vp erlye and beleged Gabaah. And the mē of Israell went out to battell agaynst Beniamin/ and put them selues in araye agaynst them/ to fyght agaynst Gabaah. And the chyldren of Beniamin came oute of Gabaah and destroyed in Israell that daye.xxii. thousande men/and brought them to the erth.

* As before in the.xix.c.

And the folke of the chyldren of Israell plucked vp their hertes/and went to agayne & made battell in the same place where they dyd the fyrst daye: but they wēt fyrst vp and wept before the Lorde vnto euen/and asked of the Lorde saying: shall we go agayne to battel agaynst the chyldrē of Beniamin oure brethren. And the Lorde sayde: go vp vnto thē
D and when the chyldren of Israell were come to the chyldren of Beniamin ȳ seconde daye/ the chyldren of Beniamin went agaynst thē out of Gabaah/the seconde daye/& destroyed to the erth of the chyldren of Israell once agayne.xviii.thousande men ȳ drew swerdes euerye man of them.

Then the chyldren of Israell and all the people went vp and cam vnto Bethell / and wepte and sat there before ȳ Lorde/& fasted the same daye vnto euen / and offered burnt offerynges and peace offerynges before the Lorde. And they asked the Lorde: for there was the arcke of the apoyntment of God/in those dayes. And* phinehes ȳ sonne of Eleazar/the sonne of Aaron waytyng vpon it at that tyme: and they sayde shall we go out any

* Which shuld be xxxvi. hundred yere. Of whome also Numer.xxvi.

moare

moare to battell agaynst the chyldren of Beniamin owre brethrē/or shall we cease? And
E ȳ Lorde sayde go: for to morowe I will deliuer them into youre handes. And Israel sett layers a wayte against Gabaah round about. And ȳ childrē of Israel wēt agaynst ȳ childrē of Beniamin ȳ thirde tyme/& put thē selues in araye agaynst Gabaah/as twyse before. Then came the childrē of Beniamin against ȳ people/tyll they were drawē a great waye from the citie. And they beganne to smyte of the people deed (as twyse before/by two hye wayes of whych one gothe vp to Bethell & ȳ other to Gabaah thorow the felde) vpon a thyrtye men of Israell. For the chyldren of Beniamin thought ȳ the other had ben beatē before them/as at the fyrst tyme. But the chyldren of Israell sayde/let vs flee & plucke thē awaye frō the cytye/vnto the hye wayes.

And then all the men of Israel rose vp out of their standing/& put them selues in araye at Baal Thamar. And likewyse the layers in wayte of Israell came forth out of their places/euen out of the medowes of Gabaah / & came before Gabaah: ten thousande chosen men out of all Israel/& there was sore battel But ȳ other wist not ȳ euyll was so nye thē. And the Lorde plaged Beniamin before Israel/so that the chyldren of Israell destroyed in Beniamin the same daye.xxv.thousande & a hundred mē/ȳ drue swerdes euerye one of
F thē. It semed the childrē of Beniamin / that the other had ben put to the worsse. For the men of Israel gaue Rome to Beniamin/because they trusted vnto the layers in wayte which they had layde agaynst Gabaah. And the layers in wayte hasted and ranne vpon Gabaah/and went & smote al the citie with the edge of the swerde. And the apoyntment of the mē of Israell with the layers in wayte to runne vpon Beniamin wyth the swerde/ was when they shulde make the smoke ryse vp out of ȳ citie. And the men of Israel fleed in the battell. And Beniamin began to smyte deed of the childrē of Israel/aboute a thirtye parsonnes / for they supposed that the other had bene put to the worsse before them / as in the fyrst battell. Then began to aryse out of the citie/a piller of smoke. And the Beniamites loked backe: and beholde the waytyng of the hole citie began to ascende vp to heuē

When the men of Israell turned agayne/ the men of Beniamin were abasshed: for they saw ȳ euel approched thē. And they turned before the men of Israell vnto the waye that leadeth to the wilderness/ȳ other folowyng
G thē at the harde heles. And beside that they of the citie destroyed thē in the myddle of them. And they cōpased Beniamin about/& chased them to Menuah/& ouer ranne them before Gabaah on the east syde: & there were slayne of Beniamin.xviii.thousande / & all men of myght. And they turned & fleed to the wilderness warde & vnto the rocke* of pounegarnettes. And ȳ other slue by the waye of ȳ rest of thē/fyue thousande mē/& sticked vnto thē vntill they cam to Gadaam/& slue two thousande moo of thē. So that all ȳ were slayne that same daye of Beniamin were.xxv.thousande men ȳ drue swerdes/& all mē of might: Of all the trybe of Beniamin there escaped but.vi.hundred
onlye.vi.hundred men turned and fleed to ȳ wyldernesse / vnto the Rocke of pomgarnettes and abode there.iiij. monethes. And then the men of Israel turned backe agayne vnto the chyldren of Beniamin / and smote them with the edge of the swerde in the cities bothe man and beast and all that came to hande / and moreouer sett all the cytyes they coulde come by/one fyre.

* Hebr. Remon

¶ The trybe of Beniamin being vtterly destroyed for their fornicacion with the Leuytes wyfe: is restoared agayne.

¶ The.xxi.Chapter.

AND ȳ men of Israell ware in Mazphah saying: there shall none of vs geue his daughter vnto any of Beniamin to wife. And the people cā to Bethell & abode there till euē/before God & lifte vp their voyces & wept fore & saide: O Lorde God of Israell/why is this chaunced in Israell/that there shulde be this daye one tribe lacking in Israel? And on the morow ȳ peple rose vp be tyme & made there an altare & offered burntofferynges & peaceofferynges

And the chyldren of Israell asked/who are they amonge all the trybes of Israel ȳ came not with the congregacyō vnto ȳ Lorde? for they had made a great othe concerning thē ȳ came not vp to ȳ Lorde to Mazphah saying ȳ they shulde suerlye dye. And ȳ childrē of Israell had pytie on Beniamin their brethren/ and sayde: there is one tribe cut of frō Israell this daye: what shall we do vnto the renaunt of thē/for to gett thē wyues/for as moche as
B we haue sworne by the Lorde ȳ we will not geue thē of oure daughters to wyues. Then they sayde/what are they of ȳ tribes of Israel ȳ came not vp to Mazphah to ȳ Lorde. And beholde ther came none of ȳ enhabitoures of Iabes Galaad vnto ȳ cōgregaciō. And whē ȳ people were bewed: beholde there were none of ȳ enhabiters of Iabes Galaad there. And ȳ congregacyon sent thether.xii.thousande men of ȳ strongest of thē/& cōmaunded them saying: go & smyte ȳ enhabiters of Iabes Galaad w ȳ edge of ȳ swerde both wemē & childrē
*And this is ȳ ye shal do: vtterlie destroye al ȳ males & al ȳ wemē ȳ haue lie by mē. And they founde amōg ȳ enhabiters of Iabes Galaad foure hūdred damoselles virgins ȳ had knowē

* Numer.xxxi.c

no man

no man by lying wyth any male. And they
brought them vnto the holt to Siloh which
is in the lande of Canaan.

¶ And the hole congregacion sent and spake
with the children of Beniamin that were in
the Rocke of pomgarnettes/and called pea-
ceablye vnto thē/¶ Beniamin came agayne
at that tyme/and they gaue them the wemen
which they had saued a lyue of the wemen of
Jabes Galaad. But they so suffyled them
not. And the people had compassyon on Be-
niamin/because ÿ God had *made a gappe
in the trybes of Jsraell. And then the elders
of the congregacyon sayde:what shall we do
to the remnaunt of them/to get them wiues
seing al ÿ wiues of Beniamin are destroyed?
And they sayde there must be an enheritance
for them that be escaped of Beniamin that
a trybe be not destroyed out of Jsraell: how
be it we maye not geue them wyues of oure
daughters. ¶ For the chyldren of Jsraell had
made an adiuracion saying: [a] curled be he ÿ
geueth a wyfe to Beniamin.

¶ Then they sayde:beholde/there is a feast
of the Lorde yerlye in Siloh which is on the
northsyde of Bethel/¶ on the east syde of the
waye that gothe from Bethel to Sichem
and south from Libanon. And they com-
maunded the chyldren of Beniamin saying:
go and lye in wayte in the vyneyardes. And
whē ye se that the daughters of Siloh come
out to daunce in a rowe/then come ye out of
the vyneyardes/and catche you euerye mā a
wyfe of the daughters of Siloh/¶ gett you
vnto the lande of Beniamin. And yf their
fathers or brethren come vnto vs to com-
playne/we wyll saye vnto them/haue pytie
on them/because we reserued not to eche
man his wyfe in tyme of warre/and therto
because that ye gaue thē none in due tyme/
ye were to blame.

And the chyldren of Beniamin dyd euen
so: and toke them wyues accordyng to the
nombre of them of the dauncers which they
caught. And then they went and retorned
vnto their enheritaunce/¶ bylt there cytyes
and dwelt in them.

And the chyldren of Jsrael departed thence
at that tyme ¶ went euery man to hys trybe/
and to his kynred/and went out from thēce
euery man to hys enheritaunce. In those
dayes there was no kyng in Jsraell:but euē-
rye man dyd what semed hym ryght.

The ende of the boke
of Judges.

* That is/had kylled a trybe of Jsraell.

a. This curse properly was the same that we D call excommunicacyon/as in the Gal.i.a.

The boke of Ruth

¶ Elimelec gothe wyth his wyfe and chyldren in to the lande of Moab. After his death hys wyfe Noemi returneth agayne in to her contrey/¶ wyth her Ruth her daughter in lawe.

¶ The.xyst.Chapter.

IN the tyme when the A
Judges iudged/there felle a
darth in the lande. Wherfore a
certen man of Bethlehē Juda
went for to soiourne in the cō-
treye of Moab with his wyfe
and two sonnes. The name of the man was
Elimelec/and hys wyfe Noemi/and the na-
mes of his two sonnes were/Mahalon and
Chilion ¶ they were Ephraites/out of Beth-
lehē Juda. And when they came into ÿ lande
of Moab/they contynued there. And Ele-
milec Noemies husband dyed/and she re-
mayned wyth her two sonnes which toke thē
wyues of the nacions of the Moabites: the
ones name Orphah and the others Ruth.
And when they had dwelled there aboute a
ten yere/Mahalon ¶ Chilion dyed also euen
both two of them/so that the wyfe was lefte
desolate of her two sonnes ¶ of her husbande
therto. Then she rose vp with her daughters A
in lawe and returned from the contrey of
Moab:for she had hearde saye/beyng in the
cōtreye of Moab: how that the Lorde had
vysyted hys people and geuen them fode.
Wherfore she departed out of ÿ place where
she was ¶ her two daughters with her. And
as they went by the waye returnyng vnto ÿ
lande of Juda/Noemi sayde vnto her two
daughters in lawe:go ¶ returne eche of you
vnto youre mothers house: the Lorde deale
as kyndlye with you/as ye haue dealt wyth
the deed ¶ with me. And the Lorde geue you
that you maye fynde rest ether of you in the
house of her husbande:and so she kyssed thē.

Then they cryed and wepte ¶ sayde vnto
her we wyll go with the vnto thy folke. But
Noemi sayde/turne agayne my daughters:
for what cause wolde you go wt me? thynke
you that ther be any moare chyldren in my
bowelles/to be youre husbandes? Turne
agayne my daughters ¶ go:for I am to olde
to haue an husband. If I sayde I haue hope/
also yf I toke a mā this nyght:ye and though
I had all readye borne sonnes? wolde ye ta-
rye after thē/tyll they were of age? or wolde
ye for them so long refrayne from takyng of
husbandes? Not so my daughters:for it gre-
ueth me moche for youre sakes/ÿ the hande
of the Lorde is gone out agaynst me.

Therwith they cryed and wepte agayne
how be

how be it Orphah kissed her mother in lawe
but Ruth aboade still by her/then she sayde:
se/thy systerinlaw is gone backe againe vnto
her people ¶ vnto her God: returne thou af-
ter her. But Ruth sayde: entreate me not to
leaue the/and to returne from after the/for
whether thou goest/I will go/¶ where thou
dwellest/there I will dwelle:thy people are
my people/and thy God is my God. Where
thou diest/I will dye/and there wilbe buried
[a] The Lorde do so and so. ¶ c. a mas-
ter of succaryng a mynght the he-
bryes/As we now say for God
a my healp. ¶ ÿ. d. fecche
fynges are properly called
pinnacyons.
b. That is ple-
asant.
c. That is bye-
ner.
a

A When Noemi her mother in law sayd
vnto her: my daughter I wyll seke
reast for the/that thou mayst be in
better cate. For now thys Booz
oure kynsman wyth whose maydens thou
wast/wenoweth his barleye to nyght in the
threscshyng floure: washe thy selfe therfore &
anoynt the & put thy rayment vpon the/and
gett the to the trescshyng floure. But let not ȳ
man beware of the / vntyll he haue leaft ea-
tyng and drynckyng. And when he gothe
to slepe / marcke the place where he layth
hym downe/& them go and lyfte vp ȳ clothes
that are on hys fete / and laye the doune and
so shall he tell the what thou shalt do. And she
answered her: all that thou bydddist me I wyll
B do. And so she went vnto the floure/and dyd
accordynge to all ȳ her mother in lawe bade
her. And when Booz had eaten and dronckē
and made hym merye / he went & laye doune
by the syde of the heape. And she came softlye
and lyfte vp the clothes of hys fete / & layde
her doune. And at mydnyght the man was
afrayde and groped. And beholde: a woman
laye at his fete. Then he sayde what art thou
and she answered / I am Ruth thyne hand-
mayde/spreade thy mantell ouer thyne hand-
mayde/for thou art the next of the kynne.
And then he sayde blessed be thou in the Lord
my daughter / for thou hast shewed more
goodnesse in the later ende/then at the begin-
nyng / in as moche as thou folowedest not
yougemē/whether they were poore or ryche.
¶ And now my daughter feare not/I will do to
the all that thou requerest/for all ȳ gates of
my people knowe that thou art a woman of
vertue. And it is true that I am of thy next
kynne: how be it / there is one nyer then I.
Tary all night. And when mornynge is com
ȳ he will marye the it is good/so let hym do.
But and ȳ he will not haue the / a as sure as
D the Lorde liueth I will haue ȳ / lye still vntill
ȳ mornyng. And so the laye at his fete vntyll
the mornyng. And she arose vp before one
could knowe another. And he sayde: let no mā
beware/that there came any womā into the
throsshing floure. And he sayde: bring thy mā-
tell ȳ thou hast vpō the & holde it vp. And she
helde it vp. And he mette in syxe measures of
Barleye and layed it on her. And she gatt her
into the citie: & she came in/to her mother in
lawe which sayde: what tidynges my daugh-
ter? And she tolde her all that the man had
done to her. And sayde therto/these sixe mea-
sures of barlye gaue he me and sayde: thou
shalt not go emptie vnto thy mother in lawe.
Then sayde she: my daughter syt still / vntyll
thou knowe how the matter wyll chaunce.
For ȳ man will not be in reast vntill he haue
kynished the matter thys same daye.

a. As sure as the Lorde liueth/was a manner of swearing amōg the Hebrues/to shewe a dyfferaunce of the Gētiles/which sware by their Idolles / that lyued not. i. Re. xxiiij. b. & xxvi. d. and. xxviij. b

¶ Booz taketh Ruth to wyfe/of whom he begetteth Obed.

¶ The. iiij. Chapter.

Then went Booz vnto the a gate & A
satt him doune there: and beholde/
the kynsmā of whych Booz spake
came by. Vnto whom he sayde come
and sytte doune here/ and called him by hys
name. And he turned in & sate doune. Then
he toke ten mē of ȳ elders of ȳ citie & sayde/syt
ye downe here. And they sat doune. Then he
sayde vnto the kynsman: Noemi that is come
agayne out of ȳ cōtreye of Moab/will selle
a parcell of lande whych was oure brother
Elimelecs. And I thought to do the to wete
and bidde the bye it before the enhabytoures
and elders of my people/yf thou be dysposed
to calenge it: but & yf thou wilt not purchase
it/then tell me ȳ I maye wete it. For there is
none to calēge it saue thou/and I nexte the.
And the other answered I wyll purchase it. B
Then sayde Booz / what daye thou byest
the felde of ȳ hand of Noemi/thou must take
also Ruth the Moabite the wyfe of ȳ deed/
to stere vp the name of the deed vpon his en-
heritaunce. Then sayde the kynsman/I can-
not purchase it for marryng of my owne en-
heritaunce: take thou my ryght to the / for I
cannot purchase it. Now this was ȳ maner
of olde tyme in Israell concernyng purches
& chaungyng/for to stably the all thyng: ȳ a
man must plucke of hys showe & geue it hys
neyghboure/& this was a witnesse in Israel.
And the kynsman sayde to Booz / bye it ¶
thou: and so drue of hys showe. Then sayde
Booz vnto the elders and vnto all the people
ye are witnesses this daye/ ȳ I haue bought
all that was Elimelecs/& all that was Chi-
lions and Mahelons/of the hand of Noemi.
And moreouer Ruth the Moabite the wyfe
of Mahelon / do I take vnto me to wyfe to
stere vp the name of the deed vpon his enhe-
ritaunce/that his name be not put out from
amonge hys brethren / and from the gate of
hys cytye: ye are witnesses thys daye.
And all the people that were in the gate/
& the elders sayde we are witnesses: ȳ Lorde
make the woman ȳ is come into thine house
lyke Rahel & Lea/whych twayne dyd bylde
the house of Israell: that the may* do vertu-
ously in Ephrathah / & be famoule in Beth-
lehem/& that thyne house be lyke the house
of pharez/whom Thamar bare vnto Iuda/
euen of the seed whych the Lorde shall geue
the of thys young woman.
And so Booz toke Ruth/and she was hys D
wyfe. And he wēt in vnto her/and the Lorde
gaue that she conceaued and bare a sonne.
And the wemen sayde vnto Noemi: blessed be
the Lorde the whych hathe not left the wyth
out

a. The Editor in the Scripture do oft times signifye the places where the people dyd ceremonye assemble/and where Judgementes were geuē and causes determyned: for in olde time were soche thynges done in the gates. ij. Ki. xxiii. c.

* That is/ the may lyue well and prosperye.

* That is/ who so name shall remayne in Israel.

out an heyre this daye* ȳ shall haue a name
in Israell/& that shall bryng thy life agayne
and cherysche thine olde age. For thy daughter
in law which loueth the hath borne him that
is better to the then seuē sonnes. And Noemi
toke the chylde and layed it in her lappe/and
became nourse vnto it. And her neybours
gaue it a name sayng: there is a childe borne
to Noemi/and called it Obed: he is the father
of Isai/the father of Dauid. Thys is the ge-
neracyon of Pharez/Pharez begat Hezron:
Hezron begat Ram/Ram begat Aminadab
Aminadab begat Nahason / Nahason begat
Salmon/ Salmō begat Booz/Booz begat
Obed/Obed begat Isai/Isai begat Dauid.

¶ Thus endeth the boke
of Ruth.

¶ The fyrst boke of Samuel called the fyrst boke of the Kynges.

¶ Elkanah hath. ij. wiues/Hannah & Phenēnah. Phenēnah vpbraydeth Hānah because she is childlesse. Hānah after prayer made to God/bringeth forth Samuel

¶ The. fyrst. Chapter.

A There was a man of Ra-
mathaim Zophym / of mount
Ephraim named Elkanah / ȳ
sonne of Ierohā/ the sonne of
Elihu/ ȳ sonne of Thohu/the
sonne of Zuph an Ephrathite:
whych had two wiues/ ȳ one called Hannah
& ȳ other Phenēnah. And Phenēnah had chil-
drē/but Hannah had none. And ȳ sayde man
went out of his citie euerye festfull daye / to
praye & to offer vnto ȳ Lord of hostes: where
the two sonnes of Eli (Hophni & Phinehes)
were ȳ Lordes prestes. And it fell on a daye
as Elkanah had offered ȳ he gaue to Phenē-
nah his wife & to all her sonnes & daughters
porciōs. But vnto Hānah he gaue a* porciō
wyth a heuye chere/for he loued her/neuer-
theleste the Lorde had made her barren. And
therto her enemye Phenennah vexed her a
good in casting her in ȳ tethe how ȳ Lord had
made her barren. And so did she yere by yere
as ofte as she wēt vp to the house of ȳ Lord.
And so chafed her/wherfore Hannah wepte
& ate not. Then sayde Elkanah her husband
B to her: Hannah why wepest thou? and why
eatest thou not? & why is thyne herte so trou-
bled? am not I better to the/then ten sonnes?
Then Hannah rose vp after ȳ they had eatē
& dronckē in Siloh. And Eli the preaste sate
vpō a stole by one of ȳ syde postes of the tēple
of ȳ Lorde. And she was troubled in her spre-
tes/& prayed vnto ȳ Lorde & wepte sore/& vo-
wed a vowe & sayde. Lorde of hostes/yf thou
wilt loke on ȳ wretchednesse of thine hād-
mayde & shalt remēbre me & not forget thine
hādmayde/& shalt geue vnto thine hādmayde
a mā chylde I will geue him vnto ȳ Lorde/all
ȳ dayes of his life & there shal nether raser or
shetres come vpon his heed. And as she conti-
nued praying before ȳ Lord/Eli marked her C
mouth. For Hannah she spake in her herte/&
her lippes dyd but moue onlye/but her voyce
was not hearde. And therfore Eli toke her for
dronckē & sayd vnto her/how lōg wylt thou be
dronckē? put awaye frō ȳ/ ȳ wyne ȳ thou hast.
Hannah answered & sayde: not so my Lorde/
I am a woman sorowfull in myne herte/and
haue droncke nether wyne nor any strong
drynck / but I haue a poured out my soule
before the Lorde. Count not thyne hand-
mayde to be lyke a daughter of vnthryftines:
for out of the aboundaunce of my meditaciō
and greafe haue I spoken hitherto.
Eli answered and sayde: go in peace the
God of Israell shall graunt the thy peticyon
that thou hast asked of him. Then she sayde
let thyne hādmayde fynde grace in thy sight.
And so the woman went her waye / and dyd
eate and loked no more so sadde. And they
rose vp erlye and bowed them selues before ȳ
Lorde/& then returned & wēt to their house
to Ramath. And Elkanah laye by his wyfe D
Hannah/and the Lorde remembred her. And
in processe of tyme she conceaued and bare a
sonne & called his name* Samuel: because
she had asked him of the Lorde. And Elkanah
and all hys house went vp to offer vnto the
Lorde/bothe the offerynges due for the feast
and also his vowes: but Hannah wēt not vp
for she sayde vnto her husbande: I will tarye
vntill the ladde be wened/& then I will bring
him/ ȳ he maye apeare before ȳ Lord & there
abide for euer. And Elkanah her husbād sayde
to her: do what semith ȳ best: tarye vntill thou
hast wened hym / onlye ȳ Lorde make good
his saying. And so ȳ womā abode & gaue her
sonne sucke/vntill she wened hī. And thē she
toke him wt her/when she had wened him/wt
thre bullockes & an Epha of floure & a bottel
of wine / & brought him vnto ȳ house of the
Lorde i Siloh how be it ȳ child was yet yoū-
ge. And they slue ȳ bullockes & brought in ȳ
ladd to Eli/& then she sayde: Oh my Lord: as
truly as thy soule lyueth my Lorde: I am the
womā ȳ stode by ȳ here/praying vnto ȳ Lord
& for this ladde I prayed/ & ȳ Lord hath geuē
me my desire which I asked of hī: & therfore I
also lēde hī ȳ Lord/as lōg as he may be lēt ȳ
Lorde. And so they prayed there vnto ȳ Lord.

a. To poure out her soule is/to shewe all her hert & affecciō & declare her mynde effectually/ to praye earnestlie & instantly & to vtter her whole entent and thought. Psal xlii. a.

* That is/ asked of God.

¶ The song of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnmesurable suffraunce of hys chyldren.

The

a. Lorde. Chalde readeth. vnto Hānah he gaue a honorable porcyon.

¶ The.ij.Chapter.

A And Hannah prayed & sayde: myne
herte reioyseth in the Lorde/myne
horne is hye in the Lorde / and my
mouth is wyde open ouer mine en-
nemyes/for I reioyse in thy sauyng. There
is none so holye as ỳ Lorde:no there is none
saue thou.Nether is there any strength lyke
vnto oure God. Talke not to moche proud-
lye:let olde thinges depart out of youre mou-
thes/for the Lorde is a God of knowledge/&
Iudgeth the thoughtes. The[a] bowes of the
strong are broke: and the weake are endued
with stregth. They that were full/haue hired
out thē selues for breed / and they that were
hongrye cease so to be: in so moche that the
baren hath borne seuen/& she that had many
chyldren is waxed feble.

a. Of these bowes is spoken Psal.x.a.

B [b]The Lorde kylleth and maketh a lyue/
bryngeth doune to hell & fetcheth vp agayne
The Lorde maketh pore/and maketh ryche
bringeth lowe/and heueth vp on hye. He rey-
seth vp the poore out of the dust/and lyfteth
vp the begger from the dong hill:to sett them
among princes/and to enherett them with ỳ
seate of glorye. For the pillers of the erth are
the Lordes/& he hath sett the rounde worlde
vpon thē. He will kepe ỳ fete of his [c]sayntes
but the wykked shall kepe sylence in darck-
nesse. For in his awne myght shall no man
be stronge. The Lordes aduersaries shall
be made to feare hym: and out of heauen he
shall thunder vpon them. The Lorde shall
iudge the endes of the worlde/and shall gyue
myght vnto his kynge/and exalte the horne
of his anoynted. And Elkanah went to Ra-
mathy to hys house/and the ladd dyd mynistre
vnto the Lorde before Eli the preaste.

b. That is/he correcteth and punysheth in his wrath/& after comforteth. Psal.xxxvij.

c. Those that we call saincte the Hebrues constomably call good/that is/those that haue readye & prōpt hertes to do good to all men/yee eue to their enemyes/ as ye haue. C Psal.xiij.a.& in many other.

But the sonnes of Eli were * vnthryftye
chyldren and knewe not the Lorde. For the
maner of the preastes wyth the people was/
whensoeuer any man offered any offeringes
the preastes ladd came/whyle the flesche was
in sething/and a flesh hoke wyth thre tethe in
his hand/and thrust it into the panne/ketle/
caldren/or potte. And all that the flesche hoke
brought vp the preaste toke awaye. And so
they did vnto all Israell that came thyther to
Siloh. Yee:& therto before they had offered
the fatte/the preastes ladd came and sayde to
the man that offered:geue fleth to roste for ỳ
preaste/for he wyll not haue sodden flesche of
the/but rawe. And yf any mā sayde vnto him
let the fatt be offered according vnto the daye/
& then take as moche as thine herte desireth.
The ladd wold answere him/thou shalt geue
it me now/or els I will take it with violēce.
And the synne of ỳ youngmē was very great
before the Lorde. For they dispised the people
and also the offeryng of the Lorde.

* The Hebrue worde is Belial which is as moche in glyche as vnthryftye frowarde or wycked.

But the ladde Samuel mynistred before
the Lorde girded about with a lynen Ephod.
Moreouer hys mother made hym a lytle
coote/and brought it to him frō feast to feast
when she came vp with her husbande to offer
the offering of the sayde feast. And Eli blessed
Elkanah and hys wyfe/and sayde:the Lorde
geue the seede of thys woman / for that she
hath lent ỳ Lorde. And they went vnto their
awne whome. And ỳ Lorde visited Hannah
so that she conceaued and bare thre sonnes &
two daughters. But ỳ boye Samuel grewe
dwellyng still with the Lorde.

Eli was very olde and herde all that hys
sonnes did vnto all Israel/& how they slepte
with the wemen that * wayted in the dore of
the tabernacle of wytnesse/& sayde vnto thē:
why do ye soche thynges? For I heare youre
wicked deades of all these people. Oh / naye
my sonnes: for it is no good reporte that I
heare how that ye make the Lordes people to
trespasse. If one man synne agaynst another
* daysemen maye make his peace: but yf a
man synne agaynst the Lorde * who can be
his daysman? Notwythstandyng they her-
kened not vnto the voyce of their father / be-
cause the Lorde wolde slaye thē. The chylde
Samuel prokited and grew/and was in fa-
uoure both with the Lorde and also with mē.

* Some redē camto.

& Gree. Thy shall prayse to God for him.

* The Chaldey interp. readeth Let hym pray to hym and he shall be forgyuē hym.

And there cam a man of God vnto Eli and
sayde vnto him:thus saith the Lorde. I apea-
red vnto the house of thy father / when they
were in Egipte in Pharaos house. And I
chose thy father out of all ỳ trybes of Israel
to be my preaste for to offer vpon myne aul-
tare & to burne incense / & to were an Ephod
before me. And I gaue vnto the house of thy
father all the offrynges of the chyldren of Is-
rael. Wherfore kycke ye agaynst my sacri-
fyce and agaynst myne offeryng which I cō-
maunde in the tabernacle / and honorest thy
chyldren aboue me / and make youre selues
fatt of the firste frutes of all the offerynges of
Israell my people? Wherfore the Lorde God
of Israel sayth: I sayde that thyne house and
the house of thy father shulde haue walked
before me for euer. But now the Lorde sayth
that be farre from me: for thē that worshype
me I will worshype / & they that despyse me/
shalbe despyzed. D Beholde ỳ dayes will come
that I will cut of thine arme and the arme of
thy fathers house / that there shall not be an
elder in thine house. And thou shalt se thyne
ennemie in the tabernacle / in all that shall
please Israel/and there shall not be an elder
in thyne house while the world standeth. Ne-
uertheless I will not destroye all thy males
from my aultare/to dase thy syght with all &
to make thyne hert melte. And all the multi-
tude of thyne house shall dye younge.

G d. Here shalbe to tabe the preasthode ri- ne a way fro house of Eli/ tō his ha end of thy euer/so that shalbe glade become Ra per and there shall both ch and bure come to that tion offer/

And

And thys shalbe a sygne vnto the/ỳ shall
come vpon thy two sonnes / Hophni & Phi-
nehes: euē in one daye they shall dye both of
thē. And I will stere me vp a faithfull * preast
ỳ shall do as it is in myne herte & in my myn-
de. And I will bylde him a sure house. And he
shall walke before myne anoynted for euer.
And they that are lefte in thyne house / shall
come & crouch to him for a lytle pece of sly-
uer & a cake of bred / & shall saye: put me I
praye the in one offyce or other among the
preastes/ỳ I maye eate a morsell of bred.

get at the least bare their breed that way/which is signyfyed by crouchyng for a littell pece of sylyuer and a cake of bred. Here also ye shal church ministers/be they bishoppes or preastes/or what other degree so euer it be/ learne therewarde of folowyng sylthy lucre.

e That is/Sadyk.iij.Re.ij/e/f

¶ After the Lorde had lefte to appere by open vision in Siloh for a long season: he yet calleth Samuel thre tymes/& sheweth him what shulde be fall on Eli.

¶ The.iij.Chapter.

A And ỳ child Samuel ministred vnto
the Lord before Eli: & the worde of
the Lorde was precious in those
dayes for there was none opē visiō
And it chaūsed at that tyme/ỳ Eli laye in his
place/& his eyes began to waxe dimme ỳ he
coulde not se. And yet ỳ * lāpe of God wēt out
Samuel layde him doune to slepe/in ỳ tēple
of ỳ Lord/where the arcke of God was. And
the Lorde called Samuel: & he sayde/ here
am I/and he ran vnto Eli & sayde here am I
for thou calledest me. And he sayde I called
the not:go agayne & slepe. And he went and
layde him doune to slepe. And ỳ Lorde called
B once againe: Samuel/and Samuel arose &
went to Eli & sayde: I am here/thou dyddest
calle me. And he answered: I called ỳ not my
sonne. Go agayne & take thy rest:but it was
yet Samuel knew the Lorde & yet ỳ worde
of the Lorde was opened vnto hym. And the
Lorde wēt to & called Samuel ỳ thrid tyme.
And he arose & wēt to Eli & sayde: I am here/
for thou hast called me. Then Eli perceaued
ỳ the Lord had called the ladd. And sayd vnto
hym/go & lye downe: & yf he call the agayne
then saye/speake on Lorde / for thy seruant
heareth. And Samuel wēt & layed him doun
in his place. And the Lorde cam & stode &
called as before/Samuel Samuel. And sa-
muel saide: speake on/for thy seruāt heareth
the. And ỳ Lorde sayde to Samuel: beholde
I will do a thing in Israel/ỳ the eares of as
manye as heareth it/shall tingle. In ỳ daye I
will performe to Eli/all ỳ I haue spokē con-
cernyng hys house: I wyll begynne it & ende
it. For I haue tolde hym ỳ I wyll iudge hys
house for euer. For the wickednesse whych he
knoweth/how his sonnes are vngracioule/&
he was not wroth therwith. And therfore I
C haue sworne vnto the house of Eli/ỳ the wic-
kednesse of Elies house/shall not be purged
w̄ sacrifice nor offering/while the world stā-
deth. And Samuel laye till the mornyng &
then opened the dores of the house of ỳ Lord.

It was in the nyght whē the lampe burned in the tabernacle of the Lord.

But Samuel feared/to shewe Eli the vi-
sion. Then Eli called Samuel & sayde: Sa-
muel my sonne. And he answered here I am.
And he sayde what is ỳ he sayde vnto ỳ? Se
thou hide it not frō me.* The Lord do so & so Ruth.i.a
to ỳ/yf thou hide anything from me/of all ỳ
he saide vnto ỳ. And Samuel tolde him euery
whit & hidd it not frō him. And he answered:
it is ỳ Lord/let him do what semeth him best. D

And Samuel grewe/and the Lorde was
with him/and left none of his wordes vnpar-
formed. And all Israel frō Dan to Berlabe
wist ỳ Samuel was truly made the Lordes
prophete. And the Lorde apered agayne in
Siloh: for ỳ Lord opened hym selfe to Sa-
muel in Siloh/thorow the worde of ỳ Lord.

¶ The battell of the Philistines. Israel flyeth. The Arcke of the Lorde is taken. Elies chyldren dye/and he hym selfe also.

¶ The.iiij.Chapter.

A And Samuel spake vnto all Israel
And Israel went out agaynst the
Philistines to battell/& pitched be-
side the * helpe stone. And ỳ Philisti-
nes pitched in Aphek. And put thē selues in
araye agaynst Israel. And in ỳ end of ỳ battel
Israel was put to the woorsse before ỳ Philis-
tines. And ỳ Philistines slue in araye along
by the feldes / about a fowre thousand men.

Hebr. Ebē ezer

And when the people were come into their
tētes/ỳ elders of Israel sayde: wherfore hath
ỳ Lorde beatē vs this daye before ỳ Philistines?
let vs fetche ỳ arcke of ỳ apoyntmēt of ỳ
Lorde/out of Siloh vnto vs / & let it come
amōge vs & saue vs out of ỳ handes of oure
enemyes. And ỳ people sent to Siloh/& fett B
frō thence ỳ arcke of ỳ apoyntmēt of ỳ Lord
of hostes whych dwelleth betwene ỳ Cheru-
byns. And ther were ỳ two sonnes of Eli/Ho-
phni & Phinehes w̄ ỳ arcke of ỳ apoyntmēt
of God. And whē ỳ arcke of ỳ apoyntmēt of ỳ
Lord cam into the host/all Israel showted a
myghtie showte/so ỳ the erth rang agayne.

When the Philistines herde ỳ noyse of the
showte they sayde: what meaneth ỳ sound of
this myghtie showt in ỳ host of the Ebrues?
And they vnderstode how that the arcke of ỳ
Lorde was come into the host. And the Phili-
stines were afrayed/whē it was tolde how ỳ
God was come into the host & saide. Wo vnto
vs/for it was neuer so before this. Wo vnto
vs/who shall deliuer vs out of ỳ hand of this
mightie God? this is the God that smote the
Egipcians w̄ all maner of plages in the wil-
dernesse. Be strong & quite youre selues like
men/ye Philistines/that ye be not seruāntes C
vnto the Ebrues/* as they haue bene to you. Iudic.xiij.a.
Be men therfore & fight. And the Philistines
fought/and Israel was put to the worsse and
fledde/euery mā into hys tente. And ther was

a myghtye

a myghtye great slaughter/so that ther were ouer thozowē of Israel/thirtye thousand fo-
temen. And the arcke of God was taken/and
a. Of a nother Phinehes which was the sonne of Eleazar/ye reade. Numer. xxv.
the two sonnes of Eli/Hophni & a Phinehes were deed. And there ran a mā of Beniamin out of the araye & came to Siloh the same daye/with his clothes rent & erthe vpon hys heed. And when the man cam in/Eli sate vpō a stole by the waye syde lokyng: foz his hert feared foz the arcke of God. And the man cā in & tolde it in the citie. And all the citie cried

When Eli hearde the noyse of the cryeng/ he asked what ỳ noyse of ỳ rumoz ment. And the man hasted & cam in & tolde Eli. Eli was
1. Reg. iij. a.
foure score & eighten yere olde/ & * his syght fayled him ỳ he could not se. And the mā saide vnto Eli: I am he ỳ cam out of the araye and fled out of the host thys daye. And he sayde how is it foztuned/my sonne? And ỳ messen-
ger answered & sayde: Israel is fled before ỳ
D
Philistines/& there is a great slaughter chaunsed amonge the people/& thy two sonnes/ Hophni & Phinehes are deed/ & therto ỳ arck of God is taken. And whē he made mencīō of the arcke of God/Eli fell from of hys stoole backwarde towarde the gate/and his necke brake/& he died: foz he was olde & vnweldie/ and he had iudged Israel fourtie yeres.

And hys daughter in law Phinehes wyfe was w̄ childe & hye the byzthe. And whē he hearde the tidinges of the takyng of ỳ arcke of God/& ỳ her fatherin law/& her husbande were deed/the bowed her selfe & traueled/foz her paynes cā vpō her. And aboute ỳ tyme of her deeth/ ỳ wemē ỳ stode about her/saide vnto her: feare not foz thou hast borne a sonne. But she answered not noz regarded it. And she named ỳ childe Ichabod saying: honoure is departed frō Israel. Because ỳ arke of God was takē/and her father in law and her hus-
band were deed. And therfoze she sayde/ ho-
noure is gone frō Israel/because the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat be-
foze the arcke. The Philistines are plaged in the se-
cret places. The Enhabiters of Akaron refuse to re-
ceaue the arcke.

¶ The. v. Chapter.

A
Hebr. Ebē ezer.
And the Philistines toke ỳ arcke of God & caried it frō* ỳ helpe stone/ vnto Aldod/& brought it into the
house of Dagon/& sett it by Dagō
And whē they of Aldod were vp in ỳ mozning
a. At the presence of the arcke falleth the Idol when the Gospell of the Lord raungeth thorou the gentyles/then is all superstiсiō vt-
beholde/Dagon a laye groueling vpō ỳ erth
before the arcke of the Lozde. And they toke
Dagon & set him in his place agayne. And
when they were vp erlye in the next mozning
beholde/Dagon laye groueling vpō ỳ grouid
before the arcke of the Lozde/& his heed and
his two handes cut of vpon the thzesholde/ ỳ
the bodye onlye was lefte on him. Wherfoze
B
trely only thzowen. Whē the worde of God is preached are heresyes/the fautes of manners/& errours of faythe droyed.
nether ỳ preastes of Dagō/nether any mā ỳ
cometh into Dagōs house might treade on ỳ
thzesholde of Dagō in Aldod/vnto this daye

But the hand of the Lozde was heuye vpō
thē of Aldod/& he destroyed thē/& smote thē w̄
Emerodes/both Aldod & all ỳ coostes therof.
And whē ỳ mē of Aldod saw ỳ it was so/they
C
sayde: the arcke of the God of Israel shal not abyde here w̄ vs/foz hys hand is soze vpō vs & vpō Dagon oure God. And so they sent & geathered all ỳ Lozdes of ỳ Philistines vnto thē & sayde: what shall we do w̄ ỳ arck of the God of Israel. Then sayde they of Geth let ỳ arck of ỳ God of Israel be caryed about. And they caried ỳ arcke of ỳ God of Israel about. And whē they had caried it about/the hand of the Lozde was in the citie w̄ a mightie great plage/and he smote the men of the cytie both smalle and great: and they were smyten in their secrete places/wyth the Emerodes.

Then they sent the arck of God to Akaron.
And as sone as the arcke of God cā to Aka-
D
ron/the Akaronites cryed out saying: they haue brought ỳ Arcke of the God of Israel to vs: to slee vs and oure people.

Then they sent and fette all the Lozdes of the Philistines vnto them and sayde: send awaye the arcke of the God of Israel/and let it go home agayne vnto his awne place/that it slee vs not with oure people. Foz ther was a plage of deeth thozow out all the cytie/and the hand of God was excedyng soze there/in so moche ỳ they which died not/were smiten with the Emerodes: so that the crye of the ci-
tie went vp to heauen.

¶ The heyfers bryng home the arcke with the re-
wardes. The Bethsamites were plaged after they
had sene the arcke.

¶ The. vi. Chapter.

A
And so when the arcke of ỳ Lozd had be-
ne in the contreye of the Philisti-
nes seuen monethes/ ỳ Philistines
called foz ỳ preastes and the soth-
layers saying: what shall we do with ỳ arcke
of the Lozde? tell vs wherwith we shall sende
it home againe. They answered yf you sende
the arcke of the God of Israel home agayne
send it not emptye: But rewarde it wyth a
trespasse offeryng: and then ye shalbe whole/
and it shalbe knowen to you/ why hys hand
departeth not from you.

Then sayde they/what shalbe ỳ trespace-
offeryng whych we shall rewarde him with?
And they answered: fyue golden arfles wyth
Emezodes and fyue golden myce/accozdyng
to the nōbze of ỳ Lozdes of ỳ Philistines. Foz
it was one maner of plage ỳ was on you all/
& on youre Lozdes to. Wherfoze ye shall ma-
ke images like to youre arfles w̄ Emerodes
and

and images like to youre mice that destroyed
youre lande/& shall geue glozye vnto ỳ God
of Israel: that he maye take his hand from of
you/and from of youre Goddes/and from of
youre lande. Wherfoze shulde ye hardē youre
B
hertes as the Egipcyās & Pharao hardened
their hertes/ which foz all that (when he had
played his pageauntes with thē) were fayne
to lett the people go and depart.

Now therfoze make a new carte and take
two mealche kyne/ on whose neck neuer cā
yocke. And tye the kyne in the carte/& bryng
the calues whome from them. Then take the
arcke of the Lozde & put it in the carte/& put
the Iuelles of golde (whych ye rewarde hym
with foz a trespace offeryng) in a fozcer by ỳ
syde therof and send it awaye & let it go. And
marke yf he go vp by the waye ỳ leadeth vnto
his awne coostе/to Bethsames/thē it is he ỳ
did vs this great euell. But and yf he do not/
then it is not hys hand that smote vs/ but it
was a chaūce that hapened vs. And the men
did euē so: they toke two kyne ỳ gaue mylck
& tyed thē in the carte/and kept the calues at
C
home/& they layde the arcke of the Lozd vpō
the carte & the fozcer with the myce of golde
& the images of their arfles with Emerodes.
And the kyne toke ỳ strayght waye to Beth-
sames/both one waye/& as they wēt/lowed/
turnyng nether to ỳ ryght hande ner to the le-
afte. And ỳ Lozdes of ỳ Philistines wēt after
thē vntill they cā to ỳ bozders of Bethsames.

And they of Bethsames were repyng their
whete heruest in the valeye. And they lift vp
their eyes & spied ỳ arcke. And reioyled whē
they saw it. And the carte came into ỳ groue
of one Iehosua a Bethsamite/and stode styll
there. Ther was there also a great stone.
And they claue the wodde of ỳ carte & offered
the kyne a burnt offeryng vnto the Lozde.
And the Leuites toke downe the arcke of the
Lozde & the fozcer ỳ was therbye/wherin ỳ
Iuelles of golde were & put thē on the great
stone. And the men of Bethsames sacrifyced
burnt sacrifice & offered offeryngs ỳ same daye
D
vnto the Lozde. And whē the fyue Lozdes of
the Philistines had sene it/ they returned to
Akaron the same daye. These are the golden
arfles with Emerodes which the Philistines
gaue to amendes foz a trespace offering/to ỳ
Lozde: foz Aldod one: foz Gaza one: foz Aska-
lon one: foz Geth one: & foz Akaron one. And
the golden myce were accozding to the nōbze
of all the cities of ỳ Philistines thozow ỳ fiue
lozdshipes: both of walled townes & of town-
es vnwalled/euē vnto ỳ great stone/wherō
they set downe ỳ arcke of ỳ Lozd: which stone
remayneth vnto this daye in ỳ fielde of Jeho-
sua the Bethsamite. And he plaged ỳ men of
Bethsames/because they had sene ỳ arcke of
ỳ Lozd. And he slue of ỳ people fiftie thousand
& thze score & ten persones. And ỳ people la-
mented/because ỳ Lozd had slayne so great a
slaughter of thē. And ỳ mē of Bethsames saide
who is able to stande before ỳ Lozd so holy a
God & to whom shal he go from vs? And they
sent messengers to the enhabiters of Kariath
Iarim saying: The Philistines haue brought
home agayne the Arcke of the Lozde: come
downe and fett it vp to you.

¶ The arcke is brought to Kariathiarim. The people
wepe/foz which Samuel maketh intercession to the
Lozde. The Philystines are smytten.

¶ The. vii. Chapter.

And the men of Kariathiarim cā & A
fet vp ỳ arcke of ỳ Lozd/& * brought
it into the house of Abinadab in
Gabaah & sanctifyed Eleazar hys
sonne to wayte vpon the arcke of the Lozde.
And whyle the arcke abode in Kariathiarim/
the dayes multiplied/that it was twentye
yeres/ & all Israel lamented after the Lozde.
ij. Regum. vi. a
And Samuel spake vnto al Israel saying
yf ye become agayne vnto ỳ Lozd wall youre
hertes/then* put awaye the strauge Goddes
frō amōg you/& Astharoth/& prepare youre
hertes vnto ỳ Lozde & serue hym alone/& so
shall he rydde you out of the handes of ỳ Phi-
B
listines. And then ỳ childzen of Israel did put
awaye* Baalim & Astharoth/& serued ỳ Lozd
onlye. Then saide Samuel: geather al Israel
to Mazphah/ ỳ I maye praye foz you vnto ỳ
Lozde. And they geathered to gether to Maz-
phah/& drew water & powzed it out before ỳ
Lozde & fasted ỳ same daye & sayde there: we
haue synned agaynst ỳ Lozde. And Samuel
iudged the causes of the childzen of Israel in
Mazphah. When ỳ Philistines heard/ ỳ the
childzē of Israel were geathered to gether to
Mazphah/ ỳ Lozdes of the Philistines went
vp agaynst Israel. And whē the childzē of Is-
rael heard ỳ/they were afrayde of ỳ Philisti-
C
nes & saide to Samuel: cease not to crye vnto
the Lozd oure God foz vs/ ỳ he maye saue vs
out of the handes of ỳ Philistines. And Sa-
muel toke a suckyng lambe & offered it all to
geather foz a burnt offeryng/vnto ỳ Lozde/&
cried vnto ỳ Lozd foz Israel: & ỳ Lozd heard
him. And as Samuel offered ỳ burnt offe-
ring/the Philistines came to fyght agaynst
Israel. But the Lozd thundered a great thū-
der ỳ same daye vpō ỳ Philistines/& turmoy-
led thē/ ỳ they were beatē before Israel. And
ỳ mē of Israel issued out of Mazphah & pur-
sued ỳ Philistines & slue thē/ vntill they came
D
vnder Bethcar. And thē Samuel toke a stone
& pitched it betwene Mazphah & Sen/& cai-
led ỳ name therof* the stone of helpe/ saying:
thus farre hath ỳ Lozde holpe vs. And so the
Philistines were brought vnder ỳ they cam
no moze

* Of this ye haue Iud. ij. c.

a To crye here sygnyfyeth not to make a loude noyse but to praye affectuously & wyth all his hert and mynde. Exod. xiij. d.

* heb. Ebē Ezer

no more into the coostes of Israel: for ȳ hand of the Lord was vpon the Philistines all the dayes of Samuel. Therto ȳ cities which ȳ Philistines had takē frō Israel/came againe to Israel/euē frō Acarō to Geth/w ȳ coostes of the same/which Israel plucked out of the handes of ȳ Philistines. For ther was peace betwene Israel & ȳ Amorites. And Samuel iudged Israell all the dayes of hys lyfe/and went about yere by yere / to Bethel Galgal and Mazphah/and iudged Israel in all those places/& came agayne to Ramath: for ther was his house/and there he iudged Israel/& there he bylt an aultare vntō the Lorde.

¶ Because Samuelles sonnes did mynistre euell/the people requere a king: & to thē is described the facyō of a kyng. ¶ The. viij. Chapter.

A When Samuel was olde / he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joel/& ȳ name of ȳ secōde Abiath/ which were iudges in Berlabe. Neuertheleſſe his sonnes followed not his steppes: but turned a side after lucre & *toke rewardes/& peruerted ȳ right. Then al ȳ elders of Israel geathered thē to gether & came to Samuel vnto Ramath & sayde vntō him: beholde / thou art olde & thy sonnes folowe not thy wayes. Now therfore *make vs a king to iudge vs/as all other nacōs haue. But the thyng displeased Samuel / whē they sayde/geue vs a kynge to iudge vs. And Samuel praied vnto ȳ Lord

B And ȳ Lorde sayde vnto Samuel/heare the voyce of ȳ people in all ȳ they saye vnto the. For they haue not cast the awaye/but me: ȳ I shuld not raigne ouer thē. And as they haue euer done (sence I brought thē out of Egipt vnto this daye / & haue forsaken me & serued other Goddes) euē so dō they vnto the. Now therfore herkē vnto their voice howbeit yet testifie vnto thē & shew thē ȳ dutie of ȳ king ȳ shall raygne ouer thē. And Samuel tolde all ȳ wordes of ȳ Lord vnto ȳ people ȳ asked

C a kyng of him / & he sayde: this shalbe ȳ *dutie of ȳ king ȳ shall raigne ouer you: he wil take youre sonnes & put thē to his charettes & make his horsemē of thē & they must rūne before his charet/& will make him captaines of thē ouer thousandes & ouer fifties/& will set thē to eare his grounde / & tō geather in hys hervest/& to make instrumentes of warre & apparell for hys charettes. And he wyll take youre daughters & make thē ȳ dressers of his oyntmentes/& hys cookes & bakers. And he shall take ȳ best of youre feldes / & of youre vyneyardes & of youre olive trees/& geue thē to his seruantes. And he shall take ȳ tenth of youre seed & of youre vines/& geue it to hys lordes/& to his seruantes. And he shall take the best of youre menseruantes and maydeseruantes & young men/and of youre asses/ and do his worke with thē. And he shall take ȳ tēth of youre shepe/& ye shalbe his seruantes. And when ye crye out at that tyme vpon D youre king/ which ye shall haue chosen you/ the Lorde will not heare you at that daye.

Deut. xvi. d.

1. Reg. viij. c. Ose. xiij. c. Act. xiij. c.

Deut. xvij. d.

Neuertheleſſe the people wolde not heare ȳ voice of Samuel/but did saye: naye not so: But ther shalbe a kinge ouer vs/& we wilbe like al other nacōs. And oure kyng shal iudge vs/& go out before vs & fight oure battelles. And Samuel hearde all ȳ wordes of the people & reherled thē in ȳ eares of ȳ Lord. And ȳ Lorde saide to Samuel: herken vnto their voice & make thē a kige. Thē saide Samuel vnto ȳ mē of Israel go euery mā vnto his citie

¶ Saul the sonne of Cis seaketh his fathers Asses and is chosen kynge. ¶ The. ix. Chapter.

N Ow there was a mā of Beniamin named Cis the sonne of Abiel/the sonne of Zeror/ȳ sonne of Bechorath/the sonne of Aphiah/ȳ sonne of a man ȳ was a Jeminite/a man of mygbt the same had a sonne called Saul/a goodly yoūg mā/so ȳ amōge ȳ childrē of Israel/ther was none goodlyer then he/& was therto frō the shoulders vpwarde hyer then all ȳ other people. And it chaūced ȳ the Asses of this Cis Sauls father were lost. Then saide Cis to Saul his sonne: take one of ȳ laddes w̄ the & vp & go seke ȳ Asses. And they went thorow mout Ephraim & thorow ȳ land of Salisa/ & founde thē not. Then they went thorow the lande of Salim/& there they were not. Then they wēt also thorow the land of Jemini/and they fould thē not. Then whē they were come to the land of Zuph/Saul sayde to ȳ young mā ȳ was w̄ him: come let vs returne/lest my father leue caring for ȳ Asses/& take thought for vs. And he answered him: beholde/ther is in this citie a worshipfull mā of God/& all ȳ he sayth/cometh to passe. Now then let vs go thither: paradventure he shall shew vs what

B waye we may go. Then saide Saul to his lad yf we go what shall we bring the man? For oure bred is all spent out of oure hāpers & there is no nother present to bryng the mā of God/what haue we? And the young man answered Saul agayne & sayde: I haue fould about me ȳ fourth part of a Sicle/ȳ will we geue the man of God to tell vs owre waye.

Before tyme in Israel when a man wēt to seke an answere of God/thus wyle he spake come & let vs go to the [a] Sear. For he that is now called a prophet / was in the olde tyme called a Sear. Then sayde Saul to his yoūg man: well sayd of the: come let vs go. And so they wēt vnto the citie where the man of God was. And as they were going vp into ȳ citie/ they mett wyth damoselles that came out to

a. Herrekeneth it that ye prophetye is called a vision Esa. i. a.

draw water/& sayde vnto them: is there here a sear. And ȳ maydens answered thē/yee: beholde/he gothe before you. Make haste now/ for he cam this daye to the citie/for ȳ people must offer this daye in ȳ hill. Whē ye be come into the citie/so shall you finde him/yer he go vp to the [b] hill to eate: for the people will not eate vntill he come/because he must blesse ȳ offeryng. And then eate they ȳ be bidden to ȳ feast. Now therfore get you vp for euen now shall ye fynde him. And they went vp into the citie. And whē they were come into ȳ middes

b. The hyll or hye place was ordened to do sacrifice and to praye in / but with oute the commaundement of God. iij. Reg. iij. a.

C of ȳ citie: beholde/ Samuel came out agaīst thē/for to go vp to the hill. But ȳ Lorde had tolde Samuel a daye before Saul came/ saying: to morow thys tyme I will sende ȳ a man out of the lande of Beniamin/him shalt thou anoynte to be captaine ouer my people Israell/ that he maye saue my people out of the hand of the Philistines/for I haue loked vpon my people/and their crye is come vnto me. When Samuel saw Saul/ȳ Lorde answered him: se/this is the mā whō I spake to ȳ of. This same shall raygne ouer my people

Then went Saul to Samuel in ȳ middle of the gate/& sayde: tell me I praye ȳ/where about the sears house is / and Samuel answered Saul & sayde: I am the sear / go vp before me vnto the hill/for ye shall eate with me to daye. And to morow I will let the go erlye / & wyll tell the all that is in thine hert/ and as for thine asses that were lost this daye thre dayes/care not for thē/for they are fould.

D And moreouer whose shall ȳ bewtifull thinges of Israel be? belōg they not to ȳ/& vnto all thy fathers houle? But Saul answered & sayde: am not I the sonne of a Jeminite of ȳ smallest trybe of Israel / and my kynred the least of all the kinredes of the trybe of Beniamin/wherfore then speakest thou so to me?

And Samuel toke Saul and his ladd & brought them into the parler and made them sytt in the chefest place amonge thē ȳ were bidden: which were vpon a thirtye persones. Then sayde Samuel vnto the cooke: bryng forth ȳ porcion which I gaue the/& of which I sayde kepe it with the. And the cooke toke vp the shoulder and brought it/& set it before Saul. And Samuel saide: beholde/ȳ which is left: put it before the & eate / for I kept it for the of purpose/when I called the people. And so Saul did eate with Samuel ȳ daye And when they were come downe frō the hill into ȳ citie/ Samuel comuned with Saul vpō ȳ toppe of ȳ house: & they arose erlye. And about the spryng of the daye Samuel called Saul vpō ȳ toppe of the house saying: vp ȳ I maye send ȳ awaye. And Saul arose. And they wēt out at ȳ dores both of thē/both he & Samuel. And when they were come almost out of the towne / Samuel sayde to Saul: bid the lad go before vs / and he went / but stande thou styll a whyle euen now / that I maye shew the what God sayeth.

¶ Saul is anoynted kynge/& prophesieth. Samuel declareth the people their faute/in that they asked a kyng. God lende the kyng lyfe.

¶ The. x. Chapter.

A nd then Samuel toke a bore of oyle & powred it vpon his heed and kissed hym & sayde: the Lorde hath anoynted the to be a captayne ouer his enheritaunce. And now whē thou art departed from me/thou shalt mete two mē by *Rahels sepulchre in ȳ borders of Beniamī euē at Zalezah. And they wyll saye vnto the/ ȳ asses which thou wentest to seke/are fouide se/thy father hath left the care of ȳ Asses and soroweth for you saying: what shall I do for my sonne? Then thou shalt go forth frō thēce & shalt come to ȳ oke of Thabor. And there shalt thou mete thre mē going to God to Bethel: one caryeng thre kiddes: & a nother caryeng thre loues of breed: & ȳ thrid caryeng a botell of wine. And they will salute ȳ & geue the two loues of breed: which thou shalt receaue of their handes. After that thou shalt come to ȳ hill of God/where the Philistines kepe their watche. And when thou art come B thither to ȳ citie/thou shalt mete a cōpanye of prophetes comyng doune frō ȳ hill/with a psalter/a timbrell / a pipe/& a harpe before thē/& they prophelyēg. And the spryte of the Lorde will come vpon the/& thou shalt prophelie w̄ thē/& shalt be turned into a nother mā. And whē these signes are chaūced ȳ/thē do what thou hast to do/for God is with the. And thou shalt also go before me to Galgal. And beholde I wyll come vnto ȳ/ to sacrifye burnt sacrefice & peace offeringes *Tary for me seuen dayes/till I come to the/& shew the what thou shalt do. And allone as he had turned his shoulder to go frō Samuel/God gaue him a nother maner of hertte / & all those tokēs cam to passe that same daye. Whē they came to the hill: beholde / the cōpanye of prophettes mett him/& * ȳ spryte of God cā vpō him/& he prophelied amōg thē. And all that knew hī before/whē they saw ȳ he prophelied amōg ȳ prophettes/they sayde eche to other:

Acres. xiij. c.

* Gene. xxxv. d

* i. Reg. xiij. b.

* i. Reg. xi. b.

¶ what is happened vnto ȳ sonne of Cis? * Is
*i.Reg.xix.d. Saul also amonge the prophetes? And one
of the same place answered & sayde: who is
their father? And therof sprang a prouerbe:
what is Saul also amonge the prophetes?
And whē he had made an ende of prophesiēg/
he cā to ȳ hill. Saules fathers brother sayde
vnto him & his ladd: whether wēt ye? And he
answered: to seke the asses/ & when we saw ȳ
they were no where / we went to Samuel.
Then sayde Sauls vncle: tell me what Sa-
muel sayde vnto you? And Saul answered
his vncle: he tolde vs ȳ the asses were founde.
But of ȳ kyngdome wherof Samuel spake
tolde he him not. After that Samuel called ȳ
people to geather vnto ȳ Lorde to Mazphah
& sayde vnto the childrē of Israel: thus sayth
ȳ Lord God of Israel/ I brought you out of
Egipt/ & delyuered you out of the hand of the
Egipciās/ & out of ȳ handȝ of all kingdomes
ȳ oppressed you. And ye haue thys daye cast
awaye youre God ȳ holpe you out of al youre
aduersytes & tribulaciōs. And ye haue sayde
*i.Reg.viij.d. vnto hī/ * make a king ouer vs. Now therfo-
And.vij.c. re stāde before ȳ Lord by youre tribes & you-
D re thousandȝ. And whē Samuel had brought
al ȳ tribes of Israel ȳ tribe of Beniamin was
caught. Whē he had brought ȳ tribe of Beni-
amin by their kinredes/ ȳ kynrede of Metri.
was caught: and Saul the sonne of Cis was
caught. And they sought hī: but he could not
be foūde. Then they asked ȳ Lorde further:
whither ȳ mā shulde come thither. And ȳ Lord
answered: behold he hath hidd hī selfe amōg
ȳ stuffe. And they rāne & fet hī thēce. And whē
he stode amōg ȳ people/ he was hyer then any
of ȳ people/ frō ȳ shoulders vpwarde. And Sa-
muel sayde to all ȳ people: there se ye whō ȳ
Lord hath chosen & how there is none like hī
amonge all the cōpanye. And all the people
showted and sayde: God send the Kyng lyte.

Then Samuel tolde the people the dutie
of the kyngdome / & wrote it in a boke / and
layde it vp before the Lorde/ & so sent all the
people awaye/ euery man to his house. And
Saul also went home to Gabaah. And there
went w̄ him an hoste / soche as God had tou-
ched their hartes. But ȳ chyldrē of vnthrif-
tinesse sayde: how shall he saue vs? and despi-
sed him & brought him not presentes. And he
made as though he had not heard e it.

¶ The people delyuered frō the tyranye of Nahas/ renueth the kyngdome of Saul.

¶ The.xi.Chapter.

A Then Nahas the Ammonite came &
beseged Jabes in Galaad. And all
the people of Jabes sayde vnto Na-
has: make a couenaunt wyth vs &
we wilbe thy seruantes. And Nahas ȳ Amo-
nite sayde: herto will I make a couenant w̄
you/ euē to thrust out all youre ryght eyes/ ȳ
I may brīg ȳ shame vpō al Israel. Thē sayde
ȳ elders of Jabes: geue vs seuē dayes respite
ȳ we maye send messengers vnto all ȳ costes
of Israel. And then yf there come no man to
helpe vs/ we will come out to ȳ. Then came ȳ
messengers to Gabaah where Saul dwelt/
& tolde this tidinges in ȳ eares of the people.
And all ȳ people lifte vp their voices & wept. B
And beholde Saul cam folowyng hys oxen
out of the felde/ & asked what ayled ȳ people
to wepe. And they tolde him ȳ tidinges of the
mē of Jabes. Then cā the spryte of God vpō
Saul/ whē he herde those tidinges/ & he was
excedyng angrye. And toke a youke of oxē &
hewed thē in peces / & sent thē thorow out al
the costes of Israel by ȳ handes of messengers
saying: whosoeuer cometh not forth after C
Saul & after Samuel / so shall his oxen be
serued. Then the [a] feare of the Lorde fell on ȳ
people/ & they cā out as it had bene but one
man. And when they were nōbred in Bezek
the childrē of Israel were thre hundred thou-
sand/ and the men of Juda thirtie thousande.
And they sayde vnto the messengers that cā/
so sayde vnto the men of Jabes in Galaad: to
morow by that tyme / the sonne be hote / ye
shall haue helpe. And the messengers cam &
shewed the men of Jabes / & they were glad.
And then the men of Jabes sayde: to morow
we wyll come out vnto you/ that ye maye do
with vs all ȳ pleaseth you. And on ȳ morow
Saul put ȳ people in thre partes. And they
cā in vpō ȳ host in ȳ mornyng watche/ & slue
the Ammonites/ vntill ȳ heat of ȳ daye. And
they ȳ remayned/ shattered: so ȳ two of them
were not left to geather. Then sayde ȳ people D
to Samuel: what are they ȳ said: shall Saul
raigne ouer vs? bryng thē ȳ we maye slay thē
But Saul sayde: there shall no man die this
daye/ for to daye ȳ Lorde hathe saued Israel.

Then sayde Samuel vnto ȳ people: come
& let vs go to Galgal/ & renewe ȳ kyngdome
there. And ȳ people wēt to Galgal and made
Saul kyng there/ before the Lorde in Gal-
gal. And there they offered peace offerynges
before the Lorde. And there Saul and all
the people reioyced excedyngly e.

a. Ther are di-
manders of fa-
re spoken of in
the Scripture
one / soche as
chyldren haue
to their fa-
thers / which
euen of loue
obeye them: of
which eccleſi-
astes.xij.d. The
other / soche as
seruauntes ci-
uilly haue to
their maisters
which cometh
for feare of
payne / of this
is spoken hie
and Rom.xiij.

¶ Samuel being an innocent Judge (the people themselues to wytnesse) argueth the people of vnkindnesse because they demaunded a kyng. Hym that repenteth and beleueth God forgeueth/ because of his promesse.

¶ The.xii.Chapter.

A Then saide Samuel vnto all Israel:
beholde I haue obeyed youre voyce
in all that ye sayde vnto me/ & haue
made you a kynge. And se youre
kynge walketh before you. But I am olde &
graye headed: & behold my sonnȝ are w̄ you &
I haue walked before you frō my childehode
vnto this daye. Behold here I am: answere me
before

before ȳ Lorde & before his anoynted/ whose
ore haue I taken? or whose asse haue I take
whom haue I done wrōg to? or whom haue
I pilled? And of whose hand haue I receaued
any brybe / to blynde myne eyes therwith? &
I will restore it you agayne. And they sayde
thou hast done vs no wronge/ nor pilled vs/
nether hast thou taken ought of any mānes
hande. Then sayde he to them: the Lorde is
witnesse vnto you/ and his anoynted is wyt-
nesse this daye/ that ye haue foūde nought in
my handes. And they answered: we are wit-
nesses. Then sayde Samuel vnto the people B
it is the Lorde * that made Moses & Aarō/ &
which brought youre fathers out of Egipte.
Now therfore stande still / and let me reason
wyth you before the Lorde / of all the ryght-
wesnesses of the Lorde which he shewed both
you and youre fathers.

*Chald. wyych hathe magny-
fyed.

After ȳ Jacob was come into Egipte/ your
fathers cryed vnto the Lorde/ & the Lord sent
Moses & Aaron / wyych brought youre fa-
thers out of Egipt/ & made thē dwell in thys
place. Neuerthelater they forgat the Lorde
their God. And he solde them into the hande
of Sisara chefe captayne of Jabin kynge of
Hazor/ and into the handes of the philistines
and into the handes of the kynge of Moab/
which fought agaynst them. Then they cryed
vnto the Lorde and sayde: we haue synned/
because we haue forsaken the Lorde & haue
serued Baalim and Astharoth. But now de-
liuer vs out of the handes of oure enemyes
C and we will serue the. And ȳ Lorde sent Je-
robaal * Badan. Jephthah/ and Samuel / &
delyuered you oute of the handes of youre
enemyes on euery syde/ so that ye dwelled w̄
out feare. And for all that whē you saw that
Nahas the kyng of ȳ childrē of Ammon cā/
against you/ ye sayde vnto me: not so/ a kyng
shall raigne ouer vs/ whē yet ȳ Lorde youre
God was youre Kyng. Now therfore beholde
the kynge whom ye haue chosen and whom
ye haue desired: se/ the Lorde hath geuen you
a kynge/ Oh that ye wolde feare the Lorde
& serue him & heare his voyce & not disobeye
the mouth of the Lorde: and that both ye and
the kyng that raygneth ouer you wolde fo-
low the Lorde youre God. For yf ye shall not
herken vnto the voyce of the Lorde/ but shall
disobeye ȳ Lordes mouth: then shall ȳ hande
of the Lord be vpon you & on youre fathers.
Now also stande & se this great thing which
the Lorde will do before youre eyes: is it not
D now wheteheuest. And yet for all ȳ/ I will
call vnto the Lorde/ and he shall sende thun-
der and rayne. Wherbye perceaue & vnder-
stande: how that youre wyckednes is great
which ye haue done in the syght of the Lorde
in asking you a kynge. And when Samuel
called vnto ȳ Lorde/ the Lorde sent thunder
and rayne the same daye. And all the people
feared the Lorde and Samuel excedyngly e.
Then sayde all ȳ people vnto Samuel: praye
for thy seruantes vnto the Lorde thy God/ ȳ
we dye not: for we haue synned in asking vs
a kynge/ besyde all ȳ synnes that euer we did.

That is/ Sāp
son. i.

Then sayde Samuel vnto ȳ people: feare
not. And though ye haue done all thys wyc-
kednesse yet departe not frō the Lorde in any
case. But serue hym wyth all youre hertes.
Nether turne ye after vayne thynges wyych
cānot deliuer you/ for they are but vanities.
But the Lorde wyll not forsake his people/
because of hys great names sake: because
* the Lorde hath begone to make you hys
people. Moreouer God forbydde ȳ I shulde
synne agaynst the Lorde in leuyng prayng
for you and to shewe you the good and ryght
waye. Onlye feare you the Lorde and serue
him truly with all youre hertȝ: for se/ he hath
done great thinges for you. But & yf ye shall
do wyckedlye: then shall bothe ye and youre
kyng therto perysshe.

* Chald. interp. Jt pleased the Lorde to make. &c.

¶ The Philistynes are smytten of Saul & Jonathas. Saul beyng disobedyent to Godes cōmaundement is shewed of Samuel that he shall not raygne.

¶ The.xiij.Chapter.

A Saul was as a chylde of a yere olde/
when he begā to raygne. And whē
he had raygned two yeres ouer Is-
rael / he chose hym thre thousand
men out of Israel. Two thousand were with
Saul in Machmas and mount Bethel/ and
a thousande wyth Jonathas in Gabaah Beni-
amin. And ȳ rest of ȳ people he sent/ euery
man to his awne house. And Jonathas slue ȳ
philistines in an holde they had in Gabaah/ &
it came to the Philistines eares. And Saul
caused the trompet to be blowen thorow out
all the land saying: let the Ebrewes heare.
And all Israel heard saye/ how ȳ Saul had
destroyed an holde of the Philistines/ & how
ȳ Israel stancke vnto ȳ Philistines. And all
the people cryed after Saul to Galgal.

Then ȳ Philistines geathered thē selues
to geather to fyght with Israel/ thirtie thou-
sand charettes & sixe thousande horse men
with other people lyke ȳ * sand by ȳ seis side Gen.xxi.f.
in multitude & came vp & pitched in Mach- B
mas eastwarde from Bethauen. And whē ȳ
men of Israel saw thē selues in a strayte / &
ȳ the people were accombred / they hidd thē
selues in caues / in preuy holes / in rockes/
dennes & pittes. And the Ebrues went ouer
Jordan vnto the land of Gad & Galaad. But
Saul was yet in Galgal / and all ȳ people
ȳ folowed him were astonyed. And he tarye d i.Reg.x.b.
seuen dayes/ as Samuel * had appoynted.
But Samuel came not to Galgal/ & ȳ people

scatered frō him. Wherfore Saul sayde: bring
burnt sacrifice to me & peace offeringes. And
he offered burnt sacryfyce. And as sone as he
had made an ende of offering burnt offering,
beholde, Samuel cā. And Saul wēt against
him, to salute him. Then saide Samuel to
Saul: what hast thou done? And Saul sayd,
because I saw ý the people scatered frō me,
& ý thou camest not* w̄in ý dayes appoynted
& ý ý philistines geathered thē selues to gea-
ther to Machmas: then sayd I, ý Philistines
shall come doune vpō me to Galgal, yet I ha
ue made supplicaciō vnto ý Lorde. And ther-
fore I toke a courage w̄ me & offered burnt of
feringes. Thē sayde Samuel to Saul, thou
hast done folyshlye & hast not kept ý cōma-
demēt of ý Lord thy God which he cōmanded
ý. For at this tyme wold ý Lord haue stablis-
shed thy kyngdome vpō Israel for euer. But
now thy kyngdome shall not continew. ¶ The
Lord hath [a] sought him a mā after his awne
hart, & hath cōmaunded him to be a captaine
ouer his people: because thou hast not kept ý
which ý Lord cōmaunded the. And Samuel
arose & gat hī frō Galgal to Gabaah Benia-
min. And Saul nōbred ý people ý were found
w̄ him, about a syre hundred mē. And Saul
& Jonathas his sonne & the people that were
founde w̄ thē, had their abydyng in Gabaah
Beniamin. But the Philistines had pitched
in Machmas. And there came out of the host
of the Philistines thre cōpanies, to destroie:
one cōpanye turned vnto ý waye ý leadeth to
Ephrah vnto the land of Sual. And a nother
cōpanye turned ý waye to Bethorō. And the
thryd cōpany turned to ý waye of the cost ý
turneth to ý valeye of Zeboim towarde ý wil
dernesse. But there was no smyth thorow out
all ý lāde of Israel. For ý Philistines thought
ý then ý Ebrues might make thē swerdes or
speres. And therfore must all Israel go dow-
ne to ý Philistines, to mende euerye man his
share, his mattock, his axe, or his cyckle: as
ofte as ý edges of ý cickles mattocks, doung
forckes, & axes were blust, and also to mende
their goodes. And so in tyme of batt ell there
was nether swerde nor spere founde in the
handes of any of the people that were wyth
Saul & Jonathas: saue for Saul and Jo-
nathas his sonne was there sōwhat founde.
And the Garison of ý Philistines came out
& stode on the other syde before Machmas.

¶ Jonathas cōpanied with his harnesbearer putteth the Philistines to flyght. He tasteth the honye whych his father, vnknowyng to him, had forbidde the whole host. He whilde therfore haue bene slayne but the people delyuer hym.

¶ The. xiiij. Chapter.

AND it fell on a daye, that Jonathas
the sonne of Saul sayde vnto hys
young mā ý bare his harnes: come &
let vs go ouer to the watche mē of ý
Philistines ý are yonder on the other syde, &
tolde not his father. But Saul tarye d in the
vttmost parte of Gabaah vnder a pomegar-
net tree, ý was in Magrō, & the people that
were w̄ him were vpō a syre hūdred mē. And
Ahiah ý sonne of Ahitob Jehabodes brother,
ý sonne of Phinehes, the sonne of Eli, was ý
Lordes preste in Siloh and bare an Ephod.
But ý people wist not ý Jonathas was gone
And in ý waye ouer by which Jonathas
sought to go ouer vnto ý garison of ý philistines, were there two sharpe rockes, euē one ō
ý one side, & ý other on ý other side: ý one cal-
led Bozez, & ý other Seneh. And ý one lea-
neth northwarde towarde Machmas, & the
other southwarde towarde Gabaah. Thē said
Jonathas to ý yong mā ý bare his harnesse:
come & let vs go ouer vnto ý stāding of these
vncircūcised, paradūture ý Lord wil worke
w̄ vs: for ý Lorde is free to saue w̄ manye or
w̄ fewe. And his harnesberar sayde vnto him
do all ý is in thine hert: let ý forwarde: & se I
am w̄ ý, as thine hert lusteth. Then saide Jo-
nothas: beholde, whē we go ouer vnto ý mē,
& shew oure selues vnto thē: yf they saye on
this wise to vs: tarye vntill we come to you,
then we will stāde still where we be & not go
vp vnto thē. But & yf they so saye vnto vs: co-
me vp vnto vs, thē we will go vp, for ý Lord
hath deliuered thē into oure handes. And this
shalbe a sygne vnto vs. And when they had
bothe shewed thē selues vnto ý garison of ý
Philistines, ý Philistines sayde: se, ý Ebre-
wes come out of ý holes where they had hidd
thē selues in. And ý mē of ý garison answe-
red Jonathas & his harnesbearer & sayde: co-
me vp to vs, & we wil shew you a thing. Thē
sayde Jonathas vnto his harnesberer: come
vp after me, for ý Lorde hath deliuered them
into ý handes of Israel. And Jonathas clame
vpō handes & fete, & his harnesberer after hī.
Then they fell before Jonathas: and his har-
nesberer slue thē after hī. And ý first slaugh-
ter which Jonathas & his harnesberer made
was vpō a twētie mē, w̄in ý cōpasse as it were
about an halfe aker of land. And ther was
a feare in ý host ý was in ý felde, & amōg all
ý people: in so moche ý they ý kept ý holde, &
they ý were gone to robbe, were afraide also:
& ý erth trymbled, & there was a feare sent of
God. And ý watche mē of Saul in Gabaah
Beniamin, saw. And beholde, ý people sca-
tered & rāne hither & thither. Thē saide Saul
vnto ý people ý was w̄ hī: nōbre & se who is
gone awaye frō vs. And whē they had tolde:
beholde, Jonathas & hys harnesbearer were
not there. And thē Saul said vnto Ahia: bring
hither ý arcke of God. For ý arcke of God was
at ý tyme w̄ the chyldrē of Israel. And while
Saul talked vnto ý preaste, ý people ý were
in the

a. The Lorde is counted to seke for hym selfe, not because he knoweth not any thing or any man: but he speaketh after the maner of men, as though a man spake to hys neyghboure: & this is to shewe hys wyll vpon the whych he hathe euerlastyngly chosen: as it is sayde in Actu. xiij. b.

* That is, within. vij. dayes. 1. Regum. x. b.

in ý hour or ý philistines, rāne more & more.
And Saul sayde vnto ý preaste: with draw
thine hāde. And Saul cryed & all the people ý
were w̄ hī, & wēt to battel. And beholde, euery
mānes swerde was agaynst his felowe, so a
mightie great slaughter. Moreouer ý Ebre-
ues ý were w̄ ý Philistines before ý tyme, &
were come w̄ thē in all partes of ý hoste, they
turned to Israel that was with Saul & Jo-
nathas. And they also which had hydde them
selues in mounte Ephraim, as sone as they
heard how that the Philistines were fledde,
they folowed after thē in battell. And so God
helpe Israel that daye. And the battell con-
tinued vntyll they came to Bethauen.

¶ And the men of Israel ioyned thē selues to
geather ý daye: & Saul adiured the people
sayinge: Cursed be he that eateth anye fode
vntyll nyghte, that I maye be aduenged of
myne enemyes. And so there was none of ý
people that tasted any sustinaunce. And* all
the lande came to a wood where honye laye
vpō ý grōude. And whē ý people were come
into the wodd: Beholde, the honye dropped.
Now be it there was no mā ý moued his hād
to his mouth, because that the people feared
the curse. But Jonathas heard not whē hys
father adiured ý people, wherfore he put for-
the ý ende of ý staffe ý was in his hād & dipte
it in an honye combe, & put his hande to hys
mouth, & * his eyes receaued slight. Thē spake
one of ý people & sayde: thy father adiured ý
people sayinge: Cursed be ý mā ý eateth any
sustinaunce this daye, & yet the people were
fayntye. Then sayde Jonathas: my father
hath troubled ý * lāde: for se, myne eyes hath
receaued sight, because I tasted a litle of this
honye: how then yf all ý people had eatē of ý
spoyle of their enemies which they fold had
there not bene then a moche greater slaugh-
ter amōge ý Philistines? And they layed on
the Philistines that daye, frō Machmas to
Aialō. And ý people were excedyng fayntie.

Then ý people gat thē to the spoyle & toke
the pe oxen & calues, & slue thē on the grōude
& dyd eate with the bloude. Then men tolde
Saul sayinge: Beholde the people synne
agaynst the Lorde, in that they eate with the
bloude. And he sayde: ye haue trespaced. But
rowle a great stone vnto me now, and go
abroade among ý people & bydd thē bringe
euery mā his ore & euery man his shepe, and
slay thē here, & synne not agaynst ý Lorde in
eatyng w̄ the bloude. And ý people brought
euery mā his ore in his hand by nyght & slue
thē there. And Saul made an altare vnto ý
Lorde. And ý was the fyrst altare ý he made
vnto the Lorde. And Saul sayde: lett vs go
downe after the Philistines by nyght, & lett
vs make hauoke amōge thē vntill it be daye
in ý morynyng, & lett vs not leaue one of thē.
And ý people answered, do whatsoeuer thou
thinkest best. Then sayde the preaste: lett vs
come hither vnto God. And Saul asked of
God: shall I go downe after ý Philistines? &
wilt thou deliuer thē into myne handes? But
he answered him not at ý tyme. Then sayde
Saul let the people come hyther out of all
quarters, & know & se, in whō this synne is
chaūced this daye: for as truly as the Lorde
lyueth which hath saued Israel, thoughe it
be in Jonathas my sonne, he shall dye for it.
But no man answered him of all the people.

Then he sayde vnto all Israel: be ye on one
syde, & I & Jonathas my sonne wilbe on ano-
ther. And ý people sayde vnto Saul: what
thou thynkest best that do. And Saul sayde
vnto the Lorde God of Israel: geue perfect
knowledge. And Saul and Jonathas were
caught, & the people skaped free. Then sayd
Saul: cast lotes betwene me & Jonathas my
sonne. And Jonathas was caught. Then
Saul sayde to Jonathas: tell me what thou
hast done. And Jonathas tolde him & sayde:
I tasted a lytle honye vpon the ende of my
staffe ý was in myne hande, & se, I must dye.

Then sayd Saul* God do so, and so to me, *Ruth. i. e.
except ý thou dye Jonathas. But the people
sayde vnto Saul: shall Jonathas dye which
hath so myghtelye holpe Israel? God forbyd
As truly as ý Lorde lyueth, there shall not
one hearre of his heed fall to ý grōude: for he
hath wrought wyth God this daye. And so ý
people delyuered Jonathas, ý he dyed not.
And then Saul departed frō folowynge the
Philistines. And ý Philistines went to their
awne place. And so Saul toke ý kyngdom
ouer Israel, and fought agaynst all his ene-
myes on euery syde: agaynst the Moabites:
agaynst ý chyldrē of Ammō: agaynst ý Edo-
domites: agaynst the kynges of Zobah and
agaynst ý Philistines. And whether so euer
he turned him selfe, there he wanne, & played
the mā & slue ý Amaleckites, & rydde Israel
out of the hādes of thē that spoyled thē. The
sonnes of Saul were, Jonathas, Jelui, and
Melchisua. And hys two daughters were
thus named: the elder was called Merob & ý
younger Michol. And the name of Saules
wife was Ahinoam ý daughter of Ahimaaz.
And the name of hys cheafe captayne was
Abner the sonne of Ner Saules vncle. And
* This was Saules father. And Ner ý father *i. Reg. ix. a.
of Abner was the sonne of Abiel. And there i. Paral. viij. d
was sore warre w̄ ý Philistines, all ý dayes
of Saul. For wheresoeuer Saul sawe a
strōg mā, & an actiue, he toke him vnto him.

¶ Saul is cōmaunded to slee Amaleck. He is disobe-
dient to the voyce of God, and saueth the spoyle to of
fer it vnto the Lord: for which the Lorde reiecteth
& casteth him awaye. Samuel mourneth for Saul.

* Thus spake the Hebrues for that we saye. he recouered hys strenght, and was moare sharpefull.

* Troubled the lande, is a maner of speache vsed amōge the Hebrues for that we saye: he troubled the people or the host, as above.

o.v. ¶ The

¶ The. xv. Chapter.

A THen sayde Samuel vnto Saul: ye Lorde sent me to anoynt ye Kynge ouer his people Israel. Now therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remembraunce ye which Amaleck did to Israel*how they laye in wayte for them in the waye/ as they came out of Egypte. Now therfore go & smyte the Amaleckites/ & only destroye ye all that pertayneth vnto the/ & se thou haue no cōpassyō on the. But slay bothe man & womā/ infant & sucklyng/ & oxe/ shepe/ camell & Asse.

Exo. xvij. c.

And Saul tolde it the people/ & nombred them in Telaim two hundred thousand foote men/ & ten thousand mē of Juda. And Saul came vnto a cytte of ye Amaleckites/ & fought in a valeye. But Saul sayd vnto the Kenites go & departe and gett ye doune frō among ye Amaleckites/ lest I destroye you with them for ye shewed mercy wyth Israel when they came out of Egypt. And ye Kenites departed

B from amonge the Amaleckites.

And Saul slue the Amaleckites frō Heuila to Sur that lyeth before Egypt/ & toke Agag the Kyng of the Amaleckites a lyue/ & vtterlye destroyed all the people with ye edge of the swerde. But Saul & the people spared Agag/ and they left of the shepe and of the oxen and*fatt thynges and the lambes & all that was good/ and wolde not destroye the. But all that was nought worth & slaggye/ that they destroyed vtterlye. Then came the worde of the Lorde vnto Samuel sayng: it

C a repenteth me ye I haue made Saul kyng. For he is turned from me & hath not parformed my commaundementes/ wherfore Samuel was euell apayde & cryed vnto ye Lord all nyght. And Samuel rose erlye/ to mete Saul in ye morynyng. And it was tolde Samuel that Saul was come to Carmel/ and had set him vp a piller of triūphe. And was turned and departed and gone to Galgall.

And when Samuel was come to Saul/ Saul sayde vnto him: Blessed be thou in the Lorde. I haue done the commaundement of

D the Lorde. And Samuel answered: what meaneth then the bleatynge of the shepe in myne eares/ & the noyse of the oxen which I heare? And Saul sayde: they haue brought them from the Amaleckites. For the people spared the best of the shepe and of the oxen/ to sacrifyce vnto the Lorde thy God. And the remnaunt we haue destroyed.

But Samuel sayde to Saul: cease & let me tell the what the Lorde hath sayde to me thys nyght. And he sayde vnto hym: saye on. And Samuel sayde when thou wast b lytle in thyne awne syght/ wast thou not made ye heed of the trybes of Israel? And the Lorde anoynted the Kynge ouer Israel. And then ye Lord sent the on a iournaye/ & sayde vnto ye/ se that thou vtterlye destroye those synners/ the Amaleckites & fyght agaynst them vntill ye haue vtterlye destroyed the. And wherfore hast thou now not obeyed the voyce of ye Lorde: But dydest turne to the praye & hast wrought wickednesse in ye syght of ye Lorde?

E

And Saull sayde vnto Samuel: I haue obeyed the voyce of the Lorde/ and went the waye which ye Lord sent me/ & haue brought Agag the Kynge of the Amaleckites. And haue vtterlye destroyed ye Amaleckites. And the people toke of the spoyle/ shepe/ oxen/ & the chefest of the thynges which should haue bene destroyed/ to offer vnto ye Lord thy God in Galgal. Then sayd Samuel: hath ye Lord as great pleasure in burnt sacrifyces & offerynges/ as he hath that thou shuldest obeye his voyce? Beholde/ to c obaye is better then offeryng/ and to geue heade is better then ye fatt of rammes. For rebellyousnesse is as ye synne of witchcraft/ & stoburnesse is wickednesse & Idolatrye. Because therfore thou hast cast awaye the worde of the Lord/ therfore hathe the Lorde cast away the also/ frō beyng Kynge.

c. To obey what: Ephanus interpretacions treaches tradicions vnkerely: Wordes holy his tickled maundme ye and the sacrifyces yes wayes and God. How terthin ouere whych ted with Goddes wo or any mat therof made whole stynge thereon. Iesus Antig. lib. viij. pite. xx. capit. Samuels in lyke wise. But this are to long to herre.

Then sayde Saul to Samuel: I haue synned for I haue trespaced the mouth of the Lorde/ and thy wordes/ because I feared the people & obeyed their voyce. But now take awaye my synne/ & turne agayne wyth me/ that I maye worship the Lorde. Then sayde Samuel vnto Saul: I wyll not returne wt the: for thou hast cast awaye the byddynge of God/ & therfore the Lorde hath d cast awaye the also/ ye thou shalt not be Kynge ouer Israel. And as Samuel turned to go awaye/ he caught the lappe of his coote/ and it rent. Then Samuel sayde/ the Lorde hath rent ye Kyngdome of Israel from the this daye/ and hath geuen it to a neyboure of thyne that is better then thou. And therto he that geueth victorye to Israel/ will not begyle nor repēt: for he is not a man/ that can repent.

d. Tolde a waye from the Lorde is/ vnbyndeth ye payte of the ches of God. Iosa. i. c.

Then he sayd: I haue synned. But yet honoure me before ye elders of my people/ and before Israel/ and turne agayne with me/ that I maye praye vnto the Lorde thy God. And Samuel turned agayne and followed Saul. And Saul prayed vnto the Lorde.

G

Then sayd Samuel: Bryng ye hither to me Agag the Kynge of the Amaleckites. And Agag came vnto him*delycately. And Agag sayde: truly ye bitternesse of deeth cometh on. And Samuel sayd: As thy swerde hath made wemē childelesse/ so shall thy mother be chyldelesse amōge other wemen. And so Samuel hewed Agag in peaces before the Lorde in Galgal.

*That is/ the best beastes and cattell that were pryncyppall good.

a. The Repentaunce of God/ is onely the chaunge of the deade. And as the affeccion of mercy & of fatherly loue is attrybute to God: euen so dothe the scripture attribute to God after his maner of speache the affeccyon of Anger and of furye & of repētaunce also: for men can not other wise speake of God. Gene. vi. a.

b. To be lyttell in hys awne syght is/ to sett nought by him selfe.

*Or ponyaldes as one that fared not.

Galgal. And then Samuel departed to Ramath. And Saul went home to his house to Gabaah Saul. But Samuel came no moare to se Saul vntyll ye daye of his deeth. Neuertheless Samuel mourned for Saul/ because the Lorde repented that he had made him kyng ouer Israel.

¶ Dauid is annoynted kyng: and receaueth the holy goost. An euell spryte cometh vpon Saul which departeth when Dauid playeth.

¶ The. xvi. Chapter.

A ND then the Lord sayde vnto Samuel: How lōge wilt thou mourne for Saul/ seyng I haue cast hym awaye frō raygnyng ouer Israel? fyll an horne with oyntmēt/ and come: I will sende the to Jsai ye Bethlehemite/ for I haue spied me a kynge amonge hys sonnes. But Samuel answered: how shall I goo? For Saul shall heare it & wyll kyll me. And the Lord sayde: Take an heyfer with the/ & saye thou goest to offer to ye Lord. And calle Jsai to the offeryng/ & I wyll shew the what thou shalt do: And thou shalt anoynt him whom I saye vnto the. And Samuel dyd as the Lord bad him. And when he came to Bethlehem/ ye elders of the towne were astonied at hys comyng/ and sayde: Betokeneth thy comynge

B peace? and he sayde yee/ for I am come to offer vnto the Lorde. *Clense youre selues and come wt me to the offeryng. And he purified Jsai & his sonnes/ & bad thē to the offeryng. And whē they were come/ he loked on Eliab & sayd: ye Lord anoynted is before him. But ye Lord sayde vnto Samuel: loke not on his facyon nor on the heyght of his stature/ for

C I haue refused him. Because it is not as mā seyth. For man loketh on the outward apperaunce: but the Lorde a beholdeth the harte. Then Jsai called Abinadab & made him come before Samuel. And he sayde: nether hath ye Lorde chosen this. Then Jsai made Samah come/ and he sayde: nether yet hath ye Lorde chosen hym. Then made Jsai seuen of hys sonnes come before Samuel. And Samuel sayde/ the Lorde hath chosen none of these.

*Prepare.

a. Godbeholde/ the hert is/ to loke vpon the thought emite wyll. Iosa. xxi. c. Prouerbia

C Then sayde Samuel to Jsai: are here all thy chyldrē? and he sayde: the youngest is yet behynde: Beholde/ he kepeth ye shepe. Then Samuel sayde vnto Jsai: sende & fette hym for we wyll not sytte downe/ tyll he be come hither. And he sent & brought hym in. And he was browne with goodlye eyes/ and wellfauored in syght. And then the Lorde sayde vnto and anoynt him: for this is he. Then Samuel toke the horne wyth the oyntment and an anoynted him in the presens of his brethren. And the spryte of the Lorde came vpon Dauid/ from that daye forwarde. And Samuel rose vp and went to Ramath.

But the spryte of the Lorde departed frō Saul/ & b an euell spryte sent of ye Lord/ vexed him. Then sayde his seruantes vnto him: Beholde/ an euell spryte sent of God vexeth the/ lett oure Lorde therfore cōmaunde hys seruantes to seke a man that is a connyng player wt an harpe. And then when the euell spryte sent of God/ cometh vpon the/ that he maye playe wt his hāde/ & thou shalt be eased. And Saul sayde vnto his seruantes: seke me a man that can well playe/ and bryng him to me. Then answered one of hys seruantes & sayde: Beholde/ I haue sene a sonne of Jsai ye Bethlehemite/ that can playe vpon instrumentes/ and is an actyue kelowe and a man of warre and prudent & well made/ and the Lorde is wyth hym/ wherupon Saul sent messengers vnto Jsai & sayde: sende me Dauid thy sonne which is with the shepe. And Jsai toke an asse ladē with breed/ and a flacket of wyne/ & a kydde/ and sent thē by Dauid his sonne vnto Saul. And Dauid went to Saul & came before him/ & he loued hym very well/ so that he was made hys harnesbearer. And Saul sent to Jsai sayinge: lett Dauid remayne with me/ for he hath founde fauour in my syght. And when the spryte of God came vpō Saul/ Dauid toke an harpe and played with his hande/ & so Saul was refreshed/ and did amend and the euell spryte departed from him.

b. This euell spryte (as some wyll) was the spryte of enuye & of Ambicyon or desyre of honoure/ wherwith he enuyed Dauid and agaynst Gods wyll desired to stablyche the kyngdome to hym selfe: wheych thynge because he coulde not bryng to passe/ he was fylled with angerand vexed wyth woodnesse/ beneth. xviij. c. God suffered him thus to be vexed/ because he had forsake the Lorde and trāsgressed his commaundementes.

¶ The battell of the Philistines agaynst Jsrael. Kyll Dauid ouercometh great Goliath.

¶ The. xvij. Chapter.

A THe Philistines geathered their hoste to battell/ & came to gether to Socoh in Juda/ and pytched betwene Sococh and Azekah/ in the ende of Domim. And Saul and the men of Jsrael came and pytched in Ockedale/ & put them selues in a raye/ to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde/ & Jsrael stode on an hyll on ye other syde/ & a valeye betwene thē. And then came a mā & stode in the mydes/ out of ye tētes of the Philistines named Goliath/ of Geth syre cubytes & an hādbredeth longe/ & had an helmet of brasse vpon his heed/ and a coote of mayle about him. And ye weyght of his coote of mayle was fyue thousande Cykles of brasse. And he had harnesse of brasse vpō his legges/ & a shilde of brasse vpon hys shoulders. And ye shafte of his spere was like a weuers beame. And his speare heed weyed bi. hundred sykles of yron. And one bearyng a shylde went before him.

And he stode & called vnto the hoste of Jsrael/ & sayde vnto them: what neadeth ye yee shulde come out in araye to battell? am not I a Philistine/ & you seruantes to Saul/ chose you a mā/ and lett him come downe to me/

yf he be able to fyght with me & to beate me/ then we wyll be youre seruauntes. But yf I can ouer come hym and beate hym: then ye
B shalbe owre seruauntes and serue vs. And ȳ Philistine sayde: I haue defyed ȳ host of Israel this daye geue me a man & lett vs fight together. When Saul & all Israel hearde those wordes of ȳ Philistine/ they were discouraged and greatly afrayed. And this Dauid was ȳ sonne of an Ephrathite of Bethlehē Juda/ named Isai/ which Isai had eight sonnes. And was an olde man in the dayes of Saul amonge ȳ people. And the thre eldest sonnes of Isai wēt & folowed Saul to battell. And the names of his thre sonnes ȳ wēt to battell/ were: Eliab the eldest/ & the next to him Abinadab/ & the thrid Samah/ & Dauid was ȳ youngest. And whē the thre eldest were gone after Saul/ Dauid went and departed from Saul/ to fede his fathers shepe at Bethlehem. And the Philistine cam forth euery morynng and euenynge/ & contynued fourtye dayes.

And Isai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne/ & these ten loues/ & runne to the hoste/ to thy brethren. And carye these ten freshe cheses vnto the captayne/ and loke how thy brethrē fare/ & * fet out their pledges. And Saul & they and all the men of Israel were in ocke valey fyghtyng wȳ the Philistines. And Dauid rose vp erlye in the morynnge & lefte the shepe with a keper/ & toke and wēt/ as Isai had cōmaunded him/ and came where ȳ host
C laye. And ȳ hoste was goyng out in araye/ & showted in the battell: for Israel & the Philistines had put thē selues in araye/ the one agaynst ȳ other. Then Dauid put ȳ panyer from him/ vnto the handes of the keper of ȳ vessels/ & ranne into the hoste & came & saluted hys brethrē. And as he talked with them: Beholde, there stode a mā in the middes/ Goliath the Philistine by name/ of Beth/ which came out of the Araye of ȳ Philistines/ and spake of the maner aboue reherled/ ȳ Dauid hearde it. And all ȳ men of Israel/ whē they saw the mā/ ranne awaye from him/ & were sore afrayed. And euery man of Israel sayde: Se ye this man that is come forth/ euen to reuyle Israel is he come. And to hym ȳ beateth hym wyll the kyng geue great ryches/ & wyll geue hym hys daughter therto: ye and make his fathers howse fre in Israel.

Then spake Dauid to the men that stode by & sayde: What shalbe done to the mā that beateth thys Philistine & taketh awaye the shame from Israel? for what is this vncircumcyled Philistine/ that he shulde reuyle ȳ hoste of the lyuyng God? And the people an-
D swered as it is reherled sayinge: so shall it be done to the man that beateth him. And Eliab his eldest brother hearde when he spake vnto ȳ men & was angrie with Dauid & sayde: Why camest thou awaye/ & with whom hast thou lefte those fewe shepe in ȳ wildernesse? I knowe thy pryde and the malyce of thyne herte/ ȳ thou art come to se the battell. And Dauid answered/ what haue I now done? is there any moare saue a worde? And departed frō by him into another fronte/ & spake of the same maner/ and the people answered him agayne/ as before.

And they ȳ hearde the wordes which Dauid spake/ reherled thē before Saul/ whych caused hym to be fett. And Dauid sayde to Saul: Lett no mannes hert fayle hym because of him. Thy seruaunt wyll go & fyght with this Philistine. And Saul sayde to Dauid agayne/ thou art not able to go vnto this Philistine/ to fyght with hym. For thou art but a ladd/ & he hathe bene a man of warre euē from his youthe. Then sayde Dauid vnto Saul/ as thy seruaunt kepthys fathers shepe/ there came a Lyō & likewise a Beare/ and toke a shepe out of the flocke. And I wēt out after him & smote him/ and toke it out of his mouthe. And when he arose agaynst me/ I caught him by the bearde and smote him & slue him. For bothe a Lyon and also a Beare hath thy seruaūt slayne. And this vncircum-
E cyled Philistine shalbe as one of thē/ for hys raylyng on the hoste of the lyuyng God. And Dauid spake moreouer/ the Lorde that deliuered me out of the hādes of ȳ Lyon and oute of ȳ hādes of ȳ Beare/ he shall deliuer me also oute of the handes of the Philistine.

Then sayde Saul to Dauid go/ & ȳ Lord be with the. And Saul put hys raymēt vpō Dauid/ and put an helmet of brasse vpō hys heede/ and put a coote of mayle vpon hym/ & gyrde Dauid wȳ hys awne swerde vpon his rayment. And he assayed to go/ for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these/ for I haue not bene vsed therto/ and put them of him & toke his staffe in his hande/ & chose him fyue smothe stones out of a broke & put thē in a shepards bagge which he had/ & in a poke/ & his slyng in his hande/ & went to the Philistine.

And

* It is the maner of soudyars whē they lacke money/ to borow vpō a pledge: therfore is Dauid cōmaunded to redeame his brethrēs pledges.

And ȳ Philistine came & drue nere to Dauid/ with the man ȳ bare a shilde before him. And whē ȳ Philistine loked & sawe Dauid: he disdayned him/ for he was but a ladd/ roudye and goodlye to loke vpon. And the Phili-
F stine sayde vnto Dauid: am I a dogg/ ȳ thou comest to me wyth a staffe? & he cursed Dauid in the name of his Goddes. And he sayde to Dauid: come to me and I wyll geue thy flesche vnto the fowles of the ayre/ and to the beastes of the felde. Then sayd Dauid to the Philistine: thou comest to me with a swerde a speare & a shilde: But I come to the in the name of the Lorde of hostes/ the God of the hoste of Israel whom thou hast rayled vpon. This daye shall the Lorde deliuer the into my hande/ & I shall smyte the and take thyne heed from the/ & I wyll geue the karcases of the hoste of the Philistines this daye vnto ȳ fowles of the ayre & to the beastes of ȳ erth/ and all the worlde shall knowe/ that there is a God in Israel. And all this congregacyon shall knowe/ that the Lorde saueth not with the swerde and speare. For the battell is the Lordes/ & he shall geue you into oure hādes.

And whē the Philistine arose & came and drue nye vnto Dauid. Dauid hasted & ranne in araye euē agaynst ȳ Philistine. And Dauid put his hande in his poke and toke out a stone and slange it/ and smote the Philistine in his forheed that the stone soncke into hys
G forheed/ & he felle grouelyng to the erth. And so Dauid ouer came the Philistine wyth a slyng & a stone/ and smote the Philistine and slue him. And because Dauid had no swerde in his hande/ he ranne & stode vpon the Philistine/ & toke his swerde & drue it out of hys shethe/ & slue him and cutte of hys heed therwith. And whē the Philistines sawe ȳ their champion was deed/ they fled. And ȳ men of Israel and of Juda arose & showted and folowed after the Philistines/ vntill they came to the valeye and vnto the gates of Akaron. And the Philistines fell downe deed by the waye/ euen vnto Geth & Akaron. And then the chyldren of Israel returned frō chasyng after the Philistines & robbed their tentes. And Dauid toke the heed of the Philistine & brought it to Ierusalem: But he put his armoure in his tente.

Whē Saul saw Dauid go forth agaynst ȳ Philistine/ he sayde vnto Abner ȳ captayne of his hoste: Abner/ whose sonne is this ladd? And Abner answered/ as truly as thy soule lyueth/ O kynge/ I cannot tell. Then sayde the kynge: Enquere thou/ whose sonne the youngelyng is. And so when Dauid was returned from the slaughter of the Philistine/ Abner toke hym and brought hym before Saul/ with the heed of the Philistine in his hande. And Saul sayde to him: whose sonne art thou/ thou ladd? And Dauid answered ȳ sonne of thy seruaunt Isai ȳ Bethlehemite.

¶ The bonde betwene Dauid & Jonathas. Saul go the aboute to slee Dauid & Dauid marieth Michol the daughter of Saul.

¶ The xviij. Chapter.

And when he had made an ende of
B speakynge vnto Saul/ ȳ soule of Jonathas was knyt wyth ȳ soule of Dauid. In so moche ȳ he loued him as his * awne soule. And Saul toke hym that daye & wolde let him go no moare home to his fathers house. And Jonathas & Dauid bound thē selues the one to the other/ for Jonathas loued him as his awne soule. And Jonathas put of his awne coote ȳ was vpō him/ & gaue it Dauid/ and therto his mātle/ his swerde/ his boowe & his gyrdle. And Dauid went out to all that Saul sent him/ and behaued him selfe wyselye. And when Saul
B had sett him ouer his men of warre/ he pleased all ȳ people/ & Sauls seruaūtes therto.

And it happened as they went/ when Dauid was returned frō the slaughter of ȳ Philistine/ that wemen came out of all cyties of Israel syngyng & daunsing/ agaynst Saul/ with tymbrelles/ with ioye/ & wyth kydilles. And the wemen that played sange therto/ & sayde: Saul hath slayne his thousande/ and Dauid his ten thousande. Then was Saul excedyng wroth & ȳ saying displeased hym/ & he sayd: they haue ascrybed vnto Dauid ten thousand/ & to me but a thousand/ & what cā he more haue saue the kyngdome? wherfore Saul loked on syde of Dauid frō ȳ daye forward. And it happened on ȳ morow/ that the
C a euell spryte sent of God came vpon Saul/ so that he prophesyed in the myddes of the house. And Dauid played on ȳ instrumēt wȳ his hāde as he was daylye wont. And Saul had a speare in his hande/ & hourlde it entendyng to haue nayled Dauid to ȳ walle. But Dauid auoyded out of hys presence two tymes. For Saul was a fearde of Dauid/ because the Lord was with him/ & was departed from Saul. And then Saul put Dauid frō him & made hym a captayne ouer a thousand/ & he went out and in before the people. And Dauid was wyse in all that he toke in hande/ and the Lorde was wȳ him. Wherfore whē Saul saw ȳ he was so excedyng wyse/ he was afraid of him. But all Israel & Juda loued Dauid/ because he went b out and in before thē. Then sayde Saul to Dauid. Beholde my eldest daughter Merob/ her I wyll geue the to wyfe: Only playe the mā & fight the Lordes batelles. For Saul thought myne hande shall not be vpō hym/ but the hāde of ȳ Philistines. And Dauid answered Saul: what

* That is/ as him selfe.

a. The cōmen trāc. The euel spryte of the Lord/ which S. Austine expondeth thus. Euel (sayth he) for hys ayre: of God/ for hys seruyce: Meanynge (as the truthe is) that euell spryttes do also their seruice to God/ in dysquietyng & vexyng the wicked. In the thyrd Tome/ the. cccc. xxiij. lyde. a.

b. Amonge the Hebrues to go in & out before the people is/ to order/ and rule the some Businesses of a Realme/ both in warre & peace.

E *what am I? & what is my life or the kynred
h.Regum.xx.c of my father in Israel / ȳ I shulde be sonne
in law to the kyng: How be it when ȳ tyme
was come ȳ Merob Sauls daughter shuld
haue bene geuē to Dauid/ she was geuē vn-
to Adziel a Meholothite/ to wyke. How be
it Michol Sauls daughter loued Dauid.
And when it was shewed Saul: the thynge
pleased him well. And he sayde: I wyll geue
him her that she maye be a snare to hym / to
bryng the hande of the Philistines vpō him.
And Saul sayde to Dauid: thou shalt thys
daye be my sonne in law agayne. And Saul
cōmaunded his seruastes/ to comen w̄ Da-
uid secretlye & saye: Beholde the kyng hath
a fauoure to the/ and all hys seruastes loue
the/ be therfore the kynges sonne in lawe.
And Sauls seruaunt spake those words
F in ȳ eares of Dauid. But Dauid answered:
semeth it to you a lyght thyng to be ȳ kyngs
sonne in lawe/ when I am a poore man & of
smalle reputacyon? And Sauls seruaunts
tolde him agayne sayinge: of thys maner an-
swered Dauid. Then sayde Saul: this wise
saye to Dauid: the kyng careth for no nother
dowrye but for an hūdred forelkynnes of the
Philistines/ to be aduēged of ȳ kynges ene-
mies. For Saul thought to make Dauid
fall into the handes of the Philistines. Then
his seruaūtes tolde Dauid these words/ & it
pleased Dauid well to be ȳ kynges sonne in
G lawe. And thorlye after Dauid arose w̄ hys
men/ & went/ & slue of the Philistines / two
hundred men/ & brought their forelkynnes/
& satisfyed the kyng therof to be his sonne in
lawe. *And so Saul gaue him Michol hys
ȳ.Regum.xix.c. daughter to wyfe. And when Saul sawe &
understode/ how that the Lord was with Da-
uid/ & that Michol his daughter loued hym/
he was the moare afrayed of Dauid/ and be
came Dauids enemye for euer. And when ȳ
Philistines went out to warre/ Dauid beha-
ued him selfe wyselyer then all ȳ seruaunts
of Saul: so ȳ his name was moche set bye.

¶ Saul commaundeth to slee Dauid. Michol hys wyfe saueth hym by a prorye feate / & deceaueth her father. Saul is also amonge the prophetes.

¶ The.xix.Chapter.

A THen Saul comuned wyth Jona-
thas hys sonne / & with all his ser-
uauntes/ that they shuld kyll Da-
uid. *But Jonathas Sauls sonne
i.Reg.xviij.a had a great fauoure to Dauid / & tolde Da-
uid saying: Saul my father gothe about to
slee the. Now therfore take hede to thy selfe.
be tymes & abyde in some secret place & hyde
thy selfe. And I wyll go out & stande by my
father in the felde where thou art/ & wyll co-
men wyth my father of the/ and yf I can par-
ceaue ought I wyll tell the.

And Jonathas spake the best of Dauid
vnto Saul his father & sayde vnto him: lett
not the kyng synne agaynst his seruasit Da-
uid/ for he hath not synned agaynst the/ & his
workes are to the warde very good. For he
dyd put his lyfe* in his hande & slue the Phi-
listine/ & the Lorde gaue a great victorye to
all Israel. And thou sawest it/ & thou reloy-
sedest / wherfore then shuldest thou synne B
agaynst innocent blonde / & slee Dauid for
nought? And Saul harkened vnto the voyce
of Jonathas and sware: as truly as ȳ Lorde
lyueth/ he shall not dye. Then Jonathas cal-
led Dauid & shewed him all those wordes / &
broughtthim to Saul. And he was in his pre
sens as in tymes past.

And the warre began agayne / and Dauid
wēt out & fought with the Philistines & slue
a great slaughter/ & put them to flyght. And
the euell spryte of the Lord was vpon Saul
as he sat in his house hauing a Jauelyng in
his hande/ & Dauid played with hys hande.
And Saul entended to nayle Dauid to the
walle with the Jauelyng: But Dauid rydde
hym selfe out of Sauls presens/ & he smote
the speare into the walle. But Dauid fled &
saued him self that same nyght. Then Saul
sent messengers vnto Dauids house/ to wat-
che hym & to sley hym in the mornynge. But
Michol his wife tolde it him sayinge: If thou C
saue not thy self this nyghte/ to morow thou
art a deed man. And so Michol lett Dauid
doune thorlou a wyndow / & he wōt and fled
& saued him self. And then she toke an Ima-
ge & layed it in ȳ bed/ & put a pyllow stuffed
with goates hearre vnder the heed of it/ & co-
uered it with a clothe. And when Saul sent
messengers to fetch Dauid/ she sayde that he
was sycke: Then Saul sent the messengers
to se Dauid sayinge: bryngе him to me/ bed &
all/ that he maye be slayne. And when ȳ mes-
sengers were come in: Beholde there laye an
Image in the bed / with a pyllow of gootes
hearre vnder the heed of it. Then sayd Saul
to Michol: why hast thou mocked me so/ and
sent awaye myne enemy that he is escaped?
And Michol answered Saul: he sayde vn-
to me/ let me go/ or elles I wyll kyll ȳ. And
so Dauid fled and escaped and went to Sa-
muel to Ramath & tolde him all that Saul
had done to him. And he/ and Samuel went
and dwelt in Naioth.

And it was tolde Saul sayinge: Beholde/ D
Dauid is at Naioth in Ramath/ then Saul
sent messengers to fett Dauid. And whē they
saw a cōpanye of prophettes [a] prophesyinge
and Samuel standyng fast by thē/ the spryte
of God fell vpon the messengers of Saul/ &
they prophesyed to. And when it was tolde
Saul/ he sent other messengers/ & they pro-
phesyed

a. To prophesye here signyfieth to declare. a Prophesye wordes for wyse/ or to speke.

Psalmes or wordes taught of the spryte of God/ as it is sayde of Jedu-thun. i. Para. xxv.a.

phesyed lyke wyse. And Saul sent messen-
gers yet agayne the thyrde tyme wyych pro-
phesyed also. Then went he hym selfe to Ra-
math/ & whē he cam to a great welle that is
in Socoh/ he asked & sayde: where are Sa-
muel & Dauid? And they sayde: se they be at
Naioth in Ramath/ and as he wēt thither to
Naioth in Ramath the spryte of God came
vpon him also/ and he went prophesying/ vn
tyll he came to Naioth in Ramath. And he
stripte of hys clothes and prophesyed before
Samuel in lyke maner/ & * fell naked all ȳ
daye & all that nyght/ wherfore it is a comen
sayinig/ is Saul also amōge the prophetes?

* That is/ he prayed wyth hys whē they fell on the erth/ fell with thē.

¶ Dauid beyng in ieopardy of his lyfe cōplayneth vn to Jonathas. Jonathas loueth him euē as him selfe/ & delinereth him. A proper policy deuised be twixt thē: by which Dauid shuld knowe the entent of Saul/ & yet Jonathas be blameless. ¶ The.xx.Chap.

A AND Dauid fled frō Naioth in Ra-
math & went & sayde before Jona-
thas: What haue I done? wherin
am I faultie? what is the synne ȳ
I haue cōmitted before thy father that he se-
keth my lyfe? And Jonathas answered him:
God forbydd / thou shalt not dye. For se my
father wyll do nothing ether great or small/
but ȳ he will shew it me. For why shulde my
father hyde this thynge frō me? there shalbe
no soche thing. And Dauid sware agayne &
sayde: thy father knoweth ȳ I haue founde
a grace in thyne eyes & therfore he thynketh/
Jonathas shall not know it/ leste he be sorye.
For in very deade/ euē as truly as ȳ Lord ly-
ueth/ & as truly as thy soule lyueth / there is
but a steppe betwene me & deeth. Then sayde
Jonathas vnto Dauid/ whatsoeuer thy soul
desyreth ȳ I wyll do vnto the. And Dauid
sayde vnto Jonathas: Beholde/ to morow is
ȳ * kyrst daye of the moneth / & I shulde sytt
w̄ ȳ kyng at meate. But let me go ȳ I maye
hyde my selfe in the feld vnto thys daye thre
B dayes at euen. If thy father mysse me / then
saye: Dauid asked leaue of me/ ȳ he myght
go to Bethlehem to his awne cytie/ for there
is holdē a yerely feest for all his kynne. And
yf thy father saye thus: it is well done/ then
thy seruaūt shall haue peace. But & yf he be
angrye: then be sure that wickednesse is vt-
terlye concluded of him. And then thou shalt
shewe mercye vnto thy seruaunt / for thou
haste made with me thy seruaunt a bonde in ȳ
Lorde. Notwithstandynge yf there be in me
any trespace/ then sley me thy selfe/ for what
neadeth the to bryng me to thy father.

a. Grace for fauoure & benuolence. As Genes. xlj. c. and xxxix. a.

* This was a solyne daye among the Jewes.

b. To shewe mercye/ for to vse a kyngu. or benefyte or to shewe hys wyll erely mynde/ And ye lacye to fye him.

And Jonathas answered: God kepe ȳ frō
the/ ȳ I shuld knowe/ ȳ wyckednesse weare
cōcluded of my father/ to come vpon the: and
shulde not tell it ȳ. Then sayde Dauid/ who
shall tell me / yf thy father answer cruelly?
Then sayde Jonathas to Dauid/ come & lett
vs go out into the feldes. And they went out
both of them into the feldes.

And Jonathas sayd vnto Dauid: O Lorde
god of Israel/ whē I haue groped my fathers C
mynde / one tyme or other wythin thys thre
dayes/ that it stand well with Dauid: and I
then sende not vnto the and shew it the / the
Lorde do so & so vnto Jonathas. And in lyke
maner / yf euell to the warde please my fa-
ther / I wyll shew the and sende the awaye/
that thou mayst go in peace. And the Lorde
be with the as he hath bene with my father.
And thou shalt performe vnto me the mercy
of the Lord/ not onely whyle I lyue but euē
whē I am deed plucke not thy mercy away
from my * house for euer: No not when the
Lorde hath destroyed the enemyes of Dauid
euery one from the face of the erth.

* That is/ frō my posterytye or offsprynge.

And so Jonathas made a bonde wyth the
house of Dauid / desyrynge that the Lorde
shulde seke out of the hādes of Dauids ene-
myes their wickednesse. And w̄ other wordes
Jonathas adiured Dauid / because he loued
him. For as his awne soule he loued him.

Then sayde Jonathas to Dauid: to morow D
shalbe the kyrst daye of the mone. And thou
shalt be mysse / because the place shall ap-
pere emptie. But this daye thre dayes come
in any wyse vnto the place where thou shalt
hyde thy self/ when it is worckedaye: euē by
the stoone Ezell. And I wyll shote thre aro-
wes by ȳ one syde therof / as though I shott
at a marke/ and wyll sende after a ladd/ and
bidde him go seke the arowes. If I saye vnto
the lad: se ȳ arowes are on this syde ȳ/ bring
thē: then come thou: for it is peace & nothing
to do/ as sure as the Lorde lyueth. But and
yf I saye thus vnto the yoūg felow/ beholde/
ȳ Arowes are beyoūde ȳ/ thē go/ for ȳ Lord
hath sent ȳ awaye. And of thys which thou &
I haue spoke: beholde ȳ Lord is witnesse be-
twene the & me for euer. And so Dauid hyd
him self in the feld. And when the new mone
was come/ ȳ kyng sat him downe at meate/
for to eate. And the kyng sat him doune after E
the olde maner/ in his seate by the wall. And
Jonathas arose/ & Abner sate by Sauls side/
& Dauids place was emptie. Neuertheless
yet Saul sayd nothyng at all ȳ daye. For he
thought some thynge had chaunced him ȳ he
is not cleane. But on the morow which was
the seconde daye of the mone/ when Dauids
place appered emptie. Saul sayde vnto Jo-
nathas hys sonne: wherfore cometh not the
sonne of Jai to meate/ neither yesterdaye nor
to daye. And Jonathas ānswered vnto Saul.
Dauid asked lycence of me to go to Bethlehē
saying: let me go I pray ȳ/ for oure kynrede
holde an offerynge in the cytie / and my bro-
ther hath sent for me. Now therfore yf I haue
found

kounde kauoure in thyne eyes/lett me me go
& se my brother. And therfore he cometh not
F vnto the table of the kyng. Then was Saul
angrie with Jonathas & sayde vnto him: O
krowarde and rebellyous/thynkest thou I
knowe not how thou hast chosen ȳ sonne of
Jsai vnto thine awne rebuke/& vnto ȳ rebu-
ke and shame of thy mother. For as longe as
the sonne of Jsai lyueth vpon the erth/thou
shalt not be stabylyshed/nor yet thy kyng-
dome/wherfore now sende and kett hym vnto
i. Reg. xxvi. c. ȳ. Reg. xij. a. me/*for he is the chylde of deeth.

But Jonathas answered Saul his father
& sayde to hym: wherfore shuld he dye? what
hath he done? Then Saul cast a speare at
him to hyt him/wherby Jonathas wist well/
ȳ it was vtterlye determyned of hys father/
to sley Dauid. And so Jonathas arose frō ȳ
table in a great anger & dyd eate no meate
the seconde daye of the moneth/for he was
sory for Dauid/because his father had done
him shame. On the next morryng Jonathas
went out into the felde/at the time apoynted
with Dauid/and a lytle lad with him. And he
sayde vnto the boye: runne & fynde out myne
arowes which J shote. And as the boye ran/
G he shote an arow beyonde him. And whē the
lad was come to ȳ place whether Jonothas
had shot the arow/Jonathas cryed after him
& sayde: the arow is beyonde ȳ. And he cryed
after the lad: haste/make spede and stāde not
still. And Jonathas lad geathered vp ȳ arow
and came to his master. But the lad wist no-
thyng of the matter: Only Jonathas & Da-
uid wist it. Then Jonathas gaue his wepōs
vnto the Lad & sayde vnto him: go and carye
thē to the towne. And as sone as the lad was
gone/Dauid arose out of a place that was
towarde the south and fell on his face to the
grounde & bowed hym selfe thre tymes. And
they kyssed ether other and wepte to gether/
but Dauid moare abundantlye. And Jona-
Aboue in this chap. c. d thas sayde to Dauid: go in peace which *we
haue sworne bothe of vs in the name of the
Lord sayyng: the Lord be betwene the & me/
and betwene thy sede & myne for euer. And
he roase & departed. And Jonathas went in-
to the towne.

¶ Dauid fleeth in to Nob to Ahimelech the preast & getteth on him shew bread to satisfye hys honger: & that with a cleane conueyed lye. After he flyeth to kyng Achis/and there kayseth him selfe to be mad.

¶ The. xxi. Chapter.

A Then came Dauid to Nob to Ahi-
melech the preast: And Ahimelech
was astonied at is comyng & sayde
vnto him: Why comest thou thy self
alone/& no man with the? And Dauid sayde
to Abimelech the preast: the kyng hath com-
maunded me to do a certen thynge and sayde
vnto me/let no man knowe where aboute J
sende and what J haue cōmaunded the to do.
And therfore J haue appoynted my seruaū-
tes to loche and loche places. And now what
hast thou vnder thyne hande? geue me fyue
loues of bred. or what cometh to hande.

And the preast answered Dauid and sayd:
there is no comen bred vnder myne hande/
but there is halowed bred/yf ȳ young men
had abstained only from wemen. And Dauid
B answered the preast and sayde vnto him: of a
truthe wemen hath benelocked vp from vs
about a thre dayes/when J cam out: and ȳ
*vesselles of the young men were holy. How
be it [a] this waye is vnpure/but it shalbe ha-
lowed in the vessell. And so the preast gaue
him halowed bred/for there was no nother
bred there saue shewe breds that were taken
from before the Lorde/to put fresche bred
there/the daye that it was taken awaye.

And ther was there the same daye a certē
man of the seruauntes of Saul abydynge
before the Lorde named Doeg an Edomite/
the chefest of Sauls hearde men. And Da-
uid sayde vnto Ahimelech: is not here vnder
thine hāde other speare or swerde? for J haue
nether brought my swerde nor myne harnes
with me/because the kynges busines requi-
red haste. Then ȳ preast answered: ȳ swerde
of Goliath the Philistine whom thou sluest
in Ockdale/that is here wrapt in a cloth be-
hynde ȳ Ephod. If thou wilt take that/take
it: for there is no nother saue that here. And
Dauid sayde: there is none to ȳ/geue it me.

And Dauid arose and fled the same daye
from the presence of Saul/& went to Achis
the kyng of Geth. And the seruauntes of
Achis sayde of hym: is not thys Dauid the
kyng of the lande? dyd they not syng vnto
thys kelow in daunses sayyng: Saul hath
slayne his thousand/and Dauid his ten thou-
sand? And Dauid put those wordes in to hys
heart & was sore afrayed of Achis the kyng
of Geth. And he chaunged hys countena-
unce before them/and raued in their handes/
and scrabled on the dores of the gate/and let
hys spittel falle downe vpon hys beard.
Then sayde Achis vnto hys seruaunt. Loo
ye saw that thys man was belyde hym selfe/
wherfore then haue ye brought hym to me?
lacke J madde men/ȳ ye haue brought thys
kelow to playe the mad man in my presence?
he shall not come into my howse.

¶ Dauid fleeth in to the caue Odollam. After that into Mazphah to the kynge of Moab. And thence in to Hareth. Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne/and. lxxxiiij. preastes mo with him: because they receaued Dauid. Nob is destroyed of Saul. Abiathar fleeth to Dauid.

¶ The. xxii. Chapter.

And

* That is the bodyes.

a. This waye is vnpure &c. That is/in the waye we take moche vncleanesse (As ye wolde saye) with pollucion in the nyghte or other thynges which are thy by the lawe that perfecthy cleane are not: but shalbe a small matter & wyll sone be cleansed/ the cause we haue abstayned of bodyes & wymes & kept the holy vessellys.

b That is/the bredes that are ye kyng.

Doeg kylleth lxxxv. i. Kynges. Preastes. Cxiij.

A And Dauid departed thence & escaped/and came vnto the caue Odollam. When his brethrē & all his fathers house hearde it/they wēt thither to hym. And there geathered vnto hym all men that were in combraunce and in dett & troubled in their hertes/and he be came a captayne ouer thē. And there were with him vpon a foure hundred men. And Dauid wēt thence to Mazphah in the lande of Moab/and sayde vnto the kynge of Moab: Let my father and mother J praye the/haue their abydynge with you/tyll J knowe what God wyll do vō me. And he lefte thē wyth ȳ kyng of Moab/and they dwelt vō him all ȳ whyle that Dauid kepte him selfe in holdes. And ȳ prophet Gad sayde vnto Dauid: Abide not in castelles/but departe & go to the land of Juda. Then Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowē & also the men ȳ were wyth him. And as Saul satt in Gabaah vnder a groue vpō a hye bancke vō hys speare in hys
B hāde & all hys men about him/he sayde vnto his seruaūt ȳ stode about him. Heare J praye you/you sonnes of Jemini: will ȳ sonne of Jsai also geue euery one of you feldes & vineyardes/& make you all captaynes ouer thousandes and ouer hundredes? that ye haue all conspi-
red agaynst me/so that there is none of you that *openeth myne eare/in so moche ȳ my sonne hath made a bonde wyth the sonne of Jsai/nether is there any of you that mour-
neth for me or sheweth it in myne eare: becau se my sonne hath set vp my seruaūt to lye a-
wayte against me/as it appeareth this daye.

Then answered Doeg ȳ Edomite/which had the ouer syght of the seruaūtes of Saul and sayde: J saw the sonne of Jsai/when he cam to Nob/to Ahimelech the sonne of Ahi-
tob/which asked councell of the Lorde for him/& gaue him vitayles/and the swerde of Goliath the Philistine also. Then the kyng sent to calle Ahimelech the preast the sonne of Ahitob/& all his fathers house: that is to saye/ȳ preastes that were in Nob. And they
C cam all to the kyng. And Saul sayde: heare thou sonne of Ahitob. And he sayde: here J am my Lord. Then sayde Saul to him: why haue ye conspired agaynst me/thou and the sonne of Jsai/in so moche ȳ thou hast geuen him vytayle & a swerde/& hast asked councell of God for him/that he shulde aryse agaynst me & lye awayte as it is come to passe thys daye. And Ahimelech answered the kyng and sayde: who is so faythfull among all thy ser-
uauntes as Dauid & therto ȳ kynges sonne in law/and gothe at thy byddyng/and is had in honoure in thyne house? haue J this daye begōne fyrst to aske cōcell of God for him? God forbyd that from me: lett not the kyng put loche a thyng vnto his seruaunt & on all the house of my father. For thy seruaūt kno-
weth nothing of all this/ether lesse or moare.

But for all that ȳ kyng sayde: thou shalt surelye dye Ahimelech/both thou and all thy
D thy fathers house. Then sayde the kynge vn-
to his fote men that stode about him: turne & sley the preastes of the Lorde/both because their hand is with Dauid/and because they knewe when Dauid fleed and shewed it not to me. But the seruauntes of ȳ kyng wolde not moue their handes/to runne vpon the preastes of the Lorde. Then sayde the kynge to Doeg: turne thou and smyte the preastes. And *Doeg the Edomite turned & ranne vpō the preastes and slue that same daye foure * i. Reg. ȳ. g.
score and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytie of ȳ preastes he smote with the edge of ȳ swerde/both man and woman/chylde and sucklyng/with oxe asse and shepe.

But yet one of the sonnes of Ahimelech ȳ sonne of Ahitob/named Abiathar/escaped & fleed to Dauid/and shewed Dauid/how that Saul had slayne the Lordes preastes. And Dauid sayde vnto Abiathar: J wist it ȳ same daye/ȳ Doeg the Edomite which was there wold tell it Saul. And J am cause of ȳ deeth of all ȳ Soules of thy fathers house. Abide vō me & feare not: he that seketh thy soule/shall sekę myne/& vō me thou shalt be in sauegard.

¶ Dauid delyuereth Keilah. He fleeth into the wyldernes of Ziph. He is comforted of Jonathas. The Ziphiens wolde haue betrayed him/but he escapeth.

The xxiij. Chapter.

A Then men tolde Dauid sayyng: Be-
hold/the Philistines fight agaynst
Keilah/& spoyle the barnes. Then
Dauid asked the Lordes aduyse
sayynge: shall J goo and smyte the Philisti-
nes? And the Lorde sayde vnto Dauid: go &
smite the Philistines and saue Keilah. Then
sayde Dauids mē vnto him: se we be afrayed
here in Juda. What shall we then be/when
we come to Keilah/to ȳ host of the Philisti-
nes. Then Dauid asked the Lorde agayne.
And the Lorde answered him and sayde: vp
and go to Keilah/for J wyll delyuer the Phi-
listines in to thyne handes.

And so Dauid and his men went to Keilah
and fought with the Philistines/and drauе
awaye their catell and slue a great slaughter
of them. And so Dauid saued ȳ enhabiters of
Keilah. And it chaūced whē Abiathar ȳ sonne
of Ahimelech fleed to Dauid to Keilah that
he brought an Ephod in his hande.

And it was tolde Saul/that Dauid was B
come to Keilah. Then sayde Saul: God hath
delyuered him into myne hand. For he is shut

in that he is come into a towne with gates & barres. And Saul called all the people to warre/for to go to Keilah/to belege Dauid & his men. But Dauid had knowledge that Saul imagened mylcheke agaynst him/and
*i.Reg.xxx.b sayde therfore to Abiathar ỳ preast:*Bryng the Ephod. Then sayde Dauid/O Lord God of Israel/thy seruaũt heareth that Saul is about to come to Keilah to destroye the cytie for my sake: wyll the men of Keilah delyuer me into his hand? for wyll Saul come as thy seruaunt hareth saye? Lorde God of Israel tell thy seruaũt. And the Lorde sayde: he will come. Then sayde Dauid: wyll ỳ men of Keilah delyuer me and my men into the hande of Saul? & ỳ Lord sayde: they will deliuer you.

Then Dauid & his men which were vpon a.vi.hundred/arose and departed out of Keilah & wẽt whether chaunce drawe them. And when it was tolde Saul/that Dauid was fleed from Keilah/he let ỳ forney alone. And Dauid abode in the wyldernesse in stronge holdes/& in a mountayne in the wyldernesse of Ziph. And Saul sought him all hys lyfe/but God delyuered him not into his hãd. And
C Dauid saw ỳ Saul was come out/to seke hys lyfe/whyle Dauid was in ỳ wyldernesse of Ziph in a thycket. And Jonathas Sauls sonne arose & went to Dauid to the thycket/& strenghted him in God/& sayde vnto hym: feare not/for the hande of Saul my father shall not fynde the/& thou shalt be king ouer Israel/and I must be next vnto ỳ. And Saul my father therto knoweth that it shalbe so.
i.Reg.xviij.a And they made a bõde bothe of thẽ to geather
and.xx.b before the Lorde. And Dauid taryed styll in the thicket/and Jonathas wẽt to his house.

Then came ỳ Ziphites to Saul/to Gabaah saying: Dauid hydeth hym selfe fast by vs in stronge holdes that are in a thycket in the hyll of Hachilah on the ryght syde of the wyldernesse. Now therfore syr kynge/come downe with all the lust that thy soule hath to come. And oure parte shalbe to delyuer hym into ỳ hãdes of the kyng. Then sayde Saul Blessed are ye in the Lorde: for ye haue compassyon on me. Go I pray you and marke moare dylygẽtlye/& knowe & se his haunte/where hys fote hath bene/& who hath sene
D him there: for it is tolde me ỳ he is very sotel. Se therfore & know all the lourkyng places where he lourketh/& come agayne to me w̃ the certentye/and I wyll go with you. And then yf he be in the lande/I wyll hunt him out with all the thousandes of Juda.

And they arose & wẽt to Ziph before Saul. But Dauid and his men were in the wyldernesse of Maon/in the wylde feelde/on ỳ right hand of the wyldernesse. For whẽ Saul was gone with his men to seke/it was tolde Dauid. And therfore he went vnto a Rocke and dwelt in the wyldernesse of Maon. And whẽ Saul hearde ỳ/he folowed after Dauid into the wyldernesse of Maon. And Saul and his men wẽt on ỳ one syde of ỳ mountayne/and Dauid & his men on ỳ other. And Dauid as a mã amaled/made hast to get frõ Saul. For Saul & his men had compased Dauid & his men rounde about/to take them.

But there cam a messenger to Saul sayig: Hast the & come/for the Philistines are come in & roue ỳ lãd. Wherefore Saul returned frõ persecutyng Dauid/& wẽt agaynst the Philistines. And therfore ỳ place is called*. Se
la Mahelecoth. And then Dauid wẽt thence
* That is/the roche of separacion.
and dwelt in strong holdes at Engadi.

¶ Dauid fleeth in to Engadi and there hydeth him in a caue. Saul cometh in thither to do hys easement and Dauid cutteth of the border of hys mantel for a token/but hurteth hym not. Dauid gothe out of the caue after Saul and speaketh to him.

¶ The.xxiiij.Chapter.

When Saul was come agayne frõ A
the Philistines/there were ỳ tolde him sayig: beholde/Dauid is in ỳ wilderness of Engadi. Then Saul
* Some trans. Moes.
tolke thre thousand chosen mẽ out of all Israel/& wẽt to seke Dauid & his mẽ in ỳ Rocks, where no thyng haunted but* wylde gootes. And he cam to ỳ flockes of shepe by awayes side where was a caue. And Saul wẽt in* to
* That is/hys easement.
couer his feate. And Dauid & hys men sat a lõge by ỳ syde of ỳ caue. And ỳ mẽ of Dauid sayde vnto him: se ỳ daye is come/of which ỳ Lorde sayd vnto the: Beholde I wyll delyuer thyne enemye in to thyne hãd/& thou shalt do w̃ him what it pleaseth the. Thẽ Dauid arose & cutt of a lappe of Sauls cote priuelye. And immediatly Dauids hert smote him/because he had cutt of a lapp of Sauls cote. And he sayde vnto his men: the Lord kepe me B
frõ doyng ỳ thynge vnto my master ỳ is the Lordes anoynted/to laye myne hande vpon him/seying he is the Lordes anoynted. And so Dauid kept of his seruauntes w̃ wordes/and suffred them not to go vpon Saul.

And when Saul was vp out of the caue & gone awaye/Dauid arose and went out of the caue and cryed after Saul sayinge: My Lorde kyng. And Saul loked behynde him. And Dauid stouped to the erth & bowed hym selfe/& sayde to Saul: wherfore geuest thou an eare to mennes wordes/that saye/Dauid seketh the euell? Behold this daye thine eyes
haue sene/how ỳ the Lord had delyuered the C
this daye/into myne hand in the caue. When they bad kyll the/myne eye had compassyon on the: and I sayde: I will not laye my hãdes on my master/for he is the Lordes anoynted. And more ouer my father/se yet the lapp of thy coote in my hande. And in as moche as

I kylled

I kylled the not to/when I cutt of ỳ lapp of thy coote/vnderstande & se/ỳ there is nether euell nor rebellyousnesse in me/& that I haue not synned agaynst the. And yet thou hũtest after my soule to take it. The Lord be iudge betwene the & me/& the Lorde aduenge me of the. But myne hãd be not vpõ the. According to the olde prouerbe/wyckednesse shall proceade out of the wycked: But myne hand be not vpon the. After whom art thou come out/thou kyng of Israel? After whõ chasest
thou euen after a deed dogge/& after a flee. a This proverbe is spoken in solemnyynge of an selfe and kynge ỳ kyng. Above in xvij.ỳ.
The Lord be iudge & iudge betwene the and me/& se & pleate my cause/and iudge me fre
D out of thyne hãde. Whẽ Dauid had made an ende of speakyng all these wordes to Saul/Saul sayde: is this thy voyce my sonne Dauid? and he lyfte vp his voyce and wepte/and sayde to Dauid: thou art ryghteouser then I/for thou hast rewarded me with good/and I haue rewarded the with euell. And thou hast shewed this daye how that thou hast dealt louynglye with me/for as moche as when the Lorde had locked me in thyne handes/thou slueest me not. For who shall finde his enemie and lett him depart a good waye. Wherfore the Lorde rewarde the with good/for ỳ thou hast done vnto me this daye. And now I wot well ỳ thou shalt be kyng/& ỳ the kyngdom of Israel shalbe stablyshed in thyne hande. Swere therfore vnto me by ỳ Lord/ỳ thou shalt not destroye my seade after me/& that thou shalt not destroye my name oute of my fathers house. And Dauid b sware vnto Sa-
b. To swere by the Lorde is/all the Lord w̃ wytnesse of ỳ which we call/to make ỳ thynge stable
ul/& Saul went home. But Dauid and his men gatt vp vnto an holde.

¶ Samuel dyeth. Dauid fleeth in to the wyldernesse of Pharan. He is angrye with Naball: but is pacyent that it fyed by the wyldome of Abigail. Nabal dyeth and Dauid marryeth Abigail.

¶ The.xxv.Chapter.

And then Samuel dyed/and all Is- A
rael geathered to geather & lamẽted him & buryed him in hys awne
house at Ramath.

And Dauid arose and gat him to the wildernesse of Pharan. And there was a man in Maon whose catell was in Carmell/and ỳ mã was exceedyng myghtye/& had thre thousand shepe & a thousand gootes. And he was sheryng his shepe in Carmell. The name of the man was Nabal/& the name of his wyfe was Abigail/and was a womã of good wisdom and bewtifull. But the man was churlyshe and of fyre wode condicions/and was a Calebite. And when Dauid hearde in ỳ wyldernesse/that Nabal share hys shepe/he sent out ten of his younge men/& sayde vnto thẽ: gett you vp to Carmel and go to Nabal and
B grete him in my name. And thus wyse saye vnto my frende: peace be to the/peace be to thyne house and peace be vnto all that thou hast. I haue hearde saye that thou hast sherers. Now thy sheperdes were wyth vs/and we dyd thẽ no syfte/nether was there ought myssyng vnto them/all the whyle they were in Carmel: aske thy laddes/& they wyll shew the. Wherfore let these young men fynde fauoure in thyne eyes (for we come in a good season) & * geue I praye, the whatsoeuer co-
meth to thyne hand vnto thy seruauntes and * i.Reg.xxi.a.
to thyne sonne Dauid.

And Dauids yongmen came & tolde Nabal all those wordes in the name of Dauid & then stopped. And Nabal answered Dauids seruaũtes & sayd: What is Dauid? and what is the sonne of Jsai? there is plentye of seruauntes now a dayes/that breake a waye euery mã from his master. I shulde take my breed/my water & my flesche ỳ I haue kylled for my sherers/and geue it men which I wot not whence they be?

And Dauids seruaũtes turned their waye C
and went agayne/and came and tolde hym according to all those sayinges. Then Dauid sayde vnto his men: gyrde euery man his swerde aboute hym. And they gyrded euery man hys swerde on/and Dauid therto gyrde on hys swerde. And there folowed Dauid vpon a foure hundred men/and two hundred abode by the stuffe.

But one of the laddes tolde Abigail Nabals wyfe saying: se Dauid sent messengers vnto oure master out of ỳ wyldernesse to salute him/and he rayled on them. And yet the men were very good vnto vs and dyd vs no displeasure/nether myssed we any thyng/as long as we were conuersant w̃ thẽ/whẽ we were in the feldes. But they were a wall of defence vnto vs bothe by nyght and also by daye/all the whyle we were w̃ them kepyng shepe. Now take hede & se what thou hast to do/for it is concluded to do myscheue vnto
oure master and to all his houshold. And he D
is vngracyous to speake to. Then Abigail made hast and toke two hundred loues and two botelles of wyne and fyue shepe readye dressed and fyue measures of parched corne/and an hundred bondelles of reasyngs/and two hundred frayles of fygges/& laded them on asses/and sayde vnto her younge men: go before me/and se I come after you/& tolde her husband Naball nothyng therof. And as she rode on her asse and was comyng downe in a slade of the hyll/Dauid & hys men came downe agaynst her/and she met them.

And Dauid sayde: in vayne haue I kept all that this felowe had in the wildernesse: so that nought was myssed that pertayned vnto him/for he hath quytte me wyth euell for

good. So and so do God vnto ỳ enemyes of Dauid/as I wyll not leaue of all that pertayne to hym/by the dawnynge of the daye/ought * that pisseth agaynst the walle.

* As who saye not as moche as a dogge: or (as some wyll) no thynge of the malekynde.

When Abigail saw Dauid/ she hasted and lyght of her asse and fell before Dauid on her face/and bowed her selfe to the grounde / and fell at his fete and sayde: Let this vnhappie deade be counted myne/my Lord/ & let thine handmayde speake in thyne audience / and heare the wordes of thy hademayde. Let not my Lorde regarde this vnthriftye man Nabal/for as hys name is/ so is he. * Nabal is his name & follye is with hym. But I thyne handmayde saw not the younge men of my Lorde which thou sendest.

* That is/fole.

And now my Lorde as sure as the Lord lyueth & as thy soule lyueth/ the Lorde hath withholden the frō cōmyng to shede bloude & from aduengyng thy selfe with thyne awne hand. Furthermore I praye God that thyne enemyes & they that entende to do my Lorde euell/may be as Nabal. And now this[a] blessyng which thyne hād mayde hath brought/ lett it be geuen vnto the young men that followe my Lorde. Forgeue the trespace of thyne handmayde that the Lord maye make my Lorde a suer house / because my Lorde fyghteth the battelles of the Lord/ and there couldne none euell be founde in the in all thy lyke. And yf any man ryse to persecute the & to seke thy soule / [b] the soule of my Lorde be bounde in a bondell of lyke w̄ the Lorde thy God. And the soules of thy enemyes be slong in the mydle of a slynge. And moreouer when the Lorde shall haue done to my Lord all the good that he hath promised the/ & shall haue made the ruler ouer Israel: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lorde / that thou sheddest bloude causelesse and dydest aduēge thy selfe.

a. Blessyng for reward or present/after the maner of ỳ Hebrues.

b. The meaning is / The lyfe of my Lord Dauid shalbe so preserued of the Lord/ as it were in the bondell of Gods prouisō/in which are all that haue lyfe: And the lyfe of hys aduersaryes shalbe cast in the rowlynge of Gods iudgement as it were with a slynge/ and so horrybly whyrled/ & without hope of reall that they shal not knowe whether to turne thē/ tyll they be consumed.

* The Chald. interpre. readeth. And the soule of thyne enemies: will make to flee euen as they vnderstande/ hourcliers with slynges) make a stone to flee out of a slynge.

And moreouer when the Lorde shall haue dealt well w̄ my Lord/then thynck on thy ne handmayde. Then sayde Dauid to Abigail: F blessed be the Lord God of Israel which sent the this daye to mete me. And blessed be thy behaueoure / & blessed be thou whych hast kept me this daye frō comyng to shede bloud & from aduengyng my selfe with myne awne hand. For in very deade as sure as the Lorde God of Israel lyueth whych hath kept me backe frō hurtyng the/ excepte thou haddest hasted and met me / there had not bene left Nabal by the dawnyng of the daye / a pysser agaynst the wall. And so Dauid receaued of her hand that she broughthym/ and sayde to her: go in peace to thine house. And se I haue obeyed thy voice & haue receaued ỳ to grace.

And whē Abigail came to Nabal: beholde/ he helde a feast in his house lyke the feest of a kynge/and Nabals herte was mery within him/and he was droncke a good. Wherfore she tolde him naught nether litle nor moare/ vntyll the morow daye. But in ỳ mornyng/ when the wyne was gone out of Naball/his wyfe tolde hym these wordes / and hys herte dyed within him/ and he be came as a stone/ G and vpon a ten dayes after the Lorde smote Nabal/that he dyed. And whē Dauid heard that Naball was deed/he sayde: Blessed be ỳ Lord that hath iudged the cause of my rebuke of the hande of Nabal/ and hath kept hys seruaūt from euell/ and hath turned the wykednesse of Naball agayne vpon hys awne heed. And Dauid sent to comen wyth Abigail/to thyntent to take her to his wyfe. And when the seruauntes of Dauid were come to Abigail to Carmel / they spake vnto her saying: Dauid sent vs vnto the/ to take the to his wyfe. And she arose and bowed her selfe on her face to the erth & sayde: Beholde thy handmayde / to be a seruaunt to [c] wasche the fete of the seruauntes of my Lord. And Abigail hasted and arose and gat her vp vpon an Asse/ with fyue damoselles of hers ỳ went at her fete/ and wēt after the messengers of Dauid and was his wyfe. Dauid also tooke Ahinoā of Jezrahel/ & they were bothe his wyues. But Saul gaue Michol his daughter Dauids wife to Phalti ỳ sonne of Lais of Gallī.

c. By thy washing of fete is signified ỳ she wolde be to gentell & seruiable to Dauid/ that she wolde not refuse to wasche the fete of his seruauntes. Tymo. v.d.

¶ Saul sleapeth in his tent And Dauid taketh away his speare & a crusse of water/ that stode at is heed.

¶ The. xxvi. Chapter.

After ỳ came ỳ Ziphites vnto Saul A to Gabaah sayinge: Dauid hydeth him selfe in the hyll of Hachilah euē before ỳ wyldernesse. Then Saul arose & went to the wyldernesse of Ziph and thre thousande chosen men of Israel w̄ hym/ for to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hyll of Hachilah which lyeth before the wyldernesse/ by the wayes syde. But Dauid dwelt in the wildernesse. And whē he saw that Saul cam after him into the wyldernesse/ he sent out spyes & vnderstode that Saul was come of suretye.

Wherfore Dauid arose & wēt to the place where Saul had pytched / and behelde the place where Saul laye with Abner ỳ sonne of Ner hys chefe captayne. For Saul laye with in a rownd bancke/and the people pytched rounde about him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab sayinge: who wyll go downe with me to Saul to the hoste? & Abisai sayde: I wyll B go doune with the.

And so Dauid & Abisai came to ỳ people by nyght. And beholde/ Saul laye slepynge with in a rounde bācke & his speare pitched in the

in the ground at his heed/ Abner & the people lying round aboute him. Then sayde Abisai to Dauid: God hath closed in thyne enemye vnto thyne hāde this daye. Now therfore lett me smyte him a kelowshippe w̄ my speare to ỳ erth/ euē one stroke/ and I wyll not smyte him ỳ secōde time. But Dauid sayde to Abisai: destroye him not/ for who can layehis hād on ỳ Lord anoynted & be gyltlesse? And Dauid sayde furthermore: as sure as the Lorde lyueth/ ỳ Lorde shall smyte hym/ or hys daye shall come to dye/ or he shall descēde into battell & there perishe: but ỳ Lorde kepe me frō laying myne hand vpō ỳ Lordes anoynted. Now then take a kelowshippe ỳ speare ỳ is at is heed/ & the crewse of water/ & let vs go. And Dauid tooke ỳ speare & ỳ crewse of water ỳ were at Sauls heed / & they gatt them awaye/ & no mā saw or wist it or awoke. For they were all a slepe/ because the Lorde had C sent a slōber vpō thē. Then Dauid wēt ouer to ỳ other syde & stode on the toppe of an hill a farre of (a great space beyng betwene thē) & cryed to the people & to Abner the sonne of Ner saying: Answerest thou not Abner? and Abner answerde & sayde: What art thou that *cryest to the kyng? and Dauid sayde to Abner: art not thou a mā/ & who is lyke ỳ in Israel? But wherfore hast thou not kept thy Lord ỳ kyng? For there came one of ỳ folke to destroy ỳ kynge thy Lord. It is not good ỳ thou hast done. As truly as ỳ Lord lyueth ye are worthy to dye / because ye haue no better kepte ỳ Lord anoynted. And now se where the kynges speare is and ỳ crewse of water that were at his heed.

* That is/ with thy noyse awake the kyng.

Then Saul knew Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lord kyng. And he sayde therto wherfore doth my Lorde persecute his seruaūt? for what haue I done? or D what euell is in myne hād? Now heare therfore (my Lord kyng) ỳ word of thy seruaūt. If ỳ Lorde haue stered ỳ vp against me/ he shall* smell ỳ sauoure of sacrefice. But & yf they be ỳ childrē of mē/ cursed be they before ỳ Lorde. For they haue cast me out frō abydyng in ỳ enheritaūce of ỳ Lord/ sayīg: hēce & go serue other Goddes. And yet I hope my bloude shall not fall to the erth before ỳ face of ỳ Lord/ though ỳ kyng of Israel be come out to hunt a flee/ as men hunt ỳ partregē in ỳ moūtaynes. Then sayde Saul: I haue synned/ come agayn my sonne Dauid for I will do ỳ no moare harme/ because my soule was precyouse in thyne eyes this daye. Beholde/ I haue played the fole & haue erred exceding moche. And Dauid answered and sayde: Beholde ỳ kynges speare/ lett one of the young men come ouer & fett it. The Lorde rewarde

* That is/ he shall declare thyne vnryghteousnes vnto all men sygne in the sacrifice of Cain. Genesis iij. n

euery mā hys ryghteousnesse & fayth: for the Lorde delyuered the into my hāde this daye/ but I wolde not laye myne hād vpō ỳ Lordē anoynted. And as thy lyfe was moche set bye this time in myne eyes: so be my lyfe set by in ỳ eyes of the Lord/ that he delyuer me out of al trybulacion. And Saul sayde to Dauid: Blessed art thou my sonne Dauid / for thou *shalt be a doer and also able to bryng to an ende. And so Dauid wēt his waye/ and Saul turned to his place agayne.

* Chald. Thou shalt rayne & prosper.

¶ Dauid fleeth to Achis kyng of Geth/ which geueth him Zikeleg to dwell in. He kylleth the Philistines And when Achis demaunded agaynst whom he had roued he geueth him a fotell answere and deceaueth hym properlye.

¶ The. xxvii. Chapter.

Then thought Dauid in his hert: I A maye perysche one daye or other by the hādē of Israel. There is no better for me/ then to flee into ỳ lande of the Philistines/ ỳ Saul of very dispayre to kinde me/ may cease to seke me any moare in all ỳ coostes of Israel: for so I maye escape his hand. And Dauid arose/ & he & ỳ syxe hūdred men ỳ were w̄ hym wēt vnto Achis/ the sonne of Maoch/ kyng of Geth. And Dauid dwelt w̄ Achis at Geth/ both he and hys men/ euery mā w̄ his houshoide / and Dauid w̄ his two wyues: Ahinoam ỳ Jezrahelite & Abigail Nabals wyfe of Carmell. And whē B it was tolde Saul that Dauid was fleed to Geth/ he sought no moare for him. And Dauid sayde vnto Achis: If I haue found grace in thyne eyes / lett me haue a place in some towne in the feldē/ ỳ I maye dwell there. For what shulde thy seruaūt dwell in ỳ heed citie of ỳ kingdome w̄ the. Then Achis gaue him Zikeleg ỳ same daye for which cause Zikeleg pertayneth vnto the kynges of Juda vnto this daye. And the tyme ỳ Dauid dwelt in the cōtreye of the Philistines/ was a* yere & foure monethes. And Dauid & his men went C & ranne vpō the Gelurites/ the Gerzites & ỳ Amalekites: which nacions were frō the begynnyng ỳ enhabyters of the lād/ as men go to Sur/ and so forth to Egypte. And Dauid smot ỳ lād & left nether mā ner womā alyue/ & tooke ỳ shepe the oxen/ the asses/ cameles/ & clothes/ & remoued & came to Achis. And Achis sayde: haue ye not bene a rouyng this D daye? And Dauid answered: yes in the south of Juda/ and in the south of ỳ Jezrahelites/ and in the south of ỳ Kenites. And Dauid saued nether mā nor woman alyue to bryng to Geth/ for feare lest they shulde telle on thē sayīg: so dyd Dauid & so is hys maner all ỳ while he dwelt in ỳ cōtreye of ỳ Philistines. And Achis beleued Dauid sayinge: Ye hath made hī selfe* to stynke vnto his people Israel/ & therfore he shalbe my seruaūt for euer.

* The Chald. interpret. foure monethes & certē dayes. Of Dauids cōtinuāce in that place do the Hebrues thē selue dysagree.

* That is/ to be abhorred & counted abhominable.

¶ The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsell of God but hath no answere: and then seketh after an enchaunter, which rayseth him vp the spryte of Samuel.

¶ The.xxviii.Chapter.

A ND it chaũced in those dayes/ ȳ the Philistines geathered their host to geather to warre / entendynge to fyght with Israel. And Achis sayde to Dauid: Be sure/ thou shalt goo out w̃ me in ȳ host/ and thy men also. And Dauid sayd agayne to Achis: then thou shalt know/ what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make ȳ [a] keper of my heed for euer. Samuel was then deed/ & all Israel had lamẽted hym & buryed hym in Ramath his awne cytie. And Saul had put the wemen ȳ had spryetes of prophelye & ȳ Sorcerars oute of the lande. And the Philistines geathered to gether and came and pitched in Sunam. And Saul & all Israel geathered to geather and pytched in Gelboe. And when Saul saw ȳ hoste of ȳ Philistines/ he was afrayed/ and his hert was sore astonied. And Saul asked councell of the Lorde: But the Lorde answered him not / nether by dreame nor by [b] Vrim/ nor yet by prophetes.

a Keper of his heed for keper of hys body: which they call knyght for the bodye.

b. Of Vrim is spoken. Numer. xxvij. d. God wolde not ȳ the hye prestt shulde geue Saul answere at this tyme/ & therfore suffered hi not to se his wyll in Vrim as he was wont to do: or happely he sawe his will but sawe therwith that he shulde not shewe it vnto Saul. Luke Nume. xxvij. d.

Then sayde Saul vnto his seruaũtes: seke me a woman ȳ is maistres a of spryte of prophecye ȳ I maye go to her & aske of her. And his seruaũtes sayde to hym: se/ there is a wyke ȳ hath a spryte of Prophelye in her possessiõ at Endor. And Saul chaunged his clothes & put on other rayment/ & then went he & two men w̃ him/ & they came to ȳ wyke by night. And he sayde: prophelye vnto me by ȳ spryte/ & bryng me him vp whom I shall name vnto the. And the wyke sayde vnto him: Beholde/ thou knowest what Saul hath done / how he hath destroyed the wemen ȳ had prophesying spryets / & ȳ Sorcerars out of the lãd. Wherfore then* layest thou a nett for my soule to kyll me? And Saul swore to her by the Lorde sayinge: As suerly as the Lord lyueth/ there shall no harme chaũce ȳ for this thyng. Then sayde the wyke: whõ shall I fetche vp vnto the? and he sayde: Bryngc me vp Samuel. When the womã saw Samuel she cryed wyth a lowde voyce & spake to Saul saying: why hast thou mocked me? for thou art Saul. And ȳ kyng sayde vnto her/ be not afrayde: But what seyst thou. And the wyke sayde vnto Saul: I se* a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the womã sayde: there cometh vp an olde mã w̃ a mantell vpõ him. And Saul perceaued ȳ it was [c] Samuel/ & stouped w̃ his face to the ground & bowed him selfe. And Samuel sayde to Saul: why hast thou vnquieted me/ to make me be brought vp? And Saul answered: I am sore encombred. For ȳ Philistiñs make warre agaynst me/ & God is departed frõ me & answered me nomoare/ nether by prophets/ nether by dreames. And therfore I haue called the / to tell me what I shall do. Then sayd Samuel: wherfore doest thou aske of me? wyle ȳ Lord is gone frõ ȳ & is thyne enemye/ ȳ Lorde wyll do to the as he sayde by my hand. For the Lorde will rent the kyngdom out of thine hand/ & geue it thy neybourc Dauid/ because thou obeydst not ȳ voyce of the Lord/ nor executedst his fearce wrath vpõ the Amalekites. Therfore hath the Lord done this vnto ȳ this daye. And moreouer the Lorde wyll delyuer Israel w̃ the/ into ȳ handes of ȳ Philistines. And to morow shalt thou & thy sonnes be w̃ me/ & ȳ Lorde shall geue the hoste of Israel into the handes of ȳ Philistines. Then Saul fell streyght waye flatte on the erth as long as he was / & was sore a dread of ȳ wordes of Samuel.

* The Chald. the Angell of God.

c. S. Austen in the thyrd Tome of his workes the cccccc. & xxiij. lyde affirmeth ȳ it was the deuell in ȳ wycknesse of Samuell.

And therto there was no strength in him/ for he had not eaten all the daye and ȳ nyght before. And the woman cam vnto Saul and saw ȳ he was sore trowbled / and sayde vnto him. Se/ thine hand mayde hath obeyed thy voyce & haue put my soule in my hande/ and haue harkened vnto thy wordes which thou saydest vnto me. Now therfore harken thou also vnto the voyce of thine hand mayd/ & let me sett a morsell of bread before the/ & eate & gett the strenght to go thy iourneye. But he refused it and sayde: I wyll not eate. But his seruaũts & the wike to geather cõpelled him/ ȳ he hearde their voyce. And so he arose frõ ȳ erth & sat him on a bedd. The womã had a fat calke in ȳ house/ & ȳ she hasted & kylled it / & toke flower & kneed it/ & dydbake him swete cakes/ & brought thẽ before Saul & before his seruaũtes. And when they had eatẽ/ they stode vp / and went awaye the same nyght.

¶ Dauid goyng with kynge Achis to fyght agaynst Saul is send agayne by the meanes of the Lordes of the Philistines.

¶ The.xxix.Chapte.

THe Philistines geathered all their hostes to geather vnto Aphec: And Israel pitched by* a fountayne in Jesrahel. And ȳ Lordes of ȳ Philistines wẽt forthe by hũdredes & by thousandes. But Dauid & his mẽ came behinde w̃ Achis Then sayd ȳ Lordes of ȳ Philistiñs: what are yonder Ebrues? And Achis sayd vnto ȳ Lordes of ȳ Philistiñs: Is not this Dauid ȳ seruaũt of Saul the kyng of Israel/ which hath bene w̃ me dayes or yeres/ & I haue foũde no fault in him sence he fleed vnto me vnto this daye. Neuertheleſſe ȳ Lordes of ȳ Philistines were wroth w̃ him & sayd vnto him: Make this fellow returne/ & let him go agayne to his place which thou hast appoynted him. For he shall not go w̃ vs to battel / lest he be an aduersarye to vs in the battell. For wherw̃ coulde he better obtayne ȳ fauoure of his master/ then vpõ the heedes of oure men. Is this not Dauid to whõ they sange in daũses: * Saul slue his thousand/ but Dauid his ten thousande? Then Achis called Dauid & sayde vnto him: As sure as the Lord lyueth thou art honest/ & it pleaseth me well ȳ thou shuldest accompanye me in the host/ for I haue foũde none euell w̃ ȳ sence thou camest to me vnto this daye: Neuertheleſſe the Lordes of the Philistines fauoure ȳ not: wherfore returne & go in peace/ ȳ thou displease not the Lordes of the Philistines. And Dauid sayde agayne to Achis: Why what haue I done? & what hast thou foũde in thy seruaũt as long as I haue bene w̃ the vnto this daye? ȳ I maye not go fyght agaynst ȳ enemies of my Lord ȳ kyng. Achis answered & sayde to Dauid: I wott well thou pleaseſt me / as it were an Angell of God. Notwithstanding the Lordes of the Philistines haue sayde/ ȳ thou shalt not goo w̃ thẽ to battell. Wherfore ryse vp erlye in ȳ mornyng w̃ thy masters seruaũtes that are come w̃ the. And when ye be vp erly as sone as ye haue light/ departe. And so Dauid and his men rose erlye to departe in ȳ mornyng/ & to returne into the lãde of the Philistines. And the Philistines went vp to Jezrahell.

* Greec. An.

1. Reg. xxiij. a. and. xxi. d. Eccli. xlvij. a

¶ Dauid retornyng from kyng Achis fyndeth Zikeleg burnt. He purſueth after the burners therof & kylleth them and recouereth the prayе.

¶ The.xxx.Chapter.

BUt yet Dauid & his mẽ were come to Zikeleg the thirde daye/ ȳ Amalekites had runne in a rũning vpõ the south and vpon Zikeleg/ and had smytẽ Zikeleg & burnt it w̃ fyre / & had taken the wemen ȳ were therin prysoners/ both small & great: but slew not a man/ saue carryed thẽ w̃ thẽ & went their wayes. When Dauid & his men came to the citie: beholde/ it was burnt with fyre/ & their wyues/ their sonnes & their daughters were taken prisoners. Then Dauid & ȳ people ȳ was w̃ hym lifte vp their voyces & wept/ vntill they could wepe nomoare. And Dauids two wyues were taken prysoners also. Ahinoam the Jezrahelite and Abigail the wyke of Nabal the Carmelite. And Dauid was in a throwde strayte: for the people entended to stone hym because the hertes of all the people were bered for their sonnes and their daughters.

1. Reg. xxiij. b.

But Dauid toke a good courage to him in ȳ Lord his God & * sayd to Abiathar ȳ prestt Ahimelechs sonne: bryng me ȳ Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked ȳ Lord sayig: shall I folow after this cõpanye? & shall I ouer take them? And he sayde to hym: folowe / for thou shalt ouer take them and recouer the prayе.

And he went and the syre hundred men ȳ were w̃ him/ & they cam to ȳ ryuer Besor/ where a part of them abode. But Dauid and foure hũdred men folowed: But two hũdred abode behinde beyng to werye to go ouer the ryuer Besor. Then they foũde an Egypcian in the felde/ & brought him to Dauid & gaue him bred to eate & water to dryncke/ & gaue him a kewe fygg̃s & .ij. clousters of realyngs. And whẽ he had eatẽ/ his spryetes cam agayne to him: for he had eatẽ no bread nor dryncke no water in thre dayes & thre nyghtes. Then Dauid sayd vnto hym: to whõ belongest thou & whẽce art thou? and ȳ lad answered: I am an Egypcian and seruaũt to an Amalekite: and my master left me behinde/ because I is thre dayes a gone ȳ I fell secke: we came a rouyng vpon the south of Cerethys / & vpon thẽ of Juda & on the south of Caleb. And we burnt Zikeleg w̃ fyre. And Dauid sayde to him: canst thou bryngc me to this cõpany? And he sayde: swere vnto me by God/ ȳ thou wilt nether kyll me nor delyuer me into the hãdes of my master/ & I wyll bryng the vnto them. And when he had brought him: se/ they laye scatered all abroade vpõ ȳ erth/ eating & dryncknyng & trymphyng ouer all ȳ great pray ȳ they had caried awaye out of ȳ lande of the Philistines/ & out of the land of Juda.

And Dauid layde vpõ thẽ frõ ȳ twylyght vntyll the euẽ on the morow: so ȳ there escaped not a mã / saue foure hũdred young men which rodde awaye vpõ cameles and fledde. And Dauid recouered all ȳ the Amalekites had caried awaye/ & his two wiues: so ȳ ther was no person lacking small or great/ sonne or daughter/ or of the spoyle of all ȳ they had take awaye / Dauid brought all agayne. And Dauid toke all the shepe/ & ȳ oxen. And they draue the catell before/ & sayde: thys is Dauids prayе. And then Dauid came to the two hũdred mẽ ȳ were to werye for to folow Dauid which they made to abyde at ȳ ryuer Besor. And they cam to mete Dauid and the people that were w̃ hym. And when Dauid cam to ȳ people/ he saluted them. Then answered all the wicked & the vnthriftes of the men ȳ went w̃ Dauid/ & sayde: because they went not with vs/ therfore shall none of the prayе that we haue recouered/ be geuẽ vnto thẽ/ saue to euery mã his wyke & his childrẽ: which lett thẽ cary awaye & be walkyng.

Then sayde Dauid: ye shall not do so (my brethrẽ) w̃ ȳ the Lorde hath geuẽ vs / & hath preserued vs/ & delyuered ȳ cõpanye ȳ came agaynst vs/ into oure handes. For who shulde herken vnto you in this matter? But as his parte is ȳ goeth & fyghteth/ so good shall his parte be/ that tarieth by the stuffe/ they shall part it a lyke. And so frõ that daye forward: was that made a law & a custome in Israel/

The law of men of warre.

G and diureth to this daye. Whē Dauid cam to
Zikeleg/he sent of his praye vnto the elders
of Juda & to his frendes/sayīg:se there a*blesse-
lyng for you/of the spoyle of ye enemyes of ye
Lord. He sent to thē of Bethel:to thē of south
Ramath:to thē of Gether:to thē of Aroer: to
thē of Sephamoth:to thē of Esthamo:to thē
of Rachal:to thē of the cyties of ye Jerhame-
elites:to thē of of ye cyties of ye Kenites:to thē
of Haramah:to them of Bozasan:to them of
Athach: to thē of Hebrō/& to all places wher
Dauid & his men were wont to haunt.

¶ The battell betwixt ye Philistines and Israel. Saul kylleth him selfe & his chyldrē are slayne in ye battell.

¶ The. xxxi. Chapter.

A ND as ye Philistines fought agaynst
Israel/ye mē of Israel fled awaye
from the Philistines/& fell downe
deed in mount Gelboe. And ye Phi-
listines folowed after Saul & his sonnes/&
slew Jonathas / Abinadab and Melchisua
Sauls sonnes. And ye battell wēt sore agaynst
Saul / in so moche ye shoters w bowes had
found him/& he was sore wounded of ye shoters.
B Thē sayd Saul vnto his harnesberer:*draw
out thy swerde & thrust me thorow therwith
lest these vncircūcysed come thrust me trough
& make a mocking stocke of me. But his
harnesberer wolde not/ for he was sore a-
frayed. Wherfore Saul toke a swerde & fell
vpon it. And when hys harnesberer saw that
Saul was deed / he fell lykewyse vpon hys
swerde & dyed with him. And so Saul dyed
& his thre sonnes & his harnesberer/& therto
C all his men/that same daye to geather.
When the men of Israel ye were of ye other
syde ye valeye/& they of the other syde Jordā/
heard ye the men of Israel were put to flight/
& that Saul & his sonnes were deed/ they left
the cyties/& ranne awaye/ & the Philistines
A Para. xi.b cam & dwelt in thē. On the morow whē the
Philistines were come to strippe thē ye were
slayne/they founde Saul & hys thre sonnes
lying in mount Gelboe. And they cut of hys
heed & strippedhim out of his harnesse/& sent
into the lād of ye Philistines euery where/ to
publishe in the houses of their Gods & to the
people. And they hanged vp his harnesse in ye
D house of Astharoth/ but they hanged vp hys
carkasse on the walles of Bethsan. When ye
enhabiters of Jabes in Galaad heard therof/
what the Philistines had done to Saul/they
arose as manye as were men of warre & wēt
all nyght & toke the carkasse of Saul & the
*Jere. xxxiij. a carkases of his sonnes frō ye walles of Beth-
san & brought thē to Jabes & *burnt thē there
and toke their bones & buryed them vnder a
Tree at Jabes/and fasted seuen dayes.

¶ The ende of the fyrst boke of Samuel/ which they cōmēly call ye fyrst of ye Kynges.

*That is/are-warde.

i. Para. x. a.

*Jnoc. xv. y. i. Para. x. a.

The seconde Boke of Samuel otherwyse called the seconde boke of the Kynges.

¶ Dauid cōmaundeth to slee ye messenger/ that sayde he had kylled Saul. The Lamentacyon of Dauid for Saul and Jonathas.

¶ The fyrst Chapter.

A Fter the deeth of Saul/
whē Dauid was returned frō
the slaughter of the Amalekites
& had bene two dayes in
Zikeleg: Beholde / there cam
a man the thyrde daye out of
the hoste frō Saul w his clothes rent & erth
vpō his heed. And whē he came to Dauid/ he
fell to ye erth & dyd obeysaunce. To whō Dau-
uid sayde: whence comest thou? And ye other
answered hym: Out of the host of Israel am
I escaped. And Dauid sayde to hym agayne:
How hath it chaunced? tell me. And he sayde:
the people fled frō the battell: & many of the
people are ouerthrowen & deed: and Saul &
Jonathas his sonne are deed therto.
And Dauid sayde vnto the young mā that B
tolde him: how knowest thou that Saul and
Jonathas his sonne be deed? and the younge
man that tolde him / sayde: I was by chaunce
in mount Gelboe. And lo / Saul leaned vpō
hys speare / and the charettes and horsemen
folowed hym at the heles. And Saul loked
backe and called me. And I answered: here
am I. And he sayde vnto me: what art thou?
and I sayde vnto hym: I am an Amalekite.
And he sayde vnto me: come on me & slee me:
For anguysche is come vpō me and my lyfe is
yet all in me. And I went on hym & slue hym:
for I was sure that he coulde not lyue/ after
that he was fallen. And I toke the crowne
that was vpō his heed and the Bracelet that
was on his arme and haue brought them vn
to my Lorde hyther.
Then Dauid toke hys clothes and a rent
thē/& so dyd all the men that were with him.
And they mourned/wepte & fasted vntill euē/
for Saul and Jonathas hys sonne / and for
the people of the Lorde / and for the house of
Israel/ because they were ouerthrowē wyth
the swerde.
Then sayde Dauid vnto the young mā ye
brought him tydyngs. Whēce art thou? And
he sayde: I am ye sonne of an alyaūt an Ama-
lekite. And Dauid sayde vnto him: How is it
that thou wast not afrayed to laye thyne hād
on ye Lordes anoynted/to destroye him? And
Dauid called one of his young men & sayde:
Go to and runne vpō him. And he smote hym
ye he dyed. Then sayde Dauid vnto him: b thy
bloude vpō thyne awne heed. For thyne awne
mouth

a. The rent-ing of his clothes was a sy-ne of greatfull-nesse / & also of great anger for the zele of the Lorde / as in Mat. xxiiij. And lemth xij. c. and. xiij. d

b. This is the maner of speakyng of ye Hebrues / for thyne mouth hath testyfyed agaynst the saying: I haue slayne the Lordes anoynted.

*That is/ dere-kyd you wyth golden ornamentes.

*That is/ the syde of the strōg or mighty.

*Gene. xxviij. f

*ij. Reg. xx. d.

And Dauid sang thys song of mournyng
ouer Saul and ouer Jonathas hys sonne/&
bad to teache the children of Israel ye staues
therof. And Beholde it is wryttē in the*boke
of the ryghtwes. The glorye of Israell is
slayne vpō ye hie hilles: Oh how were ye migh-
tye ouerthrowē? Tell it not in Geth: nor pu-
blysche it in the streates of Askalon: lest the
daughters of the Philistines reioise/& that ye
daughters of ye vncircūcised triūphe therof.
D Ye mountaynes of Gelboe/vpon you be ne-
ther dew nor raygne/ner feldes whence hea-
ue offeringes come. For there the shildes of ye
myghtie were cast from them: the shilde of
Saul/as though he had not bene anoynted
wyth oyle. The boowe of Jonathas and the
swerde of Saul turned neuer backe agayne
emptie / from the bloud of the wounded and
from the fatte of the mightie warryowrs.
Saul and Jonathas louely and pleasaūt
in their lyues / were in their deethes not de-
uided/ men swiftter then Egles and stronger
then Lyons. Ye daughters of Israel / wepe
ouer Saul / whych clothed you in purple &
garmentes of pleasure/and*bordered youre
rayment with ornamentes of gouldе. How
were ye mightye slayne in battell? Jonathas
on the hie hilles was wounded to deeth. Woo
is me for the my brother Jonathas: delecta-
ble to me wast thou excedyng. Thy loue to
me was wonderfull/passing ye loue of wemē.
How were thy myghtie ouerthrowen/& how
were the wepons of warre forlorē.

¶ Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid and Jboseth.

¶ The second Chapter.

A Fter thys Dauid asked the Lorde
sayīg: shall I go vp in to any of ye
cities of Juda? And ye Lorde sayde:
go. And Dauid answered whither
shall I go? Ye answered/vnto Hebron. And
so Dauid went thither with his two wyues
also / Ahinoam the Jesrahelite and Abigail
Nabals wyfe ye Carmelite. And the mē that
were w him/did Dauid carye vp also/euery
man wyth hys house. And they dwelt in the
townes of Hebron. And the men of Juda ca-
B me and there anoynted Dauid kyng ouer ye
house of Juda. When it was tolde Dauid/
how the men of Jabes in Galaad had buryed
Saul/he sent messengers vnto them & sayde
vnto them: blessed are ye vnto the Lorde/that
ye haue shewed soche kyndnesse vnto youre
Lorde Saul/and haue buryed hym. Wher-
fore the Lorde shew you mercye and truthe
againe. And I will do you good also/because
ye haue done this thyng. And now let youre
handes stere thē & playe ye the men / though
youre mayster Saul be deed. And finally ye
vnderstāde ye the house of Juda haue anoyn-
ted me king ouer them. But Abner the sonne C
of Ner ye was captayne of Sauls host/toke
Jboseth ye sonne of Saul and brought him
to Mahanaim and made him king ouer Ga-
laad and ouer the Assurites/& ouer Jesrahel:
and ouer Ephraim and Beniamin and ouer
all Israel. And Jboseth Sauls sonne was
fourtye yere olde when he began to raygne
ouer Jsrael/and raygned two yere. But the
house of Juda only folowed Dauid.* And ye *ij. Reg. v. a
tyme which Dauid raygned in Hebron ouer
the house of Juda / was. vij. yere & syx mo-
nethes. And Abner the sonne of Ner and the
seruauntes of Jboseth the sonne of Saul
wēt out of Mahanaim/to Gabaon. And Jo-
ab the sonne of Saruiah and the seruauntes
of Dauid went out and mette them by the
Pole of Gabaon. And they satt downe/ the
one parte on the one side the Pole & the other
on the other syde. And Abner sayde to Joab:
let the young men arise and playe before vs.
And Joab answered: be it. Then there arose D
& went ouer: twelue of Beniamin by nōbre
whych pertayned to Jboseth the sonne of
Saul/and twelue of the seruaūtes of Da-
uid. And they caught eche his felow that ca-
me agaynst hym / by the heed and thrust hys
swerde in hys syde / and so felle downe all
atonce. Wherfore the place was called* Ye- *That is/ the
lath Zurim whych is in Gabaon. And there syde of the
beganne an excedyng cruel battel that same strōg or migh-
daye. But Abner and the men of Israel were tye.
put to the worse of the seruaūtes of Dauid.
And there was thre sonnes of Saruiah
there: Joab/Abisai and Asahel: whych Asa-
el was as swifte of fote as a wylde Roo/and
folowed after Abner and* turned nether to *Gene. xxviij. f
to the ryght hand nor to the lefte from Ab-
ner. Then Abner looked behynde hym and
sayde: art thou Asahel? And he sayde ye. E
Then sayde Abner: turne ye ether to the right
hand or to the lefte & catche one of the young
men and take the hys spoyle. But Asahel
wolde not depart frō hym. And Abner sayde
agayne to Asahel: turne from me/for I were
loth to smyte ye to the grounde. For then how
shulde I holde vp my face before Joab thy
brother? howbeit he wolde in no wise depart
*Then Aner wyth the hynder ende of the F
speare smote him vnder ye short rybbes/that *ij. Reg. xx. d.
the speare cam out behynde hym: that he fell
downe in the same place & dyed there. And as
many as cam to the place where Asahel fell
downe and died/stode still. But Joab & Abi-
sai folowed Abner tyll the sonne wēt downe.
And when they were come to the hill Amah
that lyeth before Giah in ye waye that goeth
thorow the wildernesse of Gabaō/ ye children
p.v. of Benia-

of Beniamin geathered thē selues to gether
after Abner on a plumpe & stode still on the
toppe of an hill. Then Abner called to Joab
and sayde: shall the swerde deuoure without
ende? knowest thou not ȳ bitternesse is wont
to come in the later ende? how long shall it
be/yer thou bydde the people returne frō fo-
G lowing their brethren? And Joab answered:
as truely as God lyueth / yf thou haddest so
sayde/then euen in the morning had ȳ people
departed/eche from folowyng his brother.
ij.Reg.ff.g. And therwith* Joab blew a trompet/and all
the people stode styll & pursued after Israel
no more nor fought no more. And Abner and
his men walked all that nyght by the wylde
feldes/and went ouer Jordan/& past thorow
all Bethhoron and cam to Mahanaim.

And Joab returned from after Abner and
geathered all the people to gether. And there
lacked of Dauid seruauntes nyntene per-
sons & Asahel. But the seruaūtes of Dauid
had slayne of Beniamin and of Abners men/
thre hundred & thre score men. And they toke
vp Asahel and buryed him in the sepulchre of
his father in Bethlehem. And Joab and hys
men wēt all nyght/and cam in the dawnyng
to Hebron.

¶ Abner cōmeth to Dauid & bryngeth hym hys wyfe
Michol. Joab kylleth Abner. Dauid bewepeth his
deeth and curseth Joab.

¶ The.iij.Chapter.

A THere was long stryfe betwene the
howse of Saul and the howse of
Dauid. But Dauid waxed stron-
ger and stronger/and the house of
i.Paral.iij.a. Saul waxed weaker & weaker. * And Da-
uid had childrē borne him in Hebrō: his eldest
sonne was Amnon of Ahinoam the Jezrahe-
lite: the seconde Cheleab of Abigail the wyfe
of Nabal the Carmelite: the thyrde Absalom
the sonne of Maachah ȳ daughter of Thol-
mai the kyng of Gessur: the fourth Adonias
the sonne of Hagith: the fyfte Saphatiah ȳ
sonne of Abital: the syxte Jethraam by Egla
Dauids wife. These were borne to Dauid in
Hebron. And as long as there was battell
betwene the house of Saul and the house of
Dauid/Abner helde vp the house of Saul.
Genes.xxb.a. And Saul had a *cōcubyne named Riphah
the daughter of Aiah. And Isboseth sayde to
B Abner. Wherfore lyest thou with my fathers
concubyne? Then was Abner very wroth
for the wordes of Isboseth and sayde: Am I
i.Reg.xvij.f. not a *dogges heed/which Against Juda hau
e shewed mercye thys daye vnto ȳ house of
Saul thy father and to hys brethren & frē-
des/& haue not delyuered them into the hand
of Dauid: seyng thou fyndest a fault in me
Ruth.i.c. this daye for a womā? * So do God to Abner
and so therto: except that as the Lorde hath
sworne to Dauid/I so do to him/and bryng
the kyngdom from the house of Saul/& sett
vp the throne of Dauid ouer Israel and ouer
Juda/euen from Dan to Bersabe. And he
C could geue Abner neuer a woorde to answer
because he feared him.

And Abner sent messengers to Dauid
forthwith/saying: whose is the lande? and he
sayde therto: make a bonde wyth me/and se/
my hand is with the/to bring all Israel vnto
the. And Dauid answered well sayde/I wyll
make a bonde wyth the. But one thyng I re-
quere of the/that thou se not my face/except
thou fyrst bryng Michol Sauls daughter/
when thou comest to se me.

And Dauid sent messengers to Isboseth
Sauls sonne saying: deliuer me my wyfe
Michol whych I maryed wyth an hundred
forskynnes of the Philistines. And Isboseth
sent and toke her frō her husbande Phaltiel
the sonne of Lais. And her husband went wī
her/and cam wepyng behinde her / tyll they
cā to Bahurim. Then sayde Abner vnto him
go and returne. And he returned. And Abner
had comunycacion with the elders of Israel
saying: ye haue long gone about that Dauid
shulde be kyng ouer you. Now then do it: for
the Lorde hath sayde of Dauid / by the hand
of my seruaūt Dauid/I will saue my people
Israel/out of the handes of the Philistines/
and out of the hand of al their enemyes. And
D like wordes had he with Beniamin/& then
went to tell in the eares of Dauid in Hebron
all that Israel was content with & the whole
house of Beniamin. And when Abner was
come to Dauid to Hebron and twentye men
with hym. Dauid made him and the mē that
were with him a feest. Then Abner sayde
vnto Dauid: I will vp and go geather all Is-
rael vnto my Lorde the kyng/that they maye
make an appoyntment wyth the / that thou
mayst be kyng ouer all that thyne hart desy-
reth. And so Dauid lett Abner depart/and he
went in peace.

And se/ the seruauntes of Dauid & Joab
came from chasyng robbers and brought a
great prayye with them. But Abner was not
with Dauid in Hebron: for he had sent hym
awaye to depart in peace. Whē Joab and all E
the host that was with him were come/men
tolde Joab saying: Abner the sonne of Ner
came to the kyng / & he hath sent hym awaye
that he is gone in peace. Then Joab went to
the kyng & sayde: what hast thou done? Se/
Abner came vnto ȳ/why hast thou sent hym
awaye/that he shulde skape quyte? Thou
myghtest know Abner the sonne of Ner/that
he cā to slater wyth the / and to know thy cō-
uersacyō and behauoure/and to know all ȳ
thou doest. And when Joab was come out
from

from ȳ kynge / he sent messengers after Ab-
ner/which brought him agayne frō the well
of Sirah vnweting to Dauid. And whē Ab-
ner was come agayne to Hebron/Joab toke
him a syde in the gate / to speake wyth hym
gilefully / & there smote hym vnder the short
rybbes ȳ he dyed/for the bloud of Asahel his
F brother. And when it afterwarde came to
Dauids eare/he sayde: I & my kyngdom are
guiltless before the Lorde for euer/cōcerning
the blonde of Abner the sonne of Ner. It fall
therfore on ȳ heed of Joab & on al his fathers
house: ȳ the house of Joab be neuer withoute
one or other ȳ hath runnyng issues or wī out
lepers & goers on crouches / & that fall on ȳ
swerde and that lacke breed. And the cause
why Joab & Abisai slue Abner was/ȳ Abner
had slayne their brother Asahel at Gabaō in
battell. And Dauid sayde to Joab & to all the
people ȳ were wyth him/rent youre clothes
& [a] put on sacke cloth & mourne before Ab-
ner. And kyng Dauid hym selfe followed the
here. And whē they had buryed Abner in He-
bron/the kyng syte vp hys voyce and wepte
ouer the sepulchre of Abner/and so did all ȳ
people. And the kynge lamented ouer Abner
and sayde: Abner died not as a wretche dieth.
Thy handes were not manacled ner thy fete
brought into gyues: but as men falle before
wyked children / so fellest thou. And all the
people wept yet moare ouer him.

a The putting on sack cloth was a sygne of great sadnes. as was also the rentyng of their clothes. Jonas.iij.b. and Ioel.ff.ii.d.

G And when all the people cā to eate meate
with Dauid/while it was yet daye / Dauid
sware saying: so do God to me and so therto/
yf I tast breed or ought elles / tyll the sonne
be downe. And the people wist it/and it plea-
sed them / as well as all other good thynges
which the kyng did in the sight of the people.
And all the people and all Israel therto vn-
derstode that daye how ȳ it was not ȳ kinges
mynde/to slee Abner the sonne of Ner. And ȳ
kyng sayde vnto hys seruauntes: know ye
not/how that there is a Lorde & that a great
fallen thys daye in Israel? And I am thys
daye tender / though I be anoynted kynge.
And these men the sonnes of Zaruiah be * to
good for me to rule? But the Lorde rewarde
ȳ doer of euell accordyng to his wikednesse.

* Or/to stroge

¶ Baanah & Rechab sley Isboseth the sonne of Saul.

¶ The.iiij.Chapter.

A WHen Sauls sonne heard that Ab-
ner was deed in Hebron/hys han-
des faynted & all Israel was trou-
bled. Now this Sauls sonne had
two men that were become captaynes ouer
the soudiars/the one called Baanah & ȳ other
Rechab / the sonnes of Remon a Berothi-
te/and of the chyldren of Beniamin: for Be-
roth was rekened to pertayne to Beniamin.
And these Berothites fled to Gethaim and
sojourned there vntil the same tyme. And Jo- B
nathas Sauls sonne had a sonne that was
lame on his feete: fyue yere olde was he whē
the tydynges cam of Saul & Jonathas out
of Jesrahel. And his nource toke him vp and
fled awaye. And as she made haste to flee and
was amased/ȳ childe fell & becam halt & was
calleth Miphiboseth. And these sonnes of
Remon the Berothite/Rechab and Baanah
went/& cam in the heat of the daye to ȳ house
of Isboseth/as he slept on a bed at none. And
beholde they cam into the house as though
they wold haue bought* whete/& smote hym
vnder the short rybbes and fled. For they cam
into the house as he slept on his bed in his re-
styng chamber/and smote him and slue hym
and beheded hym and toke hys heed & gat thē
awaye thorow the wylde feldes all nyght.
And they brought the heed of Isboseth vnto
Dauid/to Hebron and sayde to the kyng: be-
hold there the heed of Isboseth Sauls sonne
thine enemye/which sought thy soule. But
the Lord hath auenged my Lord the kynge
this daye/of Saul and of his seede.

* Lest they shuld haue bene knowen.

And Dauid answered Rechab and Baa-
nah hys brother / the sonnes of Remon the D
Berothite and sayde vnto thē: * as surely as
the Lord lyueth which hath delyuered my
soule out of al aduersites: him* that tolde me
how that Saul was deed/thinkyng to haue
brought me good tydynges/I caught & slew
in Zikeleg/to geue him a rewarde for his ty-
dinges bringing. And how moch more ought
I so to deale with weked men ȳ haue slayne
a ryghtuoule person in his awne house vpō
his bed. Now therfore thynke ye that I wyll
not require his bloud of youre handes & take
you from the erth? And Dauid commaunded
his young men / and they slue them and cut
of theire handes and their fete & hanged thē
vp by the pole in Hebron. And they toke the
heed of Isboseth and buryed it in the sepul-
chre of Abner in Hebron.

* 1.Re.xxviij.b. ij.Reg.i.c.

¶ Dauid is yet a gayne annoynted kyng: and taketh the Arcke from Sion. He casteth oute the blynde and the lame. He marieth mo wyues and getteth mo chyldren. He striketh the Philistines.

¶ The.v.Chapter.

A THen cam all the trybes of Israel
to Dauid to Hebrō and sayd: se/we i.Para.xi.a.
are thy bones and thy flesche. And
therto in tyme past when Saul
was kyng ouer vs/thou leddest Israel in and
oute. And the Lorde hath sayd to the: thou
shalt fede my people Israel / and thou shalt
be a captayne ouer Israel. And to all the
elders of Israel came to the kyng to Hebron.
And kyng Dauid made a couenaunt wyth
them in Hebron before the Lorde. And they
annoynted Dauid kyng ouer Israell.

Dauid

Dauid was thyrtye yere olde when he begã to rayghe/and he raygned fourtye yere. In Hebron he raygned ouer Juda seuen yere & syxe monethes. And in Jerusalẽ he raygned thirtie & thre yeres ouer all Israel & Juda.

Then went the kyng and hys men to Jerusalem/vnto the Jebusites the enhabiters
B of the land. And they sayd vnto Dauid: except thou take awaye the blynde & the lame thou shalt not come in hyther/meanyng therby ý Dauid shuld not haue come in thyther. Neuertheleſſe Dauid toke the holde of Sion/ which is in the cytie of Dauid. Then sayde Dauid the same daye. Whosoeuer wynneth the walles and the lame and the blynd hated
Vnderstande. halbe chefe captayne: as it is read.1. Paralip.xi.a.b. of Dauids soule*. Wherfore the blynd & the lame shall not come into the house. And Dauid dwelt in the towre and called it the citie of Dauid. And Dauid bylt round about it frõ Mello inwarde. And Dauid waxed great and the Lorde God of hostes was with him. And Hiram kyng of Tire sent messengers to Dauid with Cedar trees and carpenters & Masons/to bylde Dauid an house. Wherby
C Dauid perceaued that the Lorde had stablisched him kynge ouer Israel and had exalted his kingdõ for his people Israels sake. And Dauid toke him mo concubynes and wyues out of Jerusalem/after he was come from Hebron/and mo sonnes and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua/Sobab/Nathan/Salamõ Jebahar/Elisua/Nepheg/Japhia/Elisama Eliada/and Eliphalet.

But when the Philistines heard that they had anoynted Dauid kyng ouer Israel/they cã all vp to seke Dauid. And as sone as Dauid heard of it/he gat him to an holde. And ý Philistines cam and layd them a long in the valeye of Raphaim. And Dauid asked of the Lord saying: shall I go to the Philistines? & wilt thou deliuer them into my handes? And
D the Lord sayde vnto Dauid: go for I wyll deliuer the Philistines into thy handes. And Dauid cam to* Baal Pharazim & smote thẽ
Some reade. to the playne of Pherazim. there & sayd: the Lord hath deuided myne enemyes a sondre before me/as a man woold deuide water. And therfore he called ý name of the sayd place/Baal Pharazim. And there they lekt their Images and Dauid & his men toke them vp. And the Philistines cam yet agayne & layd them in the valeye Raphaim. And Dauid asked the Lord/& he sayd go not But compasse them on the backsyde & come vpõ them frõ the Peretrees. And when thou hearest the noyse of a thing going in the toppes of the Peretrees/then moue. For then the Lord is gone out before the/to smyte ý host of the Philistines. And Dauid did as ý Lord commaunded him and smote the Philistines from Gabaah to Gezer.

¶ The arcke is brought forth of the house of Abinadab. Ozah is strycken & dyeth because he touched the arcke. The arcke is brought into the house of Obed Edom/& frõ thence in to Jerusalem. Dauid daunceth before it/& is therfore despysed of hys wyfe Michol.

¶ The.vi.Chapter.

A
After that/Dauid chose out all the chefe young men in Israel to the
I
soume of thyrtye thousand/& arose & went & all the folke that were w̃ him of the mẽ of Juda/to fett awaye ý Arck of God vpon which is called the name of the Lord of hostes that dwellyth betwene ý cherubyns. And they put the Arck of God vpõ a new cart and brought it out of the house of Abinadab ý dwelt at Gabaah. And Ozah and Ahio the sonnes of Abinadab draue the new carte. And when they brought it out of ý house of Abinadab that dwelt at Gabaah with the Arck of God/Ahio went before the arck. And Dauid and all the house of Israel playde before the Lorde wyth all maner instrumentes of fyre woode/w̃ harpes/psalteries/timberelles/fedylles/and symbals.
B
And when they cã to Nachons threshyng floure/Ozah put his hand to the arck of God and held it/for the oxen stõbled. And the Lord was wrath wyth Ozah and God smote hym in the same place for his fault/and there he dyed by the arcke of God. And Dauid was displeased because the Lord had rent Ozah. And the name of the place was called Perez Ozah vntill this daye. And Dauid was then afraied of the Lord and sayde: how shuld the Arck of the Lord come to my house? And so Dauid wolde not bryng the Arck of the Lord with him into the citie of Dauid. But caried it into the house of Obed Edom a Gethite. And the Arcke of the Lorde contynued in the house of Obed Edom the Gethite/thre monethes/and the Lord blessed Obed Edom and all hys housholde. And when it was tolde kynge Dauid how that the Lord had blessed the house of Obed Edom and all ý pertayned vnto him/because of the Arck of God/he wẽt
C and brought the Arck of God from the house of Obed Edom vnto the cytie of Dauid with gladnes. And euer whẽ they ý bare ý Arcke of the Lorde/had gone syxe passes/he offered an ore and a fatt shepe. And Dauid daunsed before the Lord with all his myght in a lynnẽ Ephod girde vnto him. And Dauid and all the house of Israel brought the arcke of the Lorde with showtyng and trõpet blowyng.

And as the arcke of the Lorde cam into ý citie of Dauid/Michol Sauls daughter loked thorow a wyndow and saw King Dauid spryng & daunce before the Lord/& therfore dyspysed hym in her hert. And when they had brought

brought in the Arcke of the Lord/and had set it euen in hys place/euen in the tabernacle that Dauid had prepared for it: Dauid offe-
D red burntofferynges and peaceofferynges before the Lorde/and as sone as Dauid had made an ende of offeryng burntofferynges and peaceofferynges he blessed the people in the name of ý Lord of Hostes/& gaue amõge all the folke/euen amonge the hole multitude of Israel/as well to the wemen as men euerye one a Cake of breed & a pece of flesche and a flacket of wyne. And so the people departed euery man to his house.

Then Dauid returned to salute his housholde. And Michol the daughter of Saul came out against him and sayd: Oh how glorious was the kyng of Israel to daye/which stripte him selfe to daye before the eyes of the maydens of his seruauntes/as a lyght brayned felow is wont to stripe him selfe. But Dauid sayd againe to Michol/I wil make sporte before the Lord which chose me before thy father & before all his kynne/cõmaundyng me to be ruler ouer al his people Israel. And I wilbe yet more byle then so/& wilbe meke in myne awne syght: and shall for all that of ý very same maydeseruauntes whych thou speakest of/be had in honoure. But the sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

¶ Dauid of a good entent/entẽdyng to bylde an house vnto the Lorde/is forbydden of God. He prayeth that the promeses of God maye be fullfylled.

¶ The.vii.Chapter.

A
And in procesſe as the kyng dwelt in
I
his house after that the Lorde had geuen him rest rounde about from all his enemyes/he sayd vnto Nathan the prophet: behold/I dwell in an house of Cedar trees/but the Arck of God dwelleth
That is/ of clothes & hangings that were set vp at the makyng of the tabernacle. Exod.xxvi.a. in the myddes of curtaynes. Then sayd Nathan vnto the kyng: go and do all that is in thyne hert/for the Lord is wyth the.

But that same nyght the word of ý Lord came vnto Nathã saying: go and tell my ser-
b uaũt Dauid/thus sayth the Lord: shalt thou go bylde me an house to dwelle in? For I haue not dwelt in any house sence the tyme I brought the children of Israel out of Egipt/ vnto thys daye: but haue walked in a tent & in a tabernacle. In any waye where I went amonge all ý children of Israel/spake I one worde with any of the tribes of Israel which I cõmaũded to fede my people Israel saying: why bylde ye not me an house of Cedar tree?
B Now therfore so saye vnto my seruaunt Dauid/thus sayth the Lorde of Hostes I toke ý out of a sheperdes cote from folowyng shepe to be a ruler ouer my people Israel. And I was with the in all that thou wentest to/and haue destroyed all thyne enemyes out of thy syght/and haue made the a great name/like vnto the name of the great men of the worlde And I wyll appoynt a place for my people Israel/and wyll plant it and they shall continew in one place and shall moue no moare/ nether shall wyckyd people trouble thẽ any more as they did at the beginnyng/and sence the tyme I commaunded Judges to be ouer my people Israel/& I wyll geue the rest frõ all thyne enemyes. And the Lorde tellyth the that he wyll bylde the an houshold.

And when thy dayes be fulfilled and thou layde to a rest wyth thy fathers/then I wyll
a. To reast or slepe is ofte taken for to dye. & that because of ý body that must onesagayne be rayled. So doth S. Paul call ý deed/slepers. i. Thessal iij.d.
set vp thy seede after ý/whych shall proceade out of thy bodye/& wyll stablyche his kyngdome. And he shall bylde an house for my name/& I wyll stablyche the seate of his kyngdom for euer: I wylbe his father & he shalbe
C my sonne: in so moche ý yf he synne/I wyll but rebuke him wyth soche a rodde as mẽ be rebuked w̃ and with soche plages as ý chyldren of men be plaged with. But my mercye will I not take awaye from him/as I toke it from Saul/whom I put downe before the. And thyne house and thy kingdome shall endure without ende after ý/& thy seate shalbe stablyched for euer. And when Nathan had tolde Dauid all these wordes and all this vision. Then wẽt kyng Dauid & set him downe before the Lorde and sayde: what am I Lord Jehouah/and what is my kynne/that thou shuldest haue brought me thys farre forth? And is this a small thyng in thy syght Lorde Jehouah/but ý thou shuldest speake also of thy seruaũts house for a great while to come? is this a lawe amõg mẽ Lord Jehouah? And what can Dauid saye moare vnto the/seing
*That is/thou choldest thy seruaunt a mong all other. *thou knowest thy seruaunt Lord Jehouah? Euẽ for thy wordes sakes & according to thine awne b hert hast thou done all these greate thyngs/to make thẽ knowẽ vnto thy seruaũt.
b Here for wyll as in the Actes. iij.g.and.xiij.d

Wherfore thou art great O Lorde God & there is none like ý/nether is there any God saue thou according to all ý we haue heard
D with oure eares. And what one people in the erth is like thy people Israel/which God wẽt & deliuered to be his people/& to make him a name/& to shewe thẽ great & terryble thyngs in ý erthe/before thy people which thou redemedst to the out of Egipt/euẽ* frõ ý people & frõ their Gods. And thou hast ordeyned thy people Israel to be thy people for euer. And thou Lord art their God. And now Lord God ý thing thou hast sayd of thy seruaũt & of his house make it good for euer & do as thou hast sayde. And let thy name be great for euer/ that men maye saye/ý Lord of Hostes is the God of Israel: and let the house of thy seruaunt Dauid be stablyched before the.
*Or/from the people wyth their Judges.

For thou

For thou Lorde of Hostes God of Israel hast
tolde in the eare of thy seruaunt saying: I
wyll bylde the an house. And therfore hath
thy seruaũt found in his harte to praye thys
prayer vnto ỳ. And now Lord Iehouah thou
art the God / and thy wordes must be true:
for thou hast tolde thys goodnesse vnto thy
seruaunt. And now go to and blesse the hou-
sholde of thy seruaunt / that it maye conty-
new for euer before the. For thou Lord Je-
houah hast sayde ỳ of thy blessyng the house
of thy seruaunt shalbe blessed for euer.

¶ Dauid ouercometh the Philistines and maketh
them to become trybutaries. He ordeneth & appoyn-
teth hys officers.

The.viij.Chapter.

A After that / Dauid bette the Phili-
stines and subdued them and toke
the brydell of bondage out of their
handes. And he bette ỳ Moabites
and [a] measured them wyth a lyne [b] makyng
them lye a long on the erth / & then [c] meating
the length of two lynes to sley / & the length
of one lyne to saue a lyne. And so becam the
Moabites Dauids seruauntes & payd try-
bute. Dauid smote also Adadezer the sonne
of Rehob kynge of Zobah as he wẽt to make
the ende of his coostes at the ryuer Euphra-
tes. And Dauid toke a thousand and seuen
B hundred horsemen of hys / and twentye thou-
sand fote men and destroyed all his charettes
reseruyng one hundred of them. Then came
the Sirians of Damascon to succoure Ada-
dezer kyng of Zobah. And Dauid slue of thẽ
two and twentye thousand men & put soud-
youres in Sira Damascon. And the Siriẽs
became seruauntes to Dauid payẽg tribute
And thus the Lorde saued Dauid in all that
he wẽt to. And Dauid toke ỳ shildes of gold ỳ
were bpõ ỳ seruaũtes of Adadezer & brought
thẽ to Ierusalẽ. And therto out of Betah and
Berathai cyties of Adadezer he brought ex-
cedyng great aboundance of brasse.

C When Thoi kyng of Hemath had heard
how Dauid had discomforted all the hoste of
Adadezer / he sent Ioram his sonne vnto king
Dauid to salute him with peace and to blesse
him because he had fought against Adadezer
and beaten hym: for Thoi kept warre wyth
Adadezer / whych sonne brought vesselles of
syluer / golde & of brasse wyth him. And them
also kyng Dauid dyd dedicat vnto the Lorde
with the syluer and golde that he consecrated
of all nacions whych he subdued: of the Si-
riens / the Moabites / the chyldren of Am-
mon / the Philistines / the Amalekites / and of
the spoyle of Adadezer sonne of Rehob kyng
D of Zobah. And Dauid made him a name af-
ter he returned from the slaughter of the Si-
riens in ỳ valeye of Salt where he slew. xviij
thousand men. And he put kepers in Edom /
euẽ thorow out all Edom put he soudyoures
and all Edom becam hys seruauntes. And ỳ
Lorde kept Dauid whatsoeuer he toke in
hand. And Dauid raygned ouer all Israel
and executed ryght and Iustice vnto all hys
people. And * Ioab ỳ sonne of Zaruiah was
ouer the host / and Iehosaphat the sonne of
Ahilud was * recorder. And Sadoch ỳ sonne
of Ahitob and Ahimelech the sonne of Abia-
thar were the preastes / and Saraiah was ỳ
Scrybe. And Banaiah ỳ sonne of Iehoiada
was ouer the Cerethites and the Phelethites
and Dauids sonnes were chefe rulares.

[a] To measure wyth a lyne signifieth / after the maner of a prouerbe / to bryng to perfect subiecyõ as it is sayde. (Then. ij. c.

[b] Makyng thẽ lye. that is / destroyng & smiting thẽ doune to the grounde.

[c] The meatyng of. ij. lynes to sley signifyeth the kyl lyng of. ij. partes of thẽ. And of one to saue a lyne / signifyeth that Dauid left but one parte of them lyuyng / whych shulde paye hym trybute. (They be maners of speakyng of the Hebrues.

* Iij. Reg. xx. d.

* Some reade / Cronicler. Some. Chancelier. The Hebrew worde doth properly signifye a monyther & writer in remembrance: one that sed in wryting / to the thynges that were done and that were to do / & as it were the keper of a boke.

¶ Dauid restoreth all the fyldes of Saul / to Miphi-
boseth the sonne of Ionathas.

¶ The.ix.Chapter.

Then sayd Dauid: is there yet any
man left of the house of Saul / ỳ
I maye shew hym mercye for Io-
nathas sake? And there was of the
household of Saul a seruaunt named Zibah
which was called vnto Dauid. And the kyng
sayd vnto him: art thou Zibah. And he sayde:
thy seruaunt is the man. Then sayd the kyng
remayneth ther yet any man of the kynred
of Saul / whom I maye shew the mercye of
God vpon? And Zibah sayd vnto the kynge:
Ionathas hath yet a sonne which is lame on B
both fete. And the kyng sayd vnto him: where
is he? And Zibah sayd vnto the kynge: behold
he is in the house of Machir: the sonne of
Amiel in Lodaber. Then kyng Dauid sent &
kett him out of ỳ house of Machir the sonne
of Amiel / out of Lodaber. Now whẽ Miphi-
boseth the sonne of Ionathas the sonne of
Saul was come vnto Dauid / he bowed hym
selfe and fell on his face. Then sayd Dauid:
Miphiboseth? And he answered. Behold thy
seruaũt. And Dauid said: feare not / for I wil C
surely shew the kindnesse for Ionathas sake
and will restore the all ỳ feldes of Saul thy
father / and thou shalt eate meate on myne
awne table all waye. And the other bowed
him selfe and sayd: what is thy seruaunt that
thou shuldest vouchesafe to loke vpon soche
a deed dogg as I am.

Then the kynge called vnto Zibah Sauls
young mã saying vnto hym: I geue vnto thy
maisters sonne all that pertayned to Saul &
to all hys kynne. Se therfore that thou and
thy sonnes and thy seruauntes tyll the lande
for him / and bring in / that thy maisters sonne
maye haue fode to eate. For Miphiboseth
thy maisters sonne shall eate meate all waye
vpon my table. For thys Zibah had fiftene D
sonnes and twentye seruauntes. Then sayd
Zibah vnto ỳ kynge: all that my Lord hathe
sayde

sayde vnto his seruaunt / thy seruaunt shall
do. For (sayd the kynge) Miphiboseth must
eate vpon my table / as one of ỳ kynges sonnes.
Thys Miphiboseth had a sonne ỳ was
younge named Micha / and all that dwelled
in the house of Zibah were seruauntes vnto
Miphiboseth. And Miphiboseth dwelt in
Ierusalem / for he ate euer at the kynges ta-
ble / and was therto hault on bothe legges.

¶ The mesengers of Dauid are spitefully & vylla-
nously entreated of the kyng of Moab: whych thyng
Dauid auengeth.

¶ The.x.Chapter.

A It happened after this / that ỳ kyng
of ỳ chyldrẽ of Ammon died / & Ha-
nõ his sonne raygned in his steade.
Then said Dauid: I wil shew kind
nesse vnto Hanon ỳ sonne of Nahas / as hys
father shewed kyndnesse vnto me. And ther
bpõ Dauid sent to cõfort hym by the hand of
his seruaũtes ouer ỳ deeth of his father. Now
when Dauids seruauntes were come in to ỳ
land of the chyldren of Ammon / the Lordes
of the chyldren of Ammon sayd vnto Hanon
their Lord: thynkest thou that Dauid dothe
honoure thy father / because he hathe sent to
comfort the? Naye / he hath rather sent hys
seruauntes vnto the / to searche the cytie and
to spye it out / euen to ouerthrow it.

Wherfore Hanon toke Dauids seruaun-
tes and shaued of ỳ one halfe of euerye man-
nes berd & cut of their garmẽtes euen in the
myddle / euẽ harde by ỳ buttockes of thẽ and
sent thẽ awaye. When it was tolde Dauid he
sent against thẽ (for they were mẽ exceedingly
a shamed) & sayd: tarye at Iericho vntill your
beerdes be growẽ / & then returne. And when
B ỳ chyldrẽ of Ammon saw ỳ they stancke vnto
Dauid / they sent & hired ỳ sonnes of Bethrehob
& of ỳ Siriẽs of Zobah. xx. thousand fote mẽ
& of king Maacah a thousand mẽ / & of Istob
twelue thousand mẽ. And whẽ Dauid hearde
of it / he sent Ioab & all ỳ host of strong men.
And ỳ chyldrẽ of Ammon came out & waged
battell before the gate & the Siriens of Zo-
bah / of Rehob / Istob and Maacah were by
them selues in the feldes.

When Ioab saw that the front of the bat-
tell was before and after / he chose of all the
best of Israel & put thẽ in araye against the
Siriens. And ỳ rest of ỳ people he delyuered
into ỳ hand of Abisai his brother / which put
thẽ in araye against ỳ chyldrẽ of Ammõ. And
C he sayd: yf ỳ Siriẽs ouercome me / then suc-
coure me. But yf ỳ chyldren of Ammon be to
good for ỳ / I will come & succoure ỳ / quyte ỳ
like a mã / & let vs fyght lustely for oure peo-
ple & for ỳ cities of oure God. And ỳ Lord do
what lempth best in his eyes. And forthwyth
Ioab proceded & ỳ people ỳ was w̃ him in to
battell against ỳ Siriẽs / whiche fleed before
him. And whẽ ỳ chyldrẽ of Ammon saw ỳ the
Siriens were fled / then fled they also before
Abisai / & entered into ỳ citie. And so Ioab re-
turned frõ ỳ chyldrẽ of Ammon & came to Ie-
rusalẽ. And whẽ ỳ Siriens saw ỳ they were
put to ỳ worsse before Israel / they geathered
thẽ to geather. And Hadadezer sent & brought
out ỳ Siriẽs ỳ were beyõde ỳ ryuer. And ỳ
host of them came / and Sobah the captayne
of the host of Hadadezer before them.

And when it was shewed Dauid / he gea- D
thered all Israel and passed ouer Iordan and
cam to Helam: where the Sirians put
them selues in araye agaynst Dauid and
fought wyth hym: how be it the Siriens fled
before Israel. And Dauid destroyed seuen
hundred charettes of thẽ and fourtye thou-
sand horsemen / and smote Sobah the cap-
tayne of hys host / that he there dyed. And
when all the kynges that were seruauntes
to Hadadezer saw that they were put to the
worsse before Israel / they made peace w̃ thẽ
& serued them. And so the Syriens feared to
helpe the chyldren of Ammon any moare.

¶ The aduoutrye of Dauid with Bethsabe the wyfe
of Vrias. Vrias is grieuously slayne. After that Da-
uid taketh Bethsabe to wyfe.

¶ The.xi.Chapter.

And it came to passe in ỳ beginning A
of a new yere / in ỳ times whẽ kings
are wõt to go forth to battell / that
Dauid sent Ioab & his seruaũtes
wyth him & all Israel. And they destroyed the
chyldrẽ of Ammõ / & beleged Rabah. But Da-
uid tarryed still at Ierusalẽ. And it chaunced
in an euenyng ỳ Dauid arose frõ his cowche
& walked bpõ the roofe of ỳ kynges palace /
& frõ the roofe saw a very bewtyfull woman
washyng her selfe. And he sent to enquyre
what womã it shuld be. And it was answered
agayne / ỳ she was Bethsabe ỳ daughter of
Eliam & wife to Vrias ỳ Hethite. And Dauid
sent mesengers & kett her / and she came vnto
him / and he laye w̃ her. And she was streyght
waye * purified frõ her vncleanesse / & returned
vnto her house. And when the woman had
perceaued that she had conceaued / she sent &
tolde Dauid / and sayde: I am wyth chyld.

1. Paral. xx. a

(That is) hey floures or monethes disease] ceallede: ỳ which is a token that women haue cõ ceaued.

Then

B Then Dauid sent to Joab/to sende vnto hym Uzias the hethite. And Joab sent Uzias to Dauid. And whē Uzias was come vnto him he demaunded how Joab dyd / and how the people fared / and how the warre prospered. And Dauid said moze ouer to Uzias: go doune to thyne houle and wathe thy fete. And Uzias departed out of the kynges palace / & there folowed him a seruyce frō the kynges table. But Uzias slept at the doze of the kynges palace with all ȳ seruaūtes of his Lord/ and went not downe to his houle.

Then they tolde Dauid saying: Uzias desceūdid not into his houle. Then sayd Dauid vnto Uzias: Seying that thou art come frō iozneying / why dostе thou not go downe vnto thyne houle? And Uzias sayd vnto Dauid: ȳ arcke and Israel & Juda dwell in paulyōs: and my Lozde Joab and the seruauntes of my Lozde lye in tentes vpon the flatt erthe: & shuld I then go into myne houle/to eate and to drynke & to lye with my wife? *By thy life and as sure as thy soule lyueth I will not do that thyng. Then sayd Dauid vnto Uzias: *tarye here this daye also/& to mozow I will lett the depart. And so Uzias abode in Jerusalem that daye and on the mozow. And Dauid called hym / and he ate & drancke bekoze hym/and he made him droncke. And at euen he went out to lye on his couche with the seruauntes of the Lozde / and went not downe to hys houle. Wherkoze on ȳ mozow Dauid wzote a letter to Joab and sent it by Uzias. And he wzote in the letter saying: put Uzias in the kozefront of ȳ battell where it is moost strong/and come back from him that he may be smytten to deeth. And as Joab beleged ȳ citie he assigned Uzias vnto a place where he wist that strong men were. And the men of ȳ citie cam out & fought wyth Joab. And there were certen ouer thzowen of the people and of the seruauntes of Dauid/and Uzias the hethite dyed also.

ij.Reg.xiij.a.

Judic.xix.c.

Then Joab sent and tolde Dauid all the pzocesse of the warre and charged the messengers saying: when thou hast made an ende of tellyng the stozye of the warre vnto the kyng yf he begynne to fume and saye vnto the: wherkoze appzoched ye so nye vnto the citie to fyght? wyst ye not that men wolde hourle and shote from the walles? who smote Abimelech sonne of *Jerobeseth? did not a woman cast a pece of a mylstone vpon hym frō of the walles/that he dyed in Thebes? why then went ye nye the walles/then saye thou: thy seruaunt Uzias the hethite is deed also.

D

*That is/Gedeon/otherwise called Jerobaal.

And the messengers went and came & shewed Dauid all that Joab had sent him with/ and said vnto Dauid: ȳ men pzeuayle against vs/and cam out vnto vs into the fielde / & we stacke vnto them/euen vnto the enteryng of the gate. And the shothers shotte from the walles/and some of the seruaūtes of ȳ kyng be deed. And thy seruaunt Uzias the hethite is deed also. Then sayd Dauid vnto the messenger/thus wyle saye vnto Joab/let not ȳ thyng trouble the. Foz the swerde deuoureth one as well as another: make thy battell moze strōge agaynst the citie and destroye it/ and se that thou courage Joab. And when ȳ wyfe of Uzias heard that her husband was deed, she mourned koz hym / & as sone as the mournyng was ended / Dauid sent and fett her to hys houle/and she was his wife & bare him a sonne. But the deade that Dauid had comitted/displeased the Lozde.

¶ Dauid is repzoued koz the slaughter of Uzias / & then repenteth. The chylde conceaued in aduoutrye dyeth. After it is Salomon bozne.

¶ The.xij.Chapter.

A ND ȳ Lozde sent Nathan vnto Dauid. And he cam vnto him and sayd vnto hym: there were two men in one citie/a ryche and a pooze. And the ryche had excedyng great aboundaunce of shepe and oxē. But the pooze had nothyng saue one lytle lambe whych he bought & norysshed vp. And it grew vp with hym and hys childzen/and did eate of his awne meate and drancke of his awne cuppe/& slept in his bosome/& was as dere vnto hym as his daughter. And there cam a straūger vnto the ryche man. And he coulde not fynde in hys heart to take of his awne shepe noz of hys beestes to dzesse koz ȳ straunger ȳ was come vnto him. But toke the pooze mānes lambe & dzessed it koz the mā that was come to him. And Dauid was excedyng wzoth vō the man/and sayd to Nathan: as surely as ȳ Lozde lyueth ȳ felow ȳ hathe done this thyng/*is ȳ chylde of deeth and shall restoze the lambe foure folde / because he dyd thys thyng and because he had no pytye. Then Nathan sayd to Dauid: thou art the man. Thys sayth the Lozde God of Israel: I annoynted the kynge ouer Israel & rydde the out of the handes of Saul. And I gaue ȳ thy maysters houle and thy masters wiues into thy bosome/ & gaue the the houle of Israel and of Juda/and wolde yf that had bene to lytle: haue geuen the twyse somoche moare. Wherkoze hast thou despysed the cōmaundement of the Lozde/to do wickednesse in his syght? thou hast kylde Uzias ȳ hethite wyth the swerde and hast taken his wyfe to thy wyfe / & hast slayne hym wyth the swerde of the chyldzen of Ammon.

B

*That is/worthy to dye.

Now therkoze the swerde shall neuer depart from thyne houle / because (sayth the Lozde) thou hast despysed me and taken the wyfe of Uzias the hethite/to be thy wyfe.

C

Thus

Thus sayth the Lozde: beholde I wyll stere vp euell agaynst ȳ euen of thyne awne houle & will take thy wiues bekoze thine eyes/and geue them vnto thy neyboure / whych shall slepe with thē *in the syght of the sonne. And thou didest it secretly/yet wil I do this thing bekoze all Israel and in the open sonne syght.

*That is/in ȳ syght bozne/ or openlye.

D Then sayd Dauid vnto Nathan: I haue synned agaynst the Lozde. And Nathan sayd agayne to Dauid: the Lozde hath put awaye thy synne/thou shalt not dye. Yow be it because in doyng this deade thou hast geuen ȳ enemyes of the Lozd a cause to rayle/ȳ child ȳ is bozne the shall dye surelye. And Nathan departed vnto his houle. And ȳ Lozde stroke ȳ childe that Uzias wife bare Dauid & it sicknened. And Dauid belought God koz ȳ boye & fasted & went & laye all nyght vpō the erthe. And the elders of his houle arose and wēt to him to take him vp frō the erth. But he wold not/nether yet eate meat with them.

And it hapened the seuenth daye that the childe dyed. But ȳ seruaūtes of Dauid durst E not tell him that the child was deed. Foz they sayd: se/while the chylde was yet alyue / we spake vnto him/and he wolde no herkē vnto oure voyce. Yow moche moare then wyll he vexe him selfe yf we tell hym that the chyld is deed? But Dauid saw his seruauntes whysperyng and therby perceaued that the chyld was deed/and sayd vnto his seruauntes: is ȳ child deed. And they sayd ye. Then Dauid arose from the erth and washed & anoynted him selfe and chaunged hys apparell / & went into the house of the Lozde & prayed/ & after cam to hys awne house & bade ȳ they shulde set meat bekoze hym/and he dyd eate. Then sayd hys seruauntes vnto hym: what is thys F that thou hast done? Thou fastedest and wepest koz thy childe while it was a liue/and as sone as it was deed thou dyddest ryse vp and dyddest eate meate. And he answered: whyle the child was a lyue/I fasted and wepte. Foz I this thought: who cā tell whether God will haue mercye on me that the child maye liue. But now seyng it is deed / wherkoze shuld I fast? can I bzyng hym agayne any moare? I shall go to him: but he shall not come agayne to me. And Dauid comfozted Bethsabe hys wyfe/& wēt in vnto her & laye with her/& she bare a sonne whose name was called *Salomon/& the Lozde loued him. And he sent by the hand of Nathan the pzophete and called his name *Jedidiah/of the Lozdes behalfe.

*Bedye. Salomon.

*That is/beloued of ȳ Lozd.

G And as Joab fought agaynst Rabah the citie of the chyldzen of Ammon he toke the kynges Toure/and sent messengers to Dauid saying: I haue made assawt to Rabah/ and also haue taken *the castell from whēce they had their water. Now therkoze geather the rest of the people to gether/& come & besege ȳ citie & take it: lest yf I take it/ȳ victorye be ascribed to me. And Dauid geathered all the people to gether/& wēt to Rabah and assawted it & gatt it. *And he toke ȳ kynges croune frō of his heed whych wayed an hundzed waygyt of golde/& was sett vō pzecyous stones. And Dauid ware it on his heed. And he bzought out the spoyle of the citie in excedyng great aboundance. And he bzought out ȳ people that was therin & sawed thē & dzew harowes of yzon vpon thē/and chzed some of them with chzedyng knyues of yzon/& thzust some into koznaces. And so he serued all the cities of the chyldzē of Ammō. And then Dauid & all the people returned vnto Jerusalē.

*Vhych was chefe defence of the cytye.

i.Paral.xx.b.

¶ Amnon Dauids sonne defyleth his syster Thamar. Absalom therkoze kylleth Amnon and after fleyth a waye koz feare of hys father.

¶ The.xiij.Chapter.

A ND it chaunced that Absalom Dauids sonne had a fayre sister named Thamar/whō afterwarde Amnon a nother sonne of Dauid loued. And this Amnō was so vexed ȳ he fell sycke koz ȳ loue of his sister Thamar: koz it thought hym harde to come by hys purpose of her/ seyng she was yet a virgyn. But Amnō had a cōpanyan called Jonadab ȳ sonne of Samah the bzother of Dauid: whych Jonadab was a very wyse man. And he sayd vnto hym how cometh it that thou beyng the kynges sonne art thus consumed euery mozny̆ng? mayst thou not tell it me? And Amnon answered him: I loue Thamar my bzother Absalōs syster. Then sayde Jonadab vnto him: lye on thy bedde and fayne thy selfe sycke. And when thy father is come to se the / saye vnto him: let my syster Thamar come & geue me meate and dzesse it in my syght/that I maye se it and eate it of her hande.

And Amnon laye downe & made him selfe sicke. And when ȳ kynge was come to se him B Amnō sayd vnto him: let Thamar my syster come & make me a couple of krytters in my syght/ȳ I maye eate of her hand. And Dauid sent home to Thamar saying: go to thy bzother Amnōs houle & dzesse hym meate. Whē Thamar came to her bzother Amnōs houle he laye. And she toke floure & made paste & made krytters in hys syght & did bake thē/& toke a platter & powzed thē out bekoze hym. And Amnō wolde not eate / but cōmaunded to haue out all men from him. And they wēt all out from hym. Then sayd Amnon vnto Thamar: bzyng ȳ meate into the chambze ȳ I maye eate of thyne hand. And Thamar toke ȳ krytters which she had made/& bzought thē into ȳ chābze to Amnon her bzother & set thē bekoze hym to eate. And he toke her and C

sayd

sayd vnto her: come lye w̃ me my syster. And
the answered hym: nay / my brother do not
1. Reg. xvij. e. force me / for it ought not to be so in Israel do
not this folly.* For whither shall I go wyth
my shame? And thou shalt be as one of the
foles in Israel. But speake vnto the kynge &
he shall not denye me vnto the.

Gene. xxxiiij. a Leuit. xviij. a. How be it he wolde not herke vnto her voy-
ce but was to stroge for her & * forced her &
laye w̃ her. And then Amnon hated her exce-
dingly: so ỳ the hate wherwith he hated her
was greater then ỳ loue w̃ whiche he before
D loued her. And he sayd vnto her: vp & awaye.
Then she sayde vnto hym / thys great cruel-
nesse that thou puttest me awaye passyth the
other that thou dyddest vnto me. Neuerthe-
lesse he wolde not heare her / but called hys
lad that wayted vpon him & sayd: put her out
at the dores fro̅ me & bolt the dore after her.
And she had a kirtell of diuerse coloures vpo̅
her: for w̃ suche were ỳ kynges daughters ỳ
were virgines appareled / made strayte vnto
the̅. Then his seruaũt brought her oute at ỳ
E dores & locked the dores after her. And Tha-
mar put ashes on her heed and rent her gaye
kyrtell ỳ was on her and put her hand on her
heed & so went / & as she wẽt cryed. Then Ab-
salom her brother sayd vnto her: hath Amno̅
thy brother bene with the? Now then be still
my syster: for he is thy brother. And let not
this thyng greue thine hert. And so Thamar
remayned desolãte in her brother Absalõs
house. And kyng Dauid heard of all these
thynges and was very wroth. And Absalom
sayd vnto hys brother Amnon nether good
ner badd. How be it Absalom hated Amnon
because he had forced hys syster Thamar.

And it happened two yere after ỳ Absalõ
had a shepeheryng in Baal Hazor beside ỳ
tribe of Ephraim / & bad all the kynges sonnes
& he cam to the kyng & sayde: behold thy
seruaũt hathe a shepeheryng / let the kynge
& his seruaũtes come w̃ thy seruaunte. And ỳ
kyng sayd vnto Absalom: Oh naye my sonne
let vs not go euerye one of vs that we be not
chargeable vnto the. And Absalom laye sore
vpõ him: how be it he wolde not go / but bles-
sed him. Then sayd Absalom: then let my bro-
ther Amnon go wyth vs. And the kynge an-
swered what nedeth it ỳ he go with the. But
Absalom made suche instance ỳ he let Am-
non go with hym / & all the kynges chyldren.

Then Absalõ cõmaunded his young men
saying: marke when Amnons hert is mery
with wyne / & when I byd you smyte Amnon
then kill him: feare not / for it is I ỳ bid you /
F be bolde therfore & playe the lusty bloudes.
And the young men of Absalom serued Am-
non euen as Absalom cõmaunded the̅. And
all the kynges sonnes arose & toke eche man
his Mule and fled. And whyle theye were yet
in the waye / tidinges cam to Dauid that Ab-
salom had slayne all the kynges sonnes / so ỳ
none was left a lyue. Then the kyng arose
and tare his garmentes and laye along on ỳ
erth: & all his seruauntes stode by with their
clothes rẽt. Then Jonadab the sonne of Sa-
mah Dauids brother answered and sayd: let
not my Lord suppose that theye haue slayne
all the young men the kynges sonnes / saue
Amnon only is deed. For that hath bene euer
in Absaloms mouth sence he forced his sister
Thamar. Now therfore let not my Lorde the
G kynge take ỳ thing so greuously to thyncke
that all the kynges sonnes were deed / when
Amnon only is deed.

But Absalom fled. And the young man ỳ
kept the watche lyfte vp hys eyes and loked
aboute. And beholde / ther cam moche people
by awaye that was behynde hys backe a
longe by an hylles syde. Then sayd Jonadab
vnto the kynge: behold / ỳ kynges sonnes are
come / and as thy seruaunt sayd / so it is.
And as sone as he had lefte speakyng: be-
holde / the kynges sonnes came and lifte vp
their voyces and wepte. And therto the kyng
and all hys seruauntes wept excedyngly.
But Absalom escaped and went to Tholmai
the sonne of Amihud kynge of Gesur. And
the kynge mourned for hys sonne contynual-
ly. And so Absalom escaped and went to
Gesur / & was there thre yeres. And by that
tyme the kynge turned hys mynde from pur-
suyng Absalom. For he had left mournyng
for the deeth of Amnon.

¶ By the wysdome of the woman of Thekoa Absa-
lom is called. The comelynesse & Boustthe of Absalõ.
Absalom fyrsth Joabs corne. His father kylleth him.

¶ The. xiiij. Chapter.

A When Joab the sonne of Zaruiah
perceaued that the kynges hert
was turned agayne to Absalom /
he sent to Thekoa / and fett thence
a wyse woman / and sayd vnto her: feyne thy
selfe to be a mourner / and put on mournyng
apparell. And anoynt not thy selfe w̃ oyle.
But be as a womã ỳ had lõge tyme mourned
for the deeth of some bodye. And go to ỳ kyng
and speake of this maner vnto hym. And so
Joab taught her what she shuld saye.

B And when the wyse of Thekoa was come
to speake with the kynge / she fell on her face
to the grounde & dyd obeysaũce & sayd: help
me O kynge. And the kynge sayd vnto her
what ayleth the? & she answered. I am a we-
dow / and myne husbande is deed. And thy
handmayde had two sonnes which fought to
gether in the feldes where was no man to go
betwene the̅ / & the one slewe the other. And
beholde / the whole kinred arose agaynst thy
handmayde

handmayde & sayd: deliuer vs him that smote
* That is / for his brother: ỳ we maye kyll him for ỳ *soule
the deeth. of his brother whome he slue / for we wyll de-
stroye ỳ heyre also. And so they shall quenche
my sparkle which is left that he shall stere vp
C nether name or issue vpõ ỳ erth vnto my hus-
bande. And the kynge sayd vnto the wyse: go
home to thyne house / and I wyll geue a char-
ge for the. And ỳ womã of Thekoa sayd vnto
the kynge. My Lorde kynge / the trespace be
on me and on my fathers house / and ỳ kyng
and hys seate be giltlesse. And then sayd the
kynge: yf any man saye ought vnto ỳ / bring
him to me / & he shall no moare trouble the.
Then sayd she: lett the kynge remember hys
Lorde God / that the next of the bloude gea-
ther not on heappes to gether to destroye / &
that they slaye not my sonne. And he sayd: as
sure as the Lorde lyueth / there shall not one
D hearre of thy sonnes heed fall to the erthe.
Then ỳ woman sayd: let thyne handmayde
speake one woorde moare vnto my Lorde ỳ
kynge & he sayd: saye on. And ỳ woman saide
wherfore then hast thou determyned on thys
same maner agaynst the people of God? that
the kyng shulde speake this thyng & be fau-
tye therin / so that the kynge shulde not fett
home agayne hys banesshed. For we must
nedes dye and perysh as water spyll on the
grouide which cãnot be geathered vp agayne
& God will not take awaye ỳ lyfe but fynde
the meanes that the banysshed be not vtterly
expelled fro̅ him. And now cõcernyng that I
am come to speake of this thyng vnto ỳ king
my Lorde in the presence of the people: thy
hãdmayde thought: fuerly I will speake vnto
the kynge / paraduenture the kyng will here
E the request of his handmayde. And the kyng
shall heare his handmayde & deliuer her out
of the hand of the mã ỳ wolde haue destroyed
me & my sonne also out of the enheritaunce
of God. Then thyne handmayde sayd: I pray
God that the woorde of my Lorde the kynge
* Some rrade / confortable. Some. As a sa- uyfyre. may be * immutable. For my Lorde ỳ kynge
is as an Angel of God / in hearyng of good or
badd: & therfore the Lorde thy God be w̃ the.

Then the kyng answered and sayde vnto ỳ
woman: hide not fro̅ me I praye the: the thyng
that I shall aske the. And the womã saide: let
my Lord the kyng saye on. Then sayd ỳ king
* That is / the wuncell. Is not ỳ * hande of Joab with the in all this
matter? And the woman answered and sayd:
as sure as thy soule lyueth my Lorde kynge /
That is my Lorde the kyng be the swarued on no syde / but spoken euē the very thyng as it is. Deut. v. d. it is * nether on the ryght hande nor on ỳ lefte
te that my Lorde the kyng hathe spoken. For
thy seruaunt Joab he bad me / and he put all
these woordes euen in the mouthe of thyne
handmayde. And the turnyng of my tale a
nother waye / that made thy seruaunt Joab.
And so I se that my Lorde is wyse euē as an
Angell of God / to vnderstand all thyngs that
are in the erthe. Then sayd the kyng to Joab
beholde / I am content to do this thyng. Go
therfore fett home the ladd Absalom. And F
Joab fell to ỳ grouid on his face & bowed him
selfe and * blessed the kynge and sayd: now thy
seruaunt knoweth that I haue founde grace That is / prayed the kyng as in Gene. xxiij. d
in the syght of my Lorde the kynge in that he
hathe fulfylled the request of hys seruaunt.
And so Joab arose & wẽt to Gesur & brought
Absalom to Jerusalem. Then sayd ỳ kynge:
let hym turne to his awne house / but se that
he come not in my presence. And so Absalom
went to his awne house / but came not in the
kynges presence.

Moreouer in all Israel there was not so
goodlye a mã as Absalõ / or so greatly pray-
sed / fro̅ the soole of his fote to the toppe of his
heed there was no blemesche in him. And whẽ
he shaued his heed (for at euery yeres ende he
shaued it because it was heuye on hym / and
therfore he shaued it) the hearre therof wayed
two hundred cycles weyght of the kynges
weyght. And this Absalom had thre sonnes G
borne him & one daughter named Thamar /
whiche was a fayre woman to loke vpon.
When Absalom had dwelt two yere in Jeru-
salẽ without comyng into ỳ kynges presen-
ce he sent for Joab / to haue sent hym to the
kynge. But he wolde not come to him. And he
sent agayne / & for all that he wold not come.
Then he sayde vnto his seruauntes: beholde /
Joab hath a parcell of lande fast by myne / &
hath barlye therin. Go and set it on fire. And
Absaloms seruauntes went & sett it on fyre.

Then Joab arose & came to Absalõ vnto
hys house & sayde vnto hym: wherfore haue
thy seruaũtes burnt my felde with fyre? And
Absalom said to Joab: beholde / I sent for the
desyring the to come / because I wolde haue
sent the to the kynge / for to saye: wherfore
am I come from Gesur. It had bene as good
for me to haue bidde̅ there still. Now therfore
let me come to the kinges presence / or eise yf
there be any trespace in me / kill me. And Jo-
ab went to the kyng & tolde him. And he sent
for Absalom: whych whan he was come / fell
to the grounde on his face before the kynge.
And the kynge kissed hym.

¶ Absalom maketh insurrecyon agaynst his father.
Dauid is fayne to flee for feare of hym.

¶ The. xv. Chapter.

A After thys Absalom gatt hym cha-
rettes & horsses & fyftie men to rũ-
ne before him. And therto he bled to
ryse vp erlye in the morninges & to
stand by ỳ wayes side ỳ led to ỳ gate of ỳ citie.
And all the men of Israel ỳ had cõplayntes &
came to the kynge for Judgement / he called
vnto hym and sayd: of what citye art thou?

And when the other answered: thy seruaunt is of loche a trybe of Israel. Then sayd Absalom vnto hym: se/thy matter is good & rygh-teous/& yet no man is deputed of the kynge to heare the. Then Absalom sayd moreouer: Oh/that I were a iudge in ỳ lande/& that al men which haue pleyes & matter in the law/ shuld come to me. For I wolde do thē iustice. And also when any mā came nye to him to do him obeysance/he put forth hys hand & toke him to him & kissed him. And on thys maner dyd Absalom to all Israel that came to the kynge for Iudgement/& therwith * stale the B hertes of the men of Israel. And at fourtye yeres end Absalom sayd vnto the kynge: let me go I praye the to Hebron/& paye my bowāne thē they wist not howe: and so deceaued them/that they consented to him & drue on his syde.

* That is/vnder pretēce of iustice toke awaye their hertes/& wist not howe.

I go. But returne thou & carye agayne thy brethrē. Mercie & truthe bew the. And Ethai answered the kynge & sayde: as surelye as ỳ Lorde lyueth/& as suerlye as my Lorde the kyng lyueth/in what place my Lorde ỳ king shalbe/whether in deeth or like/euē there wil thy seruaūt be. Then sayd ỳ kynge to Ethai/ come & go forwarde. And Ethai the Gethite wēt forth/& all his men/& all the chyldren ỳ were with him. And all the countreye wepte with a loude voyce. And all the people went forwarde ỳ strayght waye to the wilderness. And beholde/ Sadock & all ỳ Leuites were with him & bare the arche of ỳ appoyntmēt of God. And whē they had set downe ỳ Arche of God/Abiathar came vp/vntill the people were all come ouer/out of ỳ citie. Then sayd the kynge vnto Sadock. Carye the Arche of God agayne into ỳ citie. If I shall fynde fauoure in the eyes of the Lord/he will bryngе me agayne/and shewe me both it and the tabernacle therof also. But and yf the Lorde thus saye: I haue no lust vnto the. Beholde/ here am I/ let him do wyth me what semeth best in hys eyes.

full chyldren/but myght not inherit/ only had they ỳ liberalitye of their father/ they partyned amongye partayned properly vnto the chyldren of the wyues. Genesi. xxv. a.

The kynge sayde also vnto Sadock the F preast thou art a Sear. Returne therfore into the citie in peace. And take youre two sonnes with you: Ahimaaz thy sonne/& Jonathas the sonne of Abiathar. And se/I will tarye in the feldes of the wyldernesse vntyll there come some woorde from you to be tolde me. And so Sadock and Abiathar carryed the Arche of God agayne to Jerusalem/& they taryed there. And Dauid went vp on mount olyuet & wepte as he went/& had his heed couered & wēt therto barefote. And all ỳ people that was wyth him/had euery man hys heed couered/ and as they went wepte also. And one tolde Dauid sayng: Ahithophel is one of G them that haue conspired wyth Absalom. Then sayde Dauid: O Lorde/ turne the councell of Ahithophel into folishenes.

When Dauid was come to ỳ toppe of the mount & had bowed him selfe vnto God: beholde/Husai ỳ Arachite came agaynst him wd his coote torne and erth vpon his heed. Unto whome Dauid sayd: yf thou go with me thou shalt be a burthen vnto me. And yf thou returne to ỳ citie: then shalt thou saye vnto Absalō I will be thy seruaūt O kyng: thus lōge haue I bene thy fathers seruaunt/& now I am thyne. And destroye me the councell of Ahithophell. And thou hast there with ỳ Sadock & Abiathar ỳ prestes/vnto whych thou shalt shew all ỳ thou canst heare out of ỳ kinges house. And beholde/ye haue there wd you theire two sonnes: Ahimaaz Sadock's sonne/& Jonathas Abiathars sonne/ by whych ye shall sende me all that ye can heare.

And

And so Husai Dauids frende gat hym to the citie. And Absalō also entered into Ierusalē.

¶ Ziba bryngyng presentes to Dauid/dothe falslye accuse Miphiboleth. Semei curseth Dauid & hourleth stones at him. Absalom by ỳ councell of Ahithophell lyeth with his fathers Concubines.

¶ The. xvi. Chapter.

A AND when Dauid was a lytle past the toppe of the hyll: beholde Ziba ỳ seruaunt of Miphiboleth came agaynst him with a couple of Asses sadelled/& vpon thē two hundred loues & one hundred bonches of Relynges/& an hundred krayles of dryed kygges/& a bottell of wyne. Then sayd the kynge to Ziba: what hast thou there? And Ziba sayde: Asses for the kynges houshold to ryde on/and breed & frute for the younge men to eate/and wyne to dryncke/yf anye man faynt in ỳ wilderness. Then sayde the kynge: where is thy masters sonne? and Ziba sayd vnto the kyng: beholde/he taryeth still at Ierusalē. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayd ỳ kynge to Ziba: beholde/thine are all ỳ pertayned vnto Miphiboleth. And Ziba answered: I beseche the ỳ I maye fynde grace in thy sight my Lord king.

B And when kynge Dauid came to Bahurim: beholde/thence cam out a man of ỳ kinrede of the house of Saul named Semei ỳ sonne of Gera/and he cam out cursyng. And therto he cast stones at Dauid and at all the seruauntes of kyng Dauid/all the people & all the men of warre goyng part on his right hand/& part on his lefte. And thus sayde this Semei as he cursed: come forthe/come forth thou bloudesheder and thou vnthriftie man. The Lord hath brought vpon the all ỳ bloude of the house of Saul/ in whose steade thou hast raygned/ and he hathe delyuered the kyngdom into the hand of Absalō thy sonne And thou art wrapped aboute wd thyne awne mylcheue/ because thou art a bloudesheder.

Then sayd Abisai the sonne of Zaruiah vnto ỳ kynge: why dothe this deed dogg curse my Lorde the kynge? let me go and take of ỳ C heed of him. And the kyng sayde: what haue I to do with you ye sonnes of Zarutah: let hym curse: for ỳ Lord hathe bydde him curse Dauid. And who dare presume to sāye wherfore dothe he so? And Dauid sayde to Abisai/& to all his seruaūtes: behold/my sonne which cā out of myne awne bowelles seketh my lyfe: How moche more then maye thys sonne of Jemini do it? Suffre hym therfore to curse/ for ỳ Lord hath bidde him: haplye ỳ Lord wil loke on my wretchednesse/& do me good for his curlyng thys daye And thus as Dauid & his mē wēt by ỳ waye/Semei wēt alōge on ỳ hilles syde ouer agaynst him/& cursed as he went/& threw stones at him/& cast duste. And ỳ kynge & all that were with hym cam werye/ and refreshed them selues there.

And Absalō and all the people of the men of Israel came to Ierusalem & Ahithophel with him. And as sone as he was come: Husai the Arachite went vnto Absalom & sayde vnto him: God saue the kynge/ God saue the D kyng. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frēde? Why wentest thou not with him? And Husai sayd vnto Absalom: naye not so/but whom ỳ Lorde and this people and all the men of Israel chose/his wyll I be/and with him will I dwell. And forthermore vnto whome shall I do seruyce but euen to hys sonne? And as I was seruaunt before wyth thy father/ euen so shall I be with the. Then spake Absalō to Ahithophell geue councell what is best for vs to do. And Ahithophel said vnto Absalom: get the in vnto thy fathers* cōcubines which he hath lefte to kepe the house. For when all Israel shall heare that thou hast made thy father to stincke/then shall the handes of all that are with the/be stronge. And so they pitched Absalō a tent vpon the * toppe of the house. And he went in vnto his fathers concubynes in the syght of all Israel.

Above in the xv. d.

* The houses were there flatte.

And the councell of Ahithophel whiche he counceled in those dayes/was as a man had asked cōcell of God: euen so was all the councell of Ahithophel/ both vnto Dauid and also vnto Absalom.

¶ Ahithophel/seyng his councell disaloweed of Husai and forsaken/hangeth hym selfe.

¶ The. xvij. Chapter.

A THen Ahithophel sayde vnto Absalom: let me chose out I praye the twelue thousand men. And I wyll vp & folow after Dauid by nyght. And I will come vpon him while he is werye and weake handed/and wyll keare hym/that all the people that are wyth hym shall flee. And so wyll I smyte the kynge onlye/& will bryng agayne all the people vnto the. And when all these men whych thou seketh are turned to the/ all the people shall haue rest. And the sayng pleased Absalom well and all the elders of Israel. Then sayde Absalō: call also Husai the Arachite and let vs heare hys sentēce. When Husai was come to Absalom Absalō spake vnto hym sayng: Ahithophel hathe geuen loche cōcell: whether it be best we do after his sayng or not/tell thou.

Then sayd Husai to Absalom: the cōcell that Ahithophel hathe geuen is not good at this tyme. For (sayd Husai) thou knowest thy B father & the men ỳ are with him/how ỳ they be strōg mē. And they be chafed in their myndes/euē as a* Beare robbed of her whelpes.

* Prouer. xvij. b

And thy father is a man practised in warre/ & will not lye a nyghtes among the comē people. Beholde he lurketh now in some caue or in some other place. And therto though some of his men be ouerthrowē at the kyrst brunt/ yet they that heare it will thynck the people that foloweth Absalom be put to the worse. By the reason wherof the best men thou hast whose hertes are as the hertes of Lyons/ shall thrynke therat. For all Israel knoweth that thy father is a man/and that they which be with hym be chyldren of actiuite.

But my coūcell is/that all Israel be gea- ¶ thered vnto the/from Dan to Berlabe/ as ȳ sande of the see in nombre/ & that thou go to bataylle in thyne awne person. And we wyll come vpon hym in one place or other/where we shall fynde him/ & we will pitche a felde a gaynst him/euē as thicke as ȳ dew falleth on the grounde. And there shall not one of them be lefte/ nether he ner any of all that are w̄ him. Moreouer yf he take a towne then shal all the men of Israel* bryng ropes to that cytie/and we will draw it into the ryuer/vntyll there be not one stone found vpon a nother. And Absalō and all the men of Israel sayd: that the councell of Husai the Arachite was better then the coūcell of Ahithophell. For it was euē ȳ Lord determinacyon to destroye ȳ *counceil of Ahithophel: which was good/ that ȳ Lorde might bryng euell vpō Absalō. Then sayd* Husai vnto Sadock & Abiathar ȳ preastes: of this & that maner dyd Ahithophel & the elders of Israel coūcell Absalom. And thus & thus haue I coūceled. Now therfore send quyckly & shew Dauid saying: tarye not all nyght in ȳ feldes of ȳ wildernesse/ but gett the ouer/lest the kynge be deuoured and all the people ȳ are with hym. Now Jonathas & Ahimaaz abode by the well rogell: for they myght not be sene to come into ȳ cytye. And a wenche went and tolde them. And they to go and shewed kynge Dauid.

*Or/send.

Ysai. xvij. c. and Fix. c.

ij. Reg. xv. g.

Neuertheleſſe there was a lad saw them ¶ whiche tolde it to Absalom. But they went bothe of thē away quyckly & cam to a mānes house in Bahurim/whych had a well in his yarde/into whiche they wēt downe. And the wife toke & spred a couerlet on the topp of the well & strawed theron steaped barleye to drye. And ȳ thyng was not spyed. And whē Absaloms seruauntes came to the wife to ȳ house & asked where one Ahimaaz & Jonathas were/ ȳ wife sayd vnto thē: they be gone ouer ȳ lytell brocke of water. And whē they had sought them & coulde not kinde thē/ then they returned to Jerusalem. And as sone as they were departed/ the other came out of ȳ well/and went and tolde kyng Dauid & sayd vnto him: vp & get you quyckly ouer ȳ water for soche councell hath Ahithophel geuen. Then Dauid arose and all the people ȳ were with him/ & they were come ouer Jordan be that it was daye/that there lacked not one of them ȳ was not come ouer Jordan. And whē Ahithophel saw that his coūcell was not folowed/ he sadelled hys Asse & arose and gate him home to his awne house and to his awne cytye/and put hys houshold in order and hanged hym selfe and died/and was buryed in the sepulchre of hys father.

Then Dauid came to Mahanaim. And Absalom passed ouer Jordan/both he and all the mē of Israel w̄ him. And Absalom made Amasa captayne of the hoste in stede of Joab whych Amasa was a mannes sonne named Jethra a Jetrahelite that went into Abigail the daughter of Nahas syster to Zaruiah Joabs mother. And Israel & Absalom pytched in the lande of Galaad. And whē Dauid was come to Mahanaim/ Sobi the sonne of Nahas out of Rabath the cytye of the chyldren of Ammon/and Machir ȳ sonne of Amiel out of Lodaber & Berzelai the Galaadite out of Rogelim/brought beddes/ basens/ & erthen vessellys: and also corne/ barly/floure & parched corne/benes & rice hony/ butter/ shepe and chese of kyne/for Dauid & all the people that were wyth him to eate. For they supposed that the people shulde be hongrye/ kayntye/and thurstye in the wyldernesse.

¶ Absalom is ouercome in battell. He hangeth by the hearre on an Oke. He is kylled & put in a dytche. Dauid is so sorowfull for ȳ deth of Absalō ȳ he wepeth.

¶ The. xviij. Chapter.

And the kynge nombred the people that were wyth him/ and sett cap- A taynes of thousandes and of hundredes ouer them. And he sent one parte of them wyth Joab/and a nother parte wyth Abisai the sonne of Zaruiah Joabs brother/and the thirde parte wyth Ethai the Gethite. And the kyng sayd vnto the people: shall I go wyth you? And the people answered: naye/for yf we fle/oure aduersaries will not care for vs: nether though halfe of vs were slayne/shall they regarde vs. But thou were worth ten thousand of vs. And therto it is better ȳ thou be readye to succoure vs out of the cittie. Then sayd the kynge: what semeth you best/that will I do.

And the kyng stode by the Gates syde/and B all the people came out by hundredes and by thousandes. And the kyng cōmaunded Joab Abisai/and Ethai saying: intreate me Jently my sonne Absalom. And all the people heard when the kinge gaue all ȳ captaynes charge ouer Absalom. And the people went out into the felde agaynst Israel/ and the battell was in the woode of Ephraim. Where the people

people of Israel were put to ȳ worsse before the seruaūtes of Dauid/ & there was a great slaughter ȳ daye/euen of twentye thousand men. And ȳ felde was fought in dyuerse places/all abroade vpō ȳ erthe. And the woodes deuoured moo people that daye than dyd the swerde. And it chaūced Absalom to come before the seruauntes of Dauid rydyng vpon a Mule whych caryed him vnder ȳ thycke bowes of a great Oke. And his heed caught in ȳ Oke/ & he was lefte betwene heuē & erthe/ & ȳ Mule ȳ was vnder hym went his waye.

And one ȳ saw it tolde Joab saying: beholde/ ¶ I saw Absalom hange in an Oke: & Joab sayd vnto him that tolde him: lo/ sawest thou hym? And why dydest not thou there smyte him to the ground/that I shuld haue geuē ȳ ten sicles of syluer and a soudyoures gyrdle.

And ȳ man answered Joab: though I had a thousand sicles of syluer tolde in my hande yet wolde I not stretche out myne hande agaynst the kynges sonne. For we heard w̄ oure eares whē the kyng charged the/ Abisai and Ethai/saying: spare me the lad Absalom. Moreouer though I had ieoparded my life & done falsie therto/yet couldе nought of all ȳ matter haue bene hid frō ȳ kynge: ye & thou thy selfe woldest be agaynst me. Then sayd Joab* I may not stand taryeng with the.

*That is/it is not best ȳ I tarye with the/ & loke that thou shuldest go kill him

And therwyth he toke thre speares in hys D hand & thrust thē into the hart of Absalom/ whyle he was yet a lyue on ȳ bodye of ȳ tree. And ten seruauntes that bare Joabs wepōs/ turned & smote Absalom and slue him. Then Joab blew a trompet/ & the people returned frō folowyng Israel: for Joab spared ȳ people. And they toke Absalom & cast him into a great pitt that was in the wood/ and cast a myghtye great heape of stones vpō him. And all Israel fled euerye mā to his tent. And this Absalom yet in hys lyfe tyme/toke & reared vp a pyler/whiche is yet in kynges dale. For he sayde: I haue no male childe. And therfore ¶ to kepe my name in remēbrance do I it. And he called the piller after his awne name. And it is called vnto this daye/Absaloms piller.

Then sayd Ahimaaz ȳ sonne of Sadock: let me runne I praye the/ & beare the kynge tydynges/how that ȳ Lorde hath iudged him quyte of the handes of all hys enemyes. And Joab sayd vnto him: thou art no mā to beare tydynges to daye: thou shalt beare tydynges a nother tyme: but to daye thou shalt beare none/because ȳ kynges sonne is deed. Then sayd Joab to Chusi: go & tell the kynge what thou hast sene. And Chusi bowed him selfe vnto Joab & ranne. Then sayd Ahimaaz ȳ sonne of Sadock agayne to Joab: come what come will/let me runne I praye the after Chusi. And Joab sayd: wherfore shuldest thou runne my sonne? for and thou runne thou gettyst no reward: well come what will let me runne. And he sayd vnto him: runne. Then Ahimaaz ranne by the playne and ouer ranne Chusi.

And Dauid sat betwene the two gates. F And the watcheman wēt vp to ȳ rouffe ouer the gate vnto the walle/and lyfte vp his eyes and saw: and beholde/there cam a man runnyng alone. And the watchmā called & tolde the kynge. And the kynge sayde: yf he come alone/ there is tydynges in his mouthe. And he cam and drew nye. And the watchmā saw a nother man runnyng/ and called vnto the porter & sayd: beholde/there cometh a nother runnyng alone. And the kynge answered: he is also a tydynges brynger. And ȳ watchmā sayd: me thinketh the running of the formost is lyke the runnyng of Ahimaaz the sonne of Sadock. And the kyng sayd: he is a good mā & cometh with good tydynges. And Ahimaaz called and sayd to the kynge: good tydynges/ and bowed him selfe to the erthe vpō hys face before the kyng and sayd: blessed be ȳ Lorde thy God which hath* shut vp all ȳ men that lifte vp their handes agaynst my Lorde the kynge. And ȳ kynge sayd: is the lad Absalom safe? And Ahimaaz answered I saw a great a do/when the kinges seruaūt Joab sent me thy seruaunt. But I wotte not what it was. And the kyng sayd: turne and stande here. And he turned and stode.

*That is/cut short.

And beholde Chusi came and sayd: tydinges my Lorde the kynge/ ȳ Lorde hath quytte the thys daye out of the handes of all that rose agaynst the. And ȳ kyng sayde to Chusi: is ȳ lad Absalom safe? And Chusi answered the enemyes of my Lorde the kynge and all that ryse agaynst the/to haue ȳ/ be as thy lad is. And the kynge was moued & went vp to a chambre ouer ȳ gate & wept. And as he went thus he sayde: my sonne Absalom/my sonne/ my sonne/my sonne Absalom/wold to God I had dyed for ȳ Absalom/my sonne/my sonne.

¶ Dauid is restored to hys kyngdome/and brought agayne to Jerusalem.

¶ The. xix. Chapter.

And it was tolde Joab/how that the A kynge wepte and mourned for Absalom. And the victorye was turned that daye into mournyng vnto all the people. For the people heard saye that daye/how the kynge sorowed for hys sonne/ and the people went stealyng into the cytye/ as people cōfounded stele awaye/when they flee in battell. And the kyng hyd his face and cryed wyth a loude voice: my sonne Absalom Absalom my sonne my sonne.

And Joab went into the house to the kyng and sayd: thou hast shamed thys daye the faces of all thy seruauntes/ whych thys daye

haue saued thy lyfe/ & the liues of thy sonnes & daughters/ & ỏ lyues of thy wyues & cōcubynes/in ỏ thou louest thine enemyes & hatest thy frēds. Thou hast declared this daye ỏ thou camest nether for thy Lords nor seruaūtes. For this daye I do perceaue/ yf Abisalom had lyued/ & all we dyed thys daye / ỏ then it
B had pleased ỏ well. Now therfore vp & come out/ & speake kyndely vnto thy seruaūtes/ I swere by ỏ Lord except thou come out/ there will not tarye one mā w ỏ thys nyght. And ỏ wilbe worse vnto the/ then all ỏ euell ỏ fell on the from thyne youthe vnto thys houre. Then the kynge arose and satt downe in the Gate. And it was tolde vnto all the people/ how the kynge satt in the Gate. And then all the people cam before the kynge. But Israel fled euery man to his tent.

And all the people were at stryfe thorow out all the trybes of Israel saying: the kyng delyuered vs out of ỏ hand of oure enemyes. And he deliuered vs out of the hand of ỏ Philistines. And now he is fled out of ỏ land for Abisalom. But Abisalom whom we anoynted ouer vs is deed in battell. Now therfore why are ye so styll / that ye bryng not the kynge
C agayne. And kyng Dauid sent to Sadock & Abiathar the preastes saying: speake vnto ỏ elders of Juda & saye: why shulde ye be the last ỏ shulde bryngе agayne ỏ kynge to hys house/ seing ỏ soche tidinges is come frō all Israel vnto ỏ kynge euē to hys house? ye are my brethren/ my bones & my flesche: wherfore then shulde ye be the last that shulde come to bryng the kynge home agayne? And saye to Amasa: art thou not my bone and my flesche? And God do so to me & so thereto: except thou be captaine of ỏ Host to me for euer in ỏ roume of Joab. And he bowed ỏ herttes of all ỏ men of Juda/ as a man wolde bow ỏ hert* of
Judic.xxij.a. 1.Reg.ij.b. one man: so ỏ they sent woorde to ỏ kynge/ ỏ he shuld returne w all hys seruauntes. And the kyng returned & came to Jordā. And Juda came to Galgal for to go agaynst ỏ kynge to conueye him ouer Jordā. And Semei ỏ
ij.Reg.xvi.c. sonne of Gera the sonne of Jemini whyche was of Bahurim/ hasted & came w the mē of Juda agaynst kynge Dauid/ & a thousande
ij.Reg.xvi.a. men of Beniamin w him/ and* Ziba the seruaunt of the house of Saul & his .xv. sonnes and twentye seruauntes with him. And they whypte ouer Jordan before the kynge. And there wēt ouer a Botte to carye ouer ỏ kynges housholde and to do hym pleasure.

D And Semei the sonne of Gera fell before the kynge/ as he was come ouer Jordan and sayde vnto him: let not my Lord impute wickednesse vnto me/ ner let him not remēber the wickednesse that thy seruaunt did / when my Lorde the kynge departed out of Jerusalem that the kynge shuld take it to herte. For thy seruaunt dothe knowe how that I haue done amysse. And therfore beholde/ I am the fyrst this daye of all ỏ house of Joseph ỏ am come to mete my Lorde the kynge. But Abisai the sonne of Zaruiah answered & sayd: shall Semei not dye for that cause: whych cursed the Lordes anoynted? And the kynge sayd: what matter is betwene you & me ye sōnes of Zaruiah/ ỏ ye shuld this daye be aduersaryes vnto me? There shall no man dye this daye in Israel: for I know that I am this daye kyng ouer Israel. And the kyng sayde vnto Semei: thou shalt not dye/ & sware vnto hym.

E And Miphibosheth the sonne of Saul came also to mete ỏ kynge/ & had nether dressed his fete ner shauē his beerde ner wasched his clothes frō the tyme ỏ kynge departed/ vntill he came agayne in peace. And when he was come to Jerusalē towarde ỏ kynge/ the kyng sayd vnto him: wherfore wentest not thou w me Miphibosheth? And he sayd: my Lorde kynge/ my seruaūt deceaued me. For thy seruaūt sayd: ỏ I wolde haue mine Asse sadled to ryde theron/ for to go to ỏ kynge/ because thy seruaunt is lame. And he hath therto cōplayned on thy seruaūt vnto my Lord ỏ king. But my Lord ỏ kynge is as an Angel of God: do therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my Lord the kynge: & yet dydest thou put me amōge thē ỏ eate at thine awne table. What right therfore haue I yet / to crye any more vnto ỏ kinge? And ỏ kyng sayd: it neadeth the not to speake any moare, for I haue sayd: ỏ thou & Ziba shall deuide ỏ land betwene you. And Miphibosheth sayd vnto ỏ kinge: yee let him take all: for so moche as my Lord ỏ king is come in peace vnto hys awne house.

F And Berselai the Galaadite came frō Rogelim & wēt ouer Jordā w ỏ kynge/ to accōpanie him ouer Jordā: whiche Berselai was a very aged mā/ euē foure score yeres olde/ & had prouyded ỏ kyng of sustenaūce while he laye at Mahanaim: for he was a mā of verye great substaunce. And ỏ king sayd vnto Berselai: come thou w me/ ỏ I may fede ỏ w me in Jerusalē. But Berselai sayd vnto ỏ kynge of what age am I of/ ỏ I shulde go w ỏ kyng ito Jerusalē. I am this daye foure score yere olde: & therfore cānot decerne sauery frō vnsauery/ nether hath thy seruaūt pleasure in ỏ he eateth or drincketh: ner yet delectaciō in ỏ songes of mē or womē. It is no nede ỏ thy seruaūt be a burthen vnto my Lord ỏ kinge: let thy seruaūt go a lytle waye ouer Jordā w the kynge: for why shulde ỏ kynge render me soche a rewarde? But let thy seruaunt turne back agayne/ ỏ I maye dye in mine awne citye/ by the graue of my father and mother.

But

But lo here is thy seruaunt Chamaā: let him go with my Lorde the kyng/ and do to hym/ what shall please the.

G And the kyng answered: Chamaam shall go with me. And I wyll do to hym that thou shalt be cōtent with. And therto whatsoeuer thou shalt require of me/ that same wyll I do for the. And all the people went ouer Jordan. And whē the kyng was come ouer Jordan / he kyssed Berselai & toke hys leaue of him/ & he went backe agayne vnto his awne place. And then the kyng wēt to Galgal/ and Chamaam went with him. Now all the men of Juda were at the bryngynge ouer of the kyng/ & but halfe the men of Israel.

Wherfore all the men of Israel came to ỏ kyng & sayde vnto him: why haue oure brethren the men of Juda stolen the awaye/ and haue brought the kyng & his houshold & all Dauids men with him ouer Jordan? And all the men of Juda answered ỏ men of Israel: for the kyng is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye that we eate of the kynges cost / or that the kyng geueth vs any gyftes? And ỏ men of Israel answered the men of Juda & sayde: we haue ten partes in the kyng/ & haue therto more right to Dauid then ye. Why then dyd ye despyse vs/ that owre aduyse had not ben fyrst had in restorynge owre kynge agayne? And ỏ wordes of the men of Juda were fearcer then the wordes of the men of Israel.

¶ Seba the sonne of Bochri reaseth Israel agaynst Dauid. Joab kylleth Amasa traterously. The heed of Seba is delyuered to Joab. Dauids receauers are nombred.

¶ The .xx. Chapter.

A And there happened to be an vnthrifte felow named Seba the sonne of Bochri a mā of Gemini whych blew a trompet and sayd: we haue no parte in Dauid / nor enheritaunce in the sonne of Jsai/ O Israel/ lett vs depart therfore euery mā to his tent. And all Israel wēt from Dauid & folowed Seba the sonne of Bochri. But the men of Juda claue fast vnto the kyng/ frō Jordan to Jerusalem.

And when Dauid was come to his house to Jerusalem/ he toke the ten wyues hys cōcubynes ỏ he had left behynde him to kepe ỏ house/ & put thē in warde and mynistred all thynges vnto them: but laye no moare with them. And so they were enclosed vnto ỏ daye of the deeth of thē/ & lyued a wydowes lyfe.

Then sayde the kyng to Amasa: call me ỏ men of Juda to geather with in thre dayes & presente thy selfe here. And Amasa went to
B geather the men of Juda to geather: but tarried longer then ỏ time which was apoynted him. Wherfore ỏ kynge sayde to Abisai: now shall Seba ỏ sonne of Bochri be worse to vs thē Abisalom. Take thou therfore thy* Lords seruaūtes & folow after him: lest he gett him walled cyties & escape vs. And there wēt out after him Joabs men and the Cerethites & ỏ Phelethites & the men of myght. And they departed out of Jerusalem to folow after Seba the sonne of Bochri. And when they were come to the great stone in Gabaon / Amasa met thē. And Joab had his garment that he
C had about him/ gyrde vnto him/ & had gyrde ther on a knyfe toyned fast to his loynes / in soche a shethe ỏ as he wēt it fell some tymes out. And Joab sayde to Amasa: are all thynges in rest and peace my brother? And Joab toke Amasa by the chynne with the ryght hande/ as though he wolde haue* kyssed hym. And *Prou.xxvij.a
Amasa toke no hede to the knyfe that was in Joabs hand/ with which Joab smote hym in the short rybbes & shed out hys bowelles to ỏ ground and smote him but one strocke/ and he dyed.

D And then Joab and Abisai his brother folowed after Seba the sonne of Bochri. And one of Joabs men ỏ stode by him sayd: what is he that he wolde be as Joab / & what is he ỏ wold be vnto Dauid in stede of Joab? And Amasa laye walowyng in bloude in ỏ midds of the waye. And there was a man ỏ saw all the people stande styll. And whē he saw that *all ỏ came by him stode still/ he rowled Amasa out of the waye into the feld & cast a cloth
*ij.Reg.ij.f. vpon hym. And as sone as he was tombeled out of ỏ waye/ all ỏ people wēt after Joab/ to folow after Seba ỏ sonne of Bochri.

E And he went thorow all the trybes of Israel vnto Abel/ Bethmaacah & all Barim. And ỏ people geathered vnto him & wēt also after him. And they cam and beseged hym in Abel Bethmaacah. And they cast vp a bācke agaynst the cytie. And it was beseged. All ỏ people ỏ was with Joab labored buselye to ouer throwe the walle. Then cryed a wyse woman out of the cytie / heare heare/ byd I praye you Joab that he come hyther/ that I maye speake w him. When Joab was come/ the woman sayd: art thou Joab? And Joab
F answered ỏ am I. And he sayd to him: heare ỏ wordes of thy hādmayde? And he sayd: I am readye to heare. And she sayde: it hath bene a comen sayinge in the olde tyme/ men* must alke of Abel/ and then go to and kynyshe the worcke. Abel is one of the quyetest & faythfullest cyties ỏ are in Israel. And thou gost about to destroye a cytie that is as a mother in Israel. Why deuowrest thou the enheritaunce of the Lorde.

*Vnderstand: whether it willl receaue peace: accordyng to ỏ lawe of Moses. Deute.xx.c.

And Joab answered and sayd: God forbid/ God forbid it me/ that I shuld ether deuowre or destroye it. The matter is not so: But

there is a man of mount Ephraim / Seba ý
sonne of Bochri by name / which hath* lyfte
vp his hand agaynst kyng Dauid. Delyuer
vs him only / and I wyll depart frō the citye.
And the woman sayde vnto Joab: Beholde /
his heed shalbe throwen thorow the walle to
the. And then the woman went vnto all the
people* in her wyldome. And they smote of
the heed of Seba the sonne of Bochri / & cast
it to Joab. And he blew a trompet / and they
shatered from the cytie / euery mā to his tent.
And Joab returned to Ierusalē vnto ý king.
And Joab was ouer all ý hoste of Israel
And Banaiah the sonne of Jehoiada was
ouer the Cerethites & the Phelethites. And
Aduram was ouer the trybute. And Jehosa-
phat ý sonne of Ahilud was* Recorder. Se-
ua was scribe. And Sadock and Abiathar
were the preastes. And Ira the Jairite was
lykewyse Dauids* preast.

* That is / is
brcome aduer-
sarie & enemye.

* That is /
counselyng the
wyseiye.

* Aboue in this
boke the. viij.
Chap. d.

* Chald. In-
terpre. readeth
was prynce to
him / ý is / was
great & chefe
of councell to
Dauid: & as it
were his dire-
ctor & secreta-
ry.

¶ The deare yeres. The vengeaunce of the synnes
of Saul lyghteth on hys. vij. sonnes / which are han-
ged. Foure great batelles / which Dauid had agaynst
the Philistines.

¶ The. xxi. Chapter.

Then there fell an hōgre in ý dayes
of Dauid thre yeres / yere by yere.
And Dauid enquyred of the Lord.
And the Lorde answered: it is for
Sauls sake & the house of bloude / because
he slue the Gabaonites. And the kyng called
the Gabaonites & sayde vnto thē. Now these
Gabaonites are not of the chyldrē of Israel /
but a remnaūt of the Ammorites / & the chil-
dren of Israel sware vnto thē. And yet Saul
sought to sley thē / for a zele that he had to the
chyldren of Israel & of Juda. Wherfore Da-
uid sayd vnto them: what shall I do for you?
and wherwith shall I content you ý ye maye
* blesse the enheritauce of ý Lord.

* That is / fa-
uoure and sett
by. As in Esai.
xxxvi. d.

And the Gabaonites sayde vnto hym: we
haue no matter of siluer or of golde wt Saul
or with his house: nether haue we any mā ý
we wolde kyll in Israel. Then he sayd: what
saye ye that I shall do for you? And they sayd
vnto the kynge: the man that consumed and
imagened to bryngе vs to nought / hym we
ought to destroye / that nought of him conti-
new in any of the coostes of Israel / let seuen
men of his sonnes be deliuered vnto vs / that
we maye hang thē vp vnto the Lord / in Ga-
baah of Saul ý lordes electe. And Dauid
sayde: I wyll geue them you.

But the kyng had compassion on Miphi-
boseth the sonne of Jonathas / the sonne of
Saul / because of the Lordes othe that was
betwene thē: that is to saye betwene Dauid
and Jonathas ý sonne of Saul. But he toke
the two sonnes of Rezphah the daughter of
Aiah which she bare vnto Saul / Armoni
and Miphiboseth / & the fyue sonnes of Mi-
chol the daughter of Saul which she bare to
Adriel the sonne of Berselai the Molathite /
and delyuered thē vnto the handes of the Ga-
beonites / which hanged thē in the hill before
the Lorde. And they fell all seuen to geather
in the fyrst dayes of heruest: euē in ý begyn-
nyng of Barley heruest.

And Rezphah the daughter of Aiah toke
Sackclothe & spred it vnder her vpon the
Rocke / euē frō ý begynnyng of haruest vn-
tyll rayne dropped vpō thē out of heuen and
suffered nether ý birddes of the Ayre to fall
on them by daye nor beastes of the felde by
nyght. And when it was tolde Dauid what ¶
Rezphah ý daughter of Aiah the cōcubyne
of Saul had done / he wēt & toke ý bones of
Saul & of Jonathas his sonne / of ý men of
Jabes in Galaad / which they had stolen frō
the strete of Bethsan / where the Philistines
had hāged thē in ý dayes whē ý Philistines
had slayne Saul in Gelboe. And he brought
thence the bones of Saul & the bones of Jo
nathas his sonne / & they fett awaye ý bones
of thē that were hanged / & buryed them with
the bones of Saul and Jonathas his sonne
in the contrey of Beniamin / in Zela / in ý se-
pulchre of Cis his father. And whē they had
performed all ý the kyng cōmaunded / God
was then at one with the lande.

And ý Philistines had yet agayne warre
with Israel. And Dauid went downe and his
seruauntes wt him / & fought with the Phili-
stines. And Dauid waxed fayntie / and Jesbi
of * Nob one of the sonnes of * Haraphah
whose speare heed wayed thre hūdred sycles
of Brasse / & was gyrde wyth a new swerde
thought to haue slayne Dauid. But Abisai
the sonne of Saruiah succoured him & smote
ý Philistine & killed him. Then the seruaūts
of Dauid sware vnto him saying. Thou shalt
go no moare out with vs to battell / that the
lyght of Israel be not put out. And there was
yet after this / battell with the Philistines at
* Nob / in which Sobochai the Husathite
slew Saph of the sonnes of Haraphah.

* After the
Gree. Some
reade Bemob.

* Gree. Se-
auntes.

And there was yet ý thirde battell in Gob /
wt the Philistines / where Elhanan the sonne
of ý Jaere Orgim / a Bethlehemite slue one
Goliath a Gethite: the staffe of whose speare
was as great as a weuers cloth beame.

And there was yet battell in Geth / where
was a mā of a size and had on euery hand. vi
fyngers and on euery fote. vi. toes. xxiiij. in
all. And was also of ý kynred of Haraphah /
and defyed Israel. And Jonathas the sonne
of Samach the brother of Dauid slue hym.
These foure were of ý sonnes of Haraphah
in Geth / and were ouer throwen by the hand
of Dauid and by the hādes of his seruaūtes.

¶ The

¶ The Canticle or song of Dauid for ý delyueraun-
ce from his enemyes.

¶ The. xxii. Chapter.

And Duid spake the wordes of this
songe vnto the Lord / what tyme ý
Lord had delyuered him out of the
hādes of all his enemyes / and out
of the handes of Saul.

And he sayde: the Lorde is my [a] rocke / my
castel and my delyuerer. God is my strēght /
& in hym wyll I trust: my shylde & the horne
that defendeth me: myne hye holde & refuge:
O my Sauer / saue me from wronge.

a Godly men
haue called the
Lord by diuers
names accor-
dynge to their
faith: that is /
as they thought
of God with in
the stiluts / & as
they also had
proued. As Da-
uid here called
him hys Rock /
his castell / hys
delyuerer / hys
strength / hys
shyld his horne
& defence &c.
Psalm. xviij. a.

I wyll prayse and calle on the Lorde / and
so shall be saued from myne enemyes. For ý
waues of deeth haue closed me aboute / and
ý flodes of Belial haue feared me. The cordes
of deeth haue ouertake me. In my trybula-
cyō I called to the Lord / & cryed to my God.
And he heard my voyce out of his tēple / and
my crye entered into his eares. And the erth
trembled and quoke / and the foundacions of
heuē moued & shake / because he was angrie.

Smoke went vp out of his nostrelles / &
cōsumyng fyre out of his mouth / that coles
were kendled of him. And he bowed heuē and
came downe / and darcknesse vnder nethe his
B fete. And he rode vpon Cherub and flew: and
appered vpon the wynges of the wynde. And
he made darcknesse a tabernacle rounde about
him / wt water geathered to geather in thicke
cloudes. Of the brightnesse / that was before
him / coles were sett on fyre.

The Lorde thundred from heuen / and the
most hye put out hys voyce. And he shotte
arowes and scatered them / and hurled lygh-
tenyng and turmoyled them. And ý bottome
of the see appered / and the foundacions of ý
worlde were sene / by the reason of the rebu-
kyng of the Lorde / and thorow the blastyng
of the breeth of hys nostrelles. He sent from
an hye & fett me / & plucked me out of myghty
waters.

He delyuered me frō my mightie enemye /
& from thē that hated me and were to strong
for me. When they had compased me in the
daye of my trybulacion / the Lorde stayed me
vp. And he brought me out into rowmeth / &
delyuered me / because he delyted in me.

C The Lorde rewarded me according to my
ryghtwysnesse / & according to the pureness
of my handes he dealt wyth me. For I kept
the wayes of the Lorde / and dyd no wycked-
nesse forsakyng my God. But I had all hys
lawes in my syght / & turned my face from
none of his ordinaunces. But was pure vn-
to him ward / & kept my self frō wickednesse.

And the Lorde dyd to me agayne / accor-
dyng to my ryghteousnes / and after my pu-
renesse that I had in his syght. With the holy
thou shalt be holy / and wyth the man that is
vncorrupt / thou shalt be vncorrupt. With ý
pure thou shalt be pure / & wyth the froward
thou shalt be froward also. And the people
that are in aduersyte / thou shalt helpe. And
on ý proude shalt thou cast thine eyes. Thou
art my lyght O Lorde / and the Lorde shall
lyght my darcknesse.

With thy helpe I wyll runne thorow an
Hoste of men / and by ý ayde of my God wyll
syrynge ouer a walle. The* waye of God is
vndefyled / and the worde of the Lorde fyned
as golde / & he a shilde to all that trust in him.

* That is / the
deades of God
are pure & vn-
corrupt.

Who is a God saue the Lorde / and who
myghtie saue oure God? God is my strength
in warre / and ryddyth the waye cleare before
me. And maketh my fete as swyfte as an
hyndes and setteth me fast vpon my hye hold.

And teacheth my handes to fyght / that a
bowe of brasse is to weake for myne armes.

And thou hast saued me wyth thy shylde /
and keppest me euer in meakenes. And thou
D madest me space to walke in / that my fete
shuld not stōble. I folowed myne enemyes &
destroyed thē / and turned not agayne vntyll
I had consumed them.

I wasted them and so clouted thē / that they
could not aryse: but fell vnder my fete.

And thou compasedest me about wt might
to battell / & madest them that roase agaynst
me to stoupe vnder me.

And thou madest myne enemyes to* turne
their backes to me / and them that hated me /
and I destroyed them. They loked for helpe:
But none came to saue them vnto the Lorde
they cryed / but he heard them not.

* That is / to
runne awaye &
flee from me.

And I wyll beate them as smalle as the
dust of the erth / and wyll stampe them as the
dyrte of ý strete / & wyll spreade thē abroade.

And thou delyueredst me from the dyssen-
cyon of my people / & kepest me to be an heed
ouer nacyōs / for ý people which I knew not
be came my seruauntes.

And the alyentes crouched vnto me / and
obeyed me at a worde.

And the alyentes ý shryncke awaye shall
tremble for feare in their* defenced places.

* That is / euen
there where
they lurcke and
hyde them sel-
ues: although
in strōg holds.

The Lorde lyue / and blessed be he ý is my
strength: and exalted be God ý strength that
saueth me. It is God that aduengeth me / &
bryngeth downe the people vnder me. And
delyuereth me from myne enemies / thou lif-
test me vp on hye from thē that ryse agaynst
me / and delyuerest me from ý wicked men.

And therfore I wyll prayse the O Lorde
amonge the hethen / and [b] will synge vnto thy
name. For thy great & manyfolde sauyng of
thy kynge / and shewyng mercye vnto thyne
anointed / euē to Dauid / & his seede for euer.

b. To syng vn
to the name of
God is a cōmē
maner of spea-
kyng to ý Psal
mist / for to ge-
ue thanckes &
to shewe ý ve-
rities & glorie of
God / as in the
Psalm. xxix. c

¶ The

¶ The last communicacyon of Dauid, and the description of the myghty men to hym belongyng.

¶ The. xxiij. Capter.

THese be the last wordes of Dauid. Dauid the sonne of Jsai sayde. And the mã is lykte vp on hye, ye anoynted of the God of Jacob & pleasant Psalmist of Jsrael sayd: the spryte of ye Lorde spake in me, & his wordes were on my tong. The God of Jsrael spake vnto me, and the strẽgth of Jsrael sayde: he that beareth rule ouer men, he that ruleth iustlye[a] in the feare of God. And he shalbe as the mornyng light, when the sonne shyneth in a mornynge in which are no cloudes to lett the bryghtnesse, and as the grasse of the erth is by the vertue of the raygne. And is not myne house so with God? in that he hath made with me an euerlastyng couenaunt perfecte in all poyntes: & in that he shall fulfyll all ye is healthesome vnto me, & all my desyres therto. When the vnthryftie men are all of thẽ as thornes takẽ out of their places, which cannot be takẽ w̃ handes: But the man that shall touche thẽ, must be armed wyth yron on a longe helue. And then shall they be burnt with fyre to syt therby.

a. Understand, sayde, that he wolde rayse vp of my stocke a king, which shulde be Messias, that shulde rule in the feare of the Lorde: that is, in the true worshypyng of the one & true God. For the kyngdome of Christ is the kingdome of thẽ that belue and worship God, in spyre & truthe, & that kepe his commaundementes, and ernestly & with all their trust cleane to that that pleaseth him.

B These be the names of the myghtye men ye were about Dauid: b Joseb. i. Parali. xi. c. is he named Jsabaã ye sonne of Hachamoni. Josephus de antiq. lib. vij. cap. xij. calleth him Jesobos after some pryntes, after other some Eusebius: Affirmyng also ye he was often wont to rushe in to the forwarde of hys enemyes, & not leaue fightyng, tyll he had kylled nyne hundred.

b. Joseb. i. Parali. xi. c. is he named Jsabaã ye sonne of Hachamoni. Josephus de antiq. lib. vij. cap. xij. calleth him Jesobos after some pryntes, after other some Eusebius: Affirmyng also ye he was often wont to rushe in to the forwarde of hys enemyes, & not leaue fightyng, tyll he had kylled nyne hundred.

Dauid the Thachymonite, first of thre, otherwyse called Adino the Azonite, which slue. viij. hũdred at one tyme. And nexte to him Eleazar ye sonne of Dodi ye sonne of Ahohi, one of ye thre princypall ye were wyth Dauid, which whẽ they defyed the Philistines ye were there geathered to geather in battell (and the men of Jsrael were gone vp) arose & layed on the Philistines vntyll his hande aked and claue vnto the swerde. And the Lord made a great victorie the same daye. And ye people returned & wẽt after him only to spoyle. After hym was Sema ye sonne of Ageh the Hararite (which when the Philistines were geathered to geather in Lahaia where was a parcell of lande full of ryce, and ye people were fled for feare of the Philistines) stode in the myddes of the sayde grounde, & defended it & slue the Philistines. And the Lord gaue him a great victorie.

And these thre of the thirtie of the Lordes went downe & came to Dauid in the harueste tyme vnto ye caue Odolom. And the Host of the Philistines had pytched in the valeye of Geauntes. And Dauid was then in an holde And ye Soudioures of the Philistines were then in Bethlehẽ. And Dauid longed & sayde: Oh, that I had of the water that is in ye well in the gate of Bethlehem for to drynke. And anone the thre myghtie brake thorow ye Host of the Philistines and fett water out of the well of Bethlehem ye was in the gate, & toke and brought it to Dauid: Neuertheleste he wolde not drynke therof, but offered it vnto the Lord & sayde: the Lorde forbyd ye I shuld do so, shuld I drynke ye bloud of men ye were in ieopardye of their lyues? and so he wolde not drynke it. These thynges dyd these thre myghtye men. Then Abisai the brother of Joab, the sonne of Saruiah: he was o captayne, ouer the thre, & he lykte vp his speare agaynst thre hundred & slue them, & was named w̃ the thre. For he was nobler man then the thre & was their captayne. Yow be it he attayned not vnto *those thre in actes.

d. Not ouer ye thre but ouer the thre ye were inferiour & vnder them, that is, ouer the that were of ye second degree of Dauids mighty men or worthies.

* Understande the first thre.

Then Banaiah the sonne of Jehoiada ye sonne of a lustye mã valyãt in actes of Kabzeel, he slue two lyons of Moab. He went downe & slue a lyõ in a pyt in time of Snow. And he slue an Egypcian a goodly mã, which had a speare in his hand. And Banaiah went downe to hym w̃ a staffe & pluched ye speare out of the Egypcians hand & slue him w̃ hys awne speare: So the thynges dyd Banaiah the sonne of Jehoiada & was the noblest of thyrtye: But not lyke to anye of the thre in factes of warre. And Dauid made him of his councell. Asahel ye brother of Joab was one of the thyrtye. Then Elehanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Jra the sonne of Ikes the Thekoite: Abiezer of Anathoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Jthai ye sonne of Ribai of Gabaah a cytie of ye chyldrẽ of Beniamin: Banaiah the Pharathonite: Hedai: of the ryuer of Gaas: Abialbon the Arbathite: Almaueth a Berhomite: Elihaba a Salabonite: * Of ye sonnes of Jasen Jonathas: Semah the Harorite: Ahiam the sonne of Sarar an Ararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite: Pharai the Arbite: Jgaal the sonne of Nathan of Zobah: Bani the Gadite: Zelec an Amonite: Maharai a Berothite the Harnesberer of Joab the sonne of Zaruiah: Jra the Jethrite: Gareb ye Jethrite: Vriah the Hethite: in all thirtie and seuen.

* Some reade Bane Jasen ye Jonathas, the sonne of Sagee the Harorite. i. Parali. xi

¶ Because Dauid caused the people to be nombred, is Jsrael plaged with pestilence: so that in thre dayes there dyed. lxx. thousand.

¶ The. xxiiij. Chapter.

AND the Lorde was wrath agayne Jsrael, & stered vp Dauid agaynst thẽ sayng: go and nombre both Jsrael and Juda. And forthwith the kyng sayd to Joab the captayne of his Host: go abroade I praye the, thorow out all the trybes of Jsrael, euẽ frõ Dan to Bersabe

sabe & nombre the people that I maye know the nombre of them. And Joab sayde vnto ye kynge: I beseche ye the Lorde thy God make the people as many moo as they be: ye & an hundred tymes so many mo, and that ye eyes of my Lorde the kynge maye se them. But how is it that my Lorde the kyng hath a lust in this thyng? Notwithstandyng the kynges wordes preuayled agaynst Joab & agaynst all the captaynes of the Hoste.

Then Joab and ye captaynes of the Host went out from the kyng, to bewe the people of Jsrael. And they passed ouer Jordan & pitched in Aroer on the ryght syde of the cytie ye lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad and to the nether land of Hodesi, & from thence to Dan Jaan, and aboute to Sidon, and came to the stronge towne of Tyre, and to all the cyties of the Heuites and of the Canaites, and then went out to the South of Juda, euen to Bersabe. And so whẽ they had bene abroade thorow out all the lande they returned to Jerusalem agayne at the ende of nyne monethes and twẽtye dayes. And then B Joab delyuered vp the rekenyng of the nombre of the people vnto the kynge. And there were found in Jsrael nyne hũdred thousand men of myght ye drew swerdes. And the men of Juda were fyue hundred thousand men.

And Dauids heart smote hym after that he had nombred the people. And he sayde vnto the Lorde: I haue synned excedyngly in ye I haue done. And now Lord take awaye the trespace of thy seruaunt: for I haue done foolyshely. And when Dauid was vp in a mornyng, the worde of the Lorde came vnto the prophete Gad Dauids sear sayinge: go and saye vnto Dauid, this sayth the Lorde. I offer the thre thynges, chose which of them I shall do to the.

And Gad came to Dauid and shewed him, and sayde vnto him: whether wylt thou haue vij. yeres hunger in thy lãde, or that thou flee thre monethes before thyne enemyes & they folowyng the, or that there be thre dayes pestilence in thy lande. Now vnderstande and se, what worde I shall bryng agayne to him that sent me. Then sayd Dauid vnto Gad: I C am in a marueloys straite. But let me falle I praye the, into the hãdes of the Lorde, for moche is his mercye, and lett me not falle in into the handes of men.

And the Lorde sent a pestilence in Jsrael from the mornyng vnto the ende of the tyme appoynted. And there dyed of the people betwene Dan & Bersabe. lxx. thousande men. And when the Angell stretched out his hand vnto Jerusalẽ to haue destroyed it, the Lorde had compassyon to do that euell, and sayde to the Angell that destroyed ye people: it is sufficient: let thyne hande ceale. And the Angell was at the threslynge place of Areunah the Jebusite. Then spake Dauid vnto the Lord whẽ he saw the Angell that smote ye people, and sayde: loo, it is I that haue synned, and I that haue done wyckedly. But these shepe what haue they done? lett I praye the thyne hand be on me and on my fathers house.

And Gad came the same daye to Dauid & sayde vnto him: go vp & reare an aultare vnto the Lord in the threslyng flowre of Areunah the Jebusite. And Dauid accordynge to the saying of Gad went vp as the Lord commaunded. And when Areunah loked and saw D the kyng & his seruauntes comyng towarde him, he went out: and bowed hym selfe to the kyng flat on his face to the ground, & sayde: wherfore is my Lorde the kyng come to hys seruaunt? And Dauid sayd: to bye the threslyngeflowre of the, for to make an aultare vnto the Lord that the plage maye cease frõ the people.

And Areunah sayde vnto the kyng: let my Lorde the kyng take and offer what semyth him good in his eyes: Beholde oxen for sacrefyce, and sleades and the other instrumentes of the oxẽ for wood. And Areunah the kyng, E krende gaue all to the kynge, and sayde moreouer vnto the kynge: the Lorde: the Lorde thy God accept the. But the kyng sayde vnto Areunah: not so, but I wyll bye it of the at a pryce, and wyll not offer sacrefyce vnto the Lorde my God that shall cost me nought And so Dauid bought the threslyng flowre, and the oxen for fyftye sycles of syluer. And Dauid bylt there an aultare vnto the Lorde and offered burnt sacrefyces and peace offerynges. And so the Lorde was agreed with the lande. And the plage ceased from Jsrael.

¶ The ende of the second boke of Samuel: which they comenly call the second of the kynges.

The thirde boke of the Kynges after the rekenynge of the Latenistes: whych after the Hebrues is called, the fyrst of the Kynges.

¶ The young virgin Abisag kepeth Dauid in his extreme Age. Adoniah occupieth the reaulme vnwyttyng to his father. Salomon is annoyted Kynge and then Adoniah fleeth.

¶ The fyrst Chapter.

A When Kyng Dauid was waxen olde & stryke in yeres/ though they couered hym w̃ clothes/ yet he caught no heate. Wherfore hys seruaũtes sayd vnto him: let there be sought for my Lorde the kynge a young mayden to wayte vpõ him and to cherysche hym. And let her lye in thy bosome / that my Lorde the kyng maye get heate. And so they sought for a fayre Damosell throrow out all the coostes of Israel & founde one Abisag a Sunamite & brought her to ỏ kyng. And the Damosell was excedyng fayre/ & cherysshed the kyng & ministred to him: But ỏ kyng knewe her not.

But Adoniah the sonne of Hagith exalted him selfe saying: I wylbe kynge. And he gatt him a charet and horsmen and fyftie men to runne before hym. And hys father rebuked hym not at anye tyme nor sayde so moche to him as why doest thou so. And he was therto a goodlye man & hys mother bare hym next after Absalom. And he comuned wyth Joab ỏ sonne of Zaruiah & w̃ Abiathar ỏ preast. And they holpe Adoniah. But Sadock the preast/ Banaiah the sonne of Jehoiada/ Nathan the prophet/ Semei and Rei & the men of myght which were wyth Dauid fauered not Adoniah. And Adoniah sacrificed shepe & oxen and fatlynges at the stone of Zoheleth which is fast* by the well of Rogell/ & bad all his brethren the kynges sonnes & all the men of Juda the kynges seruauntes. But Nathã the prophet & Banaiah and the mightie men and Salomon his brother he bad not.

B *Some reade. by Enrogell.

Wherupon Nathan spake vnto Bethsabe the mother of Salomon saying: hast thou not heard how that Adoniah the sonne of Hagith doth raigne vnweting vnto ouremaster Dauid? Now therfore come ỏ I maye geue the councell/ how to saue thyne awne lyfe & the lyfe of thy sonne Salomon. Hence & get the vnto kynge Dauid & saye vnto him: dydest not thou my Lorde kyng swere vnto thy hãdmadye sayinge? Salomõ thy sonne shall raygne after me/ and he shall sitt vpon my seate/ why is then Adoniah made kyng? And se/ while thou yet talkest there with ỏ kyng/ I will come in after ỏ & will ende thy wordes.

a Here it appeareth that to be sett vpon the seate/ signifyeth to bere

And Bethsabe went in vnto the kyng into the chambre. And the kynge was very olde & Abisag the Sunamite ministred vnto hym. And Bethsabe stouped & made obeysaunce vnto the kyng. And the kynge sayde: what is thy matter? And she answered & sayde: My Lorde thou swarest by the Lord thy God vnto thyne hãdmayde: Salomõ thy sonne shall raygne after me & he shall sytt vpõ my seate. But now se/ Adoniah is kynge and thou my Lord kyng wottest it not. And he hath offered oxen fatlynges & shepe aboundantly/ & hath called all the sonnes of the kynge/ and Abiathar the preast/ and Joab the captayne of the Hoste. But Salomon thy seruaunt hath he not bydde. And now my Lorde kyng ỏ eyes of all Israel wayte on the / to tell them who shall sytte on the seate of my Lorde the kyng after him. For elles when my Lorde ỏ kyng is layde to rest wyth hys fathers / I and my sonne Salomon shalbe* synners.

C Sitte and to hadde dominyon or iurisdiccion/ as in many places here after. and Matth. xxi. d.

* That is/ shall seame to haue offended & synned against the whyle we be bryned frõ the kyngdome.

And beholde whyle she yet talked wyth ỏ kynge/ Nathan the prophet was come. And they tolde the kyng saying: here cometh Nathan the prophete. And when he was come before the kyng/ he made obeysaunce vnto ỏ kyng vpõ his face vnto ỏ grounde / & sayde: My Lorde kyng/ hast thou sayde / Adoniah shall raygne after me/ & he shall sytt vpõ my seate? For he is gone downe this daye & hath D offered oxen/ fatlynges & shepe aboundantlye/ and hath called all the kynges sonnes & the captaynes of the Host/ and Abiathar the preast. And se/ they eate and drynche before him and saye. God saue kyng Adoniah. But me thy seruaunt and Sadock the preast and Banaiah ỏ sonne of Jehoiada/ & thy seruaũt Salomon he hath not called. Is this thynge done of my Lorde the kyng & yet woldest not shewe me thy seruaunt/ who shulde sytt on ỏ seate of my Lorde the kyng after him?

Then kyng Dauid answered & sayde: call me Bethsabe. And she cam in & stode before him. And ỏ kyng sware saying. As sure as ỏ Lorde (that hath rydd my soule out of all aduersyte) lyueth: euen as I sware vnto the by the Lorde God of Israel sayinge: Salomon shall raygne after me/ and he shall sytt vpon my seate for me/ so wyll I do this daye. And Bethsabe bowed on her face to the erth and dyd obeysaunce vnto the kynge and sayde: I praye God my Lord kyng Dauid maye lyue euer. Then sayde kyng Dauid call me Sa- E dock the preast and Nathan the prophet and Banaiah ỏ sonne of Jehoiada. And whẽ they cam before the kynge. The kynge sayde vnto them: take with you the seruauntes of youre Lorde/ & sett Salomon my sonne vpõ myne awne Mule and carye him downe to Gihon. And let Sadock ỏ preast and Nathã ỏ prophet anoynte him there/ to be kyng ouer Israel. And then blowe ye with a trõpet & saye: God saue kyng Salomõ. And then come vp after him/ & let him come and sytte vpon my seate. For he shalbe kyng in my steade. And him I haue cõmaunded to be captayne ouer Israel and Juda. And Banaiah the sonne of Jehoiada answered the kyng & sayde/ Amẽ/ & so I praye God that the Lorde God of my Lorde the kyng saye so to. And as the Lorde hath bene w̃ my Lorde the kyng/ euen so / I praye God he maye be/ with Salomon and ỏ he make his seate glorryouler then ỏ seate of my Lorde kyng Dauid.

And Sadock the preast and Nathan the prophet and Banaiah ỏ sonne of Jehoiada & the Cerethites and Phelethites wẽt downe/ & sett Salomon vpon kyng Dauids Mule & F ledd him to Gihon. And Sadock the Preast tooke an horne of oyle out of the tabernacle & anointed Salomõ. And they blewe a trõpet/ and all they sayd: God saue kyng Salomon. And all the people cam vp after him pypyng with pypes and reioylyng greatlye / so ỏ the erth range with the sounde of them.

And Adoniah and all the gestes that were with him/ heard it euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet/ he sayde: how happeneth it that there is soche a noyse in ỏ cytie? And as he yet spake/ se/ Jonathas the sonne of Abiathar the preast came. And Adoniah sayde: come for thou art a lusty bloude and bryngest good tydynges. And Jonathas answered & sayd to Adoniah: Verely oure Lord kyng Dauid hath made Salomõ kyng. And ỏ kyng sent with him/ Sadock ỏ preast and Nathan the prophet: and Banaiah the sonne of Jehoiada & the Cerethites & the Phelethites/ & they haue set him vpõ ỏ kyng Mule. And Sadock the preast and Nathan ỏ Prophet haue anoynted him kyng in Gihon. And as they came vp agayne they reioyled that the cytie dyd sounde agayne. And that is the G noyse that ye haue heard. And therto Salomon sytteth on the seate of the kyngdome. And moreouer the kynges seruauntes went in to blesse oure Lorde kyng Dauid saying: thy God make the name of Salomõ moare fauoure then thyne/ and his seate more glorioule then thyne. And the kyng bowed hym selfe vpon the beed. And last of all thus sayde the kyng: blessed be the Lorde God of Israel which hath made one to sytt on my seate this daye/ euen myne eyes seyng it.

And all the gestes that were w̃ Adoniah were afrayed & rose vp & went euery mã hys waye. And Adoniah fearyng Salomõ arose & went & caught holde on the hornes of the aultare. And it was tolde Salomon/ how ỏ Adoniah for feare of kyng Salomon hathe *caught handfast by the hornes of the aultare saying: let kyng Salomon swere vnto me this daye/ that he wyll not sley his seruaunt with the swerde. And Salomon sayde: yf he wylbe a chylde of vertue / there shall not an hearre of him fall to ỏ erth. But & yf wicednesse shalbe found in hym/ he shall dye for it. And therupon kyng Salomõ sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayde to him: get the to thyne house.

* Of this in the next. Chapter. e.

¶ Dauid dyeth. Adoniah requireth to haue Abisag to his concubyne/ and therfore Salamõ cõmaundeth to sley hym. Abiathar is put from his Preesthode. Semei and Joab are slayne.

¶ The seconde Chapter. A

When ỏ dayes of Dauid were drawne nye/ that he shulde dye / he charged Salomon his sonne saying: I must walke by the waye of all the world/ neuerthelater* be thou strõg & quyte thy selfe manfully. And se that thou kepe the appoyntment of the Lorde thy God/ ỏ thou walke in his wayes & kepe his commaundemẽtes/ ordinaũces/ lawes and testymonies/ euen as it is written in the lawe of Moses: ỏ thou mayst vnderstand all that thou oughtest to do / and all that thou shuldest medyll with. That the Lorde maye make good hys promesse which he hath promyled me sayig: yf thy chyldrẽ shall take hede to their wayes/ that they walke before me in truthe / wyth all their hertes & with all their soules/* then thou shalt neuer be wyth out one sytteyng on the seate of Israel.

Josue. i. b. and xxiij. d Deut. xxxi. b.

iij. Reg. ix. b

* Moreouer thou wottest how Joab the sonne of Zaruiah hath serued me / and what he hath done to ỏ two captaynes of the Hostes of Israel: vnto Abner the sonne of Ner and vnto Amasa the sonne of Jether: how he slue them & shed the bloude of warre in tyme of peace / and put the bloude of warre vpon his gyrdle that was about his loynes and in his shoes that were on his fete. Deale wyth B him therfore accordyng to thy wysdome and se ỏ thou bryngest not his horre heed doune to ỏ graue in peace. * And shew kyndnesse vnto the sonnes of Berselai the Galaadite / & lett them be amõg them that eate at thyne awne table / because they so claue to me when I fled fom Absalom thy brother.

ij. Reg. xix. c.

ij. Reg. xix. b

* And se/ thou hast with ỏ / Semei ỏ sonne of Gera the sonne of Gemini of Bahurim/ which cursed me wyth a bytter curse what tyme I wẽt to Mahanahim. But he came agaynst me to Jordan/ and I sware to him by the Lorde/ sayinge. I wyll not sley the wyth the swerde. But pardon thou him not. Thou art

ij. Reg. xix. b

art a mã of wildome and shalt knowe what
to do to him/se therfore that thou bryngest his
horre heed to the graue with bloude.
*Act.ij.c And so *Dauid rested with hys fathers/ & was buried in the cytie of Dauid. And the
dayes which Dauid raygned vpon Israel/ were fourtye yeres: seuen yeres in Hebron/ &
i.Paralip.xxix.c thirtie and thre yere in Ierusalẽ. And Salomõ sate vpon ỳ seate of Dauid his father
& his kyngdome was stablysshed myghtely.
After that Adoniah the sonne of Hagith
came to Bethsabe the mother of Salomon
*i.Reg.xvi.a And she sayd: *Betokeneth thy comig peace?
And he sayde: it betokeneth peace. Then sayd
he/ I haue a matter to shew the. And she sayd:
saye on. And he sayde: thou knowest that the
kyngdome was myne/ & that all Israel put
their eyes on me/ ỳ I shulde rayghe/ how be
it the kyngdom was turned away & geuẽ to
my brother/ for it was appoynted him of the
Lord: & now I aske a peticiõ of ỳ/ wherof de
nye me not. And she sayd vnto him: tell what
it is. Then he sayde: speake I praythe/ vnto
Salomon the kyng (for he wyll not saye the
naye) that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well/ I wyll
D speake for the vnto the kyng.
And therupon Bethsabe went vnto kyng
Salomon to speake vnto him for Adoniah.
And ỳ kyng rose vp agaynst her and bowed
hym selfe vnto her/ and satt hym downe on
hys seate. And there was a seate sett for the
kynges mother/ & *she sat on his right syde.
*Mar.x.c Then she sayde: I must desyre a lyttell peti-
cyon of the: saye me not naye. And the kynge
sayd vnto her: Aske on my mother: for I wyll
not saye ỳ naye. And she sayde: let Abisag ỳ
Sunamite be geuen to Adoniah thy brother
to wyfe. And king Salomõ answered & sayd
vnto his mother: why doest thou aske Abisag
the Sunamite for Adoniah? but rather aske
for him ỳ kyngdome/ seing he is myne elder
brother: Euen for him aske it & for Abiathar
the preast/ & for Joab the sonne of Zaruiah.
a.God do so & so & c. was a cy- Then kynge Salomon sware by the Lorde
stomable othe of the Hebrues/ as it is sayde. Ruth.i.c saying: [a] God do so to me & so therto yẽ Ado-
niah haue not spokẽ this worde agaynst him
selfe. Now therfore as surely as the Lorde lye-
eth which hath stablysshed me and set me on
E the seate of Dauid my father/ & which hath
made me an house as he promysed me/ Ado-
niah shall dye this daye. And kyng Salomõ
sent by the hand of Banaiah the sonne of Je-
hoiada/ and smote him that he dyed.
And vnto Abiathar ỳ preast sayde ỳ kyng:
get the to Anatoth vnto thyne awne feldes/
for thou art worthy of deth: but I wyll not
at this tyme kyll the/ because thou bareſt ỳ
Arcke of the Lorde Iehouah before Dauid
my father and because thou suffered̃st wyth
my father in all his afflicciõns. And so Sa-
lomõ put awaye Abiathar frõ beying preast
vnto the Lorde: to fulfyll the wordes of the
Lorde which he spake ouer the house of Eli
in Siloh. Then tydinges came to Joab: for
Joab had turned after Adoniah but not after
Salomon. Wherupon he fled vnto the taber-
nacle of the Lorde and caught * handfast on
the hornes of the aultare. And it was tolde
kyng Salomon how that Joab was fled vn
to the tabernacle of the Lorde and stode by ỳ
aultare. Then Salomon sent Banaiah the
sonne of Iehoiada saying: go and smyte him.
And when Banaiah was come to the taber-
nacle of the Lorde he sayde vnto hym: thus
sayth the kyng/ come out. And he sayd naye:
But I wyll dye euen here. And Banaiah
brought the kyng worde sayinge: thus sayde
Joab and thus he answered me.
And the kynge sayde: do euen as he hath
sayde: smyte hym & burie him/ & take awaye
the bloude (which Joab shed caulelesse) from
me and from the house of my father. And the
Lorde bryng his bloude vpõ his awne heed/
for he smote two men rightwyser and better
then he/ & slue them with the swerde/ my fa-
ther vnwetyng: euẽ Abner the sonne of Ner
captayne of the Host of Israel/ and Amasa ỳ
the sonne of Jether captayne of the Host of
Iuda. And their bloud returne vpon the heed F
of Joab and on the heed of his seede for euer.
And prosperyte be vnto Dauid/ and vnto his
seede/ and vnto his house/ and vnto his seate/
of the Lorde for euer.
And Banaiah the sonne of Iehoiada wẽt
vp and smote him and slue him & buried hym
in his awne house in the wildernesse. And the
kyng put Baniah the sonne of Iehoiada in
his rowme ouer the Host/ and put Sadoch ỳ
preast in the rowme of Abiathar.
Then the kynge sent and called Semei/
and sayde to him: buylde the an house in Je-
rusalem & dwell there & se that thou go not
once thẽce any whether. For be thou sure of
it/ the daye thou goest out and passest ouer ỳ
ryuer of Cedron/ thou shalt dye for it/ & thy
bloud shalbe on thyne awne heed. And Se-
mei sayde vnto ỳ kyng: it is wel sayde: as my
Lorde ỳ kyng hath sayd/ so wyll his seruaũt
do. And Semei dwelt in Ierusalem many a
daye. And it chaunced at the ende of thre yere
that two of the seruauntes of Semei ranne
awaye vnto Achis sonne of Maacah kynge
of Geth. And one tolde Semei saying: se/ thy
seruauntes be in Geth. And Semei stode
vp and sadled his Asse and gat him to Geth to
Achis/ to seke his seruauntes/ and came and
brought them agayne from Geth.
But it was tolde Salomon how that Se
mei had gone from Ierusalem to Geth and G
was

was come agayne. And ỳ kyng sent & called
Semei & sayde vnto him: Dyd I not adiure
the by the Lord/ & testifyed vnto the saying:
be sure whẽ so euer thou goest out & walkest
abroade any whether/ thou shalt dye for it?
And thou answeredst me/ it is good tydinges
that I haue hearde. Why then hast thou not
kept the othe of the Lorde/ and the cõmaun-
dement that I commaunded the?
*i.Reg.xvi.b And then the kyng sayde to Semei: *thou
remembrest all the wickednesse which thyne
hert knoweth ỳ thou dydest to Dauid my fa
ther. The Lorde therfore render agayne thy
wyckednesse vpon thyne awne heed: & kyng
Salomon be blessed/ & the seate of Dauid be
stablysshed before the Lorde for euer. And ỳ
kyng cõmaunded Banaiah the sonne of Je-
hoiada: which went out and smote him that
he dyed. And so was the kyngdome settled in
the hand of Salomon.

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde apereth to him and geueth him wysdome. The pleatyng of the.ij. Harlottes who shulde owne the lyuyng chylde: and Salomons sentence therin.

¶ The thirde Chapter.

A THen Salomon drew affinite with
*ij.Para.ix.a Pharao kyng of Egypte/ and toke
Pharaos daughter & brought her
into the cytye of Dauid vntyll he
had made an ende of bylding his awne house
& the house of the Lorde & the walles of Je-
rusalem rounde aboute. Only the people sa
crificed in aultares made on hylles/ because
there was no house bylt vnto the name of ỳ
Lord vntill those dayes. And Salomõ loued
the Lorde and walked in the ordinaunces of
Dauid his father/ saue onlye that he sacrefi-
ced & offered incense vpõ aultares in hylles.
And ỳ kyng wẽt to Gabaon/ to offer there:
for ỳ was a great offerynge place. And there
Salomõ offered a thousand burntofferyngs
vpon that aultare. And in Gabaon the Lord
apered to Salomon in a dreame by nyght.
And God sayde: Aske what I shall geue the.
And Salomon sayde: thou hast shewed vnto
thy seruaũt Dauid my father great mercye/
accordynge as he walked before ỳ in truthe
& in ryghtewelnes & playnesse of herte wyth
the. And thou hast kept for hym this great
mercye/ ỳ thou hast geuẽ him a sonne to sytt
on his seate: as it is come to passe thys daye.
*ij.Para.i.b *And now Lord/ my God/ it is thou that hast
made thy seruaunt kyng in steade of Dauid
*Sapien.ix.a my father. * And I am a yoũg lad & wott not
B how to order my selfe. And thy seruaunt is in
the mydd̃e of thy people which thou hast cho-
sen/ a people ỳ are so manye ỳ they cãnot be
*Sapien.ix.c tolde nor nõbred for multytude. * Geue ther-
fore vnto thy seruaunt an vnderstandynge
hert to iudge thy people & to deceme betwe-
ne good/ and badd. For who is able to iudge
this thy so wayghtie a people?
And it pleased the Lord well/ ỳ Salomon
had desyred this thyng. Wherfore God sayde
vnto him: because thou hast asked this thing
& hast not asked long lyfe/ nether hast asked
ryches/ nor ỳ lyuẽ of thine enemyes/ but hast
asked the discrecion to vnderstande equyte.
Se/ I haue done accordyng to thy petycion:
and beholde/ I haue geuen the a wyse and an
vnderstandyng hert/ so that there was none
lyke the before/ nether after the shall anye
ryse lyke vnto the. And therto I haue geuen
the ỳ thou askedst not/ bothe rychesse & ho-
noure: so that there shalbe no kynge lyke
the all thy dayes. And yf thou wylt walke in
my wayes/ to kepe myne ordinances & com-
maũdemẽt̃s as Dauid thy father dyd walke/
I wyll lengthen thy dayes also. When Sa-
lomon awoke/ this was his dreame. And he
came to Ierusalem & presented him selfe be-
fore the Arcke of the testament of the Lord/
& offered burntofferynges & peaceofferingẽs/
and made a feast to all his seruauntes.
Then came there two wemen ỳ were har-
lottes vnto the kyng & stode before him. And
ỳ one of thẽ sayde: Oh my Lord I & this wo-
man dwell in one house. And I was delyue-
red of a chylde whether in the sayde house. And
the thryde daye after ỳ I was delyuered/ she
was delyuered also: we two beyinge together
& no straũger w̃ vs in ỳ house saue we
two alone. And this wyues chylde dyed in a
nyght/ for she had *ouerlayde it. And then she
arose at mydnyght & toke my sonne from my *Or smothe-
syde/ whyle thyne handmayde slept & layde it red.
in her bosome/ and put her deed chylde in my
bosome. And when I rose vp in the morynyng
to geue my chylde sucke: se/ it was deed. But
when I had loked moare dyligentlye vpon it
in ỳ morynyng: Beholde/ it was not my sonne D
which I dyd beare. And ỳ other womã sayde:
it is not so: But the lyuyng is my sonne/ and
the deed thyne. And the sayde agayne: thou
sayest vntrue/ for the deed is thy sonne/ & the
lyuyng myne. And thus they pleated before
ỳ kyng. Then sayde ỳ kyng: the one sayeth/
this that is a lyue is my sonne/ and the deed
is thyne. And the other sayth naye: But thy
sonne is the deed and ỳ lyue chylde is myne.
Then sayde ỳ kyng: bryng me a swerde. And
they brought a swerde before the kyng. And
then the kynge sayde: Deuyde the lyuynge
chylde in two/ and geue the one halke to the
one/ and the other to the other.
Then spake the woman whose the lyuyng
chylde was/ vnto ỳ kyng (for her [a] bowelles
yerned vpon her sonne) and sayde: I beseche
the my Lorde/ geue her the lyuynge chylde/
and in no wyse sley it. And the other sayde: it
a. By her bowelles are vnderstand the mouynge and stryuchyng of her hert. Luc.i.g.

r shalbe

shalbe nether myne nor thyne/but deuyde it.
Luce.vij.c. Then ye kyng answered and sayde:*geue her
the lyuyng chylde and sley it not/for she is ye
mother therof. And all Israel hearde of the
iudgement which the kynge had iudged and
feared the kynge:for they sawe that the wil-
dom of God was in him to do iustice.

¶ The Prynces and rulers vnder Salomon. The
purueaunce for his vitayles. The nombre of his Horses
and of his parables.

¶ The.iiij.Chapter.

A AND so kyng Salomon was kynge
ouer all Israel. And these were his
Lordes: Azariah the sonne of Sa-
dock the preaste: Elihoreph and
Ahiah the sonnes of Sisa/ scribes. Jeosa-
phath the sonne of Ahilud/the recorder. And
Banaiah the sonne of Jehoiada was ouer ye
Hoste. And Sadock and Abiathar were the
preastes. And Azariah the sonne of Nathan
was ouer ye generall receauers. And Zabud
the sonne of Nathan was a wayter and the
kynges companion. And Ahisar steward of
housholde: And Adoniram sonne of Abda ouer
the trybute.

And Salomon had twelue generall re-
ceauers ouer all Israel which sustayned the
kyng & his housholde: eche man hys moneth
in a yere. Whose names are these: the sonne
of Hur in mount Ephraim: the sonne of De-
karin Makez, in Salem in Bethsames/in
Elon & in Bethhanan: the sonne of Heled in
Aruboth/& to him pertayned Socoh and all
B the lande of Hepher: the sonne of Abinadab/
which had all the regions of Dor/ and Ta-
pheth ye daughter of Salomō was his wife:
Baanah the sonne of Ahilud had Thanach
Magedo and all Bethsan which is by Zar-
hanah benethe Jezrahel/& from Bethsan to
Abel Mehulah & vnto beyound Jecmaam.
the sonne of Gaber had Ramoth Galaad/ &
his were the townes of Jair ye sonne of Ma-
nasse which lye in Galaad/ and hys was the
costes of Argob in Basan/ thre score great
cyties with walles and Barres of Brasse.

Ahinadab the sonne of Ido had Mahana-
im: Ahimaaz had Nephthalim/ & he had ta-
ken Basemath the daughter of Salomon to
wyfe: Baanah the sonne of Husai had Aser
and Aloth: Jehosaphat ye sonne of Pharuah
had Ssachar[a] Semei the sonne of Elah had
Beniamin: Gaber the sonne of Uri had the
contreye of Galaad and the lande of Sehon
kyng of the Amorites & of Og kyng of Ba-
san/and was alone receauer in the land. And
Juda and Israel were manye euē as ye sand
of the see in nombre/eatyng/drynckyng and
makyng merye. And Salomō raygned ouer
C all kyngdomes from the ryuer thorou out all
the lande of the Phylistines vnto the borders
of Egypt/ and they brought presentes & ser-
ued Salomon all dayes of his lyfe.

And Salomōs fode was in one daye thir-
tie quarters of manchet floure & thre score
quarters of mele: ten stalled oxen/& twentie
out of the pastures & an hundred shepe and
gootes/besydes/hertes/buckes & buballes
& fatt pultrye. For he ruled in all the regions
on the other syde Euphrates/ frō Thaphsah
to Gaza/& also ouer all ye kynges on ye other
syde the sayde Euphrates. And he had peace
with all his seruauntes on euery syde. And
Juda and Israel dwelt without feare/ euery
man vnder his vyne & vnder his fygg tre frō
Dan to Bersabe/all ye dayes of Salomon.

And Salomō had fourtie thousand stalles D
of horses for charettes/ & twelue thousand
horsmen. And ye forsayde generall receauers
made purueyaunce for kyng Salomon and
for all that came to kyng Salomons table/
euery man his moneth/ so that there lacked
nothyng. And as for barlye and straw for the
horses & beasts/ they brought vnto ye places
where ye officers were/euery mā in his office.

*And God gaue Salomō wisdome & vn- Ecclesi.xlvij.
derstandyng exceedyng moche & a large hert/
euē as ye sande a long by the see bancke: so ye
Salomons wysdome exceaded the wysdome
of all thē of the East contreye & all the wys-
dome of the Egyptians. And he excelled all
men in wysdome/both Ethan the Ezrahite/&
Hemā/Chalcol and Darda ye sonnes of Ma-
hol. And his name spryede abroade among all
nacyōs on euery syde. And Salomon wrote
thre thousand prouerbes And his songs were
a thousand & fyue. And he disputed of trees/
euē frō the Cedar tre ye groweth in Libanon
vnto the Isope ye spryngeth out of the walle.
And he disputed of beastes/foules/ wormes
and fysshes. And there came of all nacions to
heare ye wysdom of Salomō/& frō all kyngs
of the erth which had hearde of his wysdome.

¶ Kyng Hiram sendeth Cedar tymber to the byldyng
of the temple. The descripcion of the worckes.

¶ The.v.Chapter.

A AND Hiram kynge of Tire sent hys A
seruauntes vnto Salomon/for he
had hearde that they had anoynted
him kynge in the rowme of his fa-
ther. And therto Hiram was euer a louer of
Dauids. *And Salomō sent agayne to Hi- ij. Para.ij.
ram sayinge: thou knowest of Dauid my fa-
ther/how he coulde not byldeanhouse vnto
ye name of the Lord his God for warre which
he had on euery syde/ vntyll the Lorde had
put thē vnder his fote. But now the Lord my
God hath geuē me rest on euery syde/ so ye ther
is nether aduersarye nor anye euell plage.
And therfore I am disposed to byldeanhouse
vnto

vnto the name of the Lorde my God/ as he
promeled Dauid my father sayīg: thy sonne
B which I wyll put vpon thy seate for the/ he
shall byldeanhouse vnto my name. Now
then cōmaunde ye they hewe me Cedar trees
in Libanon. And let my seruauntes be with
thine/& I wyll geue ye hire of thy seruaūts in
all sorte thyngs as thou shalt appoynte/ for
thou knowest ye there are not amōg vs ye can
skyll to hewe tymber lyke vnto ye Sidones.

When Hiram hearde the wordes of Sa-
lomon/he reioyced greatlye & sayde: Blessed
be the Lorde this daye which hath set Dauid
a wyse sonne ouer this myghtie people. And
Hiram sent agayne to Salomon sayinge: I
haue accept the request which thou sentest
C to me for/& wyll satisfye all thy lust/ concer-
nyng tymbre of Cedar trees & fyre. My ser
uauntes shall bryng thē frō Libanon to the
see. And I wyll conueye thē by shippe vnto ye
place that thou shalt sende me worde/ & wyll
cause them to be discharged there/ that thou
mayst receaue thē. And thou shalt do me this
pleasure agayne/ to mynistre fode for myne
house. And so Hiram gaue Salomon Cedar
trees & fyre trees/ as moche as he desyred.
And Salomō gaue Hiram twēte thousand
quarters of wheate to fede his houshold vō
all/& twēte ye butts of pure oyle. And so moche
gaue Salomon to Hiram yere by yere.

D And the Lorde gaue Salomon wisdome
as he promeled hym. And there was peace
betwene Hiram and Salomon & they were
confedered to geather. And kyng Salomon
areyled a trybute thorou out all Israel. And
ye trybute was thirtie thousand men/ which
he sent to Libanon/ten thousand a monethe
by courtte/ so that they were one moneth in
Libanon and two monethes at home.

And Adoniram was ouer the tribute. And
Salomon had thre score & ten thousande ye
bare burdens/& thre score and ten thousand
that hewed in the mountaynes besydes the
Lords he had/to ouer see ye worcke/in nombre
thre thousand & thre hundred/ which ruled ye
people that wrought in ye worcke. And at ye
commaundement of the kyng/ they brought
great stones and that fre stones/ and hewed
therto/ to laye in ye foundacion of the house.
And Salomons masons and the masons of
Hiram dyd hew them/with them of the bor-
ders. And so they prepared both tymbre and
stone to byldeanhouse.

¶ The frame and forme of the Temple Porche and
Aultare &c.

¶ The.vi.Chapter.

A AND it came to passe the foure hun-
dred and foure score yere after the
chyldrē of Israel were come out of
the lande of Egypt/& ye fourth yere
of the raygne of Salomon vpon Israel/and
the seconde moneth called* Zif ye he begāne
to byldeanhouse the temple vnto the Lorde. And the
house which Salomon byllt for the Lorde/ * That is/
was thre score cubytes longe and twentye Aprill or there
broade & thirtie cubites hye. And the porche about. Some
that was before ye bodye of the temple/ was wyll that it be
twentie cubytes longe after the measure of Maye.
the bredeth of the house/and ten broade/euē
at the verye ende of the house. And he made
vnto the house windowes to open and shutt.

And vnder ye walles of the house he made
galaryes rounde about/ bothe roūde aboute
the temple and also the quere. And so made
sydes rounde aboute. And the nethermost
galery was.v.cubytes broade & the myddle
galery.vi. And the thrid.vij.cubytes broade.
For he made the walles without wheron the
beames laye/ euer thynner and thynner/ so
that they were not fastened in the walles of
the house. And the house was byllt of stone
made perfecte all readye yer it was brought
thither/so that there was nether hammer or
axe ether any tole of yron hearde in ye house/
whyle it was in byldyng.

And the dore of the myddle galary was in
the ende of the house on the ryghte syde. And B
men went vp with wyndynge steares into ye
myddle galarye/and out of the myddle into ye
thirde. And so he byllt the house and fynysshed
it/and rouffte it with beames of Cedar tym-
ber made holow and ioyned to geather. And
then he byllt chambres ouer all the temple of
fyue cubytes height/ and coupled the house
to geather with beames of Cedar.

And the woorde of the Lorde came to Sa
lomon sayinge: concernynge the house which
thou art in byldyng/ yf thou wylt walcke in
myne ordinaunces and execute my lawes &
kepe all my cōmaundementes/ to walcke in
them: then wyll I make good vnto the/ my
promes* which I promeled Dauid thy fa- ij. Regum.vij.b.
ther. *And I wyll dwelle amōge the chyldrē Exo.xxv.b.
of Israel and will not forsake my people Is-
rael. And so therfore Salomon byllt ye house
and fynysshed it and syled the walles of the
house within/with rybbes of Cedar tre: euē
from the pauemēt vnto the rouffte dyd he syle
it within/ and borded the floore of the house
with planckes of fyre.

And he syled twentie cubytes in the ende
of the temple bothe floore & walles with Ce-
dar/and dressed it within to be the quere and
place most holye. And ye first house/that is
to saye/ the bodye of ye temple/was fourtye C
cubytes longe. And the Cedar of the house
within was kerued with knoppes & grauen
vō floures/& all was Cedar tymber/ so that
no stone was sene. And the quere that was
within the tēple/ he prepared to set there the

Arcke of the appoynt̃ment of the Lorde. And the quere was twentye cubytes longe / and twentie in bredth & twentye in heyght. And he syled it with pure golde / & borded the aultare with Cedar.

And Salomon syled the house within also with pure golde. And he made golden barres runne a longe the quere / whych he had couered with goulde. And the whole house he oner layde with gould vntyll he had ended it. And the aultare that was in ỳ quere he ouer layde with goulde also.

Exodi.xxv.b And within ỳ quere he made two* Cherubyns of olyue tree / ten cubytes hye a pece / and euery wynge fyue cubytes longe: so that from the vttermost parte of one wynge vnto the vttermost parte of the other were ten cubytes.

And the other Cherub was ten cubytes hye also: so that bothe the Cherubes were of one mealure and one syle. The heyght of the one Cherub was ten cubytes / & so was it of ỳ other. And he put the Cherubes in ỳ middle of ỳ ynner house. * And ỳ Cherubes stretched their wynges / so that the one wynge of the one touched the one wall / and the one wynge of the other touched the other walle. And the other two wynges of them touched one another in the myddes of the house. And he ouerlayde the Cherubes with goulde.

Exodi.xxv.b.

And all the walles of the house rounde aboute / he garnesshed with worcke of Cherubes & paulme trees and grauen flowres / bothe within in the quere and without in the temple. And the floore of the house he couered with goulde bothe within in the quere & also without in the temple. And in the enteryng of ỳ quere he made two dores of olyue tree / with the vpper and two syde postes fyue square. And the two dores of olyue tree / he graued with graueryng of Cherubs and Paulme trees and graued flowres / & couered thē with goulde / and layde goulde ouer the Cherubes and also the Paulme trees. And in lyke maner vnto the doore of the tēple he made postes of olyue tre. iiij. square / & two dores of fyre tree / & ether dore with two foldynge leues and graued theron Cherubes Paulme trees and flowres / and couered thē with goulde made playne by a ruler.

And then he bylte the ynner courte wyth thre rowes of hewed stone and one rowe of Cedar wodd.

*Lolle in the begynnyng of this chap.

In the fourth yere of hys raygne was the foundacion of the house of the Lorde layde / euē in ỳ moneth* Zif / & in ỳ .xi. yere in ỳ moneth* Bul which is the. viij. moneth / it was full fynysshed in all that pertayned therto / & facioned as it shuld be in all poyntes: And so was he. viij. yere in byldyng of it.

*That is October: or (as some wyll) parte of October & parte of Novembber.

¶ The byldyng of the house of Salomon. The house of Pharaos daughter. The forme of the pyllers of Brasse / of the Brasen Sea. &c.

¶ The. viij. Chapter.

And Salomō bylte his awne house in. xiij. yere space and full fynysshed it. And he bylte the house of ỳ wood of Libanon / an hundred cubytes long and fyftie broade / & thrytye hye / foure square with rowes of Cedar pillars / and Cedar beames a longe vpon the pyllers. And ỳ roufe was Cedar aboue an hye vpon ỳ beames that laye an hye on the pyllers / which pyllers were fourtie & fyue in nombre / fyftene on a rowe / and the spaces betwene the pyllers were one agaynst another thre folde. And all the dores with the syde postes were foure square one agaynst another thre fold.

And he made a porche of pillers fyftie cubytes longe and thrytie cubytes broade: and yet a porche before that with pyllers / and a thycke pyller before that. Then he made a porche to sytt and iudge in / syled with Cedar thorou out all the pauemētes. And his awne house where he kept resydence in a nother courte without that porche was of the same worcke. And then Salomon made an house for Pharos daughter* which he had takē to wyfe / lyke vnto that porche. iij. Reg. iij.a

And all these thynges were of ryche stones hewed after a mealure & sawed with sawes within & without / euen frō the foundacyon vnto that wheron the beames were layed / & on ỳ out syde therto warde ỳ great court. And the foundacion was of ryche stones and ỳ myghtie great stones of ten cubytes & of eyght. And aboue were ryche stones hewed accordyng to ỳ same syle / & also with Cedar. And the great court round about was wyth thre rowes of hewed stone and one rowe of of Cedar planckes. And lykewyse was it in the ynner courte of the house of the Lorde & of the porche of ỳ temple. * And kyng Salomon sent & fet one Hiram out of Tire / a wedowes sonne of the trybe of Nephtalim / hys father beynge of Tire. Which Hiram was a craftes mā in brasse / & full of wyldome / vnderstanding & connyng to worcke all maner of worcke in brasse. And he came to kynge Salomon and wrought all hys worcke. He cast two pyllers of brasse of. xviij. cubytes a pece hye / and a stryng of. xij. cubytes myght compase ether of them aboute. And he made two heed peces of molten brasse to set on the toppes of the pyllers / of fyue cubyts longe a pece / wd garlandes of brayded worcke & whopes of chayne worcke for the heed peces that were on the pyllers. viij. for ỳ one and. viij. for the other. And he made ỳ pyllers / & for ether of the heed peces a garlande wd two rowes of po-

ij. Paralij.d.

of pomegranetes to couer thē with all. And the heed peces that were on the toppes of ỳ pillers were wrought wd lylyes in ỳ porche the space of foure cubites of them. And ỳ pomegranetes aboue & benethe on the wrethen chaynes that compased the myddle of the heed peces were in nombre two hundred on ether heed pece. And he fett vp the pyllers in the porche of the temple / and when he had set vp the ryght pyller / he called ỳ name therof Jachin / & when he had set vp the lefte pyller he called the name therof Boaz. And ỳ toppes of the pyllers were thus wrought wd lylies / & so was their workmanship fynesshed.

Then he cast a see of brasse / ten cubytes wyde frō brym to brym and rownde in compase / & fyue cubites hye. And a stryng of. xxx cubites myght compase it about / and vnder the brym of it as it were apples compased and embraced the see of ten cubytes wyde in two rowes cast with it whē it was cast. And it stode on twelue oxen: of which thre loked North / thre West / thre South & thre East / & the see on hye vpon them / and all their hynderpartes were inward. And it was an hand breadeth thycke / and the brym wrought lyke the brym of a cup with flowres of lylies. And it contayned* two thousand a Bathes.

And he made ten botomes of brasse / foure cubytes long & foure cubytes brode a pece / & thre hye. And the worckes of the botomes was on this maner that the syde were as it were flat bordes betwene the ledges. And on the flatt bordes betwene the ledges were lyons / oxen & Cherubes. And vpō the ledges that were aboue & beneth the lyons & oxen / was foyned pendant worcke. And euery bottom had foure brasen wheles / whose axeltrees were also of brasse. And in ỳ foure corners were vnderletters vnder the lauatorye cast eche ouer agaynst his felow.

And ỳ stalcke of the lauatorye was in the middle of ỳ bottome one cubit hye / and a cubyte & an half rofide / & it had knoppes there on in ỳ bare places which were foure square not rounde. And vnder the syde were foure wheles and their axeltrees foyned fast to the bottome. And the height of euery whele was a cubyte and an halfe. And the workmanshipe of the wheles was lyke ỳ worcke of a charet wheele. And the axeltrees / ỳ nauelles / spokes and shaftes were all moulten. And ỳ foure vnderletters in the foure corners were of the verye bottomes.

And vnder the stalcke of the lauatorye in ỳ myddes of ỳ bottome was there a rounde fote of halfe a cubyt hye. And theron playne places and ledges of the selfe. And he graued in the playne & also on ỳ ledges / Cherubes / lyons & paulmetrees / euery where rounde about. And on this maner he made ỳ ten bottoms cast worcke: all of one mealure & one syle. Then he made ten lauers of brasse containynge fourtye Bathes a pece / and they were of foure cubyts a pece / for euery one of ỳ bottomes a lauer. And he put fyue of those bottomes on the ryght corner of the temple / and other fyue on ỳ lefte: And put the see on the ryght corner of the temple Eastwarde & towarde the South.

And Hiram made pottes / shouelles & basons / and so fynysshed all the worcke that he made kynge Salomon for the house of the Lord: that is to saye / two pyllers & two knalpes of ỳ heeds ỳ were on ỳ toppes of ỳ two pyllers / & foure hundred pomegranetes vpō two wrethes / two rowes on ether wrethe / to couer the two knalpes of ỳ heedes that were on the toppes of the two pyllers: And the ten bottomes of brasse with ten lauers vpō thē: & a see with twelue oxen vnder it: & pottes / shouelles & basens. And all these vesselles which Hiram made to kyng Salomon for ỳ house of the Lord were of bryght brasse. And in the playne of Jordā dyd the kyng cast thē: euē in the claye of the erth betwene Socoh and Zarthan. And Salomon left all the vesselles vnwayed / for the excedyng abundance of brasse that was in them.

And Salomon made all the vesselles that pertayned vnto ỳ house of the Lorde: ỳ Aultare of goulde / and the table of goulde wher on ỳ shew breed was put: And fyue candelsticke / for the ryght syde / and as many for the left / before the quere / of pure goulde: wd flowres / lampes / and snoffers of goulde: and Bolles / Psalteries / basons / spones and fyre pannes of pure goulde: and hynges of gould bothe for ỳ dores of the quere / the place most holye / and for the dores of the temple also.

And so was ended all the worcke ỳ kynge Salomon made for the house of the Lorde. Then* Salomō brought in the thynges which Dauid his father had dedicated in syluer / goulde and other vesselles / & put thē to the treasure of the house of the Lorde. ij. Paral.v.a.

¶ The Arcke is borne in to ỳ temple. A Cloude fylleth the temple. The Temple is dedicated.

¶ The. viij. Chapter.

Then Salomon geathered the elders of Israel / all the heedes of the trybes and auncient Lordes of the chyldren of Israel / vnto him to Jerusalem / to brynge vp the Arcke of the appoynt̃ment of the Lorde out of the cytie of Dauid which is Sion. And all ỳ men of Israel assembled vnto kynge Salomon to the feast ỳ falleth in ỳ moneth* Ethanim which is the seuenth moneth. And when all ỳ elders of Israel were come / the preastes toke vp the

*That is September.

Arcke of ý Lord/ & brought it & also ý tabernacle of witnesse & all ýholye bessellz ý were therin. And ý prestes & the Leuites brought them vp. And kynge Salomon and all the cōgregacion of Israel that were assembled/ and were with him before the Arcke/ dyd offer shepe and oxen that coulde not be tolde nor nombred for multitude.

And so the prestes brought the Arcke of ý apoyntment of the Lorde vnto his place: euē into the quere of the temple and place most holy/ vnder the wynges of the Cherubes. For the Cherubes stretched oute their wynges ouer the Arcke/ and couered bothe it & also the staues therof a hye vpō it. How be it the staues were so longe that the endes of them appered out of ý holy place before ý quere/ but were not sene without. And there they be vnto this daye. And there was [a] nothynge in the Arcke saue the two tables of stone which Moses put there at Horeb/ when the Lorde made an appoyntment with the chyldren of Israel after they were come out of Egypt.

And when the preastes were come out of the Holy place/ then a cloude fylled the house of the Lorde/ that the preastes coulde not endure to mynister because of the cloude: for ý glorie of the Lorde had fylled the house of ý Lord. Then spake Salomō: the Lord sayde/ ý he wolde dwelle in darcknesse. I haue bylt ý an house to dwelle in/ & an habitaciō for ý to abide in for euer. And the kyng turned his face & blessed all the congregacion of Israel/ all the cōgregacion standyng. And he sayde.

Blessed be ý Lorde God of Israel/ which hath fulfylled with his* hand/ that he spake w̄ his mouthe vnto Dauid my father sayīg: frō the daye I brought my people Israel out of Egypt/ I chose no cytye amōge any of the trybes of Israel/ to buylde an house/ that my name myghte be there: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the hert of Dauid my father/ to bylde an house for the name of the Lorde God of Israel. But the Lorde God sayde vnto Dauid my father: in ý it was in thyne hert to bylde an house for my name/ thou dydest well/ that thou wast so mynded. Neuertheless thou shalt not bylde the house/ but thy sonne that shall come out of thy loynes/ he shall bylde an house for my name. ¶ And the Lorde hath made good his worde ý he spake. For I stode vp in ý rowme of Dauid my father/ & sate on the seate of Israel/ as the Lorde promesed/ & haue bylt an house for the name of the Lord God of Israel. And I haue prepared therin a place for the Arcke wherin ý couenaūt of the Lord is/ which he made w̄ oure fathers/ after he had brought thē out of the land of Egypte. And Salomon stode before ý aultare of the Lord in ý sight of all the congregacion of Israel & stretched out his hādes to heuē & sayde: Lorde God of Israel/ there is no God like ý in heuē aboue or in the erthe benethe/ ý kepest appoyntmēt & mercye w̄ thy seruaūtes ý walcke before the w̄ all their hertes: which also hast kepte w̄ thy seruauntes Dauid my father/ ý thou promesedst him. Thou spakest w̄ thy mouthe & hast fullfylled w̄ thyne hand/ as it is come to passe this daye. And now Lord God of Israel/ kepe w̄ thy seruaūt Dauid my father/ ý thou promesedest him sayīg: thou shalt not be wyth out one or other before me/ syttynge on the seate of Israel: How be it yf thy chyldren shall take hede to their wayes that they walcke before me/ as thou hast walcked before me. Now then O Lorde God of Israel/ let thy worde be stable whych thou spakest vnto thy seruaunt Dauid my father.

☞ But in deade can God dwelle on ý erthe? Beholde nether heuē/ nor heuē aboue all heuens are able to contayne the: how moche lesse then this house that I haue bylt? but loke to the prayer of thy seruaunt & his supplicacion O Lorde my God/ to geue an eare vnto the voyce & prayer which thy seruaunt prayeth before the this daye/ that thyne eyes maye be open vpō this house night & daye/ & vpon the place/ of which thou hast sayde/ my name shalbe there: that thou herken vnto the prayer which thy seruaūt shall praye in this place. And herkē vnto ý supplicacion of thy seruaūt and of thy people Israel which they shall praye in this place: And heare thou vp vnto heuē thy dwellyng place/ & when thou hearest haue mercye. And yf any mā trespace agaynst his neyboure/ & his neyboure* take an adiuracion to adiure him w̄ all/ & ý adiuraciō come before thine aultare at this house then herkē thou vp to heuē/ & worke & iudge thy seruaūt/ ý thou cōdempe the wycked to brīg his waye vpō his heed/ & iustefie ý righteous to geue him according to his right wel-nesse. ¶ Yf thy people Israel be put to ý worse before their enemyes/ because they haue sinned against ý/ & afterwarde turne agayne to ý & prayse thy name/ & praye & make supplicacyō vnto ý in this [b] house: then heare thou vp to heuē & be mercifull vnto ý synne of thy people Israel/ & bryng thē agayne vnto the lande which thou gauest vnto their fathers.

If heauen be shutt vp/ that there be no rayne/ because they haue synned agaynst ý: yet yf they praye in this place and prayse thy name and turne from their synnes/ thorow thy shourgyng of them: then heare thou vp to heauē/ and be mercifull vnto the synne of thy seruaūtes & of thy people Israel/ ý thou shewe them a good waye to walke in/ & geue

a. The rest might be amōg the thresure where the boke of ý lawe was founde. iiij. Regum. xxij. b. i. Para. xxxiiij c. d.

* That is/ with his power.

* That is/ yf thy neyghboure cause hym to swear.

b. The house of ý Lorde was ý place where he wolde at ý tyme be worshipped and kerned/ according as he had commanded/ & was a pygure of the true temple of God/ which is the hertes of ý faythfull: in which by faythe he wylbe honoured to be ý Lord God. i. Cor. iiij.

rayne

rayne vpon thy lande that thou hast geuen vnto thy people to enheret.

If there chaunce darth in the land/ pestilence/ blastyng/ or wytheryng of corne/ or ý ý frutes be deuoured of Grashoppers or Caterpyllers/ or yf their enemyes belege thē in the lād & in their awne cyties/ or whatsoeuer plage or sycknesse chaunce: then heare thou vp to heauē thy dwelling place/ all ý prayers and supplicacians ý shalbe made of all men thorow out all they people Israel/ which shall knowledge euery man the plage of his awne hert/ & stretche forth his hādz vnto this house/ & be merciyfull/ and worcke/ and giue euery mā accordīg to his wayes (euē as thou onely knowest euery mannes hert/ for thou knowest the hertes of all the chyldrē of Adā) ý they maye feare the as longe as they lyue vpō ý erth which thou gauest vnto their fathers. And lykewyse yf a straunger ý is not ¶ of thy people Israel come out of a farre contrey for thy names sake (for they shall heare of thy great name & of thy myghtie hand and stretched out Arme) and therfore yf he come & praye at this place/ heare thou vp to heauē thy dwellyng place and do accordynge to all that the straunger calleth to the for: that all nacyons of the erth maye knowe thy name/ to feare the as do thy people Israel/ and that it maye be knowen that this house which I haue bylt is called after thy name.

And when they go out to battell agaynst their enemies whether soeuer thou shalt send them/ & shall praye vnto the Lorde towarde the cytie which thou hast chosen and toward the house that I haue buylt for thy name: heare thou their prayers and supplicacions/ vp to heauen/ and iudge their cause.

And finally when they shall haue synned agaynst the (for there is no man that synneth not) & thou art angrye with them and hast deliuered thē to their enemyes/ that they be caryed awaye pryseners vnto the land of their enemyes/ whether ferre or neare/ yet yf they turne agayne vnto their hertes in the lande where they be in captiuite/ and returne and praye vnto the in the lande of thē that holde thē captiue/ sayinge: we haue synned & haue done wyckedlye & haue trespaced/ & so turne agayne vnto the with all their hertes and all their soules in ý lād of their enemyes which holde them captyue/ and praye vnto the/ towarde the land which thou gauest vnto their fathers/ & towarde the cytie which thou hast chosen/ and house which I haue bylt for thy name: then here thou their prayer & supplicacion vp to heauen thy dwellyng place/ & iudge their cause/ and be mercyfull vnto thy people that haue synned agaynst the/ and vnto all their trespace ý they haue trespaced agaynst the/ and get the fauoure in the syght of them ý holde thē captyue that they maye haue compassyon on them. For they be thy people and thyne enheritaunce which thou F brought est out of Egypt/ frō ý * fornace of Deut. iiij. c. yron. And lett thyne eyes be open vnto the prayer of thy seruaunt & vnto the prayer of thy people Israel/ to herkē vnto them/ in all that they calle vnto the for. For thou dydest seperat thē/ to be thyne enheritaunce/ aboue all the nacyōs of the erth/ as thou laydest by the hande of Moses thy seruaunt/ whē thou broughtest oure fathers oute of Egypte O Lorde Iehouah.

And when Salomon had made an ende of praying all this prayer & supplicacion vnto the Lorde/ he arose from before ý aultare of the Lorde & from kneelyng on his knees and stretchyng of his handes vp to heauē & stode & blessed all the congregacyon of Israel with a loude voyce sayīg: Blessed be the Lorde ý hath geuen reste vnto hys people Israel according to all that he promeled: *so ý there i. Reg. iij. d. is not one worde escaped of all the good promeses which he promeled by the hād of Moses his seruaunt. And the Lorde oure God be with vs/ as he was with oure fathers/ & forsake vs not nether leue vs/ but that he bowe oure hertes vnto hym/ to walcke in all hys wayes/ & to kepe his cōmaundemētes/ ordinaūces and customes which he cōmaunded oure fathers. And these my wordes which I haue prayed before the Lorde/ be nye vnto ý Lorde oure God daye and nyght/ that he dekende the cause of hys seruaunt and of hys people Israel euermore/ that all nacyons of of the erth maye knowe that the Lorde/ he is God and none but he. And I praye God that G youre hertes maye be sounde with the Lorde oure God/ to walke in his ordynaunces and to kepe his lawes as we do this daye.

And the kyng and all Israel with him/ offered offerynges before the Lorde. *And the h. Para. vij. a peaceofferynges ý Salomon offered vnto ý Lorde/ were. xxij. thousand oxen & an hūdred & twenty thousand shepe: And so the kyng & all the chyldren of Israel dedicated the house of the Lorde. And the same daye ý kyng halowed the myddle of the courte ý is before ý house of the Lorde: for there he offered burnt-offerynges & meateofferynges & the fat of ý peaceofferynges/ because ý brazen aultare that was before the Lord/ was to lytle to receaue the burntoffrynges & meateoffrynges and the fatt of the peaceofferynges.

And Salomon helde that same tyme an hye feast & all Israel with him/ a mightie cōgregaciou/ euen from the coستes of Hemath vnto the ryuer of Egypte/ before the Lorde oure God/ seuē dayes & yet seuen dayes/ ý is

xiiij. dayes. And ye. viij. daye he sent ye people awaye. And they blessed the kyng & went vnto their tentes ioyouse & glad in herte for all the goodnesse that the Lord had shewed vnto Dauid his seruaunt & to Israel his people.

The Lorde appeareth the seconde tyme to Salomon. Salomon geueth Townes to Hiram. The Cananites become tributaries. He sendeth Shippes for gouldde. He byldeth many cyties.

¶ The. ix. Chapter.

A And when Salomon had fynished
ij. Para. vij. c the byldyng of the house of ye Lord
and of the kynges palace / & of all
that his delyre & lust was to make:
the Lorde appered vnto him agayne / as he
appered to hym at Gabaon. And the Lorde
sayd vnto hym: I haue hearde thy prayer and
intercession ye thou madest before me / & halle
halowed this house which thou hast bylt / to
put my name there for euer & myne eyes and
myne hert shalbe there perpetualye. And yf
thou wylt walcke before me / as Dauid thy
father walcked / in purenesse of hert & playn-
nesse / to do all ye I haue cõmaunded the / and
shalt kepe myne ordynaunces & customes:
then I wyll stablishe ye seate of thy kyngdom
iij. Reg. ij. a vpõ Israel for euer / as I promeled to Dauid
B thy father sayng: * Thou shaltnot be without
one or other vpon the seate of Israel.
But & yf ye and youre childrẽ shall turne
awaye from after me / & shall not kepe myne
ordinances which I haue set before you / but
shall go & serue other Goddes & bowe youre sel
ues vnto thẽ: then I wyll weede Israel out of
the lãde which I haue geuen them. And this
house which I haue halowed for my name /
I wyll put out of my syght. And Israel shal-
be a prouerbe & a fable vnto all naciõs. And
Deut. xxix. c. hys house which is so hye / * all ye passe by it
Jeremie. xxii. c shalbe astonied & shall hysse & saye: why hath
ij. Para. vij. d. the Lord dealt on this maner w̃ this lande &
with this house? And it shalbe answered thẽ /
because they forsoke the Lorde their God
which brought their fathers out of the lãd of
Egypt / & haue takẽ holde vpon other Goddes
& haue stouped vnto him & serued them: ther-
fore hath the Lorde brought vpõ thẽ all this
euell. * Then at the ende of twentye yeres in
ij. Para. viij. which Salomon had bylt the two houses / ye
is to wete / the house of the Lord & the kyngs
palace: because Hiram the kyng of Tire had
supported hym w̃ Cedar / fyre & gouldde / as
moche as he desyred: therfore Salomõ gaue
Hiram. xx. cyties in the lande of Galile. And
whẽ Hiram was come frõ Tire to se ye cities
which Salomon had geuẽ him / they pleased
C him not Wherfore he sayde: what cyties are
these which thou hast geuẽ me / my brother?
& he called them the land of Cabull vnto this
daye. This Hiram had sent ye kyng. vi. score
hũdred waygh̃t of gouldd. And this is ye summe
of ye trybute / which kyng Salomon rayled /
to bylde the house of the Lorde and his awne
house / and Melo & the walles of Jerusalem /
and Hezer / and Magedo / and Gazer.

For Pharao kyng of Egypt went vp and
toke Gazer & burnt it with fyre / and slue the
Cananites ye dwelt in the cytie / & gaue it for
a present vnto his daughter that was Salo-
mons wyfe. And Salomon bylt Gazer and
Beth Horon the nether: and Baalath & Tha-
mar in the wylderness ye is in the lande: & all
the store cities ye Salomõ had / & cyties for
his charettes / & cities for his horsemen & all
ye his lust was to bylde in Jerusalẽ and Li-
banon and in all the land of his kyngdome.

And all the people that were lefte of the
Amorites / Hethites / Pherelites / Heuites &
Jebusites / which were not of the chyldren of
Israel / the chyldrẽ of the sayde nacyons that
were lefte in the lande / because the chyldren
of Israel were not able to destroye them / dyd
Salomõ make trybutaryes vnto this daye.
And of the chyldren of Israel dyd Salomon
make no bondemen. But they were men of
warre & his seruauntes and his lordes and
Captaynes & rulars of his charettes & of hys D
Horsemẽ. And these manye lordes ye ouerlawe
the worcke had Salomon / fyue hundred and
fyftye / which ruled the people that wrought
in the worcke.

And Pharaos daughter came vp oute of
ye cytie of Dauid vnto the house which Sa-
lomõ had bylt for her. And after that he bylt
Melo. And thryse a yere dyd Salomon offer
burntoffer ynges and peaceoffer ynges vpon
the aultare which he had bylt vnto the Lord /
to burne the fatt therون: which aultare is be-
fore the Lorde.

And when kyng Salomon had made the
house perfecte / he made shippes in Azion Ga
ber which is beside Eloth / on the brynche of
the red see / in the lande of Edom. And Hiram
sent by shippe also of hys seruauntes / that
were shipmen and expert in the see / wyth ye
seruauntes of Salomon. And they went to
Ophir & fet from thence gouldd / to ye summe
of. iiij. hundred and. xxij. talentes / & brought
it to Salomon.

¶ The Quene of Saba cometh from the vttermost Costes of the land to heare and se the wysdom of Salomon. The yerly reuenues and rentes of Salomon. His throne / vessellis of gouldd / Charettes / Horsemen / and aboundance of syluer.

¶ The. x. Chapter.

A And the quene of Saba heard of the
wysdome of Salomon cõcernyng
the name of the Lorde / and came to
prouе him with rydelles. And she
came to Jerusalem w̃ a mightie great multi
tude of Camelles that bare swete odoures &
gouldde

gouldde exceadyng moch / & precioule stones.
And when she was come to Salomon / she
comuned with hym of all ye was in her hert.
And Salomõ exposided her all her questiõs /
that there was not one thyng hydd from the
kynge whych he expounded her not.

And when the quene of Saba had sene all
Salomons wildome & the house that he had
bylt / & the meate of his table / & the syttynge
of his seruauntes / & the standyng of his ser-
uytoures & theire apparell / & his butteler s /
and his sacrifyce that he offered in the house
of ye Lorde / she was astonied. Then she sayd
to the kynge: ye worde I harde in myne awne
lande of thy dedes and wildome / is true. How
be it I beleued it not / tyll I came & saw it
with myne eyes. And se / the one halfe was
B not tolde me: for thy wildome and goodnesse
exceadeth the fame which I hearde. Happy
are thy men: and happye are these thy ser-
uauntes / whych stande euer before the and
heare thy wildome. And blessed be the Lorde
thy God whych had a lust to the / to sett the
on the seate of Israel / because the Lorde lo-
ued Israel for euer / and therfore made the
kynge / to do equite and ryghtwilnesse.

And she gaue the kynge an hundred and
xx. talentes of gouldde / and of swete odoures
exceadyng moche / & precioule stones. There
came neuer after soche aboundance of swete
odoures as ye Quene of Saba gaue to king
Salomon. And therto the shippes of Hiram
that brought gouldde from Ophir / brought
* Some trade Coural. Some Hall. from Ophir great plentye of * Almuge tre &
precioule stones. And kynge Salomõ made
of the Almuge trees pillers in the house of ye
Lorde & in the kynges palace / & made har-
pes & psalteries for syngers. There came no
moare Almuge tre so / nor was anye moare
sene vnto this daye. And kynge Salomon
gaue vnto ye Quene of Saba all her desyre
that she asked of hym: besydes ye he gaue her
w̃ hys awne hand. And so she returned vnto
C her awne countrey wyth her seruauntes.

The weyght of gouldd that came to Sa-
lomõ in one yere / was. vi. hundred thre score
and. vi. talẽtes of gouldde / besydes that he had
of chapmen and of merchauntes of Potyca-
ryes / & of all the kyngs of Arabie & of ye Lor-
des of ye coũtrey. And kyngẽ Salomõ made
two hũdred boukelers of beatẽ gouldde / vi. hũ
dred sicls of gouldde wẽt to a boukeler. And he
made thre hundred shyldes of beatẽ gouldde /
thre pound of gouldde goyng to a pece / & put
them in the house of the wood of Libanon.

And ye kyng made a great seate of Ivorye
and couered it with precyous golde. And the
seate had sixe steppes. And ye toppe of ye seate
was rounde behinde his backe wyth pomel-
les on ether syde on the place where he satte /
and two Lyons standyng beside ye pomelles.
And there stode. xij. Lyons on the steppes /
vi. on a syde. Ther was none lyke sene in any
kyngdome. And all kynge Salomons drinc-
kyng vesselles were of gouldd / & all the vessel-
les of the house of the wood of Libanon were D
of pure gouldde. And as for syluer it was no-
thyng worthe in the dayes of Salomon. For
the see shyppes wych the kynge had in the
see / with the shippes of Hiram / came euerye
thryd yere laden wych gouldd / syluer / Ivory /
apes and pecockes. * And so kynge Salomõ
exceaded all the kynges of ye erthe in richesse ij. Para. ix. c and. a.
& wildome. And all ye world resorted to Sa-
lomon / to heare his wildome / which God had
put in his hert. And brought him euery man
his present / vessellis of syluer and of gouldd /
and of rayment / harnesse / swete odoures /
horsses and Mules / yere by yere. And Salo-
mon geathered together charettes and hor-
semẽ: so that he had a thousand and. iiij. hun-
dred charettes / and. xij. thousand horsemen /
wych he bestowed in the charett cytyes and
wyth the kynge at Jerusalem.

* And the kynge made syluer in Jerusalem
as plenteous as stones / and Cedar as plen- ij. Para. i. d.
teouse as the mulbery trees that grow in the
valeys. And Salomons horsses came out of
Egipte from Keua: The marchaũtes fett thẽ
from Keua at a price. A charet came out of
Egipte for. vi. hundred sicles of syluer / & an
horsse for an hundred and fiftie. And euen so
by the handes of the sayde marchaũtes / hors-
ses were brought out for all the kynges of ye
Hethites and for the kynges of Siria.

¶ Salomon hath seuẽ hundred Quenes and thre hun-
dred Concubynes / which bryng him to Idolatrye. His
aduersaryes rebell agaynst hym. He dyeth / & Jeroboã
hys sonne raygneth in hys steade.

¶ The. xi. Chapter.

But king Salomõ loued many out- A
landi the wemen: the daughter of
Pharao: & of ye Moabites / Ammo
nites / Edomites / Zidonites & He-
thites / euẽ of naciõs of which ye Lorde sayde
vnto ye chyldrẽ of Israel / se ye come not at thẽ
nor let them come to you: for surely they will
turne youre hertes after their Goddes. Ne-
uertheleſſe to soche Salomon cláue & fell in
loue w̃ thẽ. * And he had seuẽ hundred * very Cant. vi. c.
Quenes & thre hũdred cõcubin ys which turned
awaye his hert. For whẽ Salomõ was olde / * After the Chalde.
his wiues turned his herte after other Gods:
so ye hys hert was not perfecte w̃ the Lorde
his God / as was ye hert of Dauid his father.

And Salomõ folowed Astaroth the God of
the Zidons / & Milcõ the abhominaciõ of the
Ammonites. And Salomon wrought wy- B
kednesse in the syght of the Lorde & cõtinued
not after the Lorde as did Dauid his father.
After ye Salomon bylt an alter for Chamos

the abhominacion of the Moabites in ȳ hill that standeth before Jerusalem/ & vnto Moloch the abhominacion of the childrē of Ammon. And lyke wise dyd he for all his outlandysshe wiues which burnt cense and offered vnto their Gods. Then was the Lord angrye with Salomon because hys hert turned frō the Lorde God of Israel which appered vnto him twise/ & gaue him a charge of this thyng that he shulde not folowe other Gods.
But he kept not that whiche the Lorde commaunded him: wherupon the Lorde sayde to Salomon: for as moche as this is done of ȳ/ and thou hast not kepte myne appoyntment and myne ordynaunces which I haue cōmaunded the/ therfore I will rent the kingdome from the/ & will geue it to thy seruaunt. Not
C wythstandyng in thy dayes I wyll not do it/ because of Dauid thy father: but wyll take it from thy sonne. How be it I wyll not take awaye all: But wyll geue one trybe to thy sonne/ because of Dauid my seruaunt & because of Jerusalem whiche I haue chosen.

And ȳ Lorde stered vp an aduersarye vnto
ij. Reg. viij. d. Salomon/ one Hadad an Edomite & of the kinges lynage of Edō. For whē Dauid was in Edō/ & Joab ȳ capitayne of the hoste was gone vp to burye thē ȳ were slayne: & had slayne all ȳ mē childrē in Edom. For vi. monethes dyd Joab remayne there & all Israel/ tyll he had destroyed all ȳ men childrē in Edom. And this Hadad fled & certē other Edomites of his fathers seruauntes with him/ to go to Egipt Hadad beyng yet a lytle lad. And they arose out of Madian and went to Pharan/ & toke men wyth them out of Pharan and came to
D Egypte vnto Pharao kynge therof/ whych gaue him an house/ and apoynted him vitailes and gaue him landes.

And Hadad gat great fauoure in ȳ syght of Pharao/ so that he gaue hym to wyfe the syster of his awne wife/ the syster of Thahaphynes the Quene. And ȳ syster of Thahaphynes bare hym Senubath hys sonne. And Thahaphynes wened him in Pharaos house. And he was in Pharaos house amonge the sonnes of Pharao. And when Hadad heard saye in Egipte ȳ Dauid was layde to slepe with his fathers/ and that Joab the captayne of the host was deed also/ he sayde to Pharao let me departe/ ȳ I maye go to myne awne countreye. Then sayd Pharao vnto him: what lackest thou heare wyth me/ ȳ thou woldest go to thyne awne countreye? And he sayde/ nothing: how be it let me go. And God stered vp an other aduersary/ one Razon the sonne of Eliada/ whych fled from Hadadezer kyng of Zobah his master. Which Razon geathered men vnto him & be came captayne ouer the companye/ when Dauid slue them. And they went to Damasco and dwelt therin/ & raygned in Damasco. And he was an aduersary to Israel all the dayes of Salomon/ wō the euell ȳ Hadad did/ whych abored Israel and raygned in Siria.

And Jeroboam the sonne of Nabat an E
Ephrathite of Zaredah (whose mother was called Zeruah & was a wydowe & he Salomons seruaunt) * lifte vp his hand agaynst the kynge. And herof cam it/ that he lifte vp his hand agaynst the kynge. Salomon bylt Melo & mended broken places in the citie of Dauid hys father. And this felowe Jeroboā was an actiue man. And whē Salomon saw the younge man/ that he wrought so lustelye in the worke/ he made hym ruler ouer all the charges of the house of Joseph. And it chaūced at ȳ season/ as Jeroboam was gone out of Jerusalem/ that the prophet Ahiah ȳ Silonite mett him by the waye/ hauyng a newe mantell on him/ & they two alone in ȳ felde. And Ahiah caught the new mātell that was on him & [a] rent it in twelue peces/ & sayde to Jeroboā: take the ten peces. For this sayth
F the Lorde God of Israel: behold/ I wyll rent
P the kyngdome out of the handes of Salomō and wyll geue ten trybes to the/ and he shall haue one/ for my seruaunte Dauids sake & for Jerusalem the citie which I haue chosen out of all the trybes of Israel: because they haue forsaken me/ and haue bowed them selues vnto Astharoth the God of the Zidons/ & to Camos the God of the Moabites/ and to Milcom the God of the children of Ammon/ & haue not walked in my wayes/ to do that pleaseth me/ and myne ordynaunces and customes/ as dyd Dauid hys father.

* That is rebelled ȳ became aduersary.

a. The Prophetes do oftentyme not only by wordes/ but also by sygues: as here ȳ Esai. xxij. a. Jeremi xiij. a. and xxvij. a. Ezech. iiij. b.

How be it I wyll take none of the kyngdome out of his hād: but wyll make him cheafe all his lyfe longe/ for Dauid my seruaūtes sake/ which I chose: because he kept my cōmaundementes & ordinances. But I will take the kyngdome out of his sonnes hand & will geue vnto the ten trybes of it: and wyll geue his sonne one/ that Dauid my seruaunt maye haue a lyght allwaye before me in Jerusalem/ the citie whych I haue chosen me/ to put my name there. And I will take the/ &
G thou shalt raygne vpon all that thy soule desyreth/ & shalt be kynge ouer Israel. And yf thou shalt herken vnto all that I cōmaunde the/ & shalt walke in my wayes and do that is ryght in my syght/ that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt did: then wyll I be with the and bylde the an house that shall contynew/ as I bylt for my seruaunt Dauid/ & will geue Israel vnto the. And therwith wyll I vexe the seede of Dauid/ but not for euer.

And Salomon sought to kyll Jeroboam wherfore

wherfore Jeroboā arose & fled in to Egipte vnto Selak kynge of Egipte and continued there vntyll the deeth of Salomon. And the rest of the Actes of Salomon and all that he did/ & his wyldome are wrytten in the * boke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalē vpon all Israel/ was fourtie yere. And then he layd hym to rest with his fathers/ and was burped in ȳ citie of Dauid hys father/ and Rehoboā his sonne raygned in hys steade.

* This boke remayneth not.

¶ The kyngdome is deuyded: and Rehoboham raygneth ouer. ij. trybes/ and Jeroboam ouer. x. Aduram is stoned. Jeroboam maketh goulden calues.

¶ The. xij. Chapter.

AND Rehoboam wēt to Sichem: for all Israel were come to Sichem to make him kynge. And when Jeroboam the sonne of Nabat heard of it beyng yet in Egipte: for he fled to Egipte for feare of Salomon/ & dwelt in Egipte. And they sent & called him: and so Jeroboam & all the congregaciō of Israel came & spake vnto Rehoboā saying: thy father made oure youcke greuouse/ but now make thou the greuouse seruyce of thy father and hys sore youcke whych he put vpon vs/ lyghter/ & so we will serue the. And he sayde vnto thē: depart yet for the space of thre dayes/ & then come agayne to me. And the people departed.

And kynge Rehoboam toke councell with the olde men that stode before Salomon his father/ while he yet lyued/ & sayde: what cōsell geue ye to answere this people with all?
B And they sayd vnto hym: If thou shalt be a seruaūt vnto this people this daye and serue them & answer thē & speke kynde wordes to thē: they will be thy seruaūtes for euer. But he lefte the councell ȳ the olde men had geuē him/ & cōceled with the young men ȳ were nourysched vp with him & had wayted on him

And he sayde vnto them: what councell geue ye/ to answere this people wō all whych haue cōmuned wyth me sayinge: make the youcke whych thy father dyd put vpon vs/ lyghter? And the younge men that were brought vp with hym/ answered him saying this people that haue sayde vnto the: thy father made oure youcke heuye/ make thou it vs lyghter: thus answere them. My lytle
C kynger shalbe wayghtier then my fathers loynes. And now where my father put a greuouse youcke vpon you/ I wyll make it heuyer. For where my father corrected you wyth scourges/ I wyll chastyse you wō scorpions. And when Jeroboam: and all ȳ people were come to Rehoboam the thyrde daye/ as the kynge apoynted them/ saying/ come to me agayne this daye thre dayes: the kynge answered the people churlyshly and lefte the aduise that olde men gaue him: and spake to F them after the councell of the younge men
D saying. My father made youre youcke greuouse/ but I wyll make it greuouser. For where my father chastised you wō whippes/ I will chastise you with scorpiōs. And so the kynge herkened not vnto the people: for the turning awaye was of ȳ Lord/ * to performe ij. Reg. xi. k. his saying/ whych the Lorde sayde by Ahiah ȳ Silonite vnto Jeroboā ȳ sonne of Nabat.

And when all Israel saw that the kynge regarded them not/ the people answered the kynge a gayne saying: we haue no parte in Dauid/ nor enheritaunce in ȳ sonne of Isai. * To youre tētes therfore Israel/ & now se to ij. Paral. x. d.
thine awne house Dauid. And so Israel departed vnto their tentes. How be it ouer the chyldren of Israel which dwelt in the citie of Juda/ did Rehoboā raygne still. Then kyng Rehoboam sent Aduram the receauer of the tribute. And all Israel stoned him to deeth wō stones. But kynge Rehoboam made spede & E
gatt him vp to his charet & fled to Jerusalē. And so Israel departed frō the house of Dauid vnto this daye. And whē all Israel heard that Jeroboam was come agayne/ they sent and called hym vnto the congregacyon and made hym kynge ouer Israel: so there folowed the house of Dauid/ but the trybe of Juda only. * And when Rehoboam was co- ij. Paral. xi. a.
me to Jerusalem/ he geathered all the house of Juda and the trybe of Beniamin an hundred and foure score thousandes of chosen men and good warryoures/ to fyght agaynst the house of Israel/ and to bringe the kyngedome agayne to Rehoboam the sonne of Salomon.

Then came the worde of the Lorde vnto Semeiah the man of God sayng: speake vnto Rehoboam ȳ sonne of Salomon kynge F of Juda/ and vnto all the house of Juda and Beniamin/ and the remnaūt of the people & saye. Thus sayth the Lorde: go not nor yet fyght agaynst youre brethren the chyldren of Israel/ but returne euery man to hys house/ for this doinge is of ȳ Lord. And they obeyed the worde of the Lorde and returned and departed accordynge to the worde of the Lorde. Then Jeroboam bylt Sichem in mount Ephraim/ and dwelt therin. And went from thence and bylt Phanuel.

And Jeroboam thought in hys hert: now might the kyngdome returne to the house of Dauid agayne. For yf thys people shall go vp & do sacrifice in the house of the Lorde at Jerusalē/ then shal their hertes turne againe vnto their Lorde Rehoboam kynge of Juda. And so shall they kyll me and go agayne to Thob. i. a.
Rehoboā kyng of Juda. * Wherupō ȳ kynge Eccle. xlvij. d.
toke councell and made two calues of golde Exod. xxij. d.
and sayde

and sayde vnto the people: ye shall not neade
to go any moare to Jerusalē. Beholde youre
Gods Israel wyych brought you out of the
lande of Egipte. And he put the one in Bethel
G and the other in Dan. And that doynge was a
cause of synne. And the people went before
the one as farre as Dan. And he made houses
of hillaultares / & made of the lowest of the
people preastes which were not of ỳ sonnes
of Leui. And Jeroboam made a feast the. xv
daye of the. viij. moneth / lyke vnto the feast
that was in Juda / and offered on the aultare.
And so did he in Bethel / to offer vnto the cal-
ues that he had made. And he put in Bethel ỳ
preastes of the hyllaultares / wyych he had
made. And he offered vpon the alter wyche
he had made in Bethel / the. xv. daye of the
viij. moneth / which he had imagened of hys
awne hert: and made a solempne feast vnto
the children of Israel / and went vp to the aul-
tare to burne sacrifyce.

¶ Jeroboam sacrifyng vnto Calues is reprehended
A of the Prophete. His hand dryeth vp while he putteth
it oute agaynst the Prophete. The Prophet is kyl-
led and buryed.

¶ The. xiij. Chapter.

And beholde / there came a man of
God out of Juda wyth the woorde
of God / to Bethel / as Jeroboam
stode by the aulter to offer / & cryed
agaynst the aultare at the cōmaundemēt of
the Lorde and sayde: aultare / aultare / thus
saythe: the Lord. Beholde a chylde shall be
borne of ỳ house of Dauid / Josiah by name /
which vpon the shall offer the preastes of the
hillaultares that sacrifyce vpon the / & shall
burne mennes bones vpon the. And he gaue
them the same tyme a tygne sayinge: thys is
the tygne of that the Lorde hath promeled.
Behold the aulter shall rent and the asshes
B that are in it shall falle out.

And when the kynge heardе the saying of
the man of God wyych he cryed agaynst the
aulter in Bethel / he stretched out his hande
from the aultare sayinge: hold him. And hys
hand wyych he put forth toward him / dryed
vp / ỳ he coulde not pull it in agayne to hym
& the aulter claue and the asshes rāne out of
the aulter accordynge to the token wyych ỳ
man of God had geuen at the cōmaundemēt
of the Lorde. And the kyng answered & sayde
vnto the man of God: Oh praye vnto ỳ Lord
thy God & make intercession for me / that my
hand maye be restored me agayne. And the
man of God besought the Lorde / & his hande
came to him agayne as well as before.

Then sayde the kynge vnto ỳ man of God:
come home wyth me and refreshe thy selfe / &
I wyll geue the a rewarde. But the man of
God answered ỳ kynge / yf thou woldest geue
me halfe thyne house / I woold not go with ỳ
nether woold I eate meate or dryncke water
in this place. For so was it charged me / tho-
row the worde of God & sayd to me: eate no C
bred nor dryncke water nor turne agayne by
the same waye thou wentest. And so he went
a nother waye and returned not by the waye
he came to Bethel. And there dwelt an olde
prophet in Bethel / whose sonnes came and
tolde him all ỳ workes that the man of God
had done that daye in Bethel / and the wordes
which he spake vnto ỳ kynge they tolde their
father also. And their father sayde to them:
what waye went he? for hys sonnes had sene
what waye the man of God went whiche ca-
me from Juda. Then sayde he to his sonnes:
sadle mine Asse. And they sadled him an Asse.
And he gatt him vp theron and went after ỳ
man of God / and founde him syttynge vnder
an Ocke & sayde vnto hym: art thou the man
of God ỳ camst frō Juda? And he sayde / yee. D

Then he sayde to him: come home with me
and eate breade. And the other sayde agayne
I maye not returne with the / to go wyth the /
nether maye I eate breade or dryncke water
with the in this place. For it was sayde to me
by the cōmaundement of the Lorde / eate no
bred nor dryncke water in thys place / nor
turne agayne by the waye thou wētest. And
the olde prophet sayde vnto him: I am a pro-
phet as well as thou / & an Angel spake vnto
me with ỳ worde of the Lorde sayinge: bringe
him agayne with the to thyne house / and lett
him eate bred and drincke water / & yet lyed
vnto him. And so the other went agayne with
him & ate bred in his house & drancke water.

And as they sate at the table / the worde of
the Lorde came vnto the prophete ỳ brought
him agayne. And he cryed vnto the man of E
God that came frō Juda / sayinge: thus sayth
the Lorde: because thou hast dysobeyed the
the mouth of ỳ Lorde / & hast not kept the cō-
maundement which ỳ Lorde thy God cōma-
unded the / but camest backe agayne & hast
eate breed and drioncke water in the place in
wyche he bade ỳ thou shuldest eate no breed
nor drincke water: therfore thy carkasse shal
not come vnto the sepulchre of thy fathers.

And when he had eaten breed & drioncke / he
sadled an Asse for the prophete wyche he had
brought agayne. And as he iourneyed a Lō
mett him by the waye and slue him / & his car-
kasse laye a longe in ỳ waye & the Asse stode
therby / & the Lyon stode by the coorse also.
And men that passed by / saw ỳ carkasse cast F
a longe in the waye and the lyon standynge
therby / and went and tolde it in the towne
where the olde prophet dwelt. And when the
prophete ỳ brought hym backe agayne frō
the waye / heardе therof / he sayde: it is the mā
of God

of God wyche dysobeyed ỳ mouth of ỳ Lord.
And therfore the Lorde hath delyuered hym
vnto the Lyon wyche hath rent him & slayne
hym / accordynge to the worde of the Lorde /
which he sayde to hym. And he sayde to hys
sonnes: sadle me an Asse: & so they did. And he
wēt & founde the bodye cast alonge in ỳ waye
and the Asse and the lyon standynge therbye.
And the Lyon had not eaten the carkasse nor
G hurt the Asse. And he tooke vp the bodye of the
man of God & put it vpon the Asse & brought
it agayne / & came to the cytye of the old pro-
phete to lament hym / and to burye him. And
he layde his bodye in hys awne graue / & la-
mēted ouer him / Oh my brother. *And when
he had buryed hym / he spake to hys sonnes
saying: when I am deed / se that ye burye me
in the sepulchre wherin ỳ man of God is bu-
ryed / and laye my bones by his. For ỳ saying
which he cryed at the byddyng of the Lorde
agaynst the aultare in Bethel / and agaynst
all the houses of hillaultares which are in ỳ
cities of Samarie / shall come to passe.

*Understand dyeng.

How be it for all that / Jeroboam turned
not frō hys wycked waye: but turned awaye
& made of the lowest of the people prestes of
the hillaultares. Whosoeuer wolde / he killed
their handes / & they became preastes of ỳ hill-
aultares. And this doyng was synne vnto the
house of Jeroboam / euē to destroye it and to
put it awaye from of the face of the erthe.

¶ Jeroboams wyfe asketh counsell of Ahiah the Pro-
phete / which prophesieth vnto her ỳ deeth of her childe
& the destruccio of all the Reaulme. Jeroboam dyeth.
Sezak kyng of Egypt robbeth the house of the Lorde.
Rehoboam dyeth and Abiam succedeth him.

¶ The. xiiij. Chapter.

A At that tyme Abiah ỳ sonne of Je-
roboam fell sicke. And Jeroboam
sayde vnto his wife: vp a felowshi-
pe & change thyne apparell ỳ thou
be not knowen to be the wyfe of Jeroboam /
and get the to Siloh. For ther is Ahiah the
Prophete wyych tolde me *that I shulde be
kynge ouer this people. *And take wyth the
ten loues and cracknelles and a crule of ho-
nye / and go to him: for he wyll tell the what
shall come of the lad. And Jeroboams wyfe
did so: she arose and went to Siloh and came
to the house of Ahiah. But Ahiah coulde not
see / for hys eyes were waxen dymme for age.

*ij. Reg. xiv. c.
*ij. Reg. viij. c.

And the Lorde sayde vnto Ahiah: beholde /
the wyfe of Jeroboam cometh / to question
wyth the about her sonne wyych is sycke.
B This wise and thys wyse answere her. And
when she came / she feyned her selfe to be a
nother woman. But when Ahiah heardе the
sounde of her fete as she came to the dore / he
sayde: come in thou wyfe of Jeroboam / why
feyneest thou thy selfe to be a nother? I am
sent to the a cruel messenger.

Go and tell Jeroboam / thus saythe the
Lorde God of Israel: for as moche as I ex-
alted the from amonge the comen people and
made the prince ouer my people Israel / and
dyd rēt the kyngdome awaye from the house
of Dauid and gaue it the: and thou hast not
bene as was my seruaunt Dauid / wyche
kept my commaundemētes and folowed me
wyth all hys herte / to do that onlye wyche
semeth ryght in myne eyes: but hast done e-
uell aboue all that were before the / and hast
gone and made the other Gods and images
of metall / to prouoke me / and hast cast me
behynde thy backe: therfore beholde I wyll
bryngе euell vpon the house of Jeroboam C
and wyll stryke from Jeroboam all that *pis-
seth agaynste the wall / and what soeuer is *i. Reg. xxv. d.
in preson or forsaken in Israel / and wyll ta-
ke awaye the remnaunt of the house of Je-
roboam / as men take awaye a dong hylle / ij. Reg. xvi. a.
tyll it be consumed. *And whosoeuer of Je- and. xxi. f.
roboams house dye in the towne / hym shall
the dogges eate / and hym that dyeth in the
felde / shall the fowles of the ayre eate: for
the Lorde hathe sayde it / vp and gett the to D
thyne house / and as sone as thy fote enter-
eth the cytye / the lad shall dye. How be
it all Israell shall mourne hym and burye
hym / for thys only of all Jeroboam shall co-
me to the sepulchre / because in hym there is
founde goodnesse towarde the Lorde God of
Israel in the house of Jeroboam.

Moreouer the Lorde shall stere hym vp
a kynge ouer Israel wyych shall destroye the
house of Jeroboam in that daye. And what
is that that is now in hande? And the Lorde
shall smyte Israel / as a rede that groweth in
the water is shaken / and wyll wede Israel
out of this good lande which he gaue to their
fathers / and wyll shatter thē beyounde Eu-
phrates / because they haue made them grou-
es to angre the Lorde. And he wyll gee-
ue Israell vp / because of the synne of Je-
roboam wherwyth he dyd synne and made
Israel synne therto.

And Jeroboams wyfe arose and departed
and went to Therzah / and be that she was E
come to the treshholde of the dore / ỳ lad was
deed. And all Israel buryed hym and lamen-
ted hym / accordyng to the woorde of ỳ Lorde
wyche he spake by the hand of his seruaunt
Ahiah the Prophete. And the rest of the dea-
des of Jeroboam / how he warred and how
he raygned / are wrytte in the boke of the sto-
ries of the kynges of Israel. And the dayes
wyych Jeroboam raygned / were. xxij. yere.
And then he rested with his fathers / and Na-
dab hys sonne raygned in hys steade.

And

And Rehoboam the sonne of Salomon
F raygned in Juda and was. xli. yere olde whē
he beganne to raygne/and raigned. xvij. yere
in Ierusalem the citie whych the Lorde had
chosen out of all the trybes of Israel/to put
his name there. His mothers name was Naa
mah an Ammonite. * And Juda wrought wic
kednesse in the syght of the Lorde and angred
him aboue all ȳ their fathers dyd/with their
synne which they synned. For they also made
thē hill aulters & Images & groues on euery
hye hyll & vnder euery grene tre. And therto
there was a stues of * male childrē in ȳ lande/
& they did accordynge to all ȳ abhominaciōs
of ȳ nacions which ȳ Lorde cast out before ȳ
G childrē of Israel. And the fyfte yere of kynge
Rehoboam came Selack kynge of Egipte
vp to Ierusalem/& toke awaye the treasure
of the house of the Lorde/and the treasure of
the kynges house and all that was to be had.
And he toke awaye ȳ shildes of goulde * which
Salomon made. In whose steade kynge Re
hoboam made brasen shildes & put them in ȳ
kepynge of the captaynes of the garde which
wayted at the dore of the kynges house. And
as ofte as the kynge went into the house of
the Lorde/they of his garde bare thē/ & euer
brought them agayne into the garde chābre.

The rest of the Actes of kynge Rehobo-
am and all he did/are wrytten in the boke of
the Actes of the kynges of Juda. And there
was warre betwene Rehoboam & Ieroboā
all their lyues. And Rehoboam layde him to
rest with hys fathers/and was buryed wyth
his fathers in ȳ citie of Dauid. And his mo-
thers name was Naamah an Ammonite.
And Abiam his sonne raygned in his Rome.

¶ Wicked Abiam raygneth ouer Juda/and rightwes Asa succedeth in his rowme. The battell betwene Asa and Baasa. Iehosaphat succedeth Asa. Nadab succedeth Ieroboam. Baasa kylleth Nadab.

¶ The. xv. Chapter.

A THe. xviij. yere of kynge Ieroboam
i. Paral. xiij. a. the sonne of Nabat/raygned kynge
Abiā ouer Juda / & ruled thre yere
in Ierusalem. Hys mothers name
was Maacah ȳ daughter of Abesalom. And
he walked in all ȳ synnes of his father which
he did before him/and his hert was not whole
with the Lord his God/as the hert of Dauid
his father. Neuertheleſſe for Dauids sake
did ȳ Lorde his God geue him a lyght in Je-
rusalem/that he sett vp his sonne after hym/
to continewe Ierusalem. Because that Da-
uid did that which pleased ȳ Lorde & turned
from nothyng that he cōmaunded him all the
dayes of his lyfe/ * saue only in the matter of
ij. Reg. xj. a. B Vrias the Hethite. And there was warre be-
twene Rehoboam & Ieroboam as longe as
he lyued. And the rest of ȳ deades of Abiam &
all that he dyd/are wrytten in the boke of the
dedes that were done in the dayes of ȳ kynges
of Juda. And ther was warre betwene Abiā
and Ieroboam. And Abiam rested wyth hys
fathers/& they buryed him in ȳ cytie of Da-
uid. And Asa his sonne raygned in his steade.

The. xx. yere of Ieroboam kyng of Israel
beganne Asa to raygne ouer Juda/and ruled
in Ierusalē. xli. yere. And his mothers name
was Maacah the daughter of Abesalom.
And Asa did that semed right in the eyes of ȳ
Lorde/like Dauid his father. And he made
the stues of males departe the lande/and put
awaye all the Idoles ȳ his fathers had made.
And therto he put downe Maacah hys a mo-
ther krō beryngе rule / because she had made
an Idole in a groue. And Asa destroyed her
Idole and burnt it by the broke Cedron. But
he put not downe the hillaulters. Neuerthe-
leſſe Asas herte was whole with ȳ Lorde all
his dayes. And he brought in that his father
had dedicat/and the thynges dedicat vnto the
house of the Lord/syluer/golde/& Iewelles.
And there was warre betwene Asa & Baasa
kynge of Israel all theire dayes.

And Baasa kyng of Israel wēt vp against
Juda & built Ramah/because that he wolde
let none of Asas people kynge of Juda / go
in or out. Then Asa toke all ȳ syluer & goulde
that was lefte in the treasure of the house of
the Lorde/and all the treasure of the kynges
house and delyuered it vnto his seruauntes/
and sent them to Benhadad the sonne of Ta-
brемon the sonne of Hezion kynge of Siria
that dwelt at Damasco / sayinge: there is a
bonde betwene the and me as was betwene
thy father and myne. Therfore I sende the
bothe golde and syluer for a gyfte/that thou
go and breake the appoyntment betwene ȳ
and Baasa kynge of Israel/that he maye de-
parte frō me. And Benhadad herkened vnto
kynge Asa and sent ȳ capitaynes of ȳ hostes
wych he had agaynst the cytyes of Israel/&
smote Ahion/Dan/ Abel called Beth Maa-
cah and all Ceneroth wyth all the lande of
Neyphthali. And when Baasa heard that / he
lefte buyldinge of Ramah & dwelt in Ther-
zah. Then kynge Asa made a proclamacyon
thorowout all Juda / that none shuld be ex-
cused. And they toke the stones of Ramah &
the tymber wherwith Baasa had buylt/and
kynge Asa bylt therwith Gabaah in Benia-
min and Mazphah.

And the remnaūt of all the deades of Asa
and of all his might and of all that he did/and
the cities whiche he bylt / are wrytten in the
chronicles of the actes done in the dayes of ȳ
kynges of Juda. Neuerthelater in his olde
age he was diseased in his fete. And Asa lay-
de him to rest vp hys fathers / & was buryed
with

Rab Salo. readeth/whores.

iij. Reg. x. d.

o. Mother for grādmother as Dauid is often called father of the / to whō he was grandfather: as Zeboya Salos wife called Abiguel father which yet was her grādfather Exod. ij. c.

with hys fathers in the citie of Dauid his fa-
ther. And Iehosophat hys sonne raygned in
his rowme. And Nadab the sonne of Ieroboā
beganne to raygne vpon Israel the seconde
yere of Asa kynge of Juda/and raygned vpō
Israel two yere. And he did euell in the syght
of the Lorde and walked in the waye of hys
father & in his synne wherwyth he made Is-
rael synne. But Baasa the sonne of Ahiah of
the house of Issacar conspired against him/&
slue him at Gebethon a citie of ȳ Philistines
for Nadab & all Israel laye at leage before
Gebethon. And it was the thirde yere of Asa
kynge of Juda/when Baasa slue him / and
G raygned in his steade. And as sone as he was
kynge/he slue all the house of Ieroboam and
lefte him naught that brethed / vntyll he had
put him cleane out/agreyng vnto the saying
of the Lorde which he spake by his seruaunt
Ahiah ȳ Silonite/for the sinne of Ieroboam
wherwith he synned and made Israel synne/
and for hys angeryng wherwyth he angred
the Lorde God of Israel.

The rest of the deades of Nadab/and all he
did/are wrytten in ȳ chronicles of the kinges
of Israel. And there was warre betwene Asa
and Baasa kynge of Israel all their dayes.

In the thirde yere of Asa kynge of Juda/
Baasa the sonne of Ahiah begāne to raygne
ouer all Israel in Therzah/and continewed
xxiiij. yere. And he dyd that wych displeased
the Lorde/for he walked in the waye of Je-
roboam and in hys synne wherwith he made
Israel synne.

¶ Iehu prophesyeth agaynst Baasa / of whom he is slayne. Elah succedeth Baasa. Zamri kylleth his master Elah/and destroyeth the house of Baasa. He is rekette and Amri chosen. Zamri burneth hym selfe and hys house. Wycked Ahab succedeth Amri/and taketh to wyfe wycked Iezabel.

¶ The. xvi. Chapter.

A THen came the worde of ȳ Lorde to
Iehu the sonne of Hanani against
Baasa saying: for as moche as I
exalted the out of the dust & made ȳ
capitayne ouer my people Israel / and thou
hast walked in the waye of Ieroboam & hast
made my people Israel synne/to angre me w̄
their synne: therfore I wyll make cleane rid-
dance of Baasa & of all his house / and wyll
make his house like the house of Ieroboam
ȳ sonne of Nabat. * And he ȳ dyeth of Baasa
iij. Reg. xiij. c. in the citie/him shall dogges eate: and him ȳ
xxi. c. dieth in the feldes / shall the fowles of the
ayre eate.

The rest of the deades of Baasa / & what
B he dyd/and his power/are writtē in the boke
of the histories of the kynges of Israel. And
Baasa fell on slepe wyth hys fathers & was
burled in Therzah. And Elah his sonne raig-
ned in hys steade. And therto thorow the
Prophete Iehu the sonne of Hanani / the
worde of the Lorde came agaynst Baasa
and agaynst hys house / because of all the
wyckednesse that he dyd in the syght of the
Lorde / in angeryng hym wyth the workes
of his handes/that he shulde be lyke ȳ house
of Ieroboam/because he had kylled Nadat.

The. xxvi. yere of Asa kynge of Juda be-
gāne Elah ȳ sonne of Baasa to raygne ouer C
Israel in Therzah / and continued two yere.
And hys seruaunt Zamri capitayne of hal-
fe hys charettes/conspired agaynst hym/as
he was in Therzah drynckynge of stronge
drynckе/in the house of Arza stuard of hys
house in Therzah. And Zamri came and
smote hym and kylled hym the. xxvij. yere of
Asa kynge of Juda/and raygned in his stea- Exod. xi. b.
de. And as sone as he was kynge and * fatt on i. Reg. ij. b.
hys seate / he slue all the house of Baasa and
lefte not a piſſer agaynst a wall.

And therto he slue all hys kynne and kren-
des / and so Zamri destroyed all the house
of Baasa / accordynge to the woorde of the
Lorde wyche he spake to Baasa thorow
Iehu the Prophet/for all the sinnes of Baa-
sa and synnes of Elah hys sonne / wherwyth
they synned & made Israel synne/to angre ȳ
Lorde of Israel w̄ their vanities. The rest of
the deades of Elah & all he did/are wrytten in
the chronycles of the kynges of Israel.

The. xxvij. yere of Asa kynge of Juda/
Zamri raygned. vij. dayes in Therzah / the
people belegyng Gebethō a citie of the Phi- D
listines. And when the people that laye in the
leage/hearde saye how Zamri had cōspired/
and how he had slayne the kyng also: then all
Israell made Amri the captayne of the men
of warre kynge that same daye ouer Israel
euen in the hoste. And Amri departed from
Gebethon and all Israel wyth hym / and be-
seaged Therzah. And when Zamri saw that
the citie must nedes be takē/he went into the
palayse of the kynges house/and set the kin-
ges house a fyre vpon hym selfe and there
dyed / for hys synnes wych he synned in do-
ynge wyckednesse in the syght of the Lorde/
and for walkynge in the waye of Ieroboam
and in hys synnes wych he dyd and made Is-
rael synne.

The rest of the Actes of Zamri and the
treason that he wrought/ are wrytten in the
boke of the chronicles of the kynges of Is-
rael. Moreouer that same reason was Is-
rael deuyded in twayne / for halfe the people
folowed Thebni the sonne of Gineth/to ma-
ke hym kynge. And the other halfe folowed
Amri. But the people that folowed Amri/
preuayled agaynst thē that folowed Thebni
the sonne of Gineth. And so Thebni dyed and
Amri raygned.

The.xxxi. yere of Asa kynge of Juda/ beganne Amri to raygne ouer Israel.xii. yere & he ruled.vi. yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer/ & bylt in the hill/ and called the name of the citie wych he had built Samaria after the name of Semar ỳ
¶ Lorde of ỳ hill. And this Amri wrought wicknesse in the eyes of the Lorde worse then all that were before him/ and walked in all ỳ wayes of Jeroboam the sonne of Nabat/ and in his synne wherwith he made Israel sinne/ to angre the Lorde God of Israel wyth their vanyties. The rest of the actes of Amri which he did/ and his power that he bled/ are wrytte in the chronicles of ỳ kynges of Israel. And Amri layde him to rest wyth his fathers/ and was buryed in Samaria/ and Ahab his sonne raygned in his steade.

The.xxxviii. yere of Asa kynge of Juda/ beganne Ahab the sonne of Amri to raygne ouer Israel/ and raygned in Samaria.xxij.
G yere. And he dylypleased the Lorde aboue all ỳ were before him. For it semed him a lyght thynge to walke in the synne of Jeroboam. But toke Jezabel the daughter of Ethbaal
iij. Reg. x.d. kynge of the Sidonites to wyfe/ and *wēt & serued Baal and bowed vnto him. And he rered an aultare to Baal in the house of Baal wych he had made in Samaria. And Ahab made a groue/ and procededfurther in angeryng the Lorde God of Israel/ then all the kynges of Israel that were before hym.

In his dayes Hiel of Bethel bylt Jericho.
* Ok this Josue.vi.d. And it* coste him Amrā his eldest sonne whē he layde the foundacyon/ and hys youngest sonne when he sett vp ỳ gates/ agreinge vnto the woorde of the Lorde wych he spake by Josua the sonne of Nun.

¶ Eliah is nourysched and fedde of Rauens/ and after is send to the woman of Sarephtha: whose Childe he rayseth to lyfe.

¶ The.xvii. Chapter.

A And Eliah the Thelbite which was of the enhabiters of Galaad/ saide
iii. Reg. xviij. c. vnto Ahab:* as truly as the Lorde
Jacob. v. d. God of Israel lyueth/ before whome I stāde/ there shalbe nether dewe nor rayne these yeres/ saue as I appoynt it.

And the worde of God came to him sayeng: gett the hence and turne the eastwarde/ & hyde thy selfe in the brooke Karith that lyeth before Jordan: drynke of the ryuer for I haue cōmaunded the rauens to fede the there. And he went and dyd accordynge vnto the worde of the Lorde: he went & dwelt by the brooke
B Karith that lyeth before Jordan. And the rauens brought hym bred and fleth euery morynng and euery euenyng/ and he drancke of the brooke. And it chanced after a while that ỳ brooke dried vp/ because ther fell no rayne vpon the erth. Then came the worde of the Lorde vnto him sayinge: * vp and gett the to Luc. iiij. c.
Sarephtha a citie of Sidon/ & dwell there. Beholde I haue cōmaunded a wydowe there to sustayne the. And he arose & went to Sarephtha. And whē he came to the gate of the citie/ there was a wedow there geatheryng
sticks. And he called to her & sayde: * fet me Judic. iiij. c.
I praye the/ a lytle water in a dythe that I maye drynke. And as she went to fett it/ he cryed to her and sayde: bryngе me I praye the/ a morsell of breed in thine hande. And the answered: as surely as the Lorde thy God liueth/ I haue no breed/ but euen an handfull of Mele in a pitcher/ and a lyttle Oyle in a crule. And se/ I haue geathered a few sticks for to go and bake it for me and my sonne/ ỳ we maye eate it and then die.

And Eliah sayde vnto her: feare not/ but go and do as thou hast sayde: but make me
C therof a lyttle cake first of all/ and bryng it out to me: and afterwarde make for the and thy sonne. For thus sayth the Lorde God of Israel: ỳ pitcher of Mele shall not be wasted nether shall thy oyle crule be wyth out oyle/ vntyll the Lorde haue sent rayne vpon the erthe. And she wēt and dyd as Eliah bad. And she and he & her house dyd eate a good space/ & the pitcher of mele wasted not nether was the oyle crule without oyle accordynge to ỳ worde of the Lorde wych he spake thorow Eliah.

And after these thynges/ it happened that the sonne of the wyfe of the house fell sicke. And his sicknesse was so sore/ that there was no breath left in him. Then saide she vnto Eliah what haue I to do with the/ O thou man of God? art thou come vnto me/ that my synne shulde be thought on & my sonne slayne? And Eliah sayde vnto her: geue me thy sonne.
D And he toke him out of her lappe and carryed him vp into a lofte wher he laye/ & layde him vpon hys awne beed/ and called vnto the Lorde and sayde: O Lord my God/ hast thou bene so euell vnto the wedowe wyth whome I sojourne/ that thou hast slayne her sonne? * And he stretched hym selfe vpō the lad thre iiij. Reg. iiij. c.
tymes/ and called vnto the Lorde and sayde: Actes.xx.c.
O Lorde my God/ let the laddes soule come into hym agayne. And the Lorde heard the voyce of Eliah/ and the soule of the lad came into hym agayne and he reuyued. And Eliah toke the boye and brought hym downe out of the chambre into the house and delyuered hym vnto his mother and sayde: se/ thy sonne lyueth. Then the wyfe sayde to Eliah: now I
E know that thou art Gods man/ and that the worde of the Lorde in thy mouth/ is truthe.

¶ The

Abdiah Jezabel ¶ Eliah is send to Ahab. Abdiah hydeth an hundred Prophetes and saueth them. Baal can not heare al thoughe the people crye verye loude. Eliah kylleth all Baals Prophetes; and after obtayneth rayne.

¶ The.xviii. Chapter.

A And at the last ỳ woorde of ỳ Lorde came to Eliah the thryde yere sayinge: go shew thy selfe vnto Ahab/ that I may sende rayne vpō ỳ erthe And Eliah wēt to shew him selfe vnto Ahab/ for ther was a great kamyshemēt in Samaria. Wherfore Ahab called Abdiah the gouerner of his house: wyche Abdiah feared God greatlye: in so moche that when Jezabell destroyed ỳ Prophetes of the Lorde/ he toke an hundred of ỳ Prophetes & hid thē/ fiftie in one caue & fyftye in a nother/ & prouyded bred & water for thē. And Ahab sayde vnto Abdiah: walke thorow the lande/ vnto all fōtaynes of water and vnto all brokes/ to se whether any gracle maye be founde/ ỳ we maye saue the horses and the Mules/ that we destroye not the beastes. And they deuyded the lande betwene them to walke thorow it. Ahab wēt one waye by hym selfe/ and Abdiah went a nother by hym selfe.

B And it chaunced as Abdiah wēt in ỳ waye that Eliah mett him. And Abdiah knew hym & fell on his face and sayde: art not thou my Lorde Eliah. And he sayd vnto him: I am he. Go and tell Ahab that Eliah is here. And the other answered: what haue I synned/ ỳ thou woldest delyuer me into the hand of Ahab/ to sley me? As surlye as ỳ Lord thy God lyueth there is no nacyō or kyngdome/ whether my Lorde hath not sent/ to seke the. And when they sayde thou wast not there/ he tooke an othe of the kyngdome & nacyon/ because he found the not. And now thow sayest: goo tell thy Lorde/ Eliah is here. And as sone as I am gone frō the/ ỳ spryte of ỳ Lorde shall carye the awaye whether I shal not knowe: & then when I haue gone & tolde Ahab/ & then he cā not kynde the/ he shall sley me. And yet I thy
C seruant haue feared the Lorde frō my yoūge age. Was it not tolde my lorde/ what I dyd/ when Jezabell slue the Prophetes of ỳ Lord how I hydde an hundred of the Lordes Prophetes/ fyftie in one caue & as many in another/ & prouyded them of breed & water? And yet now thou sayest/ goo shew thy Lorde/ ỳ Eliah is here/ that he shulde sley me.

Then Eliah sayde: as truly as the Lorde of Hostes lyueth/ before whome I stande: I wyll shew my selfe vnto hym this daye. And ther vpon Abdiah wēt to Ahab & tolde hym. And Ahab went agaynst Eliah. And when Ahab sawe Eliah/ he sayd vnto him: art thou he that troubleth Israel? And he sayde: it is not I that trouble Israel/ but thou & thy fathers howse/ in that ye haue forsaken the cō-
maundementes of the Lorde/ & hast folowed To forsake the cōmaundementes of God is to trouble the people of God.
Baal. But now sende and geather to me all Israel vnto mount Carmel & the Prophetes of Baal foure hundred and fiftie/ & the Prophetes of the groues foure hundred/ whiche eate of Jezabels table. And Ahab sent for all the chyldren of Israel/ and geathered the Pro-
D phetes vnto mount Carmel.

And Eliah came vnto all the people and sayde: why halte ye betwene two oppynyons? If the Lorde be very God/ folowe hym: or if Baal be he then folowe hym. And the people answered hym not one worde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes/ & Baals Prophetes are foure hundred and fyftie. Let two oxē be geuen vs/ and let them chose the one & cut hym in peces and laye hym on wood/ and put no fyre vnder/ And I wyll dresse the other & put him on wood/ & wyll put no fyre vnder. And call ye on ỳ name of youre God/ & I wyll call on the name of the Lorde. And then the God that answereth by fyre/ he is the very God.
E * And all ỳ people sayde: it is well spokē. i. Reg. ix. e. x. ij. c
Then sayd Eliah vnto the Prophetes of Baal/ chose you an oxe and dresse hym first (for ye are many) and call on the name of youre God/ but put no fyre vnder. And they toke ỳ oxe that was geuē them & dressed it/ & called on the name of Baal from morynng to none sayeng: O Baal heare vs. But there was no voyce nor answere. And they lepte aboute ỳ aulter ỳ they had made. And at none Eliah mocked them and sayde: call lowde (for he is a God: but he is talkynge or occupyed/ or in the waye/ or happely he sleepeth) that he may awake. And they cryed lowde/ and cut them selues/ as their maner was/ with knyues & launcers/ tyll the bloude folowed on them. And whē myddaye was passed/ they prophe-
F syed vntyll it was tyme to offer. But there was nether voyce ner answere ner any that regarded them.

Then Eliah sayde to all the folke: come to me. And all the people came to hym. And he mended the aulter of ỳ Lorde that was bro-
kē. * And he toke .xii. stones accordynge to ỳ Josu. iiij. a.
nombre of ỳ .xii. trybes of the sonnes of Jacob/ vnto whom the worde of the Lord came sayinge: * Israel shalbe thy name. And with Gene. xxxij. k.
the stones he made an aultare in the name of the Lorde. And he made a gutter rounde about ỳ aulter/ able to receaue two peckes of corne. And he put the wood in order/ and hewed the oxe in peces/ and put hym on the wood/ & sayde: fyll foure pitchers with water and powre it on the sacryfyce and on the wood. And he sayde: do so agayne. And they dyd so agayne. Then he sayde: do it the thryde

Jezabell.
Azahell.
Jehu.

tyme. And they did so ye thirde tyme. And the water ranne rounde about the aulter / & the gutter was full of water also.

And whē offeryng tyme was come / Eliah the prophete went to & sayde: Lorde God of Abraham / Isaac & of Israel / let it be knowē this daye / that thou art the God in Israel / & ye I am thy seruaūt / & ye I do all these thingz at thy cōmaundement. Heare me O Lorde / heare me / that this people maye knowe / that thou Lorde / art ye God / & that thou hast turned their hertes backwarde. And there fell fire frō the Lorde & consumed the sacrifyce & the wood & the stones & the dust / & licked vp ye water that was in the gutter. And whē all ye people saw ye / they fell on their faces & sayde ye Lorde he is God / ye Lorde he is God. Then sayde Eliah vnto thē / laye handes on ye Prophetz of Baal / let not one of thē escape. And when they had taken thē / Eliah brought thē downe vnto ye brooke Kison / & slue thē there.

Then Eliah sayde vnto Ahab / gett the vp and eate and dryncke / for ther is a sounde of moche rayne. And when Ahab wēt vp to eate and to dryncke / Eliah went vp to the toppe of mouī Carmel. *And bowed him selfe to ye erthe / and put his face betwene hys knees / & sayde to his seruaunt: go vp & looke towarde the see. And he went vp and loked / and sayde: here is nothing. And he sayde go agayne. vij tymes. And the seuenth tyme he sayde: beholde / there ariseth a lyttle cloude out of the see / lyke the palme of a mannes hande. Then he sayde: go and saye to Ahab / put the horses in the charet / and gett the downe that the rayne stoppe ye not. And within a lytle while / heuē was blacke with cloudes and winde / & there was a great rayne. And Ahab rode & went to Jezrahel. And the hand of the Lorde was on Eliah / & he gyrded vp his loynes & rāne before Ahab / tyll they came to Jezrahel.

iij. Reg. xviij. a
Jaco. v. d.

¶ Eliah fleing from Jezabel is nourisched of the Angell of God. He complayneth that he is left a lone / and that they seke his life too. He is cōmaūded to annoynte Azahel / Jehu and Eliseus.

¶ The. xix. Chapter.

AND Ahab tolde Jezabel / all ye Eliah had done / and all to gether how he had slayne the Prophetes with the swerde. Then Jezabel sent a messenger vnto Eliah sayinge: *so do God to me & so therto / except I make thy soule like one of theirz / by to morow this tyme: whē he saw ye / he arose & wēt for his life / & came to Bersabe in Juda / & left his lad there. And he wēt a dayes Journey into the wyldernesse / & whē he was come satt downe vnder a Ginaper tree / & desired for his soule / ye he might die / & sayde / *it is now ynough O Lorde / take my soule / for I am not better then my fathers.

iij. Reg. xix. d.

Jon. iiij. c.

And as he laye and slepte vnder the Ginaper tree: beholde / there came an Angell & touched hym / & sayde vnto him: vp and eate. And he looked aboute hym: and se / there was a lofte of broyled breade and a cruse of water at hys heed. And he ate and drācke and layde hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme and touched hym / & sayde: vp & eate / for thou hast a longe Journeye to go. And he arose & dyd eate & dryncke and went in the strenght of that meate fourtye dayes & fourtye nyghtes / vnto Horeb the mount of God / & entred there into a caue & lodged there all nyght.

And then ye woorde of ye Lord came to him & sayde what doest thou here / Eliah? And he answered: I haue bene* thorow angrye for ye Lorde God of Hostes sake. ¶ For the chyldren of Israel haue forsake thy couenant / & haue broke downe thine aulters & slayne the Prophetes with the swerde / & I onlye am lefte / & they seke my soule to haue it too. And he sayd come out & stande before the Lorde. And beholde / the Lorde went by & a mightie strōge wynde that rent the mountaynes & brake ye rockes before him. But ye Lorde was not in the wynde. And after the winde came an erthquake. But the Lorde was not in the erthquake. And after the erthquake / came fire: but the Lorde was not in the fyre. And after the fyre / came a small still voyce. And when Eliah hearde it / he couered his face with hys mantle / & went out & stode in the mouth of ye caue. And se / there came a voyce vnto hym & sayde: what doest thou here Eliah? And he answered: I was gelouse for the Lorde God of Hostes sake: because ye chyldrē of Israel haue forsaken thyne appoyntment and haue cast downe thyne aulters & slayne thy prophetes with ye swerde / & I only am lefte / & they seke my soule to haue it. Then ye Lorde sayde vnto him: go and turne thy waye to the wildernesse of Damasco / & go and annoynte Hazael to be kynge of Siria. And Jehu the sonne of Namsi / annoynte to be kynge ouer Israel. And Elizeus the sonne of Saphat of Abel Mehulah annoynte to be Prophete in thy rowme. And who so escapeth ye swerde of Hazael / him shall Jehu slaye: & yf any mā scape the swerde of Jehu / hym shall Elizeus slaye. And therto I haue lefte me seuē thousande in Israel / of which neuer man bowed his knees vnto [a] Baal nor kissed him with his mouthe.

* Anger is not here take for lache as is betwene enemies but lache as proceadeth of feruent loue / as when ye father is angrye with sonne not because he wolde him euell: but ye wed therby that he loueth hym better. Sig in correctyng him he proofeth that he is not to do wrong. So the anger / zeale or loueye had phinehes also. Numeri. xxv. b.

¶ The father is angrye with sonne not because he wolde him euell: but ye wed therby that he loueth hym better. Sig in correctyng him he proofeth that he is not to do wrong. So the anger / zeale or loueye had phinehes also. Numeri. xxv. b.

And he departed thence and founde Elizeus the sonne of Saphat plowynge wyth twelue yocke of oxen before him / & he wt the twelue. And Eliah wēt to him & cast his mātell vpon hym. And he lefte the oxen & ranne after Eliah & sayde: let me I praye the / kysse my father & mother / & then I will folow the.

And

[a] Baal phegor or phogor: or Baal peor / ye is / the Lorde or master or Phegor. Sic. Psal. cvi. a. Roma. xi. a

And he sayde to hym: go backe agayne / for what haue I done to the? And he went backe agayne from after hym / and toke a yocke of oxē and slue them / and dressed the flesche wyth the instrumentes of the oxen and gaue it the people / and they dyd eate. And then he arose and went after Eliah & mynistred vnto hym.

¶ The fyrst and seconde tyme that Samaria was beseged of Benhadad kyng of Siria.

¶ The. xx. Chapter.

AND Benhadad kyng of Siria gethered all hys hoste to gether / and xxxij. kynges with him / with horse and charet: and went vp & beseged Samaria & warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytye / and sayde vnto hym: thus sayth Benhadad. Thy syluer and thy goulde is myne / & the best of thy wiues / and the best of thy chyldren be myne. And ye kynge of Israel answered and sayde: my Lorde kynge accordyng to thy sayyng / I am thyne with all I haue.

And the messengers came agayne to Ahab and sayde: thus sayth Benhadad. I haue therfore sent vnto the / sayinge: delyuer me then thy syluer and thy goulde / and thy wiues / & thy chyldren. Or else I wyll sende my seruauntes vnto the by to morow this tyme: & they shall serche thyne house / & the houses of thy seruauntes / which shall take all that is glorious in thyne eyes / and bryngе it awaye with them. Then the kynge of Israel sent for the elders of the lande and sayed: take hede I praye you & se / how thys kelow goeth about mischeue. For he sent vnto me / for my wyues and my chyldren / and my syluer and my goulde: and I denyed hym nothyng of it. And all the elders of Israel & all the people sayde: herken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge / all that he sent for the fyrst tyme / that I will do: but this request I maye not do. And the messengers departed and brought hym woorde. Then Benhadad sent vnto hym and sayde: thus do the Gods to me and so therto / yf the dust of Samaria be ynoughe for all ye people that folow me / that euery man maye haue an handfull. And the kynge of Israel answered and sayde: tell hym / let not hym that putteth on his harnesse boste hym selfe / as he ye putteth it of*. And when Benhadad hearde that tydynges / as he and the kynges were drynckyng in the pauillyons / he sayde vnto his seruauntes: put ye in araye. And they put them selues in araye agaynst the cytye.

[a] Vnderstande after the victorye obtayned.

¶ And beholde there came a Prophet vnto Ahab kynge of Israel / and sayde to him: thus sayth the Lorde. Seyst thou all this great multitude? behoide / I wyll delyuer them into thyne hande this daye / that thou mayst knowe that I am the Lorde. And Ahab sayde / by whome? And he sayde thus sayth the Lorde: euen by the men of the gouernoures of the shires. And Ahab sayde: who shall ioyne batayle? And he sayde / thou. Then he nombred the men of the gouernors of the shires: and they were two hundred and. xxxij. And after them he nombred all the people / and all the chyldren of Israel were seuen thousande. And they went out at none when Benhadad was a drynckyng stronge dryncke in the pauyllyons wyth the. xxxij. kynges that holpe hym. And the men of the shrifes of the shires went out fyrst.

And Benhadad sent out / and they shewed him sayyng: there came mē out of Samaria. And he sayde: yf they come out for peace / take thē a lyue. And also yf they come for warre / take them yet a lyue. And when those mē of the shrifes of the shires were come out of the citie and ye Host after thē / they slue euery one of them hys man. And the Siriens fled / and Israel folowed after them. And Benhadad the kynge of Siria scaped on a horse wt his horsemen. And the kynge of Israel went out and smote horse and charett / and slue a great slaughter of the Sirians.

Then there came a Prophete to the kynge of Israel / and sayde to him: go for the & playe the man / be wyse and take hede what thou doest: for when the yere is about / the kynge of Siria will come agaynst ye agayne. Then sayde the seruauntes of the kynges of Siria to him: the Gods of ye hilles are theire Gods / and therfore they had the better of vs. But let vs fyght wyth them in the playne / and for what ye will / we shall haue the better of thē. And this do: take ye kynges awaye euery mā out of his place / & put dukes in their rowmz. And do thou nōbre ye an hoste / like ye host that thou hast lost / & horse for horse & charet for charet / & let vs fyght wt thē in ye playne / & for a wager / we gett ye better of thē. And ye kynge herkened vnto their voyce and dyd euen so.

And as sone as the yere was aboute / Bēhadad nōbred ye Siriens & went vp to Apheck to warre with Israel. And the chyldren of Israel were nombred & prouyded of vitayle / & went agaynst them / and pitched before them lyke two lytle flockes of kyddes: but the Sirians fylled the countreye. Then there came a man of God & sayde vnto ye kynge of Israel thus sayth the Lorde. Because the Siriens saye / ye the Lorde is but a God of the hilles / & not God of the valeys to: therfore will I deliuer all this great multitude into thine hande that ye maye knowe ye I am the Lorde. And they pitched one ouer agaynst the other. vii. dayes / and the seuenth daye ioyned batayle.

Benhadad. And the children of Israel slue of the Siriãs an hundred thousand fote men in one daye. And the rest fled to Aphek into the cytie. And there fell a walle vpõ. xxvij. thousande of thẽ that were lefte. And Benhadad fled and went into the cittie/from chambre to chambre.

Then sayde his seruauntes vnto hym: beholde/we haue heard saye/that the kynges of the house of Israel are mercifull kynges. Let vs put sacke cloth about oure Loynes & ropes about oure heedes/& go out to ỏ kynge of Israel: happly he wyll saue thy lyfe. And they guirded sacke clothe aboute their loynẽ & put ropes aboute theire heedes/& wẽt out to the kynge of Israel & sayde: thy seruaunt Benhadad sayth/I praye ỏ let me lyue. And he sayde: is he yet a lyue? what he is my brother. And they toke ỏ woorde for good luche & hastely caught it out of his mouth & sayde: yee thy brother Benhadad. Then he sayde: go and bryngе him. And Benhadad came out to hym/and the other toke him vp into the charett. And Benhadad sayde: the cytyes whych my father toke frõ thy father/I wyll restore agayne. And thou shalt make streates for the in Damasco/as my father dyd in Samaria. And I wyll make an apoyntment wyth the and sent the awaye. And so made an appoyntment wyth hym and sent hym awaye.

Then a certen man of the chyldren of the Prophetes sayde vnto his felow wyth ỏ woorde of the Lorde/smyte me I praye the. And ỏ man wold not smyte him. And he sayde/because thou hast not obeyed ỏ voyce of ỏ Lord: beholde/as sone as thou art departed frõ me
1. Reg. xviij. a. a lyõ shall slaye ỏ. And as sone as he was departed frõ him/*a lyõ fould him & slue him. Then he founde a nother man & sayde to him: smyte me I praye ỏ. And the mã gaue him a good stripe & wounded him. And ỏ Prophete wẽt forthe & waytede for ỏ kynge by ỏ waye & put asshes vpõ his eyes/and put hym selfe out of knowledge. And whẽ ỏ king came by/
G he cryed vnto him & sayde: thy seruaunt went out in ỏ middes of ỏ battell. And se/ther was one beganne to flee. And there cam a man to me & sayde: kepe this mã. And yf he be missed thy lyfe shall go for hys/or else thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do/he was gone. And the kyng of Israel sayde vnto hi: euẽ so shall thy iudgemẽt be as thou hast defined it thy selfe

And he hasted & toke the asshes awaye frõ his eyes: & the kynge of Israel knew him/ỏ he was of the Prophetes. And he sayde vnto ỏ kinge/thus sayth ỏ Lorde: because thou hast lett go a mã that ought to haue dyed/thy lyfe shall go for his lyfe/& thy people for his. And ỏ kyng of Israel wẽt to his house wayward and heuye/and entred into Samaria.

¶ Jezabel cõmaundeth to kyll Naboth/for ỏ vyneyard that he refused to sell Ahab. Heliah reproueth Ahab/and he repenteth.

¶ The. xxi. Chapter.

After these thynges were done/it chaunced that Naboth the Jezrahelite had a vyneyarde in Jezrahel harde by ỏ palace of Ahab kynge of Samaria. And Ahab spake vnto Naboth sayinge: let me haue thy vyneyarde/to make me a gardẽ of yerbes therof/because it lyeth so nye my house: and I wyll geue the a better vyneyarde for it: or yf it playse the I will geue the/the worthe of it in syluer. But Naboth sayde to Ahab: the Lorde forbydde that from me/that I shulde geue the enheritaũce B of my fathers vnto the.

Then went Ahab vnto hys house wayward and euell apayde/because of the wordes whych Naboth the Jezrahelite had spoken to hym sayinge: I wyll not geue to the/the enheritaunce of my fathers. And he layde hym downe vpon hys beed and turned a waye hys face/and wolde eate no meatẽ. And then Jezabell hys wyfe came to hym/and sayde vnto hym: why art thou so frowarde/that thou eatest no meate? And he sayde vnto her/I spake vnto Naboth the Jezrahelite/and sayde vnto him: geue me thy vyneyarde for syluer/or else yf thou wylt/I wyll C geue the a nother vyneyarde for it. And he sayde: I wyll not geue the my vyneyarde.

Then sayde Jezabell hys wyfe vnto hym: what a goodlye kyngedome were thou able to make in Israel? vp & eate meate & set thine hert at rest/for I will geue ỏ/the vyneyarde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name & sealed it vỏ his seale/& sent it vnto the elders & chefe men of his citie that dwelt where Naboth dwelt. And she wrote in ỏ letter sayinge: proclayme fastyng and sett Naboth on hye amonge the people/and sett two vnthriftes before hym/& let thẽ testifye agaynst hym sayinge: thou dydest curse both God and the kynge. And vpõ that carye hym out and stone hym to deeth.

And ỏ elders & nobles of his citie/whyche dwelt in his citie/did as Jezabel had sent vn- D to thẽ/& as it was writtẽ in ỏ letter which she had sent vnto them. They proclamed fastynge/& sett Naboth an hie amõge the people/& there came in two vnthriftie persones & sate before him. And ỏ two vnthriftie person witnessed agaynst Naboth before ỏ people sayig Naboth did curse God & ỏ kinge. *And vpõ ỏ Act. vij. a. they caried him out of ỏ citie & stoned him vỏ stones to deeth. And then they sent to Jezabel sayinge: Naboth is stoned to dethe. And whẽ E Jezabel heard that Naboth was stoned to deeth: she sayde to Ahab: vp & take possession

of the

of the vyneyarde of Naboth/the Jezrahelite/whyche he denied to geue the for syluer/for Naboth is not a liue/but deed. And whẽ Ahab hearde that Naboth was deed. He stode vp to go downe to ỏ vyneyarde of Naboth the Jezrahelite/to take possession of it.

And ỏ worde of ỏ Lorde came vnto Eliah the Thelbite sayinge: vp & go downe to mete Ahab kynge of Israel which is in Samaria. Beholde/he is in the vyneyarde of Naboth: for he is gone downe thyther/to take possession of it. And saye vnto hym: thus sayth the Lorde/thou hast killed & therto gottẽ possessyõ. And saye moreouer vnto him/thus sayth
F the Lorde: in ỏ place where dogges lapped ỏ blonde of Naboth/shall dogges lappe euen thy blonde also. And Ahab sayd to Eliah: hast thou founde me thyne enemye at any tyme? And he sayde yee/because thou art vtterly geuen to worcke wickednesse in the syght of the Lorde. Beholde/I will bryngе euel vpon the/and will make cleane riddance of the/& will destroye vnto Ahab all ỏ pysseth agaynst the walle/and yf ought be preserued or forsaken in Israel: & will make thine house/lyke the house of Jeroboam the sonne of Nabat/& lyke the house of Baasa ỏ sonne of Ahiah/for the angeryng wherwyth thou hast angered/and made Israel synne.

And therto agaynst Jezabel came ỏ worde of the Lorde sayinge: dogges shall eate Jezabell/vnder the *walles of Jezrahel. And he ỏ
*Some made. dyeth of Ahab in the towne/him shall dogges
Sonne walleye. G eate: and he that dyeth in the feldes/him shall ỏ foules of the ayre eate. For there was none at all like Ahab/that was so vtterly geuẽ to woorcke wickednesse in the syght of ỏ Lorde and that because Jezabel hys wyfe prycked hym forwarde. And therfore he dyd exceedyng abhomynablye/in folowyng Idoles/in all thynges like as dyd the Ammorites which ỏ Lorde cast out before the chyldren of Israel.
Gene. xxxviij. f When Ahab heard those wordes/*he rent his clothes & put sackecloth about his flesche and fasted/and laye in sack and went cõforttesse. And ỏ worde of the Lorde came to Eliah the Thelbite sayinge: seyst thou how Ahab humbleth him selfe before me? because he so submytteth hym selfe before me/I wyll not bryngе ỏ euell in his dayes: but in his sonnes dayes/I will bryngе euell vpon his house.

¶ Foure hundreth false Prophetes do councell Ahab and Jehosaphat to warre agaynst Ramoth: onely Micheah Prophesyeth the truthe/for which he is smytte and put in prison.

¶ The xxii Chapter.

And they continued thre yere without warre betwene Siria and Israel. *And ỏ third yere Jehosaphat
Supra. xviij. a kynge of Juda/came to the kynge of Israel. Then sayde ỏ kynge of Israel vnto hys seruauntes/knowe ye not that Ramoth in Galaad is oures/and we syt stille & take it not out of the handes of the kynge of Siria? And he sayde vnto Jehosaphat: wilt thou go vỏ me to batayle/to Ramoth in Galaad? And Jehosaphat sayde vnto the kynge of Israel: *I will be as thou art/& my people shal iiij. Reg. iij. a. be as thyne/and my horses as thyne.

And Jehosaphat sayde vnto the kynge of Israel: aske councell I praye the of the Lord to daye. And then the kynge of Israel geathered of ỏ Prophetes together/vpõ a foure hundred men/and sayde vnto them: shall I go to Ramoth in Galaad to batayle/or be still? And they sayde/go: for ỏ Lorde shall delyuer it into the handes of the kynge. And Jehosa- B phat sayde: is there neuer a Prophet of the Lordes here moare/that we myght enquyre of him? And ỏ kynge of Israel sayde to Jehosaphat: there is yet one/by whome we maye aske councell of the Lorde/one Micheah the sonne of Jemlah. But I hate hym: for he neuer prophesyeth good vnto me/but euel. And Jehosaphat sayde: let not the kynge saye so. Then the kynge of Israel called vnto one of his chamberlayns and sayde: fett Micheah ỏ sonne of Jemlah hyther atonce.

And the kynge of Israel and Jehosaphat the kynge of Juda satt ether in hys seat and their apparell on them/in a voyde place besyde the entrynge of the gate of Samaria/& all the Prophetes prophesyenge before thẽ. And Zedekiah the sonne of Canaanah made hornes of yron & sayde/thus sayth ỏ Lorde: with these hornes thou shalt wynowe ỏ Sirians vntyll thou haue made an ende of thẽ. And all the Prophetes prophesyed euen so C sayinge: go to Ramoth in Galaad and prosper/for the Lorde shall delyuer it into the hãdes of the kynge.

And the messenger that was gone to call Micheah/sayde vnto him: se/the wordes of the Prophetes speake good vnto the kynge with one voyce: let thy wordes I pray the/be like the wordes of one of them/and speake that is good. And Micheah sayde: as surely as the Lorde lyueth/what the Lorde puttyth in my mouthe/that will I speake. And when he was come to the kynge/the kynge sayde to him: Micheah/shall we go to Ramoth in Galaad to batayle/or shall we be styll? And he sayde vnto him: *go and prosper/ỏ Lorde delyuer it into the handes of the kynge. And ỏ. Para. xviij. d the kynge sayde vnto him/how often shall I adiure ỏ/that thou tell me nothyng but truthe/in the name of the Lorde?

Then he sayde I saw all Israel scattered vpon the hilles/as shepe that haue no shepardes. And the Lorde sayde: those haue no

 master

maiter/let them returne/ euery man to hys
houle in peace. Then layde the kynge of Israel to Jehosaphat: dyd I not tell the/that he
wolde prophelye no good vnto me/but euel?
And Micheah layde: here therfore the worde
D of the Lorde. I saw ȳ Lorde lytt on his seate
and all the companye of heauen standynge
about him/on his ryght hand & on hys lefte.
& Para.xviij.a And ȳ Lorde layde: * who shall deceaue Ahab
that he maye go and be slayne at Ramoth in
Galaad? and one layde on thys maner and a
nother on that. Then came forth a spirite and
stode before the Lorde and layde: I wyll de-
ceaue him. And the Lorde layde/wherwyth?
And he layde: I will go out & be a false spirite
in the mouthes of all his Prophetes. And the
Lord layde/thou shalt deceaue him and also
preuayle/go forth and do euen so. Now ther-
fore beholde/the Lorde hath put a lyinge
spryte in the mouth of all these thy Prophe-
tes: when in very dede the Lorde hath spoken
euell towarde the.

Then Sedechiah the sonne of Canaanah
went to and smote Micheah on the cheke/&
layde: how is the spryte of the Lorde gonne
from me/to speake in the? And Micheah
layde: beholde/thou shalt se in that daye/whē
thou shalt go from chambre to chambre to
hyde the. And the kynge of Israel layde: take
Micheah and carye hym backe agayne vnto
Amon the gouerner of the citie/& vnto Joab
the kynges sonne/and saye: thus sayth the
kynge. Put ye this felow in the preson houle
and fede him with breed and water straytlie/
E vntyll I returne in peace. Then Micheah
layde/yf thou come sake agayne/the Lorde
hath not spoken in me. And he layde moreo-
uer/herken to ye people euery one of you.

And so the kynge of Israel & Jehosaphat
ȳ kynge of Juda went vp to Ramoth in Ga-
laad. And the kynge of Israel layde to Jeho-
* That is/disgyse the. saphat * chaunge the and gett the to warre:
but put on thyne awne apparell. And the
kynge of Israel chaunged hym selfe/& went
to battell also. But the kynge of Siria had
commaunded the capitaynes of hys charetes
of whych he had. xxxij. layinge: fyght nether
with small nor greate/saue wyth the kynge
of Israel onlye. And when the capitaynes of
the charettes sawe Jehosaphat/they thought
he had bene the kynge of Israel/and therfore
turned to him to fight. But Jehosaphat cried
out. And when the captaynes of the charet-
tes saw that he was not the kynge of Israel/
they turned backe from hym.

And a certen man drew a bowe * igno-
* That is/at vnwares or at all aduentures: entendyng no thing lesse than to haue kylled the kyng. rantlye and smote ȳ kynge of Israel betwene
the ribbes of his harnesse. Wherfore ȳ kynge
layde vnto ȳ dryuer of his charett/turne thy
hande and carye me out of the host/for I am
hurte. And the battell encreased that daye/
and the kynge continued in his charet before
the Sirians/and died at euē. And the bloude
ranne out of the wounde into the botome of
the charett. And there went a proclamacyon
thorow out the hoste after the sonne was
F downe sayinge: euery man to his citie and to
hys awne countreye. And when the kynge of
Israel was deed/they came to Samaria and
buryed hym there. And whyle they washed
the charet in the pole of Samaria/the dog-
ges licked vp hys bloude/and harlottes wash-
ed hym accordynge vnto the worde of the
Lorde whych he spake.

The rest of the dedes of Ahab/and all he
dyd/and the Iuorye house whych he made/&
the cytyes that he buylt/are wrytten in the
boke of the chronicles of the kynges of Is-
rael. And when Ahab was layde to rest wyth
his fathers/Ohoziah hys sonne raygned in
hys steade.

Jehosaphat the sonne of Asa beganne to
raygne vpon Juda/the fourth yere of Ahab
kynge of Israel/& was. xxxv. yere olde when
he beganne to raygne and raygned. xxv. yere
in Jerusalem. And hys mothers name was
Azubah ȳ daughter of Salahi. And he walk-
ed in all ȳ wayes of Asa his father & bowed
not therfrom. But dyd that was ryght in the
eyes of the Lorde. Only he dyd not put the
hyllaulters out of the waye: for the people
offered and burnt their sacrifyces yet/in the
hyllaultares. And he had peace wyth the
G kynge of Israel.

And the rest of the deades of Jehosaphat/
and the myght that he vsed/and how he war-
red/are wrytten in the boke of the chronicles
of the kynges of Juda. And the remnaunt of
the stues of the males/whych remayned in
the dayes of hys father/he put cleane out of
the lande. There was then no kynge in Edō/
the kynge was but a debite. And Jehosaphat
made shyppes in the se/to go to Ophir for
gould/but they went not: for ȳ shippes brake
at Azion Gaber. Then layde Ohoziah the
sonne of Ahab vnto Jehosaphat: let my ser-
uauntes go with thyne in the shyppes. But
Jehosaphat wolde not. And Jehosaphat lay-
de him to slepe wyth his fathers/& was bu-
ried wyth hys fathers in the cytye of
Dauid hys father: And Jehorā
hys sonne raygned in
hys rowme.

¶ The ende of the thyrd boke of the kynges/
as the Latenystes reken/the Hebrues
call it the fyrst of the kynges.

¶ The

¶ The fourth boke
of the Kynges/as the Latenystes reckenwhich the Hebrues call the seconde of the kynges.

¶ Ohoziah falleth and is hurte and asketh councell of Beelzebub which waye he may come by health. The captaynes ouer fyftye with their soudiares are burnt with fyre from heauen/by the prayer of Heliah. Ohoziah is reproued of Heliah/and dyeth/and Jehoram his brother succedeth hym.

¶ The fyrst Chapter.

A Ohoziah the sonne of Ahab be-
ganne to raygne vpon Israel
in Samaria/the. xvij. yere of
Jehosaphat kynge of Juda/&
was kynge ouer Israel two
yere/and dyd euell in the sight
of the Lorde/and walked in the waye of hys
father and in the waye of hys mother/and in
the waye of Jeroboam the sonne of Nabat
wyche made Israel synne. And he serued
Baal and bowed hym selfe to hym/& angred
the Lorde God of Israel/in all thynge/as did
his father. And ȳ Moabites rebelled agaynst
Israel after the deeth of Ahab.

And Ohoziah fell thorow a lattese win-
dow out of an vpper chābre ȳ he had in Sa-
maria/and fell sycke. Then he sent messen-
gers sayinge vnto them: go and enquyre of
a Beelzebub the God of Akaron/whether I
shall recouer of this disease. But the Angell
of the Lord spake to Eliah the Thelbite/vp
and go agaynst the messengers of the kynge
of Samaria & saye vnto them: Is it because
there is no God in Israel/that ye go to aske
thorow Beelzebub the God of Akaron.
Therfore thus sayth ȳ Lorde: thou shalt not
come downe frō the bedde on wych thou art
gone vp/but shalt die. And Eliah departed.

And the messengers turned backe agayne
B vnto him. And he layde vnto thē: why are ye
thus come agayne? And they layde vnto him
there came a man agaynst vs and layde vnto
vs: go and turne agayne vnto the kinge that
sent you/& saye vnto him. Thus sayth ȳ Lord
Is it because there is no God in Israel/that
thou sendest to enquire thorow Beelzebub ȳ
God of Akaron? Therfore thou shalt not co-
me downe from the bedde on which thou art
gone vp/but shalt suerlye die. And he sayd to
thē: what maner a man was that which mett
you & tolde you these wordes? And they saide
vnto him: it was an hearry man and gyrde w̄
a gyrdle of a skynne aboute his loynes. And
he sayd vnto them: it is Eliah the Thelbite.

Then the kyng sent vnto him a captayne
ouer fiftie w̄ his fiftie. And when ȳ captayne
was come to him/beholde: he satt on ȳ toppe
of an hyll. And the captayne layde vnto hym:
man of God/the kinge biddeth ȳ come downe.
And Eliah answered & layde to the captayne
ouer the fiftie: yf I be a man of God/fyre co-
me downe frō heauen & consume the and thy C
fiftie. * And there came fire downe frō heauē Luc.ix.k.
& deuoured him & his fiftie. And ȳ kynge wēt
agayne & sent to him a nother captayne ouer
fiftie with his fiftie/which answered & layde
vnto him: O man of God/thus sayth ȳ kinge
make hast & come downe. And Eliah answe-
red & sayd vnto thē: yf I be a mā of God/then
let fyre come downe frō heauen & consume
the and thy fiftie. And there came fire downe
from heauen and consumed him & his fyftie.

And the kynge sent agayne the thirde cap-
tayne ouer fiftie. And when ȳ thrid captayne
ouer fiftie was comeby to him/he fell on his
knees before Eliah and besought him & saide
vnto him: Oh man of God/let my lyfe and the
lyfe of these fiftie thy seruantes be precioule
in thy syght. Beholde there came fire downe D
from heauē & burnt vp the two fore captay-
nes ouer fyftie wyth their fifties. But let
my lyfe now be precioule in thy syght. Then
layde the Angell of the Lorde vnto Eliah: go
downe with him/and be not afrayde of hym.
And he wēt downe with him vnto the kynge.

And he layde vnto the kynge/thus sayth ȳ
Lorde: for as moche as thou sentest messen-
gers to aske thorow Beelzebub the God of
Akaron/as though there had bene no God in
Israel to aske thorow his woorde? therfore
thou shalt not come of ȳ bedde on which thou
art ascended/but shalt surely die. And so he
died according to ȳ worde of ȳ Lorde wych
Eliah spake/& Jehoram was made kinge in
his stede/ȳ seconde yere of Jehoram sonne of
Jehosaphat kynge of Juda/because he had
no sonne. The rest of the deades of Ohoziah
which he did/are wrytten in the chronicles of
the kynges of Israel.

a The scripture of ancient time nameth the Goddes of the gentyles by infamouse names as in the Psal. cvi.e. Beelzebub signifyeth ȳ God of a flee Luc.xi.c.

¶ Eliah deuideth the waters with his mātell. He is taken vp in to heuē. The bytter and venemouse waters are healed by the salt that Eliseus put into them. The chyldren that mocke Eliseus are rent in peces.

¶ The. ii. Chapter.

A And it chanced whē ȳ Lorde wold
take vp Eliah to heauē in a whor-
lewynde/ȳ Eliah & Eliseus were A
goinge frō Galgal. And Eliah said
to Eliseus/tary here I pray the/for the Lord
hath sent me to Bethel. But Eliseus layde:
* as surely as the Lorde liueth/& as thy soule
lyueth/I will not leaue ȳ. And whē they ca- * i. Reg. xxviij. b
me to Bethel/ȳ childrē of ȳ Prophetes ȳ were
at Bethel came out to Eliseus and layde to
him: knowest thou not how ȳ the Lorde will
take awaye thy master frō ȳ this daye? And
he layde/I know it too/holde youre peace.

Then layde Eliah to Eliseus: tary heare a B

 belowthip

telowship/for the Lorde hath sent me to Jericho. And he sayde: as surely as the Lorde liueth/and as surely as thy soule lyueth/I wil not leaue the/& so they went to Jericho. And the chyldren of the Prophetes ȳ were at Jericho came to Eliseus & sayde vnto hym: art thou not ware ȳ the Lorde wyll take awaye thy master frō ȳ this daye? And he answered: I know it also/holde youre peace. And Eliah sayde to him: tarye I pray ȳ here/for ȳ Lorde hath sent me to Jordan. But he sayde: as surely as the Lorde lyueth/and as thy soule lyueth/I will not leaue the. And so they went bothe of thē to geather. And fyftye mē of the sonnes of the Prophetes wēt & stode in syght a farre of/as they two stode by Jordan.

And then Eliah toke hys mātell & wrapte it to gether and smote the water/and it deuided it selfe/parte the one waye and parte the other/& they two wēt ouer on the drye lande. And as sone as they were ouer/Eliah sayde to Eliseus/aske what I shall do for the yer I be takē awaye from the. And Eliseus sayde: let me I pray the/haue thy spryte* dowble in me. And he sayde: thou hast asked an harde thynge. Neuertheleſſe yf thou se me when I am taken awaye from the/thou shalt haue it so: yf thou do not/it shall not be. And as they went walkynge and talkynge: beholde/there came a charet of fyre and horses of fyre and put them a sondre. And Eliah went vp in the ¶ whorlewynde to heauen. And Eliseus sawe and cried: O my father/O my father/ ȳ charet of Israel and the horsemen therof/& saw hym no moare: and therfore toke hys awne clothes and rent them in two peces.

And then he toke vp the mantell of Eliah that fell from hym/and went backe agayne and stode by Jordans syde/and toke the mātell of Eliah that fell from him/and smote the water and sayde: where is the Lorde God of Eliah where is he? And when he had smytē the water it deuided parte this waye & parte that waye/and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych saw him frō a farre/sayde: ȳ spryte of Eliah doth rest on Eliseus/and went agaynst hym & bowed to ȳ erthe vnto him. And they sayde vnto him: se/there be amōge thy seruauntes fyftie lustie men: let thē go and seke thy master: happye the spryte of the Lorde hath taken him vp & cast him vpon some mountayne or in some valeye. And he sayde: sende not. Neuertheleſſe yet they laye vpon him/tyll he was a shamed/& sayde: sende/and they sent fiftie men which sought him thre dayes and thre nyghtes/but founde him not. And they came agayne to hym/for he tarried at Jericho. And he sayde to them/did I not saye vnto you that ye shulde not go.

1. That is/that the same spryte maye do moare by my preachyng than it hathe done by thyne: or that I maye haue it. ȳ partes moare than the other Prophetes ȳ shall receaue the same spryte.

Then the men of Jericho sayde to Eliseus: beholde the cytie standeth pleasantly as my Lorde seyth/but the water is naught and the grounde baren. And he sayde: bryng me a new cruse & put salt therin. And they brought it to him. And he went vnto the springe of ȳ water & cast the salt in thyther/& sayde thus sayth ȳ Lorde: I heale this water/ther shall not come hēceforth ether deethe or barēnesse. And ȳ water was helthsome euer after according to the saying of Eliseus which he spake.

And he went from thence vp to Bethel. And as he was goynge vp in the waye/there came lytle laddes out of the cytye and mocked hym/and sayd to hym: go vp thou bald heed/go vp thou balde heed. And he turned backe and looked on them and cursed them in the name of ȳ Lorde. a And there came two Beares out of ȳ wood & tare. xlij. of ȳ boyes. And he went frō thence to mount Carmel/& from thence went agayne to Samaria.

a. The contempt of Godly men/chefely preachers/is an office most greuous whose authoritie ought to be most holye & reuerent to all the people whō he that receaueth or agayne sayth/receaueth or reiecteth God. Fathers whyle the correct not the wantonnesse of theire children/whyle they holde them not vnder nourtoure/whyle they suffer the to Iull a sholk with euery man/& let the attempt euery thyng vnpunysyhed/the Lord punysheth thē with the chyldren many wayes.

¶ The kynges of Israel Juda and Edom lacke water/when they shulde fyght agaynst Moab: whych they obtayne throughe the prayer of Eliseus. The kyng of Moab sleeth the kylde and after sacrefyeth his sonne.

¶ The. iij. Chapter.

Jehoram the sonne of Ahab began ne to raygne vpō Israel in Samaria the. xviij. yere of Jehosaphat kynge of Juda/& cōtynued twelue yere. And he wrought that was euell in the syght of the Lorde: but not lyke hys father or hys mother/for he put awaye the ymage of Baal that hys father had made: Neuertheleſſe he contynewed in the synne of Jeroboam the sonne of Nabat which made Israel synne/and sforonke not therfrom.

And Mesa kynge of Moab whych was riche of sheye (and was wont to render vnto the kynge of Israel an hundred thousand lādes & as many rāmes w̄ the wolle) rebelled agaynst the kynge of Israel after the deeth of Ahab. And kynge Jehoram went out of Samaria the same ceason/& nōbred all Israel. And then wēt & sent to Jehosaphat king of Juda sayinge: the kinge of Moab hath rebelled against me/wilt thou go w̄me against the Moabites to battell? And he sayde: I wil go/& wylbe as thou/& my people shalbe as thine/and my horses as thine. And he sayde: what waye shall we go? And ȳ other answered: ȳ waye thorow the wilderneſſe of Edom. B

And the kynge of Israel toke his fourneye wyth the kynge of Juda & the kynge of Edō. And when they had cōpased the waye seuen dayes/there was no water for ȳ host nor for the cattell that they had wyth them. Then sayde the kynge of Israel: Alasse/the Lorde hath called to geether these thre kynges to delyuer thē into the handes of the Moabites.

But

But Jehosaphat sayde: is there heare no prophet of the Lordes/that we maye enquire of the Lorde by him? And one of the kyng of Israels seruaūtes answered and sayde: here is Eliseus ȳ sonne of Saphat whish* powred water on the handes of Eliah. And Jehosaphat sayde: ȳ worde of the Lord is with him. And so the kynge of Israel/ and Jehosaphat and the kyng of Edom went downe to him.

*That is that poured hym and wayted on him.

And Eliseus sayde to the kyng of Israel: what haue I to do w̄ the? Get the to the prophetes of thy father & of thy mother. And the kyng of Israel sayde vnto him: Oh naye/but hath the Lord called these thre kynges to deliuer thē into the handes of the Moabites? And Eliseus sayde/ as sure as the Lorde of Hostes lyueth (in whose syght I stand) and it were not that I regarde ȳ presence of Jehosaphat ȳ kyng of Juda/I wolde not loke towarde the/nor yet se the. But now bryng me ¶ a mynstrel. And as the mynstrel played/the hand of the Lord was vpō him. And he sayde: thus byddeth the Lord/make this broke full of dyches. For thus sayth the Lorde: ye shall se nether wynde nor rayne/& yet this broke shalbe fylled w̄ water/that ye maye drincke/& youre beastes & youre catell also. And thys is yet but a small thing in ȳ syght of ȳ Lord: But he wyll geue the Moabites in to youre handes also. And ye shall destroye all strong townes and all goodlye cytyes/& shall falle all pleasaunt trees & stoppe all the welles of water/& marre all good plattes of grounde with stones. And in the morynyng about offeryng tyme: there came soche a water ȳ waye frō Edom ȳ the contrey was fylled w̄ water.

And when all the Moabites heard ȳ the kynges were come to fight agaynst thē/they geathered to geather/frō ȳ youngest ȳ was able to put on harnesse and so vpwarde/ and wayted in the borders.

And they beyng vp erly in the morynyng/ȳ sonne arose & shone vpō ȳ water. And when the Moabites sawe ȳ water a farre of/as red as bloude/they sayde: it is bloud/the kynges haue fought to geather & one slayne another Now therfore ye Moabites gett you to the spoyle. And whē they came to ȳ Hoste of Israel/ȳ Israelites stode vp & layde on ȳ Moabites/ȳ they fleed before thē: And so they entred ȳ lād & destroyed the Moabites. And they ouerthrew ȳ cyties/& on euery good parcell of lande/cast euery man his stone & ouer couered it/and stopte all ȳ welles of water/& kelde all ȳ good trees. And as long as ȳ stones therof did remayne in ȳ walles of* Bryck the slyngers went vpon it and bette it.

D

*Some reade Kare seth.

And whē the kyng of Moab saw/that ȳ battell was to strong for him/he toke w̄ him seuē hūdred men ȳ drew the swerde/to haue broke vp vnto the kynge of Edom. But they coulde not. And then he toke his eldest sonne ȳ shuld haue raigned in his steade/& offered him for a burntoffering vpō the walles. And ther came so great wrath vpō Israel/ȳ they departed frō him & returned to their awne lād

¶ God geueth a certen poore woman oyle and floure by Heliseus. Heliseus obtayneth of God a chylde for hys Hostesse: which dyeth & is after rayled to lyke thorow him. He maketh swete the potage: and multiplieth the loues.

¶ The. iiij. Chapter.

And there cryed a certen woman of the wyues of the chyldrē of ȳ prophetes vnto Eliseus sayīg: thy seruaunt my husbande is deed/& thou knowest that thy seruaūt dyd feare ȳ Lorde. And the creditor is come to fett my two sonnes/to be his bondemē. And Eliseus sayd to her: What shall I do for ȳ? Tell me/what hast thou in thyne house? And she sayde thine handmayde hath nothing at all in her house/saue a pytcher with oyle. And he sayde: Go & borow the in other places/of all thy neybours/emptie vesselles & that not a fewe. And then go and shutt the dore to the and to thy sonnes/& powre out into all those vesselles/ and putt the full all waye a syde.

And she went from hym/& shutt the dore to her & to her sonnes. And they brought to her/& she powred out. And when the vesselles were full/she sayde to her sonne: bryngе yet a vessell: And he sayde: there is no mo. And then the oyle ceased. Then she came and tolde the mā of God. And he sayde: go & sell the Oyle and paye thy creditor. And lyue thou & thy chyldren of the reste. B

And it fell on a daye/that Eliseus came to Sunam/where was a ryche woman ȳ toke him in for to eate breed. And as ofte as he came that waye/he turned in thyther to eate breed. And she sayde vnto her husbande: se/I perceaue that the man of God is perfecte/& cometh allwaye by vs. Lett vs make hym a chābre w̄ a lytle walle/& let vs set him there a beed/a table/ a stole & a candelstycke ȳ he maye turne in thither/whē he cometh to vs.

And it fortuned on a tyme ȳ he came thyther & turned into the chambre & laye there. Then he sayde to Gihezi his seruaūt: call this ¶ Sunamite And he called her/ and she came before him. And Eliseus sayde to him/sayde to her I praye the: se/thou hast made all thys prouisyon for vs/ what shall we do for the? woldest thou be spoken for to the kyng or to the captayne of the Hoste? And she sayde* I dwell amonge myne awne people. Then he sayde/what is to be done for her? And Gihezi sayde: Verely she hath no childe/and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the

*That is/I am cōtent with that I haue.

doze. Then he sayde: by loche a tyme / as lone as the frute can lyue / thou shalt enbrace a sonne / and she sayde / Oh naye my Lord thou mã of God / do not lye vnto thyne handmayd. And the wyfe conceaued and bare a sonne ý same season that Eliseus had sayd vnto her / as sone as the frute couldе haue lyfe.

And when the ladd was greate / it fell on a daye / that he went out to his father / to ý harueftmẽ. And there he cõplayned to his father / my heed / my heed. And his father sayde to a lad / carye him to his mother. And he toke him & brought him to his mother. And he satte on her knees till none / & then died. And she caried hym vp and layde him on the bedde of ý man of God / and shut the doze to him / & went out / and came to her husbãde and sayde: sende me one of ý younge men & an Asse that I maye runne to the man of God. And he sayde: wher foze wylt thou go to him to daye / whyle it is nether new mone noz Saboth daye. And she sayde: be content. Then she sadelled an Asse & sayde to the lad: leade awaye and make me not cease rydyng / vntyll I byd the.

And so she went and came vnto the man of God / to mount Carmel. And when the mã of God saw her a farre / he sayde to Gihezi hys seruaunt: se / where oure seruaunte cometh. Now runne agaynst her / * & aske her / whether it be all well with her / and with her husbande and with the ladd. And she sayde: all is well. Then she went to the man of God vp to the hyll and caught him by the fete. And Gihezi wẽt to her / to thrust her awaye. But the man of God sayde: let her alone / foz her soule is vexed / and the Lozde hath hidd it from me and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Lozd? dyd I not saye / that thou shuldest not bzynge me in a foles Paradyse.

Then he sayde to Gihezi: gyrde vp thy loynes / and take my staffe in thyne hand and awaye. If anye man mete the / salute hym not. And yf any salute the / answere him not agayne. And put my staffe vpõ the boye. Not withstandyng the mother of ý chylde sayde: * as sure as the Lozde lyueth / & as thy soule lyueth / I wyll not leaue ý. And then he arose and folowed her. Gihezi went bekoze them & put the staffe vpon the ladd. But there was nether voyce noz attendyng. And then he wẽt agayne agaynst hys master and tolde hym sayng: it hath not awaked the ladd.

When Eliseus was come to the house: Behoide / ý ladd was deed & layde vpõ hys bed. And he went in & shut the doze to the ladd & him / & prayed vnto the Lozd. * And he wẽt vp & laye vpon the ladd / & put his mouth on hys mouth / and his eyes on his eyes / & the palme of his handes on the palme of his hãdes / and slyzede him selfe vpon the ladd that the flesche of the childe waxed warme. And wẽt agayne & walked once vp & downe in the house / and then went vp & slyzed him self vpon him. And then the ladd neised seuẽ times and opened his eyes. And he called Gihezi & sayde: Calle foz this Sunamite. And he called her. And when she was come to him / he said: * take thy sonne. Then she went & fell at his fete & bowed her selfe to the ground / & toke vp her sonne & wẽt oute. When Eliseus was come to Galgal agayne / there was a darthe in the lande / and the chyldzẽ of the prophetes dwelt with hym. Then he sayde to his seruaũt / put on a great pot / & make pottage foz the chyldzẽ of ý prophetes. And one went oute into the felde / to geather herbes / & founde as it were a wylde byne / and geathered therof Coloquintydaes his lapfull / & came & shzed thẽ into the potte of potage / they vnwetyng. And they powzed out foz the men to eate. And when they had tasted of the pottage / they cryed out & sayde: there is deeth in the pot thou man of God / & couldе not eate therof. Then he sayde: bzynge meale. And he cast it in to the pot and sayde: fyll foz the people that they maye eate / and there was no harme in the pot.

There came a man from Baalsalisa and bzought the mã of God bzedde of fyzst frutz / euen. xx. loues of barleye / and new cozne in a cloth he had. And Eliseus bade put it bekoze the people that they myght eate. Then hys mynister sayde: what shuldе I set this bekoze an hundzed men? And he sayde: sett it bekoze the people and lett them eate. Foz thus sayth the Lozde: they shall eate and leaue. And he sett it bekoze them / and they ate and lette / accozdynge to the wozde of the Lozde.

¶ Naamã the Syzie is healed of his lepzosye. Gihezi is strycken with a lepzosye because he toke money and rayment of Naaman.

¶ The. v. Chapter.

Naaman capitayne of the Hoste to the kyng of Siria / was greate wỏ his master & well taken: foz thozou him the Lozde saued Syzia. And he was an actiue mã / & yet a leper. And ther had gone a companye of Soudyoures oute of Siria a runnyg / and had bzought oute of the contreye of Israel a lytle mayde / which was with Naamãs wife. And the Damosell sayd vnto her ladye: I wolde my master were with a prophet that is in Samaria: he wold delyuer him of his lepzosye. And she went & tolde her husbande sayng: thus & thus sayth the mayde that is out of the lande of Israel. And the kyng of Siria sayde: go thy waye / and I wyll sende a letter vnto the kynge of Israel. And he went and toke with hym ten talentes of siluer and. vi. thoulande peces of goulde

goulde / and ten chaunge of raymentes. And he bzought ý letter to the kyng of Israel cõtaynyng this tenoure. Now when this letter is come vp to the: Beholde I haue sent Naaman my seruaunt to the / that thou shuldest rydde him of his lepzosye. And whẽ the kyng of Israel had reade ý letter / he rent his clothz & sayde: * am I God / to slay & to make a lyue / that he shuld sende to me / foz to delyuer a mã fro his lepzosye. But consyder I pzaye you & se / how he pyketh quarelles wỏ me. And whẽ Eliseus the man of God / had heard how that the kynge of Israel had rent hys clothes / he sent to the kyng saying: Wherfoze hast thou rent thy clothes? let him come to me / that he maye knowe ý there is a pzophet in Israel.

And Naaman came with his hozses & his charett / and stode at ý doze of Eliseus. Then Eliseus sent a messenger saying: go & washe the in Jozdan seuẽ tymes / and thy flesh shall come agayne to the as bekoze / and thou shalt be cleane. And Naaman was wzoth and wẽt awaye / and sayde: Beholde / I thought in my selfe / he wolde haue come out / & stand & call on the name of the Lozde his God / & put his hande on the place of the disease / and so take awaye ý lepzosye. Are not Abanah & Pharphar / ryuers of Damasco / better then all the waters of Israel? Wyght I not rather wash in thẽ & be cleane? And so he turned & departed in an angre. Then came his seruaũtes & comuned wỏ him & sayd: Father yf ý pzophete had bydd ý done some great thyng / oughtest thou not to haue done it? How moche rather then shuldest thou do it / while he sayth to the onlye / washe & be cleane. * Then he wẽt doune & washed seuẽ tymes in Jozdan / as the man of God bade / & his flesche chaunged / lyke vnto the flesh of a lytle boye / and he was cleane.

Then he turned agayne to the mã of God & all his companye with him / and came and stode bekoze hym & sayde. Beholde I knowe that there is no God in all the wozlde / but in Israel. And now I pzaye the take a blessyng of thy seruaũt. But he sayde * as surely as ý Lozde lyueth bekoze whome I stande / I wyll receaue none. And the other wold haue constrayned him to receaue: but he wolde not do it. And Naaman sayde / yf thou wylt not: yet I pzaye the / maye there not be geuen to thy seruaunt the burthẽ of two mules of erthe. Foz thy seruaunt wyll hencefozth offer nether burntsacrefyce noz offeryngе vnto any other God / then to the Lozde. But herin the Lozd be mercyfull to thy seruaunt / foz whẽ my master goeth into the house of Remon to wozshippe there / he * leaneth on myne hãd / and I must wozshippe in ý house of Remon / let the Lozde I pzaye the be mercyfull vnto thy seruaũt in this case. And he sayde to him: go in peace. And whẽ he was departed from him a furlonge of grou̇d / Gihezi the seruaũt of Eliseus the mã of God / sayd: se / my master hath kepte of / this Strien Naaman that he wolde not receaue of his hande ý he offered. As surely as the Lozde lyueth I wyll runne after him and take somewhat. And so Gihezi went after Naaman. And whẽ Naamã sawe him come runnyng after him / he came downe of ý charet agaynst him & sayd: * is all well? And he sayde yee.

But my master hath sent me sayinge: se / there be two younge men come to me out of Ephzaim of the chyldzẽ of ý pzophetes: geue thẽ I pzaye the / one talẽt of syluer & a couple of good garmẽtes. And Naamã sayde: auenture and take two talentes of syluer in two bagges / with two goodlye garmentes / & delyuered them vnto two of his seruauntes / to beare it bekoze him. And he went in ý darcke & toke it of their handes & bestowed it in the house / and let the men go / and they departed.

Then he went & stode bekoze hys master. And Eliseus sayde to hym: whence cometh Gihezi? And he sayde: thy seruaunt went no whether. And he sayde: wẽt not myne hert wỏ the / whẽ the mã turned & came of his charet agaynst the? Is it a tyme to receaue syluer & to receaue garmentz / olyuetrees / vineyardz / oxen / shepe menseruauntes and maydeseruauntes? The lepzosye therfoze of Naaman cleaue vnto ý / & vnto thy seede foz euer. * And he wẽt out fro him a leper as white as snow.

¶ Eliseus maketh yron to swymme aboue the water. The Siriens beseage Israel / so that. ij. wemẽ agree to geather to eate their awne chyldzen.

¶ The. vi. Chapter.

Then sayde the chyldzen of the pzophetes vnto Eliseus: se / the place where we dwelle wỏ the / is to lytle foz vs. Let vs there take euery mã a beame and bylde vs a place there / to dwell in. And he sayde: goo ye. And one sayde: begynne I pzaye the / & go with thy seruauntz. And he sayde: I will / and so went with them.

And when they came to Jozdan / they cutt downe wood. And as one was hewynge of a beame / the axe heed fell into ý water. And he cryed oute & sayde: Alasse master / foz it was lent me. And the mã of God sayde: Where fell it? And he shewed him ý place. And he cut an helue and cast it in thyther / and made the axe heed swimme. And he sayde: take it vp to the. And the other stretched his hãde & caught it.

And the kynge of Siria fought agaynst Israel / & toke councell with hys seruaũtes sayng: In loche a place and in loche a place wyll I pytche. And the man of God sent vnto the kynge of Israel sayinge: Beware thou go not

iii. Reg. xxviii. b

ii. Reg. xxiii. b

Actu. xx. c.

Luc. vij. c.

Deut. xxiii. c.

iii. Reg. iiij. d.

ii. Reg. xvij. a

Luc. iiij. e.

a That is / he kepeth a way with for me.

go not by loche a place/for there are the Sirians gone downe. And the kynge of Israel sent to the place which the man of God tolde him and warned him of / and saued him selfe there moare then once or twyse.

And the herr of the kynge of Siria was troubled therwith/ ý he sent for his seruaũt & sayde to them:* wyll ye not shew me whych of vs telleth ý kyng of Israel. And one of his seruauntes sayde:naye my Lorde kyng:Eliseus the prophet that is in Israel / he telleth the kyng of Israel ý wordes that thou speakest in thy slepyng chambre. Then he sayde: go and spie where he is, that I maye sende & fett him. And one tolde the kyng sayinge: se/ he is in Dothan. And he sent thither horse & charett & a great Hoste. And they came thitherby nyght & cõpased ý towne aboute.

And when the seruaũt of the men of God rose vp erly and was gone oute: Beholde/ there was an Hoste round about the towne w̃ horses and charettes. Then sayde hys ladd to him:Alasse master/what shall we do? And he sayde:feare not/there are mo with vs then w̃ them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man/& he sawe. And beholde/ ý mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the soudyars came downe to him/Eliseus prayed vnto the Lorde & sayde. Smyte this people with blyndnesse. And he smote thẽ with blyndnes accordyng to the desyre of Eliseus. Then Eliseus sayde vnto thẽ this is not the waye/nor this is not ý towne: But folow me and I wyll bryngе you to the man ye seke. And he leod thẽ to Samaria.

When they were come to Samaria / Eliseus sayde:Lord/open their eyes & let thẽ se. And the Lorde opened their eyes ý they sawe And beholdeye were in the myddes of Samaria. And then sayde the kyng of Israel vnto Eliseus when he saw them:* shall I smyte them/shall I smyte thẽ father: And he sayde: smyte them not. But smyte them thou takest with thyne awne swerde & with thyne awne bowe. But set bread and water before them/ and let them eate & drynke/ and go to their master. And he made great ordinaũce before them. And when they had eatẽ and dronckе/ & sent them awaye/and they went to their master. And so the Soudyoures of Siria came no moare into the lande of Israel.

After this Benhadad kyng of Siria geathered all the Hoste/and wẽt & beseged Samaria. And there arose great darthe in Samaria:for they had beseged it/vntill an Asses heed was worth foure score sycles of siluer/ and the fourth part of a* Cab of doues donge worth fyue sycles. And as the kyng of Israel walked vpon the walles there cryed a womã to him/saying:helpe/ my Lord kyng. And he sayde:Naye/the Lorde helpe the. But wherwith shulde I helpe the/with corne or wyne? Then sayde the kyng to her:what aylеth the? And she answered:this woman here sayde to me/bryngе thy sonne and lett vs eate hym to daye/and we will eate myne to morow* And so we dressed my sonne and dyd eate him. And I sayde to her another daye/bryng thy sonne that we maye eate him. But she hath hyd her sonne. When the kyng hearde the wordes of the womã/he rent his clothes euẽ as he was walkynge on the walles. And when ý people loked vpõ him:se/he was clothed in sack vnder. Then he sayd:God do so and so to me/yf ý heed of Eliseus the sonne of Saphat tarye on him this daye. And as Eliseus satte in his house and the elders with him/ the kyng sent one from him. But yer the messenger came at him/he sayde to the elders: se you not how ý sonne of this murtherar hath sent/to take of myne heed? be circumspect therfore when the messenger cometh/ and shut the dore/and thrust him backe therwith:for the sounde of his masters fete foloweth him. And while he yet talked with them:Beholde the messenger was come vnto him. And he sayde: beholde this euell is of the Lorde / what moare shall we loke for of the Lorde.

1. Reg. xvij. b

Deut. xxviij. f Thre. iiij. b.

1. Reg. xvij. a.

* Cab was a certen vessell vsed at ý tyme/ as we now vse chouttelles or sache lyke.

Eliseus prophesyeth plenteousnes of vytailles and other thyngs to Samaria. The Sirians rũne awaye and haue no man folowyng them. The Lorde ý wolde not beleue the worde of Heliseus is troden to deeth.

The.viij.Chapter.

Then Heliseus sayde:heare ý worde of the Lord:for thus sayth ý Lord: to morow this tyme a boushell of fyne floure shalbe solde for a sycle/ & two boushelles of Barley for a nother in ý gates of Samaria. Then a great Lorde on whose hande ý kyng leaned/answered ý mã of God & sayd/though the Lorde wold make windowes in heuen / yet wolde not this be. And he sayde agayne:Beholde / thou shalt se it with thyne eyes and shalt not eate therof.

And there were foure lepers sett w̃ oute the Gate of Samaria. And they sayde eche to hys companion/ what sytt we here vntyll we dye? though we thought that we myght come into the cytie / yet is the darth so great in ý cytie/that we shall there dye. And yf we tarye here/we are but deed also. Now therfore come & lett vs flee to the Hoste of the Sirias: If they saue oure lyues/we shall lyue: And yf they kyll vs/then are we deed. And so they arose in ý darcke to go to ý Hoste of ý Sirians. And when they were come to the syde of the Hoste of Siria: se/ there was no man there.

For the Lord had made the Hoste of the Sirians

rians heare a noyse of charettes & a noyse of horses/and the noyse of a great Hoste. In so moche ý they sayde one to another:se / the kynge of Israel hath hyred agayns vs / the kynges of the Hethites & the kynges of Egipte/to come vpon vs. And vpon ý they arose & fled in the darcke/& lefte their tentes/ their horses/their Asses and the felde they had pitched euen as it was/ and fled for their lyues. And when these lepers came to the edge of the Hoste/they went into a tent and dyd eate & drynck and caryed thence syluer/gould and rayment/ & went & hidd it:and came agayne and entred in to another / and caryed thence also/and went and hidd it.

Then they sayde one to another: it is not well ý we do/for this daye is a daye to bryng tydyngs. And yf we holde oure peace/& tarye till it be daye light/we shall kinde a mischeue Now therfore come / lett vs go and tell the kynges houshold. And so they went & called to the porter of the citie and tolde thẽ saying: we came to the paurlions of the Sirians: & se/there was no man there/nether voyce of man/but horses and Asses tyed/ & the tentes euen as they were.

Then the porters called & tolde the kyngs house within. And the kyng arose in ý nyght and sayde to his seruaũtes: I wyll shew you/ how the Siriãs haue serued vs. They know that we are oppressed with hungre/ and ther fore are gone out of their paurlions to hyde thẽ selues in the felde saying: They will come out of the cytie/and then we shall catch them a lyue and get into the cytie. And one of hys seruaũtes answered and sayde: Let men take fyue of the horses that remayne and are lefte in the cytie. Beholde they are as good as all the multitude that are lefte in the cytie: and as good as all the multytude of the citie that are consumed/and lett vs send & se. And they toke two charettes of horses/ and the kynge sent after the Hoste of the Sirians sayinge: go and se. And they followed after them euen vnto Jordan:and se/ al the waye was full of clothes and vesselles which the Sirians had cast from them for haste.

And the messengers returned and tolde the kynge. And then the people went oute & robbed the tentes of the Sirians. And so a bushel of flowre was solde for a sycle/ & .ij. bushelles of of barley for a sycle / according to the worde of the Lorde. And the kynge, sett ý Lorde on whose hande he leaned/to kepe the gate. And the people troade him in the gate/ that he dyed/ according to the sayinge of the man of God which he sayde/when the kynge came downe to him. And it came to passe according to the worde of the man of God to the kyng saying:two bushelles of barley for a sicle & a bushell of barley for another shalbe to morow this tyme in the gates of Samaria. And the Lorde answered the man of God and sayde:though the Lorde made windowes in heuen/yet wolde this not be. And ý other sayde:Beholde/thou shalt se it w̃ thine eyes/& shalt not eate therof. And so it chaunced: for the people troade hym vnder fete in the gate/that he dyed.

Eliseus prophesyeth vnto the Sunamite the darth of.vij. yere. After the deeth of Benhadad raygneth Hazael in Siria. Jehoram the sonne of Jehosaphat raygneth in Juda. Edom falleth from Juda. Ohoziah succedeth Jehoram.

The.viiij.Chapter.

Then spake Eliseus vnto the womã whose sonne he had restored to lyfe agayne/sayingẽ: vp & go both thou and thyne house/& sojourne where thou thinkest best / for the Lorde wyll call a darthe whych shall come on the lande seuen yere. And the woman arose and dyd after the saying of the man of God/and wẽt bothe she and her houshold and sojourned in the lande of the Philistines seuen yere. And at the seuẽ yeres ende/whẽ ý womã was come agayne oute of the lande of the Philistines she went out to speake to the kynge for her house & for her lande. And the kynge was talkynge with Gehezi the seruaunt of the man of God sayig: tell me I praye the/all ý great deades which Eliseus dyd. And it chanced as he was tellynge the kynge how he restored a ded bodye to lyfe agayne that the woman whose sonne he reuyued/cryed to the kynge for her house and lande. Then sayde Gehezi: My Lorde kynge/this is the woman and this is her sonne whych Elizeus brought to lyfe agayne. And the kyng asked the woman / and she tolde him. And so the kynge sent with her one of his chambrelaynes saying: restore all that pertayneth to her/with all the frutes of the felde/sence the daye she lefte the land/vnto this tyme.

After that Eliseus went to Damasco / Benhadad the kyng of Siria beynge sycke. And one tolde the kynge sayinge: The man of God is come hither. Then sayde the kynge to Hazael:* take a present wyth the and goo agayns the man of God and aske the Lorde by him whether I shall recouer of this my disease or no. And Hazael went to mete hym and toke presentes wyth hym / euen of all the good thynges of Damasco/ as moche as fourtye Cameles coulde beare / and came & presented hym selfe before hym and sayde: thy sonne Benhadad Kynge of Siria hath sent me to the/sayinge: shall I recouer of this my dysease.

And Eliseus sayde to hym: go and saye to hym

ij. Reg. viij. a.

Ohoziah.

him/thou shalt recouer/how be it the Lorde
D hath shewed me that he shall surely dye. And
the man of God beganne * to loke ernestlye/
in somoche that he was ashamed: and the mã
of God wepte. And Hazael sayde: why we-
peth my Lord: And he answered: for I know
that thou shalt do euell vnto the chyldren of
Israel: their stronge cyties thou shalt sett on
fyre/ & their younge men thou shalt sley with
the swerde/and shalt dasshe out the braynes
of their suckynge chyldren/ and all to teare
their wemen with chylde.

And Hazael sayde: what is thy seruaunt
which am but a dogge/ that I shulde do thys
great thyng? And Eliseus sayde: for ỏ Lorde
hath shewed me/that thou shalt be kynge of
Syria. And so he departed from Eliseus and
came to his master/which sayd to him: What
sayde Eliseus to the? And he sayde: he tolde
me that thou shuldest recouer. And on ỏ mo-
row he toke a rowgh[a] clothe and dypte it in
the water and spread it on his face/ & he died/
and Hazael raygned in his steade.

The fyfte yere of Jehoram sonne of Ahab
kyng of Israel/ Jehosaphat beynge yet kyng
of Juda/ Jehoram the sonne of Jehosaphat/
kyng of Juda/ beganne to raygne. xxxij. yere
olde was he when he beganne to raygne/ and
he raygned. viij. yere in Jerusalem. And he
walked in the waye of the kynges of Israel/
as dyd the house of Ahab for the daughter of
Ahab was his wyfe/ and he dyd that displea-
sed the Lorde Neuertheslater the Lord wolde
not destroye Juda because of Dauid his ser-
uaunt/ as he promesed hym to geue hym a
lyght in his chyldren all waye.

And in his dayes Edom fell awaye frõ vn-
der the hand of Juda/ and made them a kyng
of their awne. And Jehoram went to Seir/
& all his charettes with him. And he rose by
nyght & sayde on the Edomites/ which com-
passed him in/ & the captaynes of his charet &
the people fleed into their tentes. And so the
Edomites slipte awaye from vnder the hande
of Juda vnto thys daye. And then Lobnah
slipt awaye to/ euen that same tyme.

The rest of ỏ dedes of Jehoram and all he
dyd/are writtẽ in the chronicles of ỏ kynges
of Juda. And Jehoram rested w̃ hys fathers
& was buried with his fathers in the cytie of
Dauid. And Ohoziah hys sonne raygned in
his steade. The. xij. yere of Jehoram sonne of
Ahab/ kyng of Israel/ dyd Ohoziah ỏ sonne
of Jehoram kyng of Juda beginne to raigne
G ¶ Two & twentie yere olde was Ohoziah whẽ
he beganne to raygne/ & raygned one yere in
Jerusalem/ his mothers name was Athaliah
daughter of Amri kynge of Israel. And he
walked in the waye of the house of Ahab: for
he was a sonne in law to the house of Ahab.

And Jehoram the sonne of Ahab went to
warre with Hazael kynge of Syria/ at Ra-
moth in Galaad/ and the Sirians wounded
him. Wherfore kynge Jehoram went backe
agayne/ to be healed in Jezrahel of ỏ wounds
which ỏ Sirias had geuẽ him at Ramoth/
whẽ he fought with Hazael kyng of Syria.
And Ohoziah ỏ sonne of Jehoram kynge of
Juda went downe to se Jehoram sonne of
Ahab in Jezrahel because he was sycke.

¶ Jehu is made kyng of Israel/ and kylleth Jehoram the kyng therof/ and Ohoziah kyng of Juda also: and therto causeth Jezabell to be cast downe forth of a wyndowe/ whom dogges eate.

¶ The. ix. Chapter.

And Eliseus the prophete called vn
A to one of the chyldre of the prophe-
tes/ and sayde to him: gyde vp thy
loynes & take this boxe of oyle in
thyne hãd & get ỏ to Ramoth in Galaad. And
when thou comest thyther/ thou shalt there
se Jehu the sonne of Jehosaphat the sonne of
Namsi/ and go to him/ & make him a ryse vp
from amonge his brethren/ and carye him to
a secret chambre. And take the boxe of oyle
and powre it on his heed & saye/ thus sayth
the Lorde: I haue anoynted the to be kynge
ouer Israel. And then open the dore & flee/ &
tary not. And the seruaũt of the prophet get
him to Ramoth in Galaad/ & when he came/
the captaynes of the Hoste were syttynge to
geather. And he sayde: I haue an errande to
the Sir captayne. And Jehu sayde/ vnto B
which of all vs? And he sayd: to ỏ O captay-
ne. And he arose and went in to the house.

And the other powred the oyle on his heed
and sayde to him/ thus sayth the Lorde God
of Israel: I haue anoynted ỏ to be kyng ouer
Israel ỏ people of the Lorde/ that thou sleye
ỏ houshold of Ahab thy master. For I (sayth
the Lorde) wyll aduenge the bloude of my
seruauntes the prophetes/ and the bloude of
all ỏ seruauntes of the Lord/ of the hand of
Jezabel (for ỏ whole house of Ahab shalbe
destroyed) and I wyll destroye vnto Ahab
what pissheth agaynst ỏ wall/ and so moche
as the preseoned or that is forsaken in Israel/
& wyll make the house of Ahab lyke ỏ house
of Jeroboam sonne of Nabat/ and lyke the
house of Baasa the sonne of Ahiah. And as
for Jezabel the dogges shall eate her in the
feld of Jezrahel/ & none shall burye her. And
he opened the dore and fled.

And when Jehu was come out to the ser-
uauntes of his Lord/ they sayde to him: is all
peace? Wherfore came this mad felow to ỏ?
And he sayde to him: ye know the person and
his cõmunicacyon. And they sayde: it is not C
so. But tell vs a felowshippe. And he sayde/
thus and thus spake he to me sayinge. Thus
sayth

a. Hazael brought thys weate clothe to hi as though he wold therwith haue coled him/ and eased hym of his feruent heate: but dyd in deade strangle him/ after Josephus. He had heared of ỏ prophet that Benhadad shuld recouer/ and so shulde it haue bene longe or he had raygned: therfore dyd he rydde hym/ to thyntent that he might sooner come by ỏ kyngdome.

Jezabel.

sayth the Lorde: I haue anoynted the to be
kynge ouer Israel. And they hasted and toke
euery man his mantell & put vnder hym on
an hye bẽche at the toppe of steppes/ & blew
a trompet and sayde: Jehu is kynge. And so
Jehu the sonne of Jehosaphat the sonne of
Namsi conspired agaynst Jehoram. And Je-
horã had bene wayting at Ramoth Galaad/
and all Israel with him/ for feare of Hazael
kyng of Syria/ and was returned to be hea-
led in Jezrahel/ of ỏ woundes which the Si-
rians had geuen hym as he fought with Ha-
zael kynge of Syria.

Then sayde Jehu: If it be youre myndes/
then let no man escape out of the citie/ to goo
and tell in Jezrahel. And Jehu rode and wẽt
D to Jezrahel: for Jehoram laye there/ & Oho-
ziah kynge of Juda was come to Jehoram.
And the watchmã that stode on the towre in
Jezrahel/ spyed the company of Jehu as he
came/ and sayde: I se a cõpanye. And Jeho-
ram sayde: take an horsman & sende agaynst
them/ and let him aske whether it be peace.
And there went one on horsbacke agaynst
him & sayde: thus sayth ỏ kyng: is it peace?
E And Jehu answered: what hast thou to do w̃
peace? turne & come after me. And ỏ watch-
man tolde sayinge: the messenger came to thẽ
but he cometh not agayne.

Then he sent out another on horsbacke/
which came to them & sayde/ thus sayth the
kyng: is it peace? And Jehu answered/ what
hast thou to do with peace? turne & come af-
ter me. And the watchman tolde sayinge: he
came to thẽ/ but he cometh not agayne/ & ỏ
dryuyng is lyke the dryuing of Jehu ỏ sonne
of Namsi/ for he dryueth as he were mad.

Then sayde Jehoram/ make readye. And
they made ready his charet. And Jehorã king
of Israel/ & Ohoziah kyng of Juda wẽt out
ether in hys charet agaynst Jehu/ and mett
him in the furlonge of Naboth the Jezrahe-
lite. And when Jehoram sawe Jehu/ he sayd:
is it peace Jehu? And he sayde/ what peace
shulde there be/ so long as the whordomes of
thy mother Jezabel & her witchcraftes are so
great? And Jehoram turned his hand & fled/ &
sayde to Ohoziah/ there is falsched Ohoziah.
And Jehu toke a bowe in hys hande & smote
Jehoram betwene the shoulders/ ỏ the arow
came out at his breast. And he fel downe thre
folde in his charet. Then he sayde to Bada-
kar a lorde of his/ take & cast him in the plat
of grounde of Naboth the Jezrahelite. For I
remembre as I & thou roade to gether after
Ahab his father/ how the Lorde spake these
wordes agaynst him: I haue sene yesterdaye
the bloude of Naboth & of his sonnes/ sayd ỏ
Lorde/ and I will quyte hym in this grond/
F sayth the Lorde. Now therfore take and cast
him in the plat of grounde accordynge to the
worde of the Lorde. And when * Ohoziah the
kynge of Juda sawe that/ he fled the waye to
the * garden house. And Jehu followed after
him & sayde: smyte him also. And they smote
him in his charet at the going vp to Sur by
Jeblaam/ & he fleed to Magedo & there dyed.
And his seruãtes caried him to Jerusalẽ/ &
buryed him in his sepulchre w̃ his fathers in
the citie of Dauid. And in ỏ. xj. yere of Jehorã
sonne of Ahab/ beganne Ohoziah to raygne
ouer Juda. And whẽ Jehu was come to Jez-
rahel/ Jezabel heard of it/ & starched her eyes
& tyred her heed & looked out at a wyndow.
And as Jehu entered at ỏ gate she sayde: had
Zamri peace which slew his master? And he
lyft vp hys eyes to the wyndow & sayde/ who
is of my side who? And there loked out to him
two or thre lordes that were chãberlaynes.
And he sayde: Throw her downe. And they G
threw her downe. And he sprynkled of her
bloude vpon the walles & on the horses/ and
troade her vnder fote.

And then when he was come in & had eatẽ
& droncke/ he sayde: goo & vylet I praye you/
yonder curssed creature/ & burye her/ for the
is a kynges daughter. And whẽ they came to
burye her/ they founde no moare of her/ then
the skulle & the two fete & the two handes.
And they came agayne & tolde hym. And he
sayde: it is the worde of the Lorde which he
spake by ỏ hand of his seruaũt Eliah ỏ Thes-
bite sayig: * in ỏ feld of Jezrahel shal dogges
eate ỏ flesh of Jezabel/ & ỏ carkas of Jezabel
shalbe donge vpõ the erthe/ in ỏ felde of Jez-
rahel/ ỏ men shall not saye/ this is Jezabel.

* Some readie Beth San

iij. Reg. xxi. k.

¶ Jehu causeth the. lxx. sonnes of Ahab to be slayne/ & after that. xlij. of hys brethre. He fyndeth a meane also to kyll all the Prestes of Baal. After hys death hys sonne raygneth in his steade.

¶ The. x. Chapter.

Ahab had. lxx. sonnes in Samaria. A
And Jehu wrote letters/ & sent to
Samaria vnto the elders ỏ were
lordes of Jezrahel/ & to them that
a nourced vp Ahabs chyldren sayinge: now at
the coming of these letters to you/ ye haue w̃
you youre masters sonnes/ & ye haue w̃ you
charettes & horses/ & a strõg citie & harnesse.
Therfore chose the best/ & him ỏ most plea-
seth you of youre masters sonnes/ & put him
on his fathers seate/ & fight for youre lordes
howse. And they were exceedingly afrayde/ &
sayde: se/ two kinges were not able to stande
before him/ how shall we then stande? And ỏ
gouerner of ỏ kynges howse & of the citie &
of the elders and the nources sent to Jehu
sayinge: we are thy seruaũtes & will do all ỏ
thou shalt byd vs: we will make no mã king:
but do thou what semeth good in thyne eyes.

a. They be here called nources (as it were) ỏ were in deade councelars and rulars of the thiges pertayning to the comen wealth: because they also prouided for the chyldren all so the thinges as were conuenient for them

Then

Then he wrote another letter to thē sayīg:
B If ye be myne & wyll obeye my voyce / then
take the heedes of youre masters sonnes and
come to me to Jezrahel / by to morow thys
tyme. And the kynges sonnes were. lxx. per-
sonnes with the great men of the cytie which
nourysshed thē. And when the letter came to
them / they toke the kynges chyldrē and slue
thē in nombre. lxx. personnes / and put their
heedes in cophines and sent them to hym to
Jezrahel. And there cam a messenger & tolde
him sayīg: they haue brought the heedes of
the kynges sonnes. And he sayde: lett thē put
thē on two heapes in the enteryng of ȳ gate /
tyll it be daye.
C And in the morynyng he went out & stode &
sayde to all the folke / ye be righteouse: for se /
I conspired agaynst my master and slue him:
1. Reg. xix. But who slue these: *cōsydre now how there
is nothyng of the Lordes worde fallē to the
erthe / which he spake agaynst the house of
Ahab: for the Lorde hath done that he spake
to his seruaunt Eliah. And so Jehu slue all ȳ
remayned of the house of Ahab / in Jezrahel /
& all that were great with him / & his compa
nyons & his preastes / vntyll he had left hym
naught remayne. And he arose and departed
& went to Samaria. And as Jehu was come
* That is / where they the- euē to the house where the sheperdes* bynde
are their shepe their shepe by ȳ hye waye syde / he met wyth
for euen then do the brethren of Ohoziah kyng of Juda / and
they also bynde sayde: what are ye: & they sayde / the brethren
them. of Ohoziah are we / and go to salute the chil-
dren of the kynge and of the quene. And he
sayde: take them a lyue. And they toke them
a lyue / & slue thē at the well besyde ȳ house
where ȳ shepardȝ bynde their shepe / in nom-
bre. xlij. personnes / that he lefft none of them.
And when he was departed thence he mett
D wt Jehonadab the sonne of Rechab comyng
agaynst hym. And Jehu saluted hym & sayde
to him: is thyne hert ryghte / as myne hert is
with thyne. And Jehonadab sayd / yee that it
is. If it be / then gyue me thyne hand. And he
gaue his hād / & the other toke him vp to him
into ȳ charet & sayde: go wt me & se the zeale
I haue to the Lorde / & made him ryde wt him
in his charet. And whē he came to Samaria /
he slue all ȳ remayned vnto Ahab in Sama
ria / tyll he had wyptt him out / accordyng to
the sayīg of ȳ Lord which he spake to Eliah.
After that Jehu geathered all the people
ij. Reg. xvi. g. to geather & sayde to thē: * Ahab seued Baal
a litle: But Jehu shall serue him a good. Now
therfore call vnto me all the Prophetes of
Baal & all his seruaūtes & all his preastȝ / ȳ
E none be lackyng. For I haue a great sacrefy
ce to do to Baal: & if any be missed he shall not
lyue. But Jehu dyd it for a sotellitye / to de-
stroye the seruaūtes of Baal. Wherfore Je-
hu sayde: Appoynte a solempe feast for Baal /
& they proclamed it. Then Jehu sent throw
out all Israel. And all the seruaūtes of Baal
came / that there was not a man left behinde
that came not. And when they were come in
to the temple of Baal / the temple was full
from one ende to another.
Then he sayde to the keper of the vestrye /
bryngе forth garmentes for the seruauntes
of Baal. And he brought thē out garmentes.
And Jehu went wt Jehonadab sonne of Re-
chab into the house of Baal: and sayde to the
seruauntes of Baal: searche and loke that
there be none here wt you of the seruauntes
of the Lord / but ȳ seruantes of Baal onlye.
And they went in / to offer sacrefyce & burnt-
offerynges. But Jehu appoynted him foure
skore men without & sayde: If any of ȳ men
which I shall bryng vnto youre hādȝ escape /
he that letteth him go shall dye for hym.
And as sone as he had made an ende of of-
feryng of burntsacrefyce / he sayde to them of ȳ
the garde & to the Lordes: go in & sley thē / let
none come out. And they smote thē wt ȳ edge
of the swerde. And ȳ garde & the Lordes cast
them out / & went vnto the cytie of the house
of Baal / & fet out the Image out of ȳ house
of Baal & burnt it. And they brake ȳ Image
of Baal / & brake the house of Baal / & made
a sege of it euer after. And so Jehu destroyed
Baal out of Israel. But from the synnes of
Jeroboam the sonne of Nabat whych made
Israel synne with the goulden calues in Be-
thel and Dan / Jehu departed not.
Then the Lorde sayde to Jehu / because
thou hast iustely done that pleaseth me / and
hast done to the house of Ahab all that was
iiij. Reg. xxi. in myne hert / therfore shall * thy chyldren in
the fourth generacion syt on the seate of Is-
rael. But Jehu cared not to walcke in ȳ law
G of the Lorde God of Israel with all his hert:
for he departed not from the synnes of Jero-
boam which made Israel synne.
In those dayes the Lorde beganne to cut
Israel shorte / for Hazael slue them in all the
coostes of Israel / from Jordan Eastwarde:
euen all the lande of Galaad / the Gadites / ȳ
Rubenites and the Manassites / from Aroer
vpon the ryuer of Arnon / with Galaad and
Basan. The rest of the actes of Jehu / and all
he dyd / & all his powre / are wyttē in ȳ chro-
nicles of the kynges of Israel. And when Je-
hu was layde to rest wt hys fathers / they bu
ryed him in Samaria / & Jehoahaz his sonne
raigned in his stead. And ȳ tyme ȳ Jehu raig
ned vpō Israel in Samaria / was. xxviij. yere

¶ Athaliah putteth to deeth all the kynges sonnes / ex-
cept Jehoas the sonne of Ohoziah: which is hydden &
after her deeth is made kyng.

¶ The. xi. Chapter.

And

Jehoas. Amaziah. Jehoiada.
A And Athaliah the mother of Oho-
ziah / when she saw that her sonne
was deed / she arose and slewe all ȳ
seede of the kyngdome. But Jeho-
saba the daughter of kyng Jehoram & sister
of Ohoziah / toke Jehoas the sonne of Oho-
ziah / and stale him from among the kynges
sonnes that were slayne / & hys nource wyth
him / out of a sleppynge chambre / & hydd hym
frō Athaliah / that he was not slayne. And he
was wyth her / hyd in the house of the Lorde
vi. yere. And Athaliah dyd raygne ouer ȳ lād.
And the seuenth yere Jehoiada sent & fet
the rulars ouer hundredes wt the captaynes
& them of the garde / & toke thē into him into
ȳ house of the Lorde / and made a bonde with
them / and toke an othe of them in the house
of the Lorde / & shewed thē the kynges sonne.
And he cōmaunded them sayīg: this is that
ye must do: one third parte of you shall come
on the Saboth daye and kepe the watche of
the kynges house: And another thirde parte
shalbe at the gate Sur: and another thyrde
parte shalbe at the gate behynde the garde
chambre / and so shall ye kepe the watche of
B the house* of Melah / & two porcions of you:
* After the Gree. The Chald. that ye be not de- that is / all that goo oute the Saboth daye /
stroyed. shall kepe ȳ watche of the house of ȳ Lorde
aboute the kyng / & shall compase the kynge
round aboute / euery mā wt his wepen in hys
hande. And whosoeuer cometh wyth in the
rāges shall dye for it. And se that ye be with
the kynge as he goeth out and in.
And the captaynes ouer the hundredes did
all thyngȝ as Jehoiada ȳ preast cōmaunded:
& toke euery mā his men / that is / thē ȳ came
in the Saboth daye with them that wēt out
the Saboth daye / and went to Jehoiada the
preaste. And ȳ preaste gaue to ȳ captaynes
ouer hundredes the speares & shyldes ȳ were
kyng Dauids & had remayned in the tēple.
And the garde stode euery man wt his wepon
in his hand round aboute the kynge / frō the
ryght corner of the tēple to the lefte a long by
C aultaer & the tēple. And he brought oute the
sonne of the kyng & put the crowne vpō him /
* That is / the law of God. Deut. xvij. d. and delyuered him the* witnesse / & made him
kynge & anoynted him. And they clapte their
hādes and sayde: God saue the kynge.
And when Athaliah heard the noyese of ȳ
rummynge of the people / she came to ȳ people
into the house of the Lord. And whē she saw
the kyng stāde by a pyler (as the maner was)
& the syngers & the trompettes by the kyng /
& all the people of the lande reioysynge / and
the blowynge of the trompettes / she rent her
clothes & cryed / treason treason. And Jehoia-
da the preaste cōmaunded the Captaynes of
the hundredes ȳ had the rule of the hoste / and
sayde to thē: haue her out without ȳ ranges /
& yf any folow her / let him dye wt the swerde:
for ȳ preaste sayde / she may not be slayne in
the house of the Lorde. And they layde hādes
on her / & she wēt the waye that the horses of
the kynges went out & was slayne there.
And Jehoiada made abonde both betwene D
the Lorde & the kyng / & betwene the people
and the Lorde / that they shuld be the Lordes
people: & also betwene ȳ kyng & the people.
Then all the people of the land wēt into the
house of Baal / & destroied his aultares / and
brake downe his Images iustely / & slue Ma-
than ȳ preast of Baal before ȳ aulter. And ȳ
preast set watche men in ȳ house of ȳ Lord /
& toke ȳ rulars ouer hundredȝ & ȳ captaynes
& the gard & all ȳ people of ȳ land: And they
brought the kyng from the house of ȳ Lorde
& went the waye of the gate of the garde of
ȳ kyngȝ house. And he sat him downe on the
seate of the kynges. And all the people of the
Lorde reioysed / and the cytye was in quiet.
And they slue Athaliah with the swerde in ȳ
house of the kynge.

¶ Jehoas maketh provysion for the repayrynge of the temple. He is kylled by. ij. of his seruauntes / and Ama-
ziah raygneth in his steade /

¶ The. xij. Chapter.

Jehoas was seuē yere olde when he A
was made kyng. And he begāne to
raygne the seuenth yere of Jehu /
& raygned fourtye yere in Jerusa-
lem. His mothers name was Zebiah Bersa
be. And he dyd that pleased ȳ Lorde / as long
as Jehoiada the Preast enformed hym. But
they toke not awaye the hillaulters / for the
people slue & offered styll in the hillaulters.
And Jehoas sayde to the preast: all ȳ syl-
uer ȳ is dedicat & brought to the house of the
Lorde in currant moneye / that is to sayе / the
moneye that euery man* is set at / with all ȳ
moneye that euery mānes hert geueth him to
bryng into ȳ house of the Lord / let ȳ preastȝ
take it to thē / euery mā of his aquayntaūce /
& let thē repayre the brokē places of ȳ tēple
in all places where ought is found decayed.
Meuerthelater the preastes had not mēded
vnto the. xxiij. yere of Jehoas / ȳ was decaied
in the temple. Then kyng Jehoas called for B
Jehoiada the preast & for the other preastes
also / & sayde to thē: why repayre ye not ȳ bro
ken places of the tēple? Now therfore se ȳ ye
receaue no moare money of youre aquayn-
taunce / but delyuer it to repayre the temple
withall. And the preastȝ consented to receaue
no moare moneye of the people: But that it
shulde go to the mendynge of the temple.
Then Jehoiada the preast toke a coffer &
bored an hoale in the lyd of it / & put it besyde
the aultare on the ryght syde as a mā cometh
into the house of the Lorde. And into ȳ dyd ȳ
* That is halfe a sycle. a pece after the law of Moses. Exo. xxx. b.

t preastes

preastes ý kepte ý dores/put all ý money ý
was brought into the house of the Lord. And
iiij. Reg. xxij. a whē they sawe ý there was moche money in
the coker * the kyngs scribe & the hye preaste
came/& knyt vp the money ý was found in ý
house of the Lorde/after they had tolde it.

And they gaue the money by sommes into
the handes of the worcke men ý had ý ouer-
C syght of the house of ý Lord: & they brought
it out to ý carpenters & buylders ý wrought
vpon the house of the Lord/& to masons and
hewers of stone/to bye tymbre & fre stone/
to repaire the decay in ý house of the Lord/
& all ý that neaded repayrynge in the house:
how be it there was not made in the house of
the Lord/bowles of siluer/chredyng knyues/
basens trōpetts or any other instrumētes of
gouldc or syluer/of ý money ý was brought
for the house of the Lord. For they gaue ý to
the worckemen/to repayre therwith ý house
of the Lorde. Moreouer they rekened not w
the men/into whose handes they delyuered ý
money ý to be bestowed on worckemen: But
they did it euē of kidelite. How be it trespace
money & synne money might not be brought
into ý house of ý Lord/for it was ý preasts.

Then came Hazael kynge of Siria/and
fought agaynst Geth & toke it/& appoynted
hym selfe to go vp to Ierusalem. But Jehoas
D kyng of Juda toke all the dedicat thynges ý
Jehosaphat/Jehoram & Ohoziah his fathers
kynges of Juda/had dedicat/& ý he him selfe
had dedicated/& all ý gould ý coulde be found
in the treasure of the house of the Lorde & of
the kynges house/& sent it to Hazael kynge
of Siria: & so he departed from Ierusalem.

The remnaunt of ý actes of Jehoas & all
he dyd/are writtē in ý chronicles of ý kyngs
of Juda. And his awne seruauntes arose and
wrought treason/& slue Jehoas in the house
Melo/in ý waye downe to Sela. Jozabar ý
sonne of Semaath & Jehozabad ý sonne of
Somer hys seruaunts smote him/ý he dyed.
And they buried him with his fathers in the
citie of Dauid. And Amaziah his sonne raig-
ned in his steade.

¶ Jehoahaz the sonne of Jehu is delyuered into the
handes of the Siriens/and dyeth. Joas his sonne raig-
neth in his steade. Eliseus dyeth.

¶ The. xiiij. Chapter.

A IN ý. xxiij. yere of Jehoas sonne of
Ohoziah king of Juda/Jehoahaz
ý sonne of Jehu was made kynge
ouer Israel in Samaria/& conti
nued. xvij. yere. And he wrought wickednesse
in the syght of the Lorde: for he folowed the
synne of Jeroboā the sonne of Nabat which
made Israel synne/& departed not ther frō.
Wherfore the Lord was angry with Israel/
and delyuered them into the hande of Hazael
kyng of Siria/and into the hand of Benha-
dad the sonne of Hazael all their dayes.

But Jehoahaz besought ý Lord/& ý Lord
heard him. For he had sene ý oppressiō of Is-
rael/how the kyng of Siria oppressed them
And therfore ý Lord gaue Israel a delyuerer
& they wēt out frō vnder ý hādes of the Si-
rians. And ý chyldrē of Israel dwelt in their
tentes as before tyme. Neuertheless they de-
B parted not frō the synne of ý house of Jero-
boam which made Israel synne/but walked
therin. And there remayned a groue also in
Samaria styll: But there were left of the
people to Jehoahaz/but fyftie horsemen and
ten charettes/& ten thousand fotemen for ý
kyng of Siria had destroyed thē & made thē
lyke threshed chaffe. The rest of the actes of
Jehoahaz/& all he did & his powre are writ-
ten in the chronicles of the kynges of Israel.
And Jehoahaz rested with his fathers/& they
buryed him in Samaria/& Joas his sonne
raigned in hys steade. In the. xxxvij. yere of
Jehoas kyng of Juda/begāne Joas ý sonne
of Jehoahaz to raigne ouer Israel in Sa-
maria/& cōtynued. xvi. yere/& did vnhappely
in ý syght of the Lord & departed in nothing
frō the synnes of Jeroboā ý sonne of Nabat
that made Israel synne/but walcked therin. C

The remnaūt of the actes of Joas & all he
dyd/& his power/how he fought w Amaziah
kynge of Juda/are written in the chronicle
boke of the kynges of Israel. And whē Joas
was layde to rest with his fathers/Jeroboā
sat vpon his seate. And Joas was buryed in
Samaria amonge the kynges of Israel.

When Eliseus was fallen sycke of ý sycke-
nesse wherof he dyed/Joas kynge of Israel
came to him & wepte to him/& sayd: O father
father ý charet of Israel & the horsemen of ý
same. And Eliseus sayde vnto hym/bryng
boow & arowes. And he brought to him bow
& arowes. And he sayde to ý kynge of Israel:
put thine hand vpon ý boowe/& when he had
put his hande vpō the boow/Eliseus put his
hādes vpō ý kyngs hāds. Then he sayde/open
a wyndowe eestward: & he opened. And Eli-
D seus sayde: shote/& he shotte. And he sayd: the
arowe of helpe of ý Lord/& the arowe of hel-
pe agaynst the Syriās/for thou shalt bete ý
syriens in Aphek tyll thou haue cōsumed thē.

Then he sayde: take arowes: and he toke.
Then he sayde to the kynge of Israel/smyte
the grounde: & he smote thrise & ceased. And
the mā of God was angrie with him & sayde:
thou shuldest haue smytē fiue or syxe tymes/
and then thou haddest smytten the Syriens
tyll thou haddest consumed them: where now
thou shalt bete them but thrise.

When Eliseus was deed and buryed the
soudiares of ý Moabites came into ý lande/
the yere

Joas. Jehoas. Amaziah. Azariah.

the yere folowynge. And it chaunced as they
were buryenge a man/ that they spyed the
Soudyares/& therfore cast the mā into the
sepulchre of Eliseus. And as sone as the mā
came and touched ý bones of Eliseus/he re-
uiued and stode vp on his fete.

And Hazael oppressed Israel/al the dayes
of Jehoahaz. But the Lorde had mercye on
thē & pyted them & turned to thē/because of
his appoyntmēt made with Abrahā/Isaac &
Jacob/& wolde not destroye them/ether cast
thē from him as yet. And when Hazael kyng
of Siria was deed/Bēhadad his sonne raig-
ned in his steade. And then Joas the sonne of
Jehoahaz wēt agayne & toke out of the hāde
of Benhadad sonne of Hazael/ the cytyes
which he had taken awaye out of the handes
of Jehoahaz his father/ w warre. And thre
tymes dyd Joas beate hym and brought the
cyties of Israel agayne.

¶ Amaziah the kyng of Juda putteth to deeth ý man-
quellers of his father: and after smyteth Edom. Joas
kyng of Israel taketh Amaziah and robbeth the tēple
of the Lorde Joas dyeth and Jeroboam his sonne suc-
ceadeth in his rowme: and after him raygneth Za-
chariah. Amaziah is kylled in Lachis/ and Azariah
raygneth in his steade.

¶ The. xiiij. Chapter.

A IN ý seconde yere of Joas sonne of
ij. Para. xxv. a Jehoahaz kyng of Israel raygned
Amaziah ý sonne of Jehoas kyng
of Juda: he was. xxv. yere olde whē
he began/ and raygned. xxix. yere in Jeru-
salem. His mothers name was Jehoadan/
& was of Ierusalem. And he dyd that pleased
the Lorde/yet not lyke Dauid his father: but
dyd in all thyngs as Joas his father dyd. Ne-
B ther toke they awaye the hillaulters: But ý
people slue and offered styll in ý hillaulters.
And as sone as the kyngdom was setteled in
his hande/ he slue his seruauntes that kylled
the kyng his father. But the chyldrē of those
murtherars he slue not/as it is writtē in the
boke of the lawe of Moses/ where the Lord
Deut. xxiiij. c. cōmaunded sayīg: * the fathers shall not dye
ij. Para. xxv. a for the chyldrens cause/ nor the chyldren for
the deades of their fathers: But euery man
shalbe slayne for his awne synne.

ij. Para. xxv. c *And he slue of ý Edomites in the saltva-
leye ten thousand/and toke the towne Sela
with strenght of battell/and called the name
of it Iektheel euer after.

After ý Amaziah sent messengers to Joas
the sonne of Jehoahaz sonne of Jehu kynge
of Israel sayinge: come/ let vs se eche other.
But Joas kyng of Israel sent agayne to A-
C maziah kynge of Juda sayīg: A thistel in Li
banō sent to a cypresse tree in Libanō sayīg:
geue thy daughter to my sonne to wyfe. But
ý wylde beastes in Libanon wēt and troade
downe the thistel. Because thou hast beaten
the Edomites/therfore thyne hert rysetb. Be
glorious: but tarye at home. For what nea-
dest thou to prouoke to myscheue/ that thou
shuldest be ouerthrowen & Juda with the.

But Amaziah wolde not heare. And so
Joas kyng of Israel went vp/& he and Ama
ziah kyng of Juda sawe ether other at Beth-
shames in Juda. And Juda was put to the
worse before Israel/& they fled euery man to
his tēte. And Joas kyng of Israel toke Ama-
D ziah kynge of Juda/ sonne of Jehoas sonne
of Ohoziah/at Bethshames. And then he wēt
to Ierusalem/and brake downe of the walle
of Ierusalem from the gate of Ephraim to ý
corner gate/foure hundred cubytes. And he
toke all the goulde & siluer & all the vessellcs
that were founde in the house of the Lorde/
and in the treasure of the kynges house/and
hostages therto: & then returned to Sama
ria agayne.

The rest of ý actes of Joas which he dyd/
and his powre/ & how he fought with Ama-
ziah kynge of Juda/ are written in the chro-
nicles of the kynges of Israel: & Joas layde
him to rest with his fathers and was buryed
at Samaria amonge the kynges of Israel:
& Jeroboā his sonne raigned in his rowme.

Amaziah the sonne of Jehoas kynge of
Juda/lyued after the deeth of Joas sonne of E
Jehoahaz kyng of Israel/fyftene yere. And
the remanaunt of ý deades of Amaziah/are
written in the chronicles of ý kynges of Ju
da. And they conspired great treason agaynst
him in Ierusalem/& he fled to Lachis. And
they wēt after hī to Lachis & slue him there.
And they brought him on an horse & he was
buried at Ierusalem w his fathers in ý cytie ij. Para. xxvi. a
of Dauid. * And all the people of Juda toke
Azariah/ which was. xvi. yere olde/& made
him kynge for hys father Amaziah. And he F
bylt Ailath and brought it agayne to Juda/
after that the kynge was layde to rest with
his fathers.

The. xv. yere of Amaziah sonne of Je-
hoas kynge of Juda/ was Jeroboā sonne of
Joas made kynge ouer Israel in Samaria/
and raygned. xli. yere/and wrought wycked-
nesse in the syght of the Lorde: for he turned
in nothyng frō the synne of Jeroboā ý sonne
of Nabat which made Israel synne. He re-
stored ý coستes of Israel frō the enterynge of
Hemath vnto the see/in the wylde feldes/ac-
cordyng to the worde of the Lord God of Is-
rael which he spake thorow his seruaūt Jo-
nah the sonne of Amithai ý prophete/which
was of Geth Opher. For the Lorde had sene G
how that the affliccion of Israel was excea-
dyng bytter/in so moche ý the preloned & the
forlaūē were at an ende. And there was no
helper vnto Israel. And the Lord had not yet

Jotham.
Selum.
Manahem.
Phakeiah.
Phakeh.
Hosea.

layde that men shulde put out ȳ name of Israel frō vnder heauen. And therfore he holpe thē by the hād of Jeroboā ȳ sonne of Joas.

The rest of the deedes of Jeroboam / & all he dyd / and his powre how he fought / & how he restored Damasco and Hemath to Juda in Israel are written in the boke of ȳ chronicles of the kynges of Israel. And Jeroboā layde him to rest with hys fathers and wyth the kynges of Israel / & Zachariah his sonne raygned in his steade.

¶ Azariah the kyng of Juda becometh Leprouse. And Jotham raygneth for him. Selum kylleth Jeroboam & succeadeth him in the kyngdom. After Selum raygneth Manahem / after Manahem Phakeiah / after Phakeiah Phakeh / After Phakeh Hosea / after Hosea Jotham and after Jotham Ahaz.

¶ The. xv. Chapter.

A THe. xxvij. yere of Jeroboā kyng of Israel / Azariah sonne of Amaziah kyng of Juda beganne to raigne.
§. Para. xxv. a
Sixtene yere olde was he whē he was made kynge / & he raigned. iij. yere in Jerusalem / his mothers name was Jecheliah / & was of Jerusalem. And he dyd ȳ pleased ȳ Lorde in all thynges as did his father Amaziah: saue that they put not the hyllaulters awaye: for ȳ people offered & burned fat still in the hyllaulters. And the Lorde smote the kyng / that he was a leper vnto ȳ daye of his
B dethe / and dwelt in an house at lybertye / and Jotham the kynges sonne gouerned ȳ house & iudged the people of the lande. The rest of the deades of Azariah & all he did / are writtē in ȳ chronicles of ȳ kyngs of Juda. And Azariah layde him to slepe w̄ his fathers / & they buryed him w̄ his fathers in the cytie of Dauid / & Jothā his sonne raigned in his steade.

In ȳ. xxxviij. yere of Azariah kyng of Juda / was Zachariah the sonne of Jeroboam made kyng vpō Israel in Samaria / & raigned sixe monethes / & * dyd ȳ displeased the
Gene. xxxix. a.
Lorde / as did his fathers / and turned not frō the synnes of Jeroboam the sonne of Nabat which made Israel synne. And Selum the sonne of Jabes conspired agaynst him / and
C smote him before the people / & kylled him / and raygned in his steade.

The rest of the deades of Zachariah are written in the chronicles of the kyngs of Israel. This is the saying that the Lorde spake vnto Jehu / saying: * thy sonns shall sytt on ȳ
iiij. Reg. x. f.
seate of Israel in the fourth generacion. And it came so to passe.

Selum the sonne of Jabes beganne to raygne the. xxxix. yere of Azariah kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Therzah and wēt to Samaria and smote Selum the sonne of Jabes in Samaria / and slue him / and raygned in hys steade. The rest of the deades of Selum & the treason / which he conspired are writtē in ȳ chronicles of the kyngs of Israel. The same tyme Manahem destroyed Thaphsah and all that were therin / and the coستes therof frō Ther-
D zah (because they opened not to him) he smote and rent all the wemen with chylde.

The. xxxix. yere of Azariah kynge of Juda / beganne Manahem the sonne of Gadi to raigne vpon Israel / & continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde / & turned not all his dayes frō the synne of Jeroboam ȳ sonne of Nabat which made Israel synne. And Phul kynge of Assiria came vpō the land. And Manahem gaue Phul a thousaud talentes of syluer / to helpe him to stablisshe his kyngdome. And Manahem rayled the money in Israel / vpō all men of substaunce / for to geue the kynge of Assiria fyftie sycles of syluer a pece. And ȳ kyng of Assiria turned backe agayne & taried not there in the lande.

The rest of the deades of Manahem & all
E he dyd / are written in the chronicles of the kynges of Israel. And whē Manahem was layde to rest with his fathers Phakeiah hys sonne raygned in his steade.

The fyftieth yere of Azariah kyng of Juda / beganne Phakeiah the sonne of Manahem to raigne ouer Israel in Samaria / and cōtinued two yere / & wrought wyhedly in ȳ syghte of the Lord & lefte not of frō ȳ synnes of Jeroboā sonne of Nabat which made Israel synne. And Phakeh the sonne of Romeliah a Lorde of his conspired agaynst hym and slue hym in the palayse of the Kynges house / with Argob and Ariah and fyftie men with him that were Galaadites: and whē he had kylled him / raigned in hys rowme. The rest of Phakeiah and all he dyd are writtē in the chronicles of the kynges of Israel.
F

And the. lij. yere of Azariah kyng of Juda beganne Phakeh the sonne of Romeliah to raigne ouer Israel in Samaria and continued. xx. yere / and did euell in the syght of the Lorde / and turned not from the synnes of Jeroboā sonne of Nabat ȳ made Israel synne. In the dayes of Phakeh kyng of Israel / cam Teglath Phalasar kyng of Assiria / and toke Aion / Abel / Beth / Maacah / Janoah / Kades / Hazor / Galaad / Galile / and all the lande of Nephthali / & caried them awaye to Assyria.

And Hosea the sonne of Elah conspyred treason agaynst Phakeh the sonne of Romeliah and smote him and slue him and raigned in hys steade / the. xx. yere of Jotham the sonne of * Oziah. The rest of ȳ actes of Phakeh / and all he dyd / are written in the stories of the kynges of Israel.
* Otherwise Azariah. as some wylle.
G

The

The seconde yere of Phakeh sonne of Romeliah kynge of Israel / beganne Jotham the sonne of Oziah kynge of Juda to raigne. Fyue & twētie yere olde was he when he beganne to raygne / and he raygned. xvj. yere in Jerusalem. Hys mothers name was Jerusa the daughter of Zadok. And he dyd that was syght in ȳ syght of ȳ Lorde: euē in all thinge as did his father Oziah / did he. But they put not awaye the hyllaulters: for the people offered & burnt incense still in the hyll aulters / he bilt the highest dore in ȳ howse of ȳ Lord. The reast of the deades of Jotham and all he dyd / are writtē in ȳ Cronycles of the kynges of Juda. In those dayes the Lorde begāne to sende agaynst Juda / Razin ȳ kyng of Syria and Phakeh the sonne of Romeliah. And Jothā rested with his fathers & was buryed wyth his fathers in the citie of Dauid his father / & Ahaz his sonne raigned in his steade.

¶ Ahaz kyng of Juda consecrateth his sonne in fyre: & hath many batelles agaynst the kynge of Israel. He causeth an aulter to be made lyke vnto it of Damasco. In the steade of Ahaz raygneth Hezekiah his sonne.

¶ The. xvj. Chapter.

A THe. xvij. yere of Phakeh sonne of Romeliah kynge of Israel / Ahaz sonne of Jotham kynge of Juda / beganne to raygne. xx. yere olde
§. Paralip. xxviij. a
was he / when he was made kyng: & raygned xvj. yere in Jerusalem / and dyd not that was syght in the eyes of the Lorde his God / lyke Dauid his father: But went in the waye of the kynges of Israel / & therto he offered hys sonne in fyre / after the abomynacyon of the hethen whych the Lorde cast out before the chyldren of Israel. And he offered & burnt the fat in the hylaulters & on the hylles & vnder
Gene. xij. a.
euery grene tree. * Then Razin kyng of Syria & Phakeh sonne of Romeliah kynge of
B Israel came vp to Jerusalē to fight. And they beleged Ahaz / but coulde not ouercome him. At the same tyme Razin kynge of Siria brought Ailath agayne to Siria / & ryd the Jewes thence. And the Sirians went to Ailath and dwelt therin vnto this daye.

Then Ahaz sent messengers to Teglath Phalasar kyng of Assyria / saying: I am thy seruaunt & thy sonne / come & deliuer me out of the hand of ȳ kyng of Siria / & out of the hand of the kynge of Israel which are rysen agaynst me. And Ahaz toke the syluer & the gouide that was founde in the howse of the Lord & in the treasure of the kynges howse / & sent it for a rewarde to ȳ kynge of Assyria. And the kynge of Assyria herkened to hym / & went to Damasco / & toke it / and caried the people awaye to Kir / and slue Razin.

And kynge Ahaz went agaynst Teglath Phalasar kyng of Assyria / to Damasco. And when he sawe a certen aulter ȳ was at Damasco / he sent to Uziah the Preast ȳ patern of ȳ aulter & ȳ facyō of all the workmanship therof. And Uziah the Preast made an aulter
C in all poynts lyke to ȳ patern which kyng Ahaz had sent frō Damasco / & had fynisshed it by ȳ kyngs comyng frō Damasco. And whē the kynge was come frō Damasco & sawe ȳ aulter / he went to it & offered theron. And he burnt his burntoffringe / and sprinckeled the bloud of hys peaceoffrynge / and powred hys drynkeofferyng & sprynkeled the bloud of his peaceoffringes vpō the layde aulter. And the brasen aulter ȳ was before the Lorde / * he kett frō before the howse / frō betwene ȳ aulter & the howse of the Lorde / & put it on the northside of the layde aulter.

* That is / he remoued it out of the temple / that it shulde not stande betwene the aulter & the howse of the Lorde.

And the kyng cōmaunded Uziah ȳ Preast
D sayīg: vpō the great aulter set on fyre / in the mornynge burntoffrings / & in the euē meate offerynges / & the kynges burntsacrifice and his meatoffringe / & the burntoffringes of all the people of the lande & their meateoffrings & their drynckeoffrynges / & powre theron all the bloud of all maner offringes. But ȳ brasen aulter shalbe for me / to enquyre with.
And Uziah ȳ preast dyd all thyngs as kyng Ahaz cōmaūded hym. And kyng Ahaz brake ȳ sydes of ȳ botomes & toke ȳ lauers frō of thē / & toke downe the see frō of ȳ brasen oxē ȳ were vnder it / & put it vpon a pauemēt of stone. And therto the pulpit for the Saboth that they had made in the howse / & ȳ kynges entrie without turned he to the howse of the Lorde / for feare of the kynge of Assyria. The rest of the dedes of Ahaz whych he dyd are written in the Chronycles of the Kyngs of Juda. And Ahaz layde him to rest with his fathers / and was buryed with his fathers in ȳ citie of Dauid: & Hezekiah hys sonne raygned in hys rowme.

¶ Hosea kynge of Israel is taken. And he and all hys reaulme brought to the Assyrians.

¶ The. xvij. Chapter.

A IN the. xij. yere of Ahaz king of Juda / Hosea sonne of Elah begāne to raygne in Samaria vpon Israel / & contynued. ix. yere / & dyd ȳ dyspleased the Lorde / but not so euell as dyd ȳ kynges of Israel that were before hym. And Salmanasar kynge of Assyria came vpon him / & Hosea became his seruaūt & gaue him presentes. And the kynge of Assyria founde treason in Hosea / because he had sent messengers to Sua kynge of Egypte / & sent no presentes vnto ȳ kyng of Assyria / as he was yerely wont to doo. Therfore ȳ kynge of Assyria beleged him & put him in prylon. * And
iiij. Reg. xvij. b
then the kyng of Assyria came thorowout all the lande / & came to Samaria & beleged it

t. iij. thre

the yere. And in the nynthe yere of Hosea/ ý
kyng of Assyria toke Samaria & caryed Is-
rael awaye vnto Assyria & put thē in Hala/
B in Habor on ý ryuer of Gozan/ & in ý cities
of the Medes. For the chyldrē of Israel had
synned agaynst the Lorde their God which
brought thē out of the land of Egypt/ frō vn-
der the hand of Pharao kyng of Egypt/ and
feared other Gods. And they walked in ý or-
dinaunce of the hethen which the Lorde cast
out before ý chyldrē of Israel/ & in ý thinges
C which the kynges of Israel had made. And ý
chyldrē of Israel wrapte thē selues in thingz
that were not well towarde the Lorde their
God. And they bylt them Hilaulters in all
*In ý Towres where &c. that is/in all places/ both great and small.
their cyties/ bothe in the *towres where they
kept watch and also in the stronge townes.
And they made them Images & groues on
euery hye hyll & vnder euery grene tre. And
there they sacrefyced in the Hilaulters/ as
did the hethen which the Lord caryed awaye
at their cōmynge/ & wrought weked dedes/
to angre the Lorde with all. And they serued
Idoles/ wherof the Lorde had sayde to them:
ye shall not do so.

And the Lord testefied to Israel & to Juda/
by all the prophetes & by all the seers sayīg:
Turne frō youre wycked wayes & kepe my
cōmaundementes & myne ordynaunces ac-
cordyng to all the lawes which I cōmaūded
youre fathers/ & as I sent to you by my ser-
C uauntes ý prophetes. Notwithstādyng they
D wolde not heare/ but hardened their neckes/
lyke to the neckes of their fathers ý dyd not
beleue the Lorde their God. And they refused
his ordinaunces & his appoyntmēt ý he had
made w̄ their fathers/ & the wytnesse whych
he had wytnessed to thē/ & followed vanyte &
became vayne/ lyke to the hethen that were
round aboute them/ of which the Lorde had
charged thē/ that they shuld not do lyke thē.
But they lefte the cōmaundementes of the
Lorde their God & made thē Images of me-
tall/ euen .ij. calues: & made groues & bowed
*That is/ starres/ or planetes
them selues vnto all the *Hoste of heauen/ &
serued Baal. And they sacrefyced their sonnz
& their daughters in fyre/ & vsed wytchcraft
& enchaūtemētz/ & were solde to worcke wic-
kednesse in ý syght of ý Lord/ for to angre hī.

Wherfore the Lord was exceadyng wroth
with Israel & put thē oute of his syght/ that
there was left but ý trybe of Juda only/ and
therto Juda kept not the cōmaundemētes of
E the Lorde their God/ but walked in the ordi
D naūces of Israel which they had made. Ther
fore the Lorde cast vp all the seed of Israel &
vexed thē and delyuered them into the hādes
of spoylers/ vntyll he had cast thē oute of his
syght. And Israel deuyded them selues from
the house of Dauid/ and made Jeroboam ý
sonne of Nabat kyng. Which Jeroboā thrust
Israel awaye from the Lorde and made thē
synne agreat synne. And so the chyldrē of Is-
rael walked in all the synne of Jeroboam
which he had sett vp/ and departed not ther-
from/ vntyll the Lorde had put Israel awaye
oute of hys syght/ as he sayde by all hys ser-
uauntes the prophetes. And so he translated
Israel out of their land to Assyria/ euen vn-
to this daye.

And the kyng of Assyria brought frō Ba-
bylon & frō Cutha/ & frō Iua & frō Hemath
and from Sepharuaim/ and put them in the
cyties of Samaria in steade of the chyldren
of Israel. And they possessed Samaria and E
dwelt in the cyties therof. But at the begyn-
nynge of their dwellyng/ they feared not the
Lorde. Wherfore the Lorde sent lyons vpon
thē which slue thē. Then men tolde the kyng
of Assyria/ sayīg: The nacyons which thou
hast translated & put in the cyties of Sama-
ria/ knowe not the maner of the God of the
lande/ and therfore he hath sent lyons vpon
them/ which slaye them/ because they know
not the maner of the God of the lande.

Then the kynge of Assyria commaunded
sayīg: carye thether one of ý preastes which
ye brought thēce/ & let him go & dwell there/
& teache thē the facyon how to serue the God
of the contreye. And then one of the preastes
which they had caried thence/ wēt & dwelt in
Bethel/ & taught thē how they shulde feare
ý Lorde. How be it euery nacion made their
awne Gods & put thē in ý houses of the Hi-
laulters which the Samaritans had made/
euery nacyō in their cities where they dwelt.
The men of Babilō made Socoth/ Benoth. F
The men of Cuth made Nergel. They of He-
math made Asima. The Euites made Neba-
haz/ and Tharthak. And the Sepharuaites
burnt their chyldrē in fyre vnto Adramelech
and Anamelech/ the Gods of ý Sepharuai-
tes. And though they feared the Lorde/ yet
they made them preastes of the lowest of the
people/ for the Hilaulters/ which sacrefyced
for them in ý houses of the Hilaulters. And
so they feared the Lorde/ and yet serued their
awne Gods after the maner of the people frō
whence they were brought.

Socoth. Benoth. Nergel. Asima. Nebahaz. Tharthak. Anamelech.

Vnto this daye they do after the olde ma-
ner: they nether[a] feare the Lord/ nether do af-
ter their awne ordynaunces and customes/
and after the lawe & cōmaundement which
the Lorde commaunded the chyldren of Ja-
cob whose name he called Israel/ and made
an appoyntemēt with them & charged them
G
sayīg: feare not any other Goddes/ nor bow
your selues to thē nor serue them/ nor sacri-
P Psal.lviij.d.
fice to them: but to the Lorde which brought
you out of the land of Egypt w̄ great powre
and

a. Not to feare the Lorde/ or to lyue carefully & to serue their iustes and ceremonyes/ & not to set by God and his lawes as it is sayde.

& a stretched out arme: hym feare & to hym
bowe & to hī do sacrifice. And ý ordynaūces/
customes/ lawe & cōmaundement which I
wrote for you/ se that ye be diligent to do for
euermore/ & feare not any other goddes. And
the appoyntemēt ý I haue made with you/ se
ye forget not/ and that you feare none other
Goddes: but the Lorde youre God ye shall
feare/ & he shall deliuer you out of ý handes
of all youre enemyes. How be it they hearde
not/ but dyd after the olde maner. And euē so
dyd these nacīōs feare ý Lorde & serue their
ymages therto: & so dyd their chyldren & their
chyldrens chyldren to. Euen as dyd their fa-
thers/ so do they vnto this daye.

Hezekiah kynge of Juda putteth downe the brazen serpēt/ & destroyeth the Idolles. Salmanasar bringeth Israel to ý Assyriās. The blasphemy of Sennaherib.

¶ The. xviij. Chapter.

A THe thyrde yere of Hosea sonne of
i.Para.xxix.a
Ela/ kyng of Israel raygned Heze-
kiah sonne of Ahaz kynge of Ju-
da. Twentye & fyue yere olde was
he/ when he beganne to raygne/ and raygned
xxix. yere in Jerusalem. Hys mothers name
was Abi ý daughter of Zachariah/ & he dyd
that pleased the Lorde in all thynge/ lyke to
Dauid his father. He put awaye the hylaul-
ters & brake the ymages & cut downe ý gro-
ues/ & all to brake the brazen serpent ý Mo
ses made. For vnto those dayes the chyldrē of
B Israel dyd burne sacrifyce to it/ & called it
*That is: a kyng of brasse.
*Nehustan. He trusted in the Lorde God of
Israel/ so that after him came none lyke him
amōge all ý kynges of Juda/ nether amōge
them that went before hym. He claue to the
Lorde & departed not frō hym/ but kept hys
cōmaundemētes which the Lorde cōmaun-
ded Moses. And the Lorde was with hym.
And whatsoeuer he toke in hand he dyd it wi-
sely. And he rebelled agaynst the kyng of As-
syria & serued him not. He bett ý Philistines
euen vnto Azah & the costes therof/ bothe in
castels of garisons and stronge cities to.

And the fourth yere of kynge Hezekiah/
C which was the seuenth yere of Hosea sonne
of Ela kynge of Israel/ came Salmanasar
kyng of Assyria vpō Samaria & beseged it.
And they toke it at ý ende of thre yere/ which
was the sixte of Hezekiah: that is to saye the
nynthe yere of Hosea kynge of Israel/ was
Samaria wonne. And the kynge of Assyria
dyd carie awaye Israel vnto Assyria/ & put
thē in Halah & in Habor on the ryuer of Go-
zan/ & in the cyties of Medes: because they
wolde not herkē vnto the voyce of the Lorde
their God. But trāsgressed his appoyntmēt/
& all that Moses the seruaunt of the Lorde
i.Para.xxxij.a
commaunded/ & wolde nether heare nor do.
ii.Para.xxxvi.a
iii.xxxvi.a
iii.xlvij.i.
*The. xiiij. yere of kyng Hezekiah came
Sennaherib kynge of Assyria agaynst all
the stroge cities of Juda & toke them. Wher
vpon Hezekiah kyng of Juda sent to ý kyng
of Assyria to Lachis sayīg: I haue offended.
But depart frō me/ & what thou puttest on
me that wyll I beare. And the kyng of Assy-
ria appoynted vnto Hezekiah kyng of Juda
thre hundred talentes of syluer & thirtye ta-
lētes of gould. *And Hezekiah gaue him all iiij.Regū.xvij.d.
the syluer that was founde in the howse of ý
Lorde and also in the treasure of the kynges
howse. And ý sayde season Hezekiah rent of D
the dores of the tēple of the Lorde & the pyl-
lers/ which ý sayd Hezekiah king of Juda co-
uered ouer/ & gaue thē to ý kyng of Assyria.

And the kynge of Assyria sent Tharthan &
Rabsaris & Rabsakeh frō Lachis to kynge
Hezekiah w̄ a great Hoste to Jerusalē. And
they went vp & came to Jerusalem/ & wēt &
stode by the conduyte of the vppermost pole
which is in the waye to the fullers felde/ and
called to ý kynge. And there came out to thē/
Eliakim ý sonne of Helkiah stuarde of house-
holde & Sobnah ý scribe/ & Joah the sonne
of Asaph/ the recorder. And then Rabsakeh
sayde to thē. Tell ye Hezekiah I praye you:
thus sayth the great kynge the kyng of Assy-
ria. What confidence is this that thou hast?
thou wilt haply speake a syght worde/ that
thou hast councell & powre to make warre.
On whome then doest thou trust/ that thou
rebellest agaynst me? doste thou truste to the E
staffe of this brokē rede Egypte/ on which if
a man lene it will rēne into his hand & perce
it. For euē so is Pharao kyng of Egypte vn-
to all that trust on him. *If ye saye vnto me/ ii.para.xxxij.c
we trust in the Lorde oure God. Is not ý he
whose hilaulters & other aulters to Hezekia
hath put downe/ & hath sayde to Juda &
Jerusalem/ bowe youre selues before this
aulter here in Jerusalem.

And now ioyne thy selfe to my lorde ý kyng
of Assyria/ & I wyll deliuer ý two thouland
horses/ if thou be able to sett ryders vpō thē:
(and if thou be not) how then art thou able to
resist one of the lefte Dukes of my masters
seruauntes? or trustest thou to Egypte for
charettes and horsmen? Moreouer thinkest
thou that I am come without the byddynge
of the Lord to this place to destroye it? naye:
the Lorde sayde to me/ goo vp to this land &
destroye it. Then sayde Eliakim the sonne of
Helkiah & Sobnah & Joah/ to Rabsakeh: F
speake we praye the to thy seruaūtes in the
Sirians language/ for we vnderstande it: &
talke not with vs in the Jewes tonge/ in the
eares of the people ý are on the walles. And
Rabsakeh sayde vnto them: hath my master
sent me only to thy master & to the/ to speake
these wordes/ or rather to the men that kepe

 the

the walles / that they shall eate their awne
dyrte & drynke their awne pisse w̄ you.
And so Rabsakeh stode and cryed wyth a
lowde voice in the Jewes langage / and spake
sayinge: heare the saying of the great kyng /
the kyng of Assiria. Thus sayth the kyng: let
not Hezekiah begile you / for he is not able to
delyuer you out of myne hād: nether let Heze
kiah make you trust to the Lorde sayinge:
the Lorde shall surely rydd vs / and this cytie
shall not be delyuered into the handes of the
G king of Assiria. Herken not vnto Hezekiah /
for thus sayth the kyng of Assiria.
Deale kyndely with me / & come out to me.
And then eate euery man of his awne vyne /
& of his awne fygg tree / & drynke euery mā
of the water of his awne welle / tyll I come
and fett you to as good a lande as youres is:
a lande of corne and wyne / a lande of breade
& vyneyardes / a lande of olyue trees / of oyle
& of hony. And ye shall lyue and not dye. And
herkē not vnto Hezekiah for he wyll begyle
you / saying: the Lorde shall delyuer vs. For
haue the Gods of the nacyons delyuered any
God his lande / out of the hāde of the kyng of
Assiria? where are the Gods of Hemath & of
Arphad? where are ye Gods of Sepharuaim
of Ana and Auah? did they deliuer Samaria
out of myne hād? what God of any lād hath
deliuered his lād out of myne hād / ye the Lord
shulde delyuer Jerusalem out of myne hād?
But the people helde their peace and an-
swered not him a worde: for the kyng had cō-
maūded sayīg: answere hī not. Then Eliakī
the stuard of houshold & Sobnah the scribe
and Joah the sonne of Asaph the recorder /
came to Hezekiah with their clothes rent &
tolde him the wordes of Rabsakeh.

¶ The Angell of the Lorde sylleth an hundred foure
skoure and fyue thousand men of the Assyrians. Sen-
naherib is sylled of his awne sonnes.

¶ The. xix. Chapter.

A Esa. xxxvij. a. When kyng Hezekiah heard ye / he
rent his clothes & put on sacke &
wēt to the house of the Lord. Fur-
thermore he sent Eliakim stuard
of houshold / and Sobnah the scribe / and the
elders of the Preastes clothed in sacke / to
Jsaiah the prophete the sonne of Amoz. And
they sayde to hym / thus sayth Hezekiah: this
daye is a daye of tribulacion / rebukyng and
rayling. Euen as whē the chyldrē are readye
to be borne / and the mothers haue no power
to be deliuered. Oh ye the Lord thy God wold
heare all the wordes of Rabsakeh whom ye
kyng of Assyria his master hath sent to rayle
on the lyuynge God / and to rebuke him with
wordes which the Lord thy God hath heard
Wherfore lyfte vp thy prayer for ye remnauīt
ye are lefte. When ye seruauntes of kyng Heze-
kiah were come to Jsaiah: Jsaiah sayd to thē. B
So shall ye saye to youre master. Thus sayth
the Lorde: be not afrayde of the wordes thou C
heardest / w̄ which the younge men of ye kyng
of Assyria haue rayled on me. For I will sende
him a blast that he shall heare tydinges / & so
returne to his awne lande: And I wyll ouer-
throw him w̄ ye swerde / euē in hys awne lād.
And Rabsakeh went backe agayne and
founde ye kyng of Assyria fyghting agaynst
Lobnah: for he had hearde / how ye he was de-
parted frō Lachis. And he harde tydinges of
Therhakah kyng of ye blacke Mores / how ye
he was come out to fyght agaynst him. And
there vpon he departed & sent messengers vn
to Hezekiah saying. Thus saye to Hezekiah
kyng of Juda / let not thy God carye the out
of the waye / in whō thou so trustest sayinge:
Jerusalem shall not be delyuered into ye hād
of the kynge of Assyria. Beholde / thou hast C
heard what the kyngs of Assyria haue done
to all landes / how they haue bitterly destroied
them. And how then shuldest thou escape?
hathe the Gods of the hethen delyuered them
which myne aunsetries haue destroyed: as
Gozan / Haran / Rezeph / and the chyldren of
Eden which were in Thelasar? where is the
kyng of Heniath / the kynge of Arphad / the
kyng of the cytie of Sepharuaim / and the
kyng of Ana and the kyng of Auah.
When Hezekiah had receaued ye letter of
the hand of the messengers and had redd it: he
went into the house of the Lorde and sayde it
abroade before ye Lord. And Hezekiah prayed
before the Lorde & sayde: Lorde God of Is-
rael which dwellest betwene the Cherubes /
thou art God alone ouer all ye kyngdomes of
ye erth / & thou hast made bothe heuē & erthe.
Lorde / bow thyne eares & heare: Open Lord
thyne eyes & se: & heare ye words of Senna-
herib which hath sent to rayle on the lyuyng
God. But of a truthe Lorde / ye kyngs of As-
syria haue destroyed nacions & their lands / &
haue sett fyre on their Gods. For they were C
no Gods / but the worke of the handes of mā:
euē wood & stone. And therfore they destroied
thē. Now therfore Lord oure God / saue thou D
vs out of his hād / ye all the kyngdomes of ye
erthe maye knowe / that thou Lord art God
alone. And Jsaiah the sonne of Amoz sent to
Hezekiah saying: thus saith the Lord God of
Jsrael / that that thou hast prayed to me con-
cernynge Sennaherib kynge of Assyria / I
haue hearde it. This is the thyng ye the Lord
sayth of him: he hath despised the / O virgine
daughter of Sion: he hath shaked his heed
at the / thou daughter of Jerusalem: whome
hast thou rayled on / and whom hast thou re-
uyled? Agaynst whom hast thou exalted thy
voyce / and hast lyfte vp thyne eyes so hye?

Euen

a By the hand of thy messengers / is a manner of speaking of the Hebrues / for ye saye by the mouthe of thy messengers.

Euen agaynst ye holy of Jsrael. By the* hand
of thy messengers thou hast rayled on ye Lord
and sayde: with the multitude of my charetts
I am come vp to the height of ye mountaynes
E euen along by the sydes of Libanon / & haue
cut of ye hie Cedar trees & ye lustie firre trees
therof euen to the wood of Carmel ye belon-
geth therto. I haue digged & droncke straūge
waters / and haue dryed vp with the sooles of
my fete poles enclosed.
But hast thou not heard how I haue or-
deyned soch a thynge a great whyle a goo / &
haue prepared it from the begynnynge? And
now I brynge it forth & it shalbe to destroye
and to brynge stronge cities in to rude heaps
of stones. And the enhabiters of them shalbe
of litle power / and faynt herted & cōfounded.
They shalbe lyke the grasse of the felde and
grene erbes / and as the heye on the toppes of
the houses which wetherth or it come to any
F heyght. I wote where thou dwellest / and thy
cominge out and going in know I to / & how
thou settest vp thy bristelles agaynst me.
And because thou settest vp thy brystelles
agaynst me / and that thy ragynge is come
vp to myne eare: therfore I will put a rynge
in thy nose and a bytt in thy lyppes / and will
brynge the backe agayne ye same waye thou
camest.

a To put a rig in their noses / is to pacifye or to tame their furye / or to let the to do ye they thynck. Job. xl. d

And this shalbe a sygne vnto the: eate this
yere of the fruites of the seade that fell out / &
the next yere / that wareth of it selfe. And the
thyrde yere sowe ye and reape / plant vyney-
ardes & eate ye fruit therof. For the* daughter
of Juda that is escaped and lefte / shall yet
agayne take rotinge downewarde & beare
frute vpwarde. For out of Jerusalē shall go
G a remnaunt / and a nombre that shall escape
out of mount Sion: the zele of the Lorde of
Hostes shall brynge this thynge to passe.

* The Gree trade. house.

Hosts. Esai. xlvij. c

Wherfore thus sayth the Lorde / of ye kyng
of Assyria: he shall not come to this cittie / nor
shote arowe into it / nor come before vs̄ shilde
nor cast any bancke agaynst it: but shall go
backe agayne the waye he came / & shall not
come at this cytye sayth the Lorde. For I will
defende this cittie and saue it / for myne awne
sake and for Dauid my seruauntes sake.
And the selfe same nyght the Angell of ye
Lorde wēt out & smote in ye Hoste of the Assi-
rias an hundred foure score & fyue thousand
And when they were vp erlye in ye morninge:
beholde / they were all deed corses. And so
Sennaherib kynge of Assyria auoyded and
departed & wēt agayne / & dwelt at Niniueh.
And as he was in his deuocyō knelynge in ye
house of Nisroch hys God / Adramelech and
Saraisar smote him with ye swerde. And they
escaped into the lande of Ararat / & Asarha-
don his sonne raygned in his steade.

¶ Hezekiah is sycke & receaueth ye sygne of hys health
by the dyall of Ahaz. He receaueth rewardes of Be-
rodach / and is reprehended of Jsaiah because he shewed
hym the treasure. He dyeth and Manasseh hys sonne
raygneth in hys steade.

¶ The. xx. Chapter.

A Boute ye tyme Hezekiah was sicke A
vnto the deeth. And the Prophete ij. Par. xxxij. e
Jsaiah sonne of Amoz came to him Esai. xxxviij. a.
and sayde to hym. Thus sayth the
Lorde: put thyne houshold in an ordre / for
thou shalt die & not lyue. And Hezekiah tur-
ned his face to the walle & besought ye Lorde
sayinge: Oh Lorde / remēbre yet how I haue
walked before the truthe and with a perfecte
herte / & haue done that whych is good in thy
syght / and wepte a great pace.
And Jsaiah was scarce gone out into the
middle of the cittie / but ye the worde of ye Lord
came to hym sayinge: turne agayne and tell
Hezekiah the capitayne of my people. Thus
sayth ye Lorde God of Dauid thy father. I ha-
ue herd thy prayer & sene thy teares. Beholde
B I wil heale ye / & this daye thre dayes thou
shalt go vp into the house of the Lorde. And
I will length thy dayes yet fyftene yere / and
wyll delyuer bothe the and this citie out of ye
hand of the kynge of Assyria / & wyll defende
this citie for mine awne sake / and for Dauid
my seruauntes sake. And Jsaiah sayde: bringe
a lumpe of fygges. And they brought & put
it on the sore / and he recouered.
Then sayde Hezekiah to Jsaiah: what is ye
signe / ye the Lorde will heale me / & ye I shall
go vp into ye house of the Lorde ye thirde daye?
And Jsaiah sayde: this signe shalt thou haue
of the Lorde / that the Lorde will do ye he hath
spoken: shall the shadow go forwarde ten de
grees / or go backe agayne ten degrees? And
Hezekiah sayde: it is a light thinge for ye sha-
dow to go downe tē degrees. Therfore I will
not that: but let the shadow go backewarde
ten degrees. And Jsaiah the Prophete called
to the Lorde / * & he brought the shadow ten Ecclis. xlviij. d
degrees backwarde by whych it had gone
downe / in the dyall of Ahaz.
*The same season Berodach Baladan the C
sonne of Baladan kynge of Babilō sent let- Esa. xxxix. a.
ters & presents vnto Hezekiah / for he hearde
how ye Hezekiah was sycke. And Hezekiah
harkened vnto them and shewed them all
that was in the spycery house / and his syluer
and goulde & odoures & precioule oyntmētes
and his armoryes & all that was founde in his
treasure: there was nothinge in his house or
in all his realme / that he shewed thē not.
Then came Jsaiah ye Prophete vnto kyng D
Hezekiah and sayde to him: What saye these
men and from whence come they to the? And
Hezekiah sayde: they be come frō a farre cōu-
tree / euen from Babilon. And he sayde: what

t.b. haue

haue they sene in thy house? And Hezekiah
sayde: all that is in my house haue they sene:
there is nothynge amonge my treasure that I
haue not shewed them. And Isaiah sayde to
Hezekiah: heare the worde of the Lorde. Be-
holde the daye shall come / that all that is in
thyne house & that thy fathers haue layde vp
in store vnto this daye / shalbe caryed to Ba-
bilon / & nothinge shalbe lefte sayth ỳ Lorde.
And of thy sonne that proceaded out of the /
wych thou begattest / shall there be caryed
awaye / & shalbe made chambrelaynes in the
palace of ỳ kyng of Babilon. And Hezekiah
sayde to Isaiah: wellcome be the worde of ỳ
Lorde which thou hast spoken: so that peace
and truthe be kept in my dayes.

The remnaũt of the deades of Hezekiah &
all his power / and how he made a pole and a
conduite and brought the water into the cy-
tye / are written in the boke of the chronicles
of the kynges of Juda. And Hezekiah sayde
hym to rest wyth hys fathers / & Manasseh
hys sonne raygned in hys steade.

¶ Wycked Manasseh restoreth agayne the Idolles & after dyeth / in whose steade Amõ his sonne succedeth / which is kylled of his awne seruauntes: After hym raygneth faythfull Josiah.

¶ The xxi Chapter.

A Manasseh was twelue yere olde
when he beganne to raygne and
raygned fyftie and fiue yere in Je-
rusalem: hys mothers name was
Hephzibah. And he did ỳ displeased ỳ Lorde /
euen after the abhominacions of the Hethen
which the Lorde cast out before the childrẽ of
Israel. And he went and built the hillaulters
agayne / wych Hezekiah hys father had de-
stroyed. And he rered vp aulters to Baal and
made groues / as dyd Ahab kynge of Israel.
And he bowed hym selfe vnto all the * Hoste
of heuen & serued them. And he built aulters
in the very house of the Lorde / of wych the
Lorde had sayde: * in Jerusalẽ I wyll put my
name. And he built aulters vnto all the Hoste
of heuen / euen in two courtes of the house of
the Lorde. And he offered his sonne in fyre / &
obserued dismall dayes / & vsed witchcrafte
and mayntened workers with spryites / & tel-
lers of fortunes: & wrought moche wycked-
nesse in the syght of the Lorde to angre hym.

B And he put an ymage of a groue that he
had made / euen in the verye temple of wych
the Lorde had sayde to Dauid & to Salomõ
his sonne / * in this house & in Jerusalẽ which
I haue chosen out of all trybes of Israel / wil
I put my name for euer. Nether will I make
the fete of Israel moue any moare out of the
lande which I gaue their fathers: so that they
wilbe diligent to do all I haue commaunded
them / and all the law that my seruaunt Mo-
ses commaunded them. But they herkened
not: for Manasseh had leed them out of the
waye / to do moare wickedlye then did the he-
then people which the Lorde destroyed from
before the chyldren of Israel.

And the Lorde spake by his seruaũtes the
Prophets sayinge: because Manasseh kinge
of Juda hath done soche abhominaciõs / and
hath wrought wyckedlye aboue all that the
Amorites which were before him did: & hath
made Juda synne also wyth hys Idoles. Ther-
fore thus sayth ỳ Lorde God of Israel. * Be-
holde / I will bringe soche euell vpõ Jerusalẽ
& Juda / ỳ the eares of all that heare it / shall
tyngle at it. And I will stretch ouer Jerusalẽ
the squarynge lyne of Samaria & the plo-
meth of the house of Ahab. And I wyll wype
out Jerusalem / as a mã wolde wipe a dishe /
and when he hathe wyped it turneth it vple-
downe. And though I leue a remnaũt of mi-
ne enheritaunce / yet I wyll delyuer thẽ into
the handes of thẽ that hate thẽ / & they shalbe
robbed and spoyled of all their enemyes: euẽ
because they haue done wyckedlye and haue
angred me / sence the tyme their fathers came
out of Egipte vnto this daye.

And therto Manasseh shedd innocẽt bloud
exceadyng aboundãtlye / in so moche that he
replenyshed Jerusalem in all corners / beside
his synne wherwyth he made Juda synne &
to do euell in the syght of the Lorde.

The rest of the actes of Manasseh & all
he did & his synne that he synned / are written
in the boke of the chronicles of the kinges of
Juda. And Manasseh layde hym to slepe wyth
his fathers / and was buryed in the gardẽ of
his awne house / euen in the gardẽ of Oza: &
Amon his sonne raygned in his steade.

Amon was. xxij. yere olde when he begãne
to raygne / and he raygned two yere in Jeru-
salem. His mothers name was Mesalemeth
the daughter of Haru of Jathbah. And he did
that displeased the Lorde as his father Ma-
nasseh dyd. And he walked in all the waye ỳ
hys father walked in / and serued the Idoles
that hys father serued / & bowed hym selfe to
them. And he forsoke the Lorde God of hys
fathers & walked not in the waye of ỳ Lorde.

And the seruauntes of Amon conspired
agaynst hym / & slue him in hys awne house.
But the people of the lande slue all that cõ-
spired agaynst kynge Amon / & made Josiah
his sonne kyng in his rowme. The rest of ỳ
actes of Amon which he did are writtẽ in the
Chronicle of ỳ kinges of Juda. And they bu-
ried hỹ in his sepulchre in ỳ garden of Oza /
& Josiah his sonne raygned in his steade.

¶ After Josiah heard of the boke of the lawe that was founde in the temple / he sendeth to Oldah the Prophetisse for councell.

¶ The. xxij. Chapter

Josiah

ỳ. para. xxxiij. a

* Aboue. xvij. c.

ỳ. Reg. vij. b.

iij. Reg. viij. b.

A Josiah was. viij. yere olde when he
beganne to raygne / & he raygned
xxxi. yere in Jerusalem. Hys mo-
thers name was Ididah ỳ daugh-
ter of Adaiah of Bezecath. And he did ỳ semed
right in the syght of the Lorde / & walked in
all the wayes of Dauid hys father / & bowed
nether to the right hande or to the lefte.

And the. xviij. yere of hys raygne kynge
Josiah sent Saphan the sonne of Azaliah
the sonne of Mesulam the scribe to the house
of the Lorde / sayinge: go to Helkiah the hye
preaste / & let hym summe the syluer that is
brought into the house of the Lorde / wych
the kepers of the dores haue geathered of the
people / and let them delyuer it into the han-
B des of the werkmen that haue the ouersyght
of the house of the Lorde / wych shall geue
it to them that worke vpon the house of the
Lorde / to repayre the decayed places therof /
euen vnto carpenters and masons / and for
to bye tymbre and fre stone to repayre the
house. How be it let no rekenynge be made
wyth them of the monye that is deliuered in-
to their handes / but let them do it of their
consyence.

And Helkiah the hye preste sayde to Sa-
phan the scribe. I haue founde the boke of
the lawe in the temple of the Lorde / and Hel-
kiah gaue the boke to Saphan / and he red
it. And then Saphan the scrybe went to the
kynge and brought him woorde agayne / and
sayde: thy seruauntes powred out the syluer
that was founde in the temple / and haue de-
liuered it vnto the workemen that haue the
C ouersyght of the house of the Lorde. Fur-
thermore Saphan the scribe shewed ỳ kinge
sayinge: Helkiah the preast hathe delyuered
me here a boke. And Saphan red it before
the kynge.

And the kynge as sone as he had heard ỳ
wordes of the boke of the lawe / he rent hys
clothes and commaunded Helkiah the preast
and Ahikam the sonne of Saphan & Acho-
bor the sonne of Michaiah / and Saphan ỳ
scrybe / and Asahiah a seruaunt of the kyn-
ges / sayinge: go ye and seke of the Lorde for
me and the people and for all Juda / concer-
nynge ỳ wordes of this boke that is founde.
For it is a great wrath of the Lorde that is
D kendled vpon vs / that oure fathers haue not
herkened vnto the wordes of this boke / to do
in all poyntes as it is written therin.

And Helkiah the hye preste and Ahikam /
Achobor / Saphan / Asahiah went vnto Ol-
dah ỳ Prophetisse wyfe of Selum the sonne
of Tekuah the sonne of Haraham keper of
the robes / wyche Prophetisse dwelt in Je-
rusalem in the seconde warde / and commu-
ned with her. And she sayde to thẽ: thus sayth
the Lorde God of Israel. Tell the man that
sent you to me: thus sayth the Lorde: beholde D
I will bringe euell vpon this place and on ỳ
dwellers therin: euen all the wordes of the
boke wych the kynge of Juda hath red / be-
cause they haue forsakẽ me and haue burnt
offerynges vnto other Gods / to angre me wyth
all the * workes of their handes. Therfore is
my wrath kendled agaynst thys place / and
shall not be quenched.

But to the kynge of Juda which sent you
to enquire of the Lorde / so shall ye saye: thus
sayth the Lorde God of Israel / as touchynge
the wordes wych thou heardest. Because
thyne hert dyd melt and thou mekedest thy
selfe before me the Lorde / whẽ thou heardest
what I spake agaynst thys place and the en-
habitters of the same / how that it shuld be de-
stroyed and made a curse: and tarest thy clo-
thes and weptest before me: of that also I
haue heard sayth the Lorde. And therfore se /
I wyll [a] receaue the vnto thy fathers & wyll
sett the vnto thy graue in peace / thyne eyes
shalt se none of the euell which I wyll bryn-
ge vpon thys place. And they brought the
kynge woorde agayne.

¶ Josiah readeth Deuteronimye before the people. He putteth downe the Idolles / after he had kylled the preastes therof. He keepeth pallouer. He was kylled in wych may be Magedo / and hys sonne Jehoaaz raygneth in his stead: after he was taken / hys sonne Jehoakim was made kyng.

* That is / wyth their Images.

a. Receaue the vnto thy fathers / that is vnto the same sayth & sygnyfyeth that thy fathers are receaued too: Luc. xvi. c.

¶ The. xxiij. Chapter.

A And then the kynge sent and gea-
thered vnto hym all the elders of
Juda and of Jerusalem. And the
kynge went vp into the house of
the Lorde / and all the men of Juda and all
the enhabitoures of Jerusalem wyth hym / &
the preastes and the Prophetes and all the
people bothe smalle and greate. And he red
in the eares of thẽ all the wordes of the boke
of the couenaunt / wych was found in the
house of the Lorde. And the kynge stode by
a piller & made a couenaunt before ỳ Lorde
that they shuld walke after the Lorde / and
kepe hys commaundementes and hys wyt-
nesses and hys ordynaunces wyth all theire
hertes and all theire soules / and make good
the wordes of the sayde apoyntment ỳ were
writtẽ in the forsayde boke. And all ỳ people
consented to the apoyntment.

And the kynge commaunded Helkiah the
hye preaste and the inferioure preastes & the
kepers of the dore / to bringe out of the tẽple
of the Lorde / all the vessellles that were made
for Baal & for the groue & for all the * Hoste
of heauen. And he burnt them without Jeru-
salem in the feldes of Cedron & caried the al-
thes of them in to Bethel. And he put downe
B ỳ * Camarites which ỳ kynges of Juda had
sett to

* Aboue. xvij. c.

* That is the mynystres of Baal so called / because they were cladde wyth

blacke clothes or smokye: Camarim signyfyeth / smokes / or burnt / or black monckes of Baal: and so do the Jewes call them.

set to burne offeryngeſ in the hilaulters in the cytyes of Juda round about Jerusalem and also thē that burnt sacrifices vnto Baal to the sonne & to the mone & to the planetes / & to all the Hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem vnto the broke Cedron / & burnt it at the broke Cedrō & stampte it to pouldre / & *cast the duste therof vpō the graues of the people of the countreye. And he brake downe the celles of ỳ maleheores that were in the house of the Lorde / where ỳ women woue lytle houses for the groue.

* This dyd he to detestacyon of thē that had worshipped thē in their life tyme.

And he brought all the prestes out of the cities of Juda / & defiled the hilaulters where the prestes did burne sacrifyce / euen frō Gabaa to Berlabe. And he brake downe the hilaulters of the Gates / that were in the enterynge of the gate of Jolua ỳ gouernoure of the citie / whiche were on the lefte hande of ỳ gate of the citie. Neuertheleſſe the prestes of the hillaultares myght not come at ỳ aulter of the Lorde in Jerusalē / saue onlye they did eate of ỳ swete breade amonge their brethrē.

C And he defyled [a] Topheth also / which is in ỳ valeye of the children of Hennom / because no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe ỳ horses that the kinges of Israel had geuē to ỳ sonne at the entrynge of the house of the Lorde / in the chambre of Nathanmelech the chamberlayne which was *of Paruarim / & burnt the charettes of the sonne wyth fyre. And ỳ aulters that were on the toppe of the parloure of Ahaz which the kinges of Juda had made / and the aulters whych Manasseh had made in the two courtes of the house of the Lorde / the kynge brake downe / & ranne thence and cast the dust of thē into the broke Cedron.

a. He defyled Topheth / ỳ is / he oplye shewed ỳ Topheth was defiled / vncleane / & fylthy. Topheth was a place nye vnto Jerusalē in the valey of ỳ sonnes of Ennom / in whych were cast deed carkases / & all vncleane thynges.

* That is / of ỳ Suburbes.

And the hilaulters that were before Jerusalem on the right hand of the moute [b] Maschith / which Salomō kynge of Israel built to Astharoth the abhominaciō of the Zidons and to Chamos the abhominacion of ỳ Moabites / & to Milchom the abhominacyō of ỳ children of Ammon / ỳ kynge defiled: & brake the ymages & cut downe the groues and fylled the places with the bones of men.

b Some reade ỳ hyll of offence. Some of corrupcyō or perdiciō / reuokyng therby the bryldyng whych they had there bylled to worshyp Idoles in.

Some reade mounte oliuete

Moreouer the aulter that was at Bethel / the hilaulter made by Jeroboam ỳ sonne of Nabat whych made Israel synne: bothe the aulter and also the hyll he brake downe and D burnt the hill and stampte it to powder / and burnt the groue. And as Josiah turned hym selfe / he spied the graues ỳ were in the moute and sent & fett the bones out of the graues & burnt them vpon the aulter & poluted it accordynge to the worde of the Lorde that the man of God had proclaymed / which openlye had denounced the same thynges.

Then ỳ kynge sayde: what meaneth yōder graue stone that I se. And the men of the cytie tolde hym / it is the sepulchre of the man of God / which came from Juda and openlye denounced the selfe same thynges that thou hast done to ỳ aulter of Bethel. And he sayde let hym be: se that no man moue hys bones. And so his bones scaped wyth the bones of a Prophete that came out of Samaria.

And therto all the houses of the hilaulters of the cities of Samaria wheych the kynges of Israel had made / to angre with all: Josiah put out of the waye & dyd to thē in all poyntes as he did in Bethel. And he sacrifyced all the preastes of ỳ hilaulters that were there euen vpon the aulters / & burnt mennes bones vpon thē / and returned to Jerusalem.

And the kynge cōmaunded all the people E saying: *kepe ỳ feast of passouer vnto ỳ Lord ỳ youre God / as it is written in ỳ boke of this couenant. For there was no passouer holden lyke that / from the dayes of the iudges that iudged Israel / and thorow out all the dayes of the kynges of Israel and of Juda. And in the .xviij. yere of kynge Josiah was this passouer holden to the Lorde in Jerusalem.

ỳ. Par. xxxv. ij. Esd. i. a.

And therto workers w̄ spyrites / sothsayers Images of witchcraft / ydoles and all other abhominacions that were spyed in the lande of Juda and in Jerusalem / Josiah put out of the waye / to make good the woordes of the lawe / wheych were wrytten in the boke that Helkiah the preaste founde in the house of ỳ Lorde: like vnto him was there no kynge before hym / that turned to the Lorde wyth all his herte / with all his soule & all hys myght / accordynge to all the lawe of Moses / nether after him arose there any soche.

Not withstandynge the Lorde turned not F from his fearce and great wrath wherwyth he was angrie agaynst Juda vpon all ỳ prouocacions that Manasseh prouoked hym. But ỳ Lorde sayde: I will put Juda too / out of my syght / as I haue done Israel / & wyll cast of thys cytye Jerusalem whych I haue chosen / and the house of which I haue sayde / my name shalbe there.

The rest of the deades of Josiah and all he did are wrytten in the boke of the storyes of the kynges of Juda.

*In his dayes Pharao Necoh king of Egipt ỳ. Para. xxxv. went agaynst the kynge of Assyria to the ryuer of Euphrates. And kynge Josiah went agaynst him / and was slayne of him at Magedo when he had sene him. And his seruaunt carryed him deed from Magedo and brought him to Jerusalē & buried him in his awne sepulchre. And the people of ỳ lande toke *Jehoahaz the sonne of Josiah & anoynted him & made him kynge in hys fathers rowme.

* Other wyse / Jechonias.

And

And Jehoahaz was .xxiij. yere olde when he beganne to raygne and raygned thre monethes in Jerusalē. Hys mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde / in G all thyngs as his fathers had done. And Pharao Necoh put him in bondes at Reblah in ỳ lande of Hemath *in ỳ tyme of hys raygne in Jerusalem / and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necoh made Eliakim ỳ sonne of Josiah / kynge in the rowme of Josiah his father / and turned hys name to Jehoakim / and toke Jehoahaz awaye wheyche when he came to Egipte dyed there.

* The Grec. reade / that he shuld not raygne.

And Jehoakim gaue the syluer & the golde to Pharao: how be it he taxed ỳ lande / to geue the moneye at the cōmaundement of Pharao and as euery man was set at / so he required the syluer and the goulde of the people of the lāde / to geue Pharao Necoh. Jehoakim was .xxv. yere olde when he beganne to raygne / & he raygned a .xi. yere in Jerusalem. Hys mother was named Zebdah ỳ daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syght of the Lorde / like in all thynges as did his fathers.

C Jehoakim dyeth / and after him succeadeth Jehoacin Jerusalem is beseged of the Babylonians. Jehoacin yeldeth him selfe to the kyng of Babilon. And in hys rowme cam Mathaniah / which was called Zedekiah.

C The .xxiiij. Chapter.

A IN his dayes came Nabuchodonosor kinge of Babilon / & Jehoakim became his seruaūt thre yere / and then turned and rebelled agaynst him. And ỳ Lorde sent vpō him men of warre out of Caldey / out of Sirla / out of the Moabites / and frō the chyldren of Ammon: & sent them into Juda / to destroye it / accordynge to the sayinge of ỳ Lorde which he spake by his seruauntes the Prophetes. Only at the bydynge of the Lorde happened it so to Juda / to put thē out of his syght / for ỳ synne of Manasseh accordynge to all he dyd: and for the innocent blonde that he shedde and fylled Jerusalē with innocent blonde / which ỳ Lorde wolde not forgeue.

G

B The rest of the dedes of Jehoakim and all he dyd / are wrytten in the chronicles of the kyngs of Juda. And Jehoakim layde hym to slepe with his fathers / & Jehoacin his sonne raygned in his steade. But ỳ kinge of Egipte came now no moare out of hys lande: for the kynge of Babilon had taken from the ryuer of Euphrates / all that pertayned to ỳ kynge of Egipte. Jehoacin was .xviij. yere olde whē he begāne to raygne / & raygned in Jerusalē thre monethes. His mothers name was Nehustha ỳ daughter of Elnathan of Jerusalē. And he did that displeased the eyes of ỳ Lorde in all poyntes as his father did.

*In his tyme came the seruaūtes of Nabuchodonosor kynge of Babilon / to Jerusalem and the cytye was beseged. And Nabuchodonosor came to the cytye as hys seruaūtes were yet a besegynge of it. *And Jehoacin the kynge of Juda came out to the kynge of Babilon / with hys mother / his seruauntes / hys Lordes & hys chamberlaynes. And the kynge of Babilon toke hym / in the eyght yere of hys raygne.

Daniel. i. a.

C

Hester. ij. a.

And he caryed out thence all the treasure of the house of the Lorde / and the treasure of the kynges house / and brake all the vessellesof golde whyche Salomon kynge of Israel had made / in the temple of the Lorde / as the Lord had sayde. And he caryed awaye all Jerusalem / and all the Lordes and all the men of myghte / to the nombre of ten thousande in to captiuytye and all craftes men and Joyners / none remaynynge saue ỳ poore people of ỳ lande. And he caryed awaye Jehoacin to D Babilon / & the kinges mother / & the kynges wiues / & his chābrelaynes / & the myghtie of ỳ lande caryed he awaye frō Jerusalē to Babilon. And all ỳ mē of actiuite to the nūbre of seuen thousande / & craftesmen and ioyners a thousand / all stronge & apte for warre / did ỳ kyng of Babilon bringe to Babilō to dwell. *And ỳ kynge of Babilō made Mathaniah hys fathers brother / kynge in his steade / and chaunged his name & called him Zedekiah.

ỳ. Para. xxvi. b Jerem. xxv. a.

Zedekiah was .xxi. yere olde when he begāne to raygne & he raygned a .xi. yere in Jerusalē. Hys mothers name was Hamital the daughter of Jeremiah of Lobnah. And he did euell in the syght of the Lorde / in all poyntes lyke to Jehoakim. For throughe ỳ wrath of the Lorde it so chaunced to Jerusalem & Juda / vntyll he had cast them out of hys syght. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

C By the rebellyng of Zedekiah is the towne of Jerusalem beseaged of Nabuchodonosor. The towne & the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes / & after are his eyes put oute. Juda is brought to Babilon / and after is Jehoacin exalted.

C The .xxv. Chapter.

Wherfore

A Wherfore in the nynthe yere of hys raygne/the tenthe daye of the tēthe monethe/ came Nabuchodonozor Kynge of Babilon wyth all hys power to Jerusalem: and pitched agaynste ȳ towne and made engynes agaynst it on euery syde. And the citie continued beleged vnto the.xi.yere of Kynge Zedekiah. And ȳ nynthe daye of the fourthe monethe of that yere/ there was so great hongre in ȳ citie/ ȳ there was no sustinaūce for the people of ȳ lande.

And therto the citie was broken vp: wherfore all the men of Armes fled by nyght/ by a waye thorow a gate/ betwene two walles harde on the Kynges garden: the caldeyes lyenge aboute the cytye.

B And the Kynge wēt straygh towarde the deserte. And ȳ hoste of the Caldeyes folowed after hym/ and toke him in the deserte of Jericho/ all hys armye beynge scatered awaye from him. And whē they had taken him/ they brought him to Nabuchodonozor the Kynge of Babilon to Reblah/ where they *reasoned with hym. And they slue the sonnes of Zedekiah before his eyes/ and put out the eyes of Zedekiah/ and kettered hym/ and caryed hym to Babilon.

*That is/ they reprehended him & founde faute with hym because he had rebelled & broken his othe.

And the seuēthe daye of the fyfth monethe which was in ȳ nyntenth yere of Kynge Nabuchodonozor Kynge of Babilon/ came Nabusaradan seruaunte of the Kynge of Babilon and *cheke Marshall/ vnto Jerusalem: & burnte the house of the Lorde & the Kynges house and all the houses of Jerusalem/ & all greate houses burnte he with fire. And all ȳ hoste of the Caldeyes that were with ȳ cheke Marshall: brake downe the walles of Jerusalē rounde aboute. And the rest of ȳ people that were lefte in the citie/ & them that were fled to the Kynge of Babilon/ & the rēnaunt of the comen people/ Nabusaradan ȳ cheke C Marshall caried awaye/ & lefte of the poore of the lande to dresse the vynes and to tyll the grounde.

*Some reade. cheke of ȳ coohes. Some cheke captayne.

And the pillers of brasse that were in the house of the Lorde and the botomes/ and the brasen see that was in the house of ȳ Lorde the Caldeyes brake/ & caried the brasse of thē to Babilō. And the lauers/ shouelles/ *dressynge knyues/ ladelles/ & the mynistrynge vesselles of brasse/ they caryed awaye. And ȳ D firepānes/ & basens that were ether of golde or syluer/ thē toke ȳ cheke Marshall awaye with the two pillers and the see of brasse and the bottomes whych Salomon had made in the house of the Lord. The brasse of all these vesselles was wythout waygh. The heyght of the one piller was.xviij.cubites/ and the heed theron was brasse and thre cubites lōge with a wrethe & pomegranetz rounde about vpon the heed/ all of brasse. And of the same kallyon was ȳ seconde pyller with a wrethe.

*Some reade. Instrumentes of musyke.

And the cheke Marshall toke Saraiah ȳ E cheke preste/ and Zophoniah the hiest preste saue one/ & thre keperes of the dore. And out of the citie he toke a certayne chambrclayne that had the ouersyght of the men of warre/ and fiue men that were euer in the kynges presence/ whiche were founde in the cytye/ & Sopher the captayne of the Hoste ȳ taught the people of ȳ lande to make warre/ & thre score men of the people of ȳ lande that were founde in the citie also. And Nabusaradan ȳ cheke Marshall toke them and brought thē to the Kynge of Babilon to Reblah. And the Kyng of Babilon smote them and slue them at Reblah in ȳ lande of Hemath. And so Juda was caried awaye out of their lande. F

And ouer the people that remayned in the lande of Juda/ which Nabuchodonozor King of Babilon lefte/ he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre & the men hearde that the Kynge of Babilon had made Godoliah gouerner: there came to Godoliah to Mazphah: Ismael ȳ sonne of Nathaniah and Johanan the sonne of Kareah & Saraiah the sonne of Thanehumeth ȳ Netophathite & Jezoniah ȳ sonne of Maachati and their men. And Godoliah sware to thē and to their men/ and sayde to thē: feare not ye the seruauntes of ȳ Caldeyes. But dwelle in the lande and serue the Kynge of Babilon and ye shalbe in good condycion. G

But it chaunced the seuenth monethe after/ that Ismael the sonne of Nathaniah the sonne of Elisama of the Kynges bloude came/ and ten men with hym and smote Godoliah that he dyed: and so did he the Jewes and the Caldeys ȳ were with hym at Mazphah. Therypon all the people bothe smalle and greate and ȳ captaynes of the men of warre arose & wēt to Egipte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the.xxxvij.yere after Jehoacin Kyng of Juda was caryed a waye/ the.xxvij.daye of the twelueth monethe/ dyd Euilmerodach Kynge of Babilon lifte vp the heed of Jehoacin Kynge of Juda out of the prysone house/ and spake kyndelye to hym and set hys seate aboue the seate of all the Kynges that were with him in Babilon/ and chaūged hys prison garmētes. And he did euer eate breade before him all ȳ dayes of his lyfe. And a continuall porcyō was alsygned hym of the Kynge/ daye by daye as longe as he lyued.

To lyft vp the heed/ is often taken for setting vp the hole mā & caulyng hym to flourysheness here & psalm. xl. and.cix.b.

¶ The ende of the fourth boke of ȳ Kynges/ wyych after the Hebrues is the second.

¶ The

¶ The Chronicles of the kynges of Juda.

¶ The fyrst boke.

¶ A breife rehersall of all the Genealogie of Adam vnto the sonnes of Esau and Jacob.

¶ The fyrst Chapter.

A Adam/ Seth/ Enos: Kainan/ Mahalehel/ Jared: Hanoch/ Mathusaleh/ Lamech: Noah Sem/ Ham/ and Japheth. The sonnes of Japheth: were Gomer/ Magog/ Madai/ Jauan/ Thubal/ Moloch & Thiras. The sonnes of Gomer were: Ascanez/ Ipheth & Togormah. The sonnes of Jauan: Elisah/ Tharsisah/ Cethim & Dodanim.

The sonnes of Ham: Cus/ Mizraim/ Phut and Canaan. The sonnes of Cus: Saba/ Heuilah/ Sabatha/ Remah and Sabathaca. The sonnes of Remah: Saba and Dadan. And Cus begat Nemrod: which Nemrod beganne to ware myghtye vpon the erthe. And Mizraim begat Ludim/ Anamin/ Laabim/ Nephthuim/ Phetrusim and Chasluim: of which came the Philistines & the Chaphtherites. And Canaan/ begat Zidon his eldest sonne/ & Heth/ Jebusi/ Amori/ Gergesi/ Heui/ Araki/ Sini/ Aruadi/ Zamari & Hema- B thi. The sonnes of Sem: Elam/ Assur/ Arphacsad/ Lud/ Aram/ Uz/ Hul/ Gether and Mosoch. And Arphacsad begat Salah and Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg/ because that in hys dayes the lande was deuyded. And hys brothers name was Jektan. Jektan begat Elimodah/ Saleph Hazermoth and Jarah: Haduram/ Usal/ and Deklah: Ebal Abimael/ and Saba: Ophir/ Heuilah/ and Jobab. All these were the sonnes of Jektan.

Sem/ Arphacsad/ Salah: Eber/ Phaleg Rau: Serug/ Nahor/ Thareh: Abrā otherwise called Abraham. The sonnes of Abrahā Isaac and Ismael. And these are theire generacyons: the Eldest sonne of Ismael was Nabaioth/ then Kedar/ Adbeel & Mabsam: Masma/ Dumah/ Massa/ Hadar & Thema: Jatur/ Naphis and Kedmah. These are the C sonnes of Ismael. The sonnes of Keturah Abrahās concubine: she bare Zamram/ Jeksan/ Madan/ Madian/ Jesbok and Suah. The sonnes of Jeksan: Saba/ & Dadan. The sonnes of Madian: Ephah/ Epher/ Henoch/ Abida and Eldaah. All these are the sonnes of Keturah.

Abrahā begat Isaac. The sonnes of Isaac Esau & Israel. The sonnes of Esau: Eliphaz Rauel/ Jehus/ Jaalom and Korah. The sonnes of Eliphaz: Themā/ Omer/ Zephi/ Gaatham/ Kenes/ Themna & Amalek. The sonnes of Rauel: Nahath/ Zarah/ Samah & Melah. The sonnes of Seir: Lotan/ Sobal/ Zebeon/ Anah/ Dison/ Ezer and Disan. The sonnes of Lotan: Hori & Homam/ & Thamna was Lotans syster. The sonnes of Sobal: Alian/ Manahath/ Ebal/ Sephi/ & Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran/ Elebon/ Jethran & Charan. The sonnes of Ezer: Balaan/ Saauan and Jakan. The sonnes of Disan: Uz/ & Aram.

These are the kynges that raygned in the lande of Edom before any Kynge raygned amonge the chyldren of Israel: Bale ȳ sonne of Beor/ and the name of his cytie was Denahabath. And when Bale was deed/ Jobab the sonne of Zareh of Bozrah raygned in his stede. And after the dethe of Jobab/ Husam D of the lande of Themani raygned in his rowme/ and after the dethe of Husam/ Hadad/ ȳ sonne of Badad which bett the Madianites in ȳ feldes of Moab/ raygned in his rowme/ & the name of his citie was Auith. And after the dethe of Hadad/ Semlah of Marekah raygned in his steade. And After the dethe of Semlah Saul of Rohoboth vpō Euphrates raygned in his place. And after the dethe of Saul/ Baal Hanan ȳ sonne of Achobor raygned in his rowme. And after the dethe of Baal hanan/ Hadad raygned in his place/ & the name of his citie was Phau/ & his wiues name was Mehetabeel ȳ daughter of Matred the daughter of Melahab.

But after the dethe of Hadad/ there were dukes in Edom. Duke Thamna/ duke Aliah duke Jetheth: duke Oholbama/ duke Elah/ duke Phinon/ duke Kenaz/ duke Theman/ duke Mabzar: duke Magdiel & duke Iram. These were the dukes of Edom.

¶ The Genealogie of Juda vnto Jsai the father of Dauid.

¶ The seconde Chapter.

I These be ȳ sonnes of Israel: Ruben A Simeon/ Leui/ Juda/ Issacar and Zabulon: Dan/ Joseph/ Beniamin Nephthali/ Gad & Asser. The sonnes of Juda: Er/ Onan/ and Selah. These thre were borne him of the daughter of Sua the Cananitesse. But Er the eldest sonne of Juda was euell in the syght of the Lorde/ and therfore he slue him. And Thamar hys daughter in lawe bare him Pharez and Zarah: so that all the sonnes of Juda were fyue. Gene.xxix.g. and.xxx.a.

The sonnes of Pharez: Hezron & Hamul. The sonnes of Zarah: *Zamri/ Ethan/ Heman/ Chalchal and Dara: fiue in all. *Otherwyse Zabdi. Josu vij.a.

The sonnes of Carmi: *Achar ȳ troubled Acan. *Otherwyse

Jsrael/

Israel/wyych transgressed in the vnlawfull thynges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were borne hym: Jerhameel/Ram and Calubai. And Ram begat
B Aminadab: and Aminadab begat Nahazon a Lorde amonge the chyldren of Juda. And Nahalon begat Salma: and Salma begat Booz: and Booz begat Obed: and Obed begat Ysai. And Ysai begat hys eldest sonne Eliab/& Abinadab the seconde/& * Samaa the thirde/Nathanael the fourthe/Radai the sixte/Ozem the syxte/& Dauid the seuenthe whose systers were Zaruiah & Abigail. The sonnes of Zaruiah: were Abisai/Joab & Azahel/thre. And Abigail bare Amaza/ye father of which Amaza was Jether an Ismaelite.

* Otherwyse Samah.

C And Caleb ye sonne of Hezron begat Asubah a woman and Jeroth whose sonnes are these: Jaser/Sobab & Ardon. But Asubah died/& Caleb toke Ephratha which bare him Hur. And Hur begat Uri/and Uri begat Beseleel. And afterwarde Hezron wēt in to the daughter of Machir the father of Galaad/& was when he toke her/thre score yere olde. And he bare him Segub. And Segub begat Jair which had. xxiij. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites/& toke the townes of Jair from them/and Kenath with ye townes that longed to the same/euen thre score townes. All these were the sonnes of Machir the father of Galaad. And after the deeth of Hezrō
D at Caleb in Ephrata/Abia/hys wyfe bare him Ashur the father of Thekua.

And the sonnes of Jerhameel ye eldest sonne of Hezron were/Ram/the eldest and Buna/Oram/Ozem and Ahiaiah. And Jerhameel had yet a nother wyfe named Atarah which was the mother of Onam. And the sonnes of Ram/ye eldest sonne of Jerhameel were/Maaz/Jamin and Akar.

The sonnes of Onam were/Samai and Jada. The sonnes of Samai: Nadab & Abisur. And the wyfe of Abisur was called Abihail wyche bare hym Ahaban and Molid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The son-
E ne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada ye brother of Samai were Jethur and Jonathan. But Jethur dyed without chyldren. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jerhameel. Sesan had no sonnes but onlye daughters. And Sesan had a seruaunt that was an Egipcian named Jeraha to whome he gaue his daughter to wife/& she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed/Obed begat Jehu. Jehu begat Azariah/Azariah begat Helez. Helez begat Eleasah/Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

The sonnes of Caleb ye brother of Jerhameel were Mesa his eldest sonne which was the father of Ziph: and the sonnes of Maresa ye father of Hebron. The sonnes of Hebrō were Coreh/Taphuah Rekem and Sama/Sama begat Raham the father of Jerahaā And Rekem begat Samai. The sonne of Samai was Maon. And Maon was ye father of Bethzur.

And Ephah a concubyne of Calebs bare Haran/Mosa & Gazez: And Haran begat Gazez The sonnes of Jahadai were Regē/Jothā/Gesam/Phalet/Ephah and Saaph. And Maachah another cōcubyne of Calebs bare Sabor Thahanah. And the bare also Saaph the father of Madmanah/and Sue the father of Machbenah & the father of Gabaa. And Caleb had a daughter called Aclah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kariath Jarim: and Salma ye father of Bethlehem: and Hareph the father of Beth Geder. And Sobal ye father of Kariath Jarim had sonnes/a euen the halfe kinrede of Menuah.

a Some redde, that sawe the halfe of ye māsyōs: meanyng therby ye Sobal had many sonnes/by whō he sawe to/ruled and owned the one halfe of the Prouynce. By the mansyons they vnderstande, the houses wherin ye Shepardes/husbandemen/or vynedressers dwelt. The place of which he owned ye one half/might be Mennah/or (as some wyll) Menahut.

The kynredes of Kariath Jarim were ye Jethrites the Puthites the Semathites and the Maserites. And of them came the Zarathites and the Esthaolites. The sonnes of Salma/Bethlehem & Netophathi ye were the glorye of the house of Joab/and halfe ye Manahthites & of the Zaraites. And so were the kynredes of the wryters that dwelt at Jabes/the Tirathites/the Simeathites and Suchathites which are ye Kenites/that came of Hemath the father of Beth Rechab.

¶ The Genealogie of Dauid in Hebron & in Ierusalē.

¶ The. iij. Chapter.

These are ye sonnes of Dauid which were borne hym in Hebron: the eldest Amnon of Ahinoam ye Jesraelitesse. The seconde Daniel by Abigail the Carmelitesse. The thirde Absalom ye sonne of Maacah daughter of Tholmai king of Gesur. The fourthe Adoniah the sonne of Hagith. The sixte Saphatiah by Abital. The sixte Jethraam by Eglah his wife. These. vi. were borne hym in Hebron where he raygned seuen yere and syxe monethes. And in Ierusalem he raygned. xxxiij. yere.

And these were borne hym in Ierusalem: Samua/Sobab/Nathan and Salomon: these. iiij of the daughter of * Bath Sua & ye daughter of Amiel. Then Jebahar * Elisama/Elphalet/Nogeh/Nepheg/Japhia/

* Otherwyse, Bethsabe.

* Otherwyse, Elisua.

Elisama

Elisama/Eliada/and Eliphelet: nyne in nūbre. These are all the sonnes of Dauid/beside the sonnes of hys concubynes and Thamar their syster.

Salomons sonne was Rehoboam/whose sonne was Abiah: and Asa was hys
C sonne/and Jehosaphat hys sonne: whose sonne was Joram: and hys sonne was Ohoziah/and Joas was sonne to hym. And hys sonne was Amaziah/and hys sonne was Azariah/and hys sonne was Jotham. And Ahaz was hys sonne/and Hezekiah was sonne to hym/and Manasseh was hys sonne. And Amon was hys sonne/And Josiah was sonne to hym. And the sonnes of Josiah were/the eldest sonne Johanan/the seconde Jehoakim/the thirde Zedekiah/and the fourthe Selum. The sonnes of Jehoakim were Jeconiah hys sonne/whose sonne
D was Zedekiah.

The sonnes of Jeconiah the Preisoner were Salathiel/Melchiram/Phadaiah/Senazer/Jecamiah: Hosama and Nadabiah. The sonnes of Phadaiah were Zorobabel and Semei. The sonnes of Zorobabel/Mosolam/Hananiah & Salumith their syster/and Hasubah/Ohel/Barachiah/Hasadiah/Josab Hesed/kyne in noumbre. The sonnes of Hananiah: Phaltiah and Jesaiah/whose sonne was Raphiah/and hys sonne Arnan/and hys sonne was Obdiah/and hys sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus/Jegal Bariah/Naariah Saphat and Hesa/sixe. And the sonnes of Naariah were Elioenai/Hezekiah & Azricam/thre. And the sonnes of Elioenai were Hodaiah/Eliasib/Peleiah/Akub/Johanan/Dalaiah and Anani/seuen.

¶ The Genealogye of the sonnes of Juda and Symeon.

¶ The. iiij. Chapter.

A Gen. xxxviij. g. mp. xlvi. h. The sonnes of Juda: Pharez/Hezron/Carmi/Hur and Soball. And Reaiah the sonne of Sobal begat Jahath. And Jahath begat Ahimai and Laad wyych are the kynredes of the Zareathites. And of these came the father of Etam/Jezrael/Jesema and Jedebos/ye their syster called Zaleiphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest sonne of Ephrata father to Bethlehem. And Ashur the father of Thekua hadd two wyues: Halaah and Naarah. And Naarah bare hym Ahusam/Hepher/Themani and Hahastari. These were the sonnes of Naa-
B rah. And the sonnes of Halaah were Zareth/Izoar and Ethnan. And Coz begat Anub & Zōbebah/and the kynredes of Aharhel the sonne of Harum. And Jeabes was nobler then hys brethren. And hys mother called his name Jeabes sayinge: because I bare hym with sorowe. But Jeabes called on the God of Israel/sayinge: If thou shalt blesse me/and enlarge my costes/and shalt let thyne hande be wyth me/and wylt kepe me from euell that it vexe me not. And God sent hym hys desyre.

Calub the brother of Suah begat Mahir/wyyche was the father of Esthon. And Esthon begat Beth Rapha and Phaseh and Thehenah the father of the cytye of Nahas wyych are the men of Rechah. The sonnes C of Kenas: Othniel and Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begat Joab the father of them of the valeye of craftesmen/so called because they were craftesmen. And the sonnes of Caleb the sonne of Jephoneh were Hiru/Ela and Naem. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph and Ziphah/and Thiria and Asarael. And the sonnes of Ezra: were Jether/Mered/Epher/Jalon/Thahar/Mariam and Samai/and Jesbah the father of Esthamoa. And hys wyfe Jehudiah bare Jared the father of Gedor/and Heber the father of Socoh/and Jeuthiel the father of Zonoah. And these were the sonnes of Bethiah the daughter of Pharao wyych Mered tooke. D The sonnes of the wyfe of Hodia the syster of Nahan the father of Keilah were Hagarmi and Esthamoa the Maachathite. The sonnes of Simon were Amnon and Rinah/Benhanan and Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of Juda were Er the father of Lecah/and Laadah Gen. xxxviij. a. the father of Mareisah/and the kynredes of the householdes of them that wrought byssse in the house of Asbea. And Jokim and the men of Cozebah/and Joas and Saraph/wyych were inhabited in Moab/but returned to Lehem and to Hebarim Aikim. These were potters and dwelt amonge trees and hedges and were in the kynges worcke and dwelt euen there.

The sonnes of Simeon: Namuel/Jamin/Jarib/Zorah and Saul/whose son-
E ne was Selum/and the sonne of hym was Mahsam/and hys sonne was Masma. And the sonne of Masma was Hamuel/and hys sonne was Zachur/and the sonne of hym was Semei. Semei had syxtene sonnes and syxe daughters. But hys brethren

had not manye chyldren / nether were the kynredes of the lyke to the chyldren of Juda in multitude. And they dwelt at Berlabe/ Moladah and at Hazar Sual / at Balaah/ Ezem / Tholad / Bathuel / Hormah and at Zikeleg: at Bethmarcaboth / Hazar Sulim / Bethberei and Saarim. These were their cytyes vnto the raygne of Dauid. And
F their vyllages were Etam / Ain / Remon/ Tochen and Asan/ fyue townes and all their vyllages that were rounde aboute the layde cytyes vnto Baal. This is the habitacyon of them and their genealogie.

And Mosobab/ Jemlech / Josah the sonne of Amasiah: and Joel and Jehu ÿ sonne of Josabiah the sonne of Saraiah the sonne of Asiel: and Elioenai / Jakobah / Jeshoaiah: Asaiah/ Adiel/ Isimiel and Banaiah: Ziza the sonne of Sephei the sonne of Alon the sonne of Idaiah the sonne of Zemri the sonne of Samaiah. These are soche as came by name / heedes of theyre kynredes. And the auncient householdes of them syrede in multitude.

G And they went as farre as Gador/ euen vnto the eest syde of the valeye / to seke pasture for their catell. And they founde fat pasture and good and a wyde lande bothe quyet and frutefull: for they of Ham dwelt there before. And these now a fore wrytten by name went in ÿ dayes of Hezekiah kinge of Juda/ and smote the tentes of them & the habitacions that were founde there/ and destroyed them vtterlye vnto thys daye/ & there dwelt in theire rowmes: because there was pasture there for their shepe.

And therto there went of the sayde chyldrē of Simeon fyue hundred men: Phaaltiah Naariah Raphiah and Oziel the sonnes of Jesi beynge their heedes: and smote the reste of the Amalekites that were escaped & they dwelt there vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe trybe of Manasseh.

¶ The.v.Chapter.

A THe sonnes of Ruben the eldest sonne of Israel: for he was the eldest. *But because he defyled hys fathers beed/ hys bye thryght was
Gene.xlix.a. Exod.vi.b. Nume.xxvi.a. geuen vnto the sonnes of Joseph the sonne of Israel / and so he is not rekened vnto the bye the ryght. For vnto Juda whych was mightie amonge hys brethren/ was geuē the principalitye before him. But ÿ bye thryght was geuen Joseph. The sonnes then of Ruben ÿ eldest sonne of Israel / were Henoch/ Phalu/ Hezron and Carmi.

The sonnes of Joel: Samaiah/ and[a] hys
a Thys worde/ sonne Gog/ and hys sonne Semei/ and hys sonne Micah / and the sonne of hym was Reaiah / and hys sonne was Baal / and Beerah was hys sonne. Whych Beerah Thiglath Phalneser / Kynge of Assyria carried awaye: for he was a great Lorde amōge the Rubenites. But vnto hys brethren in their kynredes / when they are rekened after their bye the / were Jeiel and Zachariah the chefe heedes.

his sonne/ must ye styll referre to ÿ name that goeth next before it/ as one shuld saye Gad the sonne of Samaiah/ Semeis sonne of Gad, & cetera.

And Bala the sonne of Azan the sonne of Sema the sonne of Joel/ dwelt in Aroer and so forth vnto Nebo & Baalmaon. And eestwarde he enhabyted vntyll the wyldernesse/
B euen vpō the ryuer Euphrates / for their catell was moche in the lande of Galaad.

And in ÿ dayes of Saul they warred w̄ the Hagarites whych were ouerthrowen by theire handes. And they dwelt in their tentes throw out all the eest lande of Galaad.

And the Chyldren of Gad dwelt ouer agaynst them in the lande of Basan / euen vnto Selcah. And in Basan Joel was the chefest and Sapham the next/ then Jaanai and Saphat. And their brethren in the auncyent householdes of them/ were Michael/ Mosolam / Seba / Jorai / Joacan / Zia / Eber and Senen. These were the chyldren of Abihail ÿ sonne of Huri ÿ sonne of Jeroah Galaad ÿ sonne of Michael ÿ sonne of Jesisai ÿ sonne of Jahado the sonne of Buz. Ahi was ÿ sonne of Abdiel the sonne of Guni the heed of an auncyent householde amonge thē. And they dwelt in Galaad and in Basan and her townes/ & in all ÿ Suburbes of Saron/ euen vnto the ende of their borders.

And they were all rekened by kynreddes in the dayes of Jotham kynge of Juda/ and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben of Gad and of halfe ÿ C trybe of Manasseh/ euen of fyghtynge men able to beare thylde and swerde / and shott wyth bowe/ and taught to make warre/ were foure & fourtye thousande seuē hundred & thre score that went out to battell. And they fought wyth the Hagarites and wyth Jetur/ Naphas and Nodab. And they were holpe agaynst them / and the Hagarites were deliuered into their handes wyth all ÿ were w̄ the Hagarites. For they cryed to God in the battell / and he hearde them / because they trusted to hym. And they toke of their catell fyftye thousande camelles/ and two hundred and fyftye thousand shepe / and two thousande asses / and of the people an hundreth thousand: for there fell manye deed because ÿ warre was of God. And they dwelt there in theire steades vntyll the tyme that they were caryed awaye.

And the chyldren of halfe ÿ trybe of Ma- D
nasseh

nasseh dwelt in the lande / from Basan vnto Baal Hermon and Samir and vnto mount Hermon / and they were manye. And these were the heedes of the auncyent householdes of them: Epher / Jesi / Eliel / Azriel / Jeremiah / Hodaiah / Jehadiel/ men of great power / men of name and heedes of the auncient householdes of them.

But when they had transgressed agaynst the God of theyr fathers and had gone a whorynge after the Gods of the people of the lande/ whyche God destroyed before thē/ God stered vp the syrye of Phul Kynge of Assyria and the syrye of Thiglath Phalneser Kynge of Assyria / and caryed awaye the Rubenites / the Gadites and the halfe trybe of Manasseh / and brought them vnto Helah / Habor / Hara and to the Ryuer Gozan / where they remayne vnto thys daye.

¶ The Genealogi of the sonnes of Leui.

¶ The.vi.Chapter.

A THe sonnes of Leui: Gerson / Cahath and Merari. The sonnes of
Gene.xlvi.b. Cahath: Amram/ Izahar/ Hebron & Oziel. The children of Amram: Aaron/ Moses and Miriam. The sonnes of Aaron: Nadab / Abihu / Eleazar & Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah which mynystred in the temple that Salomon buylt in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Selum. Selum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiah / Saraiah begat Jehozedec whych Jehoze-
B dec when the Lorde carried awaye Juda and Jerusalem by the hand of Nabuchodonozor/ went wyth them.

Exod.vi.c. *The sonnes of Leui now are these: Gerson/ Cahath and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And ÿ sonnes of Cahath were Amram/ Izahar/ Hebron & Oziel. The sonnes of Merari: Moholi and Muli. These are the kynreddes of Leui concernynge their auncient fathers.

The sonnes of Gerson was Lobni/ & hys sonne Jahath/ & his sonne Zamah / and hys sonne Joah/ and hys sonne Ado/ and hys sonne Zerah / and hys sonne Jeathrai. The sonnes of Cahath: Aminadab and hys sonne Careh / and hys sonne Assir / and hys sonne Elcanah / and hys sonne Abiasaph / and hys sonne Assir/ and Thahath was his sonne/ and Uziel hys sonne/ and Oziah hys sonne / and Saul was hys sonne.

The sonnes of Elcanah: Amasai/ Ahimoth and Elcanah. The sonnes of Elcanah/ Zophai whose sonne was Nahath/ and hys sonne Eliab and Jeroham hys sonne / and Elcanah hys sonne/ and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni and then Abiah.

The sonnes of Merari: Moholi / and hys C sonne Lobni/ and his sonne Semei/ and hys sonne Ozah and his sonne Samaa/ and his sonne Hagiah/ and hys sonne Asaiah.

These be they which Dauid set for to singe in the house of the Lorde / after that the Arcke had reste. And they mynystred before the dwellinge place of the tabernacle of witnesse wyth syngynge / vntyll Salomon had buylt the temple of the Lorde in Jerusalem. And then they wayted on their offyces / accordinge to the order of them. These are they that wayted with their children of the sonnes of Cahath: Heman a synger/ whych was the sonne of Joel / the sonne of Samuel. The sonne of Elcanah/ the sonne of Jeroham/ the sonne of Eliel: the sonne of Thoah/ the sonne of Zuph/ the sonne of Elcanah/ the sonne of Mahath/ the sonne of Amasai / the sonne of Elcanah/ the sonne of Joel/ the sonne of Asariah/ ÿ sonne of Zophoniah: the sonne of Thahath/ the sonne of Assir/ ÿ sonne of Abiasaph the sonne of Core: the sonne of Izahar / the sonne of Cahath: the sonne of Leui: the sonne of Israel.

And his brother Asaph stode on his ryght hande/ whych was the sonne of Barachiah/ the sonne of Samaa: the sonne of Michael the sonne of Baaseiah / the sonne of Melchiah/ ÿ sonne of Athani/ the sonne of Zarah/ the sonne of Adaiah: the sonne of Ethan/ the sonne of Zamah / the sonne of Semei: the sonne of Jahath / the sonne of Gerson / the sonne of Leui. D

And theire brethren the sonnes of Merari stode on the lefte hande: Ethan the sonne of Chusi / the sonne of Abdi / the sonne of Maloch: the sonne of Hasabiah / the sonne of Amaziah / the sonne of Helkiah: the sonne of Amazi / the sonne of Boni / the sonne of Somer: the sonne of Moholi / the sonne of Muli/ the sonne of Merari/ the sonne of Leui.

Theire brethren the Leuites were apoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron & his sonnes burnt vpō the aulter of burntoffeyrynges and

on the aulter of incense / and were apoynted
vnto all that was to do in ỏ place moste holy/
and to make an attonement for Israel in all
poyntes accordynge as Moses the seruaunt
of God had commaunded.

These are the sonnes of Aaron: Eleazar/
whose sonnes was Phinehes/and hys sonne
Abiue:and his sonne Boki/and the sonne of
hym Ozi / and hys sonne Zarahia: and the
sonne of him Meraioth/and his sonne Ama-
riah / and the sonne of hym Ahitob: and Za-
doc hys sonne/and Ahimaaz his sonne.

And these are the dwellinge places of thē
in their townes and costes: I meane of the
sonnes of Aaron of the kynredde of the Caa-
thites / for so their lot fell. They gaue vnto
them Hebron in the lande of Iuda wyth the
Suburbes rounde aboute it. But the co-
untreye and byllages pertaynynge therto /
they gaue to Caleb the sonne of Iephoneh.
And to the sonnes of Aaron they gaue the
E franchesed cytyes / Hebron and Lobnah/
wyth their Suburbes:and Iathir and Ethe-
mos wyth their Suburbes:and Hilen with
her Suburbes / and Dabir wyth her Su-
burbes:and Alan wyth her Suburbes/and
Bethsemes with her Suburbes.And out of
the trybe of Beniamin Gabee and her Su-
burbes/ Alemath w her Suburbes/ Ana-
thoth wyth her Suburbes: so that all their
cytyes amonge their kynreddes were. xiij.

And vnto the sonnes of Cahath the rem-
nant of the kynne of the trybe / were cytyes
geuen out of the halfe trybe of Manasseh
by lote / ten cytyes. And vnto the sonnes of
Gersom amonge their kynreddes were ge-
uen out of the trybe of Issacar and out of the
trybe of Asser and out of the trybe of Neph-
thali: and out of the trybe of Manasseh in
F Basan / thyrtene cytyes. And vnto the son-
nes of Merari were geuen by lot amonge
their kynreddes out of the trybe of Ruben/
and out of the trybe of Gad / and out of the
trybe of Zabulon/twelue cytyes.

And the chyldren of Israel gaue the Le-
uites soche cytyes wyth their Suburbes/
and that by Lott / out of the trybe of the
chyldren of Iuda and of the trybe of Sy-
meon and out of the trybe of the chyldren of
Beniamin:euen the sayde cyties that are re-
hersed by name.

And concernynge the sonnes of Cahath/
the cytyes of their costes were of the trybe
Iosu.xxi.b. of Ephraim. *In whych trybe they gaue
vnto them the cytyes of Refuge: Sichem
in mount Ephraim wyth her Suburbes /
and Gaser wyth her Suburbes/Iecmaam
wyth her Suburbes / Bethhoron wyth her
Suburbes / Aialon wyth her Suburbes /
and Geth Remon wyth her Suburbes.
And out of the halfe tribe of Manasseh/Aner
wyth her Suburbes/and Baalam with her
Suburbes amonge the kyndredes of ỏ rē-
nant of the sonnes of Cahath.

And vnto the sonnes of Gerson were ge-
uen out of the kyndrede of the halfe trybe of
Manasseh: Golon in Basan wyth her Su-
burbes and Astharoth wyth her Suburbes.
And out of the trybe of Issacar / Kedes
wyth her Suburbes / Daberath wyth her G
Suburbes/Ramoth wyth her Suburbes
and Anem wyth her Suburbes. And out of
Asser/ Masal wyth her Suburbes / Abdon
with her Suburbes/Hukok with her Sub-
urbes and Rohob wyth her Suburbes.
And out of the trybe of Nephthali/ Kedes in
Galilea with her Suburbes/Hamon wyth
her Suburbes/ and Kariathiarim with her
Suburbes.

And vnto the rest of the chyldren of Mera-
ri were geuen out of the trybe of Zabulon/
Remono with her suburbes & Thabor with
her suburbes.And on the other syde Iordan
by Iericho euen on the east syde of Iordan
were geuen them out of the trybe of Ruben:
Bozor in the wildernesse wyth her suburbes
Iahezah wyth her suburbes/Kademoth with
her suburbes.Mephath with her suburbes.
And out of the trybe of Gad/Ramoth in Ga-
laad wyth her suburbes / Mahanaim wyth
her suburbes/Heshebon wyth her suburbes/
and Iezer wyth her suburbes.

¶ The Genealogye of Issacar.Beniamin/Nephthali/
Manasseh/Ephraim/and Asser.

¶ The.viij.Chapter.

THe sonnes of Issacar:Thola/Phuah A
Iasub and Samron/foure. The
sonnes of Thola:Ozi/ Rephaiah
Ieriel/Iathamai/Ieblam & Sa-
muel which were heedes in the auncyent hou-
sholdes of Thola and men of myghte amōge
theire kynreddes:the numbre of them in the
dayes of Dauid/were two & twentye thou-
sande and syxe hundred.The sonnes of Ozi:
Izrahiah.The sonnes Izrahiah: Michael/
Obadiah Ioel/Ieshiah/fyue heed men in all.
And amonge them in theire kynreddes and
auncyēt housholdes sixe & thyrtye thousand
men prepared to warre: For they had many B
wyues and sonnes. And of their brethren
amōge all the kynreddes of Issacar were re-
kened of men of warre foure score and seuē
thousande in all.

The sonnes of Beniamin:Bale/Bochor &
Iadiael/thre. The sonnes of Bale:Ezbon/
Ozi/Oziel / Ierimoth and Uiri/fyue heedes
auncient houses and men of myghte & were
in numbre.xxij.thousande and.xxxiiij.

The sonnes of Bochor: Zamirah/Ioas/
Eliezer/Elioenai / Amri / Ierimoth/Abiah/
Anathoth & Alamath.All these are ỏ chyldrē
C of Bochor/& were rekened in their kindredes
with the heedes of the auncyent housholdes
of them ỏ were men of power/twentie thou-
sande & two hundred.The sonnes of Iediael:
Balahan.The sonnes of Balahā:Ieus/Be-
niamin/Ahud & Canaanah/Zethan/Thar-
sis and Ahisahar. All these are the sonnes of
Iediael and auncētheedes & men of myght
xvij.thousande and two hundred that went
out to battell. And Suphim and Huphim
were the chyldrē of Ir.And the Hulites were
the chyldren of Aher.

The sonnes of Nephthali:Iahaziel/Guni
Iezer and Selum/the chyldrē of Balahah.
The sonnes of Manasseh: Azriel whych
Aramiah hys concubine bare: the bare also
Machir the father of Galaad. And Machir
gaue to Huphim & Suphim wyues.And ỏ
name of his sister was Maacah.And ỏ name
of another sonne was Zalphahad. And Zal-
phahad had daughters.And Maacah ỏ wife
of Machir bare a sonne and called his name
Pharez/& ỏ name of his brother was Sares
& his sonnes were Ulā & Rekem.The sonnes
D of Ulam was Badan. These are the sonnes
of Galaad ỏ sonne of Machir ỏ sonne of Ma
nasseh.And his syster Melcah bare Iehud/
Abieser & Moholah.And ỏ sonnes of Semida
were Ahaian/ Sechem/Lekechi & Aniam.

The sonnes of Ephraim: Suthalah/whose
sonne was Bared/and Thahath hys sonne/&
his sonne Eladah/and Thahath his sonne: &
Sabad his sonne/and Suthelah his sonne
and Eser & Elead.And ỏ men of Geth ỏ were
borne in ỏ lande/slue thē/because they were
E come downe to take awaye their catell. And
Ephraim their father mourned many a daye
and his brethren came to comforte him.

And he wēt into his wyfe which cōceaued
& bare hym a sonne/and he called the name
of it Bariah because it went euell wyth hys
housholde. And hys daughter was Sarah
which built Bethoron the nether and also the
hyper/and Ozan Sarah.And Raphah was
hys sonne: whose sonne was Reseph / wyth
his brother Thaleh/whose sonne was Tha-
han/and hys sonne Laadam/and hys sonne
Ammihud/and his sonne Elisama/& his sonne
Nun and hys sonne Iosua.

And theire possessyon and habitacion was
Bethel and the townes that longed therto/&
vnto the East of Naeran.& on ỏ west syde of
F Gazer with the townes therof/and Sichem
with the townes of the same/& Adaiah wyth
her townes/and a longe by the borders of the
chyldren of Manasseh / Bethsean wyth her
townes/Thaanach wyth her townes / Ma-
gedo wyth her townes and Dod wyth her
townes. In those dwelt the chyldren of Io-
seph the sonne of Israel.

The sonnes of Aser:Iomnah/Ieshuah/Is-
uai/Bariah & Serah their syster.The sonnes
of Bariah:Teber and Melchiel whych was
the father of Barsaith.And Heber begat Ia-
phlet/Somer/ Hotham & Sua their syster.
The sonnes of Iaphlet: Phisah/Banahal &
Asauath. These are the chyldren of Iaphlet.
The sonnes of Somer: Ahi/Rohagah / Ia- G
hubah & Eram.And ỏ sonnes of his brother
Helem were Zophah/Iemna/Seles & Amal
The sonnes of Zophah. Suah/Harnepher/
Sual/Bari/Iamrah/Bozor/Hod/ Sama
Silsa/Ietheran and Beera. The sonnes of
Iether/Iephoneh/Phalaph/& Ara ỏ sonnes of
Ola:Areh/Haniel & Rezia. And these were
the chyldren of Aser and heedes of auncient
houses and pure felowes and men of mighte
and the heed Lordes. And when they were
numbred in araye to battell / they were in
numbre.xxvi.thousande men.

¶ Another Genealogye of the sonnes of Beniamin. A

¶ The.viij.Chapter.

BEniamin begat Bale hys eldest
sonne/Asbal the seconde / Aharah
the thirde/Nohah the fourthe and
Raphah the fifte.And ỏ sonnes of
Bale were Adar / Gera / Abihud / Abisua/
Naaman/Ahohah/Gera / Sephuphan and
Huram.And these are the sonnes of Ahud auē-
cient heedes amonge the Enhabiters of Ga-
baa which caryed thē to Manahath:Naamā
Ahiah & Gera/which Gera caried thē awaye
ỏ begat Oza & Ahihud.And he begat Saha-
raim in ỏ coūtrey of Moab after he had sent
thē awaye/Husim & Barah was hys wyues.
And he begat of Hodes his wife Iobab/Zebia
Mosa/Malchā/Ieuz/Sachiah & Marma.
These are hys sonnes beynge aūcyēt heedes.

And of Husim he begat Ahithob & Elphaal
The sonnes of Elphaal were/Eber/Misaam/ B
and Samad which built Ono/Lod/and the
townes longynge therto: & Barah & Sama
which were auncient heedes amonge the en-
habiters of Aialon/& they draue out awaye
the enhabiters of Geth. And Haio/ Sesac/
Ierimoth Sabadiah/Arod/Edar/Michael
Iespha/and Ioha/the sonnes of Bariah:Za-
badiah/Mosolam/Hezeki/Heber/Ismiari
Ieshiah/Iobab the sonnes of Elphaal. And
Iakim/Zecri/ Sabdi / Elienai / Zelethai/
Eliel/Adaiah/ Baraiah/Zamareth ỏ sonnes
of Semei.And Ielphan/Eber/Eliel/Abdon
Zecri / Hanan / Hananiah / Aitan / Anthō-
thiah/Iephdaiah & Phanuel are the sonnes
of Sesac.And Samsari/Sohoriah/Otho-
liah/Iersiah/Eliah & Zechri are the sonnes
of Ieroham. These were auncient heedes in C

their kynredes and dwelt in Jerusalē. And
*After ȳ Grec. Some reade. Abigabaon.
at Gabaon dwellyth*the father of Gabaon
whose wyfe was called Maacah. And his el-
dest sonne was Abdon, then Zur/Cis/Baal/
Nadab/Gedur/Ahaio & Zacher. And Make-
loth begat Samaah. And these also dwelt w
their brethren in Jerusalē ouer against thē.
And Ner begat Cis/and Cis Saul/& Saul
D begat Jehonathan/Melchisua/Abinadab &
Isbaal. And the sonnes of Jehonathan was
Meribbaal and Meribbaal begat Micah.
And ȳ sonnes of Micah were Phithon/Me-
lech/Tharea and Ahaz. And Ahaz begat Je-
hoadah. And Jehoadah begat Elmoth / Al-
moth and Zamri. And Zamri begat Moza.
And Moza begat Banah/whose sonne was
Raphah / and hys sonne was Elasah / & hys
sonne Azel. And Azel had syx sonnes whose
names are these: Ezricam/Bochru/Ismael/
Sariah/Obdiah/& Hanan. All these were
the sonnes of Azel. And ȳ sonnes of Alek his
brother/were Ulam his eldest/and Jeus the
seconde & Eliphelet ȳ thirde. And ȳ sonnes of
Ulam were mightie men & boowmē and had
many sonnes & sonnes sonnes/an hundred &
fiftie. All these are the sonnes of Beniamin.

¶ Of the preastes/Leuytes/and of their offyces.

¶ The.ix.Chapter.

A ND all Israel were nūbred by kyn-
reddes: & se/they be written in the
boke of the kynges of Israel. And
Juda were caried awaye to Babi-
lon for their offences. And ȳ olde enhabiters
that dwelt in their awne possessyons & cyties
were Israel/the preastes/Leuites & Mathi-
netites. But in Jerusalē dwelt of the childrē
of Juda/of the chyldren of Beniamin and of
the chyldren of Ephraim & Manasseh. Othai
the sonne of Amihud the sonne of Imri the
Eldr.xi.a. sonne of Omrai of ȳ sonne of Boni* of the
chyldren of Pharez/the sonne of Juda. And
of Siloni / Asiah the eldest and hys sonnes.
And of the sonnes of Zarah/Jeuel with their
brethren. vi. hundred. lxxxx.

And of the sonnes of Beniamin: Salo ȳ
B sonne of Mosolam ȳ sonne of Hoduiah/the
sonne of Hasnuah/and Jobaniah ȳ sonne of
Jeroham. And Elah the sonne of Ozi ȳ sonne
of Mochori. And Mosolā ȳ sonne of Sapha-
tiah the sonne of Rauel ȳ sonne of Jebaniah
w other their brethrē in their kynredes/nyne
hundred kiftie & sixe. And all these were hono-
rable heedes in ȳ auncient housholdes of thē.

And of the preastes: Jedaiah/Jehoiarib &
Jacin: Azariah the sonne of Helkiah ȳ sonne
of Mosolam/the sonne of Zadoc ȳ sonne of
Maraioth the sonne of Ahitob the chefest in
the house of God. And Adaiah the sonne of
Jeroham the sonne of Phashor the sonne of
Melchiah. And Maasi the sonne of Adiel the
sonne of Jehezrah the sonne of Mosolam the
sonne of Mosolamoth ȳ sonne of Emer/with
other their brethren heedes in the auncyent
housholdes of them/a thousande seuen hun-
dred and thresskore actiue men in the worcke
of the seruyce of the house of God.

And of the Leuites: Semeiah the sonne C
of Hasub/ȳ sonne of Esricam/ȳ sonne of Ha
sabiah of the sonnes of Merari. And Bacha-
kar the Carpenter & Galal. And Mathaniah
the sonne of Micah/ȳ sonne of Zecri ȳ sonne
of Asaph. Obdiah the sonne of Semeiah ȳ
sonne of Galal ȳ sonne of Jduthun. And Ba-
rachiah the sonne of Asa ȳ sonne of Elcanah
ȳ dwelt in the villages of the Netophathites.

¶ The porters were Selum/Acub/Talmō
& Ahiman w their brethren/Selum beynge
the chefe. For vnto ȳ tyme they had watched
at the kinges gate eestwarde in the tentes of
the children of Leui by cōpanyes. And Selū
the sonne of Coreh the sonne of Abiasaph ȳ
sonne of Coreh with his brethren the Corehi-
tes in the house of their fathers had their bu-
synesse & offyce to kepe the dore of the taber-
nacle: for their fathers in ȳ Hoste of ȳ Lorde
kepte the enterynge. And Phinehes ȳ sonne D
of Eleazar was ruler ouer thē before ȳ Lord
which was with him. And Zachariah ȳ sonne
of Moselamiah kepte the dore of the taber-
nacle of witnesse. All these were chosen kelo-
wes to kepe the trescholdes/two hundred and
twelue/and were numbred in their villages.
And them dyd Dauid and Samuel the sear
institute in theire fidelite. And their children
had the ouerlyght of the gates of the house of
the Lorde and of the house of the tabernacle/
to kepe them.

In foure quarters were the kepers: to-
warde the eest / west/north/and southe. And
their brethren that were in the countre came
in theire wekes as their course came aboute
wyth them. For the Leuites were commyt-
ted to be pryncypall porters of kydelyte. And E
they had the ouerlyght of the vestryes and
treasures of the house of God / and laye all
nyghte rounde aboute the house of God: be-
cause the keppynge therof pertayned to them
and to open it euery mournynge. And certen
of them had the rule of the mynystrynge ves-
sels and brought them in and out by tale.
And of them were certen apoynted to ouerse
the vessellys and all holy ornamentes/and of
the floure / wine/oyle/frankincense & swete
odoures. But certayne of the sonnes of the
preastes were set to make swete sauoures.

And Mathathiah one of the Leuites/the
eldest sonne of Selum: the Corathite/had ȳ
ouerlyght of the thynges that were baken in
the fryenge panne. And other of their bre- F
thren the sonnes of Cahath had ȳ ouerlyght
of the

of the shewbred / to prepare agaynst all sa-
bothes. These are ȳ syngers auncient heedes
amonge the Leuites deuyded by chambres:
for they had to do bothe daye & nyght. These
were the auncient amonge ȳ Leuites in their
generacions. And these dwelt at Jerusalem.

*Some reade Abigabaon.
And in Gabaon dwelt Jeuell the * father
of Gabaon/whose wife was called Maacah
And his eldest sonne was Abdon / then Zur/
Cis/Baal/Ner and Nadab: Gedor/Ahio Za
chariah and Makeloth. And Makeloth be-
gat Semaā. And they also dwelt wyth their
brethren at Jerusalem/euen harde by them.
G And Ner begat Cis/& *Cis Saul. And Saul
i.Reg.xiv.a. i.Para.viij.c.
begat Jehonathan/Melchisua/Abinadab &
Elbaal. And the sonne of Jehonathan/was
Meribbaal. And Meribbaal begat Micah/
& the sonnes of Micah were/Phiton / Me-
lech and Thaharea. And Ahaz begat Jaarah.
And Jaarah begat Ulamath/Almoth/Zamri
And Zamri begat Moza. And Moza begat
Baana whose sonne was Raphaia/and hys
sonne was Elealah/and his sonne Azel. And
Azel had sixe sonnes whose names are these:
Ezricam/Bochru/Ismael/Sariah/Obdiah
and Hanan. These are the sonnes of Azel.

¶ The battell of Saul agaynst the Philistines: in which he dyeth and hys sonnes also.

¶ The.x.Chapter.

A ND the Philistines fought agaynst
i.Reg.xxxi.a.
Israel. And the men of Israel fled
before the Philistines & were ouer-
throwen and slayne in Mounte
Gelboe. And the Philistines folowed Saul
and his sonnes and slue Jehonathan/Abina-
dab and Melchisua the sonnes of Saul.
And the battell went sore agaynst Saul/in
so moche that the shoters met him/& he was
wounded of the shoters. Then sayde Saul
Iud.xv.g.
to his wepō bearer*draw thy swerde & thrust
i.Reg.xxxi.b.
me thorowe therwith/that these vncircum-
B cised come not and do me shame. And his we-
pone bearer woolde not/but feared excedyn-
glye. Wherupon Saul caught a swerde &
fell vpon it. And whē his harnesbearer sawe
that Saul was deed/he fell on a swerde also
and dyed.

And thus Saul and hys thre sonnes and
C all hys house dyed to gether. And whē all the
men that dwelt in the valeyes/saw how they
fled/and that Saul and his sonnes were deed
they forsoke their cyties & ranne awaye/and
the Philistines came and dwelt in them.

And on ȳ morow when ȳ Philistines came
to stripe the deed bodyes / they founde Saul
and his sonnes ouerthrowen in mounte Gel-
boe. And when they had stript hym they toke
hys heed and hys harnesse and sent them into
the lande of the Philistines round aboute to
shew tydynges vnto their Gods and to the
people. And they put his harnesse in ȳ houses
of their Gods. But hys skulle they hanged in
the house of Dagon.

And when all they of Jabes in Galaad D
hearde all that the Philistines had done to
Saul/all ȳ men of warre arose & fet awaye
the bodye of/Saul & ȳ bodyes of his sonnes
and brought them to Jabes and buryed the
bones of them vnder an ocke in Jabes/& fas-
ted seuen dayes.

And so Saul dyed for his trespace that he
trespaced agaynst the Lorde/in that he kept
not the worde of the Lorde/and in that he as-
ked councell of a woman that wrought with
a spryte/& asked not of ȳ Lorde. And therfore
the Lorde killed him & turned the kyngdome
vnto Dauid the sonne of Jesai.

¶ After the deeth of Saul is Dauid annoynted in Hebrō. The Jebusites rebell agaynst Dauid/frō which he taketh the Towre of Sion. His men are nombred.

¶ The.xi.Chapter.

THen all Israel geathered thē selu A
to Dauid vnto Hebron/and sayde: ȳ.Reg.v.a.
se we be thy bones and thy flesshe.
And moreouer in tyme past / euen
when Saul was kynge/thou leddest Israel
out and in. And the Lorde thy God sayde vnto
the: thou shalt kede my people Israel/& thou
shalt be captayne ouer my people Israel.
And when all the elders of Israel were come
to the kynge to Hebron / Dauid made a co-
uenant with thē there before the Lorde. And
they annoynted Dauid kynge ouer Israel
accordynge to the woorde of the Lorde by the
hand of Samuel.

And Dauid and all Israel went to Jeru-
salem whych is Jebus: for there dwelt the
Jebusytes the enhabiters of the lande. And
ȳ enhabiters of Jebus sayde to Dauid/thou
comest not here. Neuerthelater Dauid wan- B
ne the castel of Sion/whych is called ȳ cytye
of Dauid. Then sayde Dauid: whosoeuer
smyte the Jebusites fyrst/shalbe the prynci-
pall captayne & a lorde. And Joab the sonne
of Saruiah went fyrst vp/and was therfore
ȳ chefe captayne. And because Dauid dwelt
in the castel/therfore it was called the cytye
of Dauid. And he built ȳ cytie on euery syde
euen from Milo rounde aboute. But Joab
repared the rest of the citie. And Dauid pros-
pered and waxed great/and the Lorde of Ho-
stes was wyth hym.

*These are the principall men of powre ȳ C
claue to Dauid in hys kyngdome wyth all
ȳ.Reg.xxiij.a.
Israel/to make hym kynge vpon Israel ac-
cordynge to the worde of the Lorde. And this
is the numbre of the myghtye men whych
Dauid had: Ilabaam the sonne of Hacha-
moni the chefe of. xxx. he lifte vp hys spere
agaynst thre hundred & slue thē at one tyme.

And after him Eleazar the sonne of Dodo an Ahothite which was one of the thre mightyest. He was wyth Dauid at Phasdamin where the Phylystynes were geathered to battell. And there was there a parcell of grounde full of barleye / and the people fled for feare of the Philistines. And they stepte forth into the myddes of the furlonge and saued it and slue the Philistines. And the Lorde gaue a great victorye.

D And the thre of the.xxx.chefe went to a rocke to Dauid at the caue Odolam. And the Hoste of the Phylystines had pytched in the valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehē that same tyme. And Dauid longedr sayde:* Oh that one wolde geue me of the water of ỏ well of Bethlehem that is in the gate/for to drincke. And ỏ thre brake thorow the Host of the Philistines and drew of the water of the well of Bethlehem ỏ was in ỏ gate/and toke it & brought it to Dauid. Neuertheleße Dauid woolde not drynche of it/but offered it to the Lorde/and sayde: God forbyd it me/that I shulde do thys thynge/ ỏ I shulde drynche ỏ bloude of these men that haue put their lyues in Jeopardye (for wyth the Jeopardye of their lyues they brought it) and therfore he wolde not drynche it. Thys dyd the thre myghtyest.

*1.Reg.xxiij.c.

E And Abisai the brother of Joab was capitayne of the thre / and he lyfte vp hys spere agaynst.iij.hundred and slue them/and had a name amonge the thre. And he was moche more nobler then any of the thre / and was theire captayne. But was not lyke to any of the thre in actes.

Banaiah the sonne of Jehoiada the sonne of a stronge man that had done great deades & was of Cabzeel: he slue two stronge lyons of Moab/& went downe and slue a Lyon in a pyt in tyme of snowe. And he slue an Egipcian which was a man of a size / euen fyue cubytes longe / and in his hand had a speare F lyke a weuers beame. And the other went to him with a walter and plucked ỏ speare out of the Egipcians hande/& slue hym with hys speare. Soche thynges dyd Banaiah the sonne of Jehoiada/and had a name wyth the thre myghtyest / and was the glorynouest of thyrtye: but attayned not vnto the thre. And Dauid made hym of his secret councell.

And these were the best men of warre of the Hoste: Asahel the brother of Joab and Elhanan the sonne of Dodo out of Bethlehem. Samoth the Harorite/Helez the Phalonite: Ira the sonne of Akes the Thekuite/ Abieser the Anathothite: Sobacai the Husathite/Ilai the Ahohite: Maharai the Nethophathite and Heled the sonne of Baanah the Nethophatite: Ithai the sonne of Rebai of Gabaah that pertayneth to the chyldren of Beniamin: Banaiah the Pharathonite: Haurai of the ryuer of Gaas/and Abiel the Arbathite: Azmoth the Bahurumite/ Elahaba the Saalbonite. The sonnes of Hasem the Gezonite / Jonathan the sonne of Sagah / an Hararite: Ahiam the sonne of Sacar the Hararite / Eliphal the sonne of Ur. Hepher the Mecharathite / Ahiah the Phalonite: Hezro the Carmelite and Naari the sonne of Azbai: Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the Harnesse of Joab the sonne of Zaruiah: Ira the Jethrite and Gareb a Jethrite Uriah the Hethite/Zabad the sonne of Oholai: Adina the sonne of Siza a Rubenite and an heed amonge the Rubenites and.xxx aboute hym: Hanan the sonne of Maacah and Josaphat a Mathanite: Ozeah an Asharothite: Sama and Jaiel the sonnes of Hothan an Aroerite: Jediai the sonne of Zamri and Joha hys brother C hozites: Eliel a Mahumite. And Jeribai and Joshaiah the sonnes of Elnaem and Jethmah a Moabite. Eliel and Obed and Jasiel of Masobaiah.

C What they were that went wyth Dauid when he fledde from Saul.

C The.xij.Chapter.

And these folowenge came to Dauid to Ziklag/whyle he yet* kept hym feiste close for feare of Saul the sonne of Cis: and they were of the men that socoured the battell / wepened with boowes/and coulde handle stones/arowes and bow as well wyth the lefte hande as wyth the ryght/and were of Sauls brethren/euen of the trybe of Beniamin. The chefest were Ahiezer and Ioas the sonnes of Samaah a Gobaonite/& Jaziel a Phalite/ the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Ismaiah a Gabaonite as mightye as any of thyrtye & moare myghtye to. And Jeremiah/Jehaziel/Johanan & Josabad of Gedor. Eleusai/Jerimoth Baaliah Samariah and Saphatiah: Haraphites Elcanah/Jesiah/Azrael/Joezer/ Joseboam of Harehim. And Joelah and Zabadiah the sonnes of Jeroham of Gedor.

*That is/hyde hym selfe.

And of ỏ Gadites there separated thē selue B vnto Dauid whē he kept an holde in the wilderneße/mē of myghte & men apte for warre and coulde handle shylde and speare / whose faces were lyke the faces of Lyons/and they were therto as swifte as the Roes of the mountaynes: Ezer the fyrst / Obdiah the seconde/Eliab ỏ thirde/Mismannah ỏ fourthe Jeremiah the fyfte / Ethi the syxte / Eliel the seuenthe/

Johanam the eight/Elsabad ỏ.ix. Jeremiah the tenthe/and Macabbanai the the.xi. These were of the sonnes of Gad/and were captaynes ouer the men of warre / the small ouer an hundred / and the greate ouer a thousande. These are they that went ouer Jordan in the fyrste monethe / when he had fylled ouer all hys bancke. And they put to flight thē of the valeye bothe of the Eastsyde and also the Weste.

C And there came of the chyldren of Beniamin and Juda to ỏ holde of Dauid. And Dauid went out to them & answered and sayde to thē: If ye be come peasablye vnto me / to helpe me/myne hert shalbe to geather with you. But & yf you come to begyle me and to be myne aduersarye / seynge ther is no wyckednes in myne handes/the God of oure fathers loke theron and rebuke it. And the spirite came vpon Amasai a captayne ouer.xxx. and he sayde / Thyne are we Dauid/ & on thy syde thou sonne of Jesai:* peace be with ỏ/& peace be with thine helpers, for thy God helpeth the. Then Dauid receaued them & made thē heedes of cōpanyes of the men of warre.

*Chro.xij.d

D And there felle of Manasseh to Dauid whē he went with the Philistines agaynst Saul to battel/* but holpe them not. For ỏ Lordes of the Philistines toke councell and sent him awaye sayīg: he will fall to his master Saul to the Jeopardye of oure heedes. And as he went to Ziklag there fell to him of Manasseh: Ednah Jozabad / Jediel / Michael / of Jozabad/ Elihu and Zilthai / heedes of the thousandr of Manasseh. And they holpe Dauid agaynst those rouers. For they were all myghtie men and Capitaynes in warre. And there came one or other to Dauid daye by daye to helpe him: vntyll it was a great Hoste/lyke the Hoste of God.

*1.Reg.xxix.a

And this is the numbre of the heedes prepared to battell/that came to Dauid to Hebron/ to turne ỏ kyngdom of Saul to him/ accordynge to the mouthe of the Lorde.

The chyldren of Juda that bare shylde & speare were fyre thousande and eyght hundred trymmed to warre. Of the chyldren of Simeon/men of might to warre/seuē thousande and one hundred. And of the chyldrē of E Leui were foure thousand and fyre hundred. And Jehoiada was the chefe of thē of Aaron and with him thre thousande and seuen hundred. And Zadock a yong mā of great power had his fathers householde wyth Capitaynes xxij. And of ỏ chyldrē of Bēiamin ỏ brethrē of Saul/were thre thousande. And a great parte of thē dyd yet folowe ỏ house of Saul.

And of the chyldren of Ephraim/were.xx. thousand and eight hundred/men of myghte and named men in the householdes of their fathers. And of ỏ halfe trybe of Manasseh.xviij thousande which were appointed by name to go to make Dauid kynge. And of ỏ chyldren of Issacar which were men that had vnderstandyng in ỏ ryght tyme to knowe what Israel ought to do: The heedes of them were F two hundred / and all their brethren at their wyll. And of Zabulon that went out wyth the Hoste and proceded in ỏ araye to battell with all maner of wepons of warre / fyftye thousande that kepte in order wyth one accorde. And of Nephthali a thousande Capitaynes/and with them with shylde & speare. xxxvij.thousande. And of Dan prepared to battell/were.xxviij. thousande and.vi. hundred. And of Aser that went out w̄ the Hoste to make battell/fourtie thousand. And of ỏ other syde Jordan/of the Rubenites / Gad- G dites & of the halfe trybe of Manasseh w̄ all maner of instrumentes of warre an hundred and twentie thousand.

All these beynge men of warre able to orde the araye/came to Hebron w̄ pure hette/ to make Dauid kynge vpon all Israel. And therto all ỏ rest of Israel was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng & drynckyng: for their brethren prepared for them. Moreouer they ỏ were nye to thē/as Issacar/ Zabulon and Nephthali brought bredde on Asses/Cameis/mules & oxen/& meate: floure/ figges/realyngs/wyne/oyle/oxen / & shepe aboūdātlye. For there was myrthe in Israel.

C The Arcke is brought agayne frō Kariath Jarim to Jerusalem. Dra.xvij.

C The.xiij.Chapter.

And Dauid counceled with the Capitaynes of thousandr & hūdredes/ A and with all the Lordes/and sayde vnto all ỏ cōgregacyon of Israel: If it seme you good and also to be of ỏ Lord oure God: Let vs take & sende vnto the remnaunt of oure brethrē thorow out all the lād of Israel/& to the preastes and Leuites with thē/in their cyties and suburbes / & geather them to geather to vs. And lett vs bryngе agayne the Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacion was content so to do/for ỏ thyng semed good in ỏ eyes of all ỏ people. B

And Dauid geathered all Israel to geather frō* Sihor in Egypt vnto Hemath/to bryng the Arcke of ỏ Lord frō Kariath Jarim. And Dauid wēt vp & all Israel to Baalah/and so to Kariath Jarim ỏ is in Juda/ to fet thence the Arcke of the God and Lorde ỏ sytteth on the Cherubes. Where his name is called on And they caryed the Arcke of God in a newe carte out of ỏ house of Aminadab. And Oza C & his brother draue the carte. And Dauid &

*That is/Nilus.

all Israel played before God wyth all their
myght/with syngynge/harpes/psalteries/
tymbrelles and trompettes. And when they
came on ȳ threshyng flowre of Chidon/Oza
put forth his hande to holde the arcke/for ȳ
oxen stombled. And the Lorde was wroth w̄
Oza and smote him/because he put his hāde
to the Arcke. And there he dyed before God.
And Dauid was displeased/because ȳ Lord
had rent a rent in Oza/and called the sayde
place* Perez Oza vnto this daye. And Da-
uid was so afrayed of God that daye/that he
sayde/how shall I bryngе the Arcke of God
whome to me. And so Dauid brought not the
Arcke home to him to ȳ cytie of Dauid: But
turned it in to the house of Obed Edom a Ge
thite. And the Arcke of God was with Obed
Edom in his house/thre monethes. And the
Lorde blessed the house of Obed Edom & all
that he had.

* That is/the deuyding of Oza.

Thyram sendeth wodde & workemen to Dauid. Dauid begetteth chyldren after he had taken hym wyues he hath. ij. victoryes of the Philistines.

The. xiiij. Chapter.

A After that Hiram kyng of Tire sent
messengers to Dauid and tymbre
of Cedar trees with masons & Car
penters/to buylde hym an house.
Wherby Dauid perceaued that the Lorde
had prepared him to be kyng vpō Israel/in ȳ
his kyngdom was lifte vp on hye/because of
hys people Israel. And Dauid toke yet moo
wyuȝ at Ierusalē & begat mo sonnȝ & daugh-
ters. And these are the names of his chyldren
which he had borne hī at Ierusalē: Samua/
Sobab/Nathan/& Salomon: Iebhar/Eli-
sua & Eliphalet: Noga/Nepheg & Iaphiah.
Elisama/Baliada and Eliphelet.

ij. Reg. v. b.

B And whē it was knowne among the Phi-
listines that Dauid was anoynted kyng vpō
all Israel/all the Philistines went vp to seke
Dauid. And Dauid heard of it & went oute
agaynst thē. And the Philistines came and
praunsed in the valeye of Raphaim. and
Dauid asked God saying: shall I go agaynst
the Philistines & wylt thou delyuer them in-
to myne hādes? And the Lorde sayde to hym:
go/for I wyll delyuer thē into thyne hande.
And when they were come as ferre as* Baal
C Pharazim/Dauid bett them there. And Da
uid sayde: God hathe deuyded myne enemyes
with myne hande as a mā wolde deuyde wa-
ter. And therfore they called the name of the
sayde place Baal Pharazim. And they lefte
their Gods there/which Dauid badde to be
burnt with fyre.

* Some reade. the playne/or valey.

And the Philistines came agayne & ranne
abroade in the valeye. Then Dauid asked
D God: And God sayde to him: go not after thē/
but turne awaye frō them/& come vpon thē
straight frō the peere trees. And when thou
hearest a sounde go in ȳ toppes of the peere-
trees/then go out to battell: for God wyll go
out before the to smyte the hoste of the Phi-
listines. And Dauid dyd as God cōmaunded
him. And they smote the hoste of the Philisti-
nes all the waye frō Gabaon to Gazer. And
the fame of Dauid went out into all landes/
and the Lorde made all nacyons feare hym.

C The Leuites bryng agayne the Arcke of the couenaunte of the Lorde. Dauid daunsyng before it is despysed of his wyfe Micholl/the daughter of Saul.

The. xv. Chapter.

A Nd Dauid made him houses in ȳ
citie of Dauid/& prepared a place
for the Arcke of God/& pitched for A
it a tent. And then Dauid sayd/ȳ
Arcke of God ought not to be carryed but of
the Leuites. For thē hath the Lord chosen to
beare the Arcke of the Lorde and to minystre
to him for euer. And therfore Dauid geathe-
red all Israel to Ierusalē/to fetche the Arcke
of ȳ Lord vnto ȳ place which he had ordeyned
for it. And Dauid brought to geather ȳ chil-
drē of Aaron & the Leuites. Of ȳ sonnes of
Cahath: Vriel ȳ cheife/and of his brethrē an
hundred and. xx. And of the chyldren of Me-
rari: Asaiah the cheife/and of his brethren. ij.
hundred and. xx. And of the sonnes of Gerson
Ioel the cheife/and of his brethrē an hundred
and thirtie. And of the chyldrē of Elizaphan:
Semeiah the cheife and of hys brethren two
hundred. And of the sonnes of Hebron Eliel
the cheife/and of his brethrē. lxxx. And of the
sonnes of Oziel/Aminadab the cheife/& of
his brethren an hundred and. xij.

And Dauid called to Zadock and Abiathar B
the preastes/& to the Leuites Vriel/Asaiah
Ioel/Semeiah/Eliel & Aminadab: & sayde
vnto thē: ye are the principall heedes of the
Leuites/sanctefye therfore youre selues &
youre brethren/and bryngе the Arcke of the
Lord God of Israel vnto ȳ place ȳ I haue pre
pared for it. For because ye were not there
at the first tyme/the Lorde oure God made
a rent amonge vs/for ȳ we sought hym not
as the fashion ought to be. And the preastes
and the Leuites sanctefied thē selues/to fett
the Arcke of the Lorde God of Israel. And ȳ
chyldrē of the Leuites bare ȳ Arcke of God
vpō their shoulders w̄ staues theron as Mo
ses commaunded accordynge to the worde of
the Lorde.

And Dauid spake to the cheife heedes of
the Leuites/ȳ they shulde appoynte of their
brethrē to synge w̄ instrumētes of musycke
psalteries/harpes & cymbales that sounded/
and to synge on hye with Ioyfulnesse. And ȳ
Leuites appoynted Hemā the sonne of Ioel:
and of his brethren/Asaph the sonne of Ba-

rachiah.

C Barachiah. And of ȳ sonnȝ of Merari their
brethrē: Ethan ȳ sonne of Cusaiahu. And w̄
thē their brethrē of ȳ seconde degree: Zacha-
riah/Ben/Iaaziel/Semiramoth/Iahiel/
Uni/Eliab/Banaiah/Maasiah/Matha-
thiah/Eliphelehu/Makaniah/Obed Edom
and Iaiel/porters. Heman/Asah and Ethan
sange w̄ cymbales of brasse to make a sound.
And Zachariah/Oziel/Semiramoth/Je-
hiel/Uni/Eliab/Maasaiah & Banaiah sang
with psalteries on an* Almoth. And Matha
thiah/Eliphelehu/Makeniah/Obed Edō/
Ieiel/and Ozaziah sange w̄ harpȝ an eyght
aboue to courage with all. And Conaniah ȳ
cheife of the Leuites was master of ȳ songe
and taught to synge/for he was a mā of vn-
derstandynge.

* Or/Almuth. It is the name of an instrument of Musyke.

And Barachiah and Elcanah kepte ȳ dore
of ȳ Arcke. And Sacaniah/Iehosaphat/Na-
thanael/Amasai/Zachariah/Banaiah and
Eliezer preastes were blowers wyth trom-
D pettes before the Arcke of God. And Obed-
Edom and Iahiah were kepers of the dore of
the Arcke.

1. Reg. xxi. c.

* And Dauid and the elders of Israel & the
Capitaynes ouer thousandes went to fet the
Arcke of the appoyntement of the Lorde out
of the house of Obed Edom wyth gladnesse.
And when God had holpe the Leuites that
bare the Arcke of the appoyntement of the
Lorde/they offered. vij. oxen and. vij. rāmes.
And Dauid had on him an albe of bysse/& so
had the Leuites that bare the Arcke/and so
had the syngers/and Conaniah the ruler of ȳ
songe & of the syngers. And Dauid had mo-
reouer vpon him an Ephod of lynen. And all
Israel brought the Arcke of the Lordes co-
uenaunt w̄ showtyng & blowyng of hornes/
& with trompettes and cymbales that soun-
ded/and with psalteries and harpes.

And as the Arcke of the appoyntemēt of ȳ
Lord came into the cytie of Dauid/Michol
the daughter of Saul loked oute at a wyn-
dowe: & whē she saw kyng Dauid daunsyng
& playynge/she despysed him in her herte.

After the Arcke was brought with great solempnytie and melodye/Dauid ordeyneth mynistres/that is to wete/Asaph and his brethren to mynister before the Lorde. He hym selfe loueth and prayseth the Lorde God of Israel.

The. xvi. Chapter.

A When they had brought in ȳ Arcke
of God they set it in the tente that
Dauid had pitched for it. And they
brought burnt sacrefyce & peace-
offerynges before God. And whē Dauid had
made an ende of offerynge of burntofferyngȝ
and of peaceofferynges/he blessed the people
with the name of the Lorde. And he dealt all
Israel bothe man and woman a cracknell of
bredde/a pece of flesshe and a messe of loppes.

And he appoynted certen of the Leuites
to mynistre before the Lorde/and to repete/
and to thanke and prayse the Lorde God of
Israel: euē Asaph the cheife/and next to him
Zachariah then Ieiel/Semiramoth/Je-
hiel/Mathathiah/Eliab/Banaiah/Obed-
Edom/and Ieiel with Psalteries & harpes.
But Asaph wyth soundynge cymbales and
Banaiah and Iahaziel preastes with trom-
pettes contynually e before the Arcke of the
couenaunt of God.

And that same tyme Dauid dyd appoynte
cheefelye to thanke the Lorde by Asaph & his B
brethrē.* Thāke ȳ Lord/calle on his name/ Psal. cxliij. a. Isaie. xij. b
make hys Actes knowen amonge ȳ people.

Synge vnto him and playe vnto him: and
recorde all his wonderfull dedes. Prayse his
holy name/and let the hertes of thē that seke
the Lorde reioyse. Seke the Lorde and hys
strenghte: Seke his presence allwaye.

Remembre hys maruelles which he dyd/
and his wonders/and the iudgementes of his
mouthe: The seed of Israel are his seruaūtȝ:
the chyldren of Iacob are his chosen. He is ȳ
Lorde oure God: & in all landes are hys iud-
gemētes. Thynke on his appoyntemēt euer/
& on the worde he cōmaunded to a thousand
generacions. Of his couenaunt to Abrahā/
& of his othe to Isaac: which he set before Ia
cob for a decree/and to Israel for an euerla-
stynge couenaūt/saying: to the I wyll gyue
the land of Canaan/to be ȳ porcion of youre
enheritaunce. Whē you were a smalle com-
panye in numbre/euen but a few/and therto
straungers therin. And they went frō people
to people/& from one kyngdome to another
nacion. He suffered no mā to do thē wronge: C
But rebuked kyngȝ for their sakes. Touche
not myne anoynted/nor do my Prophetes
anyharme.* Synge vnto the Lorde all the
erthe: & shew frō daye to daye hys victories. Psal. xcvi. a.

Tell amonge the hethen of his glorye: and
amonge all nacyons of his wōderfull deadȝ.

For greate is the Lorde and to be praised
excedyngly: & terryble is he aboue all Gods.

For all the Gods of the hethen are Idoles: C
But the Lorde made heauen.

Prayse and honoure are in hys presence:
strenght and gladnes are in hys place.

Ascribe to ȳ Lord ye kynredes of people/
Ascribe to the Lorde Glorye and strenght.

Geue honoure vnto the Lordes name:
bryngе presentes and come before hym/and
bowe to the Lorde in holy apparell.

* All the erthe feare him/he stablyshed the erthe that it cannot moue. The heauen re-
ioyse and the erthe be glade/and lett men tell amonge the nacyons that the Lorde is a kynge.

* All the erth. for all the dwellers in the erth.

Let

Let the see thunder and his fulnesse/ & lett
the feldes reioyse and all that is therin.
Moreouer let the trees of the wood ringe
at the presence of the Lorde: for he cometh to
iudge the erthe.
D Thanke the Lorde for he is good/ and hys
mercye lasteth euer: and saye: saue vs o God
oure sauyoure & geather vs to geather & de-
liuer vs from among the hethen / to thanke
thy holy name/ & to prayse the with ȳ prayse
that becometh the Blessed be the Lorde God
of Israel for euer and euer / and all nacyons
saye *Amen/ so prayslynge the Lorde.
*Of Amen/ ye haue. Dume. v c
And he lefte there before the arcke of the
Lordes couenaunt/ Asaph and hys brethrē/
to mynistre before the Arcke euermore daye
by daye. And Obed Edom with his brethren
thre score & eyght/ and Obed Edom ȳ sonne
of Iduthun & Ozah to be porters. And Za-
dock the preaste with his brethrē ȳ preastes
set be before the tabernacle of the Lorde at
the hyllaulter of Gabaon/ to offer burntofte-
rynges vnto the Lorde vpon the burntofte-
rynge aultaer perpetuallye at mornynge &
euenynge/ accordynge to all that is written
in ȳ lawe of the Lorde which he cōmaunded
Israel. And wyth thē Heman and Iduthun/
& other ȳ were chosen & named by name / to
thanke the Lorde ȳ hys mercye lasteth euer.
And vp the sayde Heman and Iduthun were
trompettes & soundynge symbales/ & instru-
mentes of the melodye of God. And ȳ sonnes
of Iduthun were porters. And then all the
people departed/ euery man to his house: and
Dauid returned to salute his houshold.

C Dauid is forbydden to bylde an house vnto ȳ Lorde/ because of the bloude shedyng that he had sheed. This is promeled vnder the fygure of Salomon.

C The. xvij. Chapter.

A And as Dauid dwelt in his house he
sayde to Nathan the prophete: loo/
I dwell in an house of Cedar tree:
and the Arcke of the Lordes cove-
naunt dwellyth vnder curtaynes. And Na-
than sayde to Dauid: do all that is in thyne
herte/ for God is with the.
ij. Reg. vij. a
But the same nyght ȳ worde of God came
to Nathan saying: go and tell Dauid my ser-
uaunte/ thus sayth the Lorde/ thou shalt not
bylde me an house to dwell in. For I haue
dwelt in no house sence I brought out ȳ chil-
dren of Israel vnto this daye: But haue gone
from tent to tent & from one tabernacle to a
nother. Nether in anye place wherfoeuer I
haue walked thorow out all Israel/ spake I
euer one worde to anye of the iudges of Is-
rael which I cōmaunded to fede my people/
saying: why bylde ye me not an house of Ce-
dar tree? Now therfore thus saye vnto my
seruaūt Dauid: thus sayth ȳ Lord of Hostes
I toke the out of the pasture frō after shepe/ B
ȳ thou shuldest be capitayne ouer my people
Israel. And I haue bene with the in all thou
tokest in hand/ and haue weded out all thyne
enemyes out of thy syght/ and haue made ȳ
a name lyke the name of the greatest men of
the erthe. And I wyll ordayne a place for my
people Israel and wyll make it faste/ & they
shall dwell vnder it & shall moue no moare.
Nether shall the chyldrē of wickednesse vexe
them any moare as at the begynnynge/ and
sense the tyme I commaunded iudges to be
ouer my people Israel/ & wyll bryngе vnder
all thyne enemyes (for I tolde the ȳ the Lord
wold buylde the an house.)
But when thy dayes be expyred / ȳ thou
must go after thy fathers/ I wyll sett vp thy C
sead after the/ which shalbe of thy sonnes &
wyll settle his kyngdome. He shall buyld me
an house/ and I wyll stablyshe hys seate for
euer. I wylbe hys father and he shalbe my
sonne/ and I wyll not put my mercye awaye
from him as I dyd from him that was before
the. But I wyll sett him in myne house and
in my kyngdom for euer/ and his seate shal-
be sure for euer.
When Nathan had tolde Dauid according
to all these wordes/ & to all this vision/ kyng
Dauid wēt & sate him before ȳ Lord & sayd:
what am I O Lorde God & what is myne
houshold/ that thou hast promoted me thus
ferre. And yet this semed lyttel in thyne eyes
O God. But that thou shuldest speake of thy
seruauntes house for a great whyle to come:
& hast loked vpon me as vpō a mā of hye de-
gree O Lorde God. What can Dauid desyre
moare of the/ wherin thou shuldest make thy
seruaūt moare glorioule? Thou knowest thy
seruaunt: And Lorde for thy seruaūtes sake/
euē accordyng to thyne awne hert thou hast
done all this magnificēce/ to shew all boun-
teousnesse Lorde/ there is none lyke the/ nor
anye God saue thou/ accordynge to all ȳ we D
haue heardе vp oure eares. Moreouer what
nacyon on the erth is lyke thy people Israel/
which God wēt and redemed to be hys awne
people/ and to make the a name of excellen-
cie and terriblenesse/ with castynge out na-
cions from before thy people/ for euer/ and
thou Lorde art become their God.
And now Lord the thyng thou hast spokē
cōcernyng thy seruaunte & his house be true
for euer/ and do as thou hast sayde. And thy
name cōtinue & waxe great for euer / that it
be sayde: the Lord of Hosts/ ȳ God of Israel
is God in Israel/ and the house of Dauid thy
seruaūte be stable before the. For thou Lord
hast tolde thy seruaunte/ ȳ thou wylt buylde
him an house. And therfore thy seruaūt hath
founde in his herte to praye before the. And
now

now Lorde thou arte the very God/ and hast
promysed this goodnesse vnto thy seruaūte.
Now therfore go to and blesse ȳ house of thy
seruaunte/ that it maye contynue before the
for euer. For what thou blessest O Lorde ȳ
is blessed for euer.

C The Battelles of Dauid agaynst the Philistines.

C The. xviij. Chapter.

A And after that Dauid bett the Phi-
listines and subdewed them / and
toke Geth & the townes ȳ longed
therto/ out of the handes of ȳ Phi-
listines. And he bett the Moabites / and the
Moabites became Dauids seruauntes and
payde hym tribute. And Dauid bett Hadade-
zer kynge of Zobah vnto Hemath/ as he wēt
to bryngе his dom ynyon vnto the ryuer Eu-
phrates. And Dauid toke frō him a thousand
charettes and seuen thousande horsemen &
twentie thousande fotemen/ and brake all ȳ
charettes / saue that he reserued of them an
B hundred. Then came the Sirtens of Dama-
sco to helpe Hadadezer kyng of Zobah. And
Dauid slue of the Syriens. xxij. thousande/
and put garisons in Siria Damasco: And
the Siriens became Dauids seruauntes &
brought hym trybute. For the Lorde holpe
Dauid in all that he went to.
And Dauid toke the shyldes of goulde ȳ
were on the seruauntes of Hadadezer and
brought them to Ierusalem. And frō Theba-
hath & Chun / cyties of Hadadezer/ brought
Dauid exceadynge moche brasse. Wherwith
Salomon made the brasen see and the pyl-
lers and the vesselles of brasse.
C And when* Thou kyng of Hemath/ heard
how Dauid had beaten all the hoste of Hada
dezer kyng of Zobah / he sent Haduram hys
sonne to kyng Dauid/ to salute him and to
blesse him/ bec ause he had fought wit Hada-
dezer & beaten hym (for Thou had warre vp
Hadadezer) and sent all maner of Iewelles
of goulde/ syluer & brasse vp him. And kynge
Dauid dedycated thē also vnto the Lorde vp
the syluer & goulde ȳ he brought frō all na-
cyons/ frō the Edomites/ frō the Moabites/
frō the chyldrē of Ammon/ from the Philisti-
D nes/ & from the Amalechites. And Abisai ȳ
sonne of Zaruiah slue of the Edomites in the
salte valeye. xviij. thousande/ and put Sou-
diares in Edom/ & all Edom became Dauids
seruauntes: for the Lord kepte Dauid in all
ȳ he toke in hand. And Dauid raygned ouer
all Israel and dyd ryght and equyte vnto all
his people. And Ioab the sonne of Zaruiah
was ouer the hoste/ and Iehosaphat ȳ sonne
of Ahilud recorder / and Zadock the sonne of
Ahitob & Abimelech the sonne of Abiathar
were the preastes/ and Susa was scrybe/ &
Banaiah the sonne of Iehoiada was ouer ȳ
Cerethites and the Phelethites/ and ȳ eldest
sonnes of Dauid wayted at the kyngs hand.

C Hanon kynge of the sonnes of Ammon doth greate iniurye to the seruauntes of Dauid.

C The. xix. Chapter.

A After thys it chaunced that Na- A ij. Reg. x. a
has kyng of the chyldrē of Ammō
died/ & his sonne made kyng in his
steade. Then sayde Dauid / I wyll
shew kyndnesse vnto Hanon ȳ sonne of Na-
has/ bec ause hys father dealt kyndlye wyth
me: And therupon Dauid sent messengers to
cōforte him ouer the deeth of his father. And
when the seruauntes of Dauid were come
into the land of ȳ chyldrē of Ammon to Ha-
non to comforte him/ the Lordes of the chyl-
drē of Ammō sayde to Hanon: thynkest thou
that Dauid dothe honoure thy father in thy
syght/ ȳ he hath sent cōforters vnto ȳ? Naye/
but it is to searche & ouerthrow & to spye out
the land/ ȳ his seruauntes be come vnto the.
Wherupon Hanon toke Dauid seruaunts B
& shaued them/ and cut of their cootes harde
by their bottockes & sent them awaye. And
there went ȳ tolde Dauid how the men were
serued. And the kyng sent to mete them (for
the men were exceadynglye a shamed) and
sayde: tarye at Iericho vntyll youre beerdes
be growen/ and then returne.
And when the chyldren of Ammon saw ȳ
they stanke in the nose of Dauid/ Hanon/ &
the chyldren of Ammon sent a thousand ta-
lentes of syluer to hyre them charettes and
horsemen out of* Mesopotamia & out Si- *Ebre. Aram Naharim.
ria Maacah & out of Zobah. And they hyred
xxxij. thousande charettes/ & ȳ kyng of Ma-
acah & his people/ which came & pytched be-
fore Medba. And the chyldrē of Ammon gea-
thered thē selues to geather frō their cytyes
& went out to battel. And as sone as Dauid
heard of it / he sent Ioab with all ȳ hoste of C
stronge men. And ȳ chyldrē of Ammō came
out and put them in araye to battell before ȳ
gate of the cytye. And the kynges that were
come kepte thē by them selues in the felde.
When Ioab saw that ȳ fronte of the bat-
tell was before him and after/ he chose out of
all the youthe of Israel and put thē in araye
agaynst ȳ Sirians. And ȳ rest of ȳ people
he delyuered vnto Abisai his brother/ ȳ they
shulde put them selues in araye agaynst the
chyldrē of Ammon/ & sayde: If the Sirians
be to stronge for me/ succoure me/ and yf the
chyldren of Ammon be to good for the/ I will
helpe the. Plucke vp thyne herte and lett vs
playe the men for oure peoples sake and for
the cyties of oure God / & the Lorde do what
semeth him beste. And Ioab and the people
that were with him drue nye to the Sirians
to fyght/

D to fyght/and they fled before him. And when the chyldrē of Ammon sawe that ȳ Siriens were fled/they ranne awaye lykewyse from Abisai his brother and gat them into ȳ citie. And Joab came to Jerusalem.

And whē ȳ Siriens sawe ȳ they were put to the worse of Israel/ they sent messengers & fett out the Siriens that are beyonde the ryuer with Sophach the Capitayne of the Hosse of Hadadezer before thē. Which when it was tolde Dauid/he geathered all Israel. and went ouer Jordan/& went & set vpō thē. And Dauid put him selfe in araye agaynste the Siriens/and they fought with him. But the Siriens fled before Israel / and Dauid destroyed of the Siriens. vii. thousande charettes/and slue. xl. thousande fote men / and kylled Sophach the Capitayne of the hosse. And when the seruauntes of Hadadezer saw that they were put to ȳ worse of Israel/they made peace with Dauid and seruied him. Nether wolde the Sirians helpe the chyldrē of Ammon anye moare.

¶ The thre most victoriouse battelles of Dauid.

¶ The. xx. Chapter.

A And the yere folowynge aboute the tyme that kynges go out a warre fare/Joab caryed out the armye of the hosse and destroyed the cōtreye of the chyldren of Ammon/and went and beseged Rabah and destroyed it: But Dauid boade at Jerusalē whyle Joab smote Rabah
ij. Reg. xij. g. and destroyed it: * And Dauid toke ȳ croune
B of their kynge of his heed/ and founde therin the waight of a talēt of goulde/ & there were precioule stones in it/and it was set on Dauids heed. And he brought out also the spoile of the cytie which was exceedyng moche. And he brought out the people that were in it and tamed them with sawes & harowes of yron
¶ & with brakes/ and so deal' Dauid wyth all the cyties of the chyldrē of Ammon. And then Dauid & all the people came agayne to Je-
ij. Reg. xxi. d rusalē. * After that there arose warre at Gazer with the Philistines. At which tyme Sobocai the Husathite slue Saphai that was
* Gene. xiiij. a of the chyldrē of * Raphaim/ & they were subdewed. And there was battell agayne wyth the Philistines/ & Elhanan the sonne of Jair slue Lahemi the brother of Goliath the Gethite/whose speare was lyke the beame of a weuer. And there chaūced yet agayne warre
D at Geth/ where was a man of a syze w̄. xxiiij fyngers & toes. vi. on euery hande/and. vi. on euery fote/ & was the sonne of Haraphah & defied Israel. And Jehonathan the sonne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth and were ouerthrowen by the hande of Dauid and of his seruauntes.

¶ The people are punnyshed wyth pestilēce/ because Dauid caused them to be nombred: so that there dyed lxx. thousand men.

¶ The. xxi. Chapter.

And Satan stode vp agaynste Israel/ & perswaded Dauid to num-A bre Israel. And Dauid sayde to Joab & the rulers of ȳ people / go ye and numbre Israel frō Berlabe to Dan/ and brynge it to me that I maye knowe the numbre of thē. And Joab answered: the Lord make thy people an hundred times so manye mo as they be. But my Lorde kyng/are they not all my Lords seruauntes? why then doth my Lorde require this thynge? why shulde my Lorde be a cause of trespace to Israel?

Neuerthelater the kyngs words preuayled agaynst Joab. And Joab toke hys waye and went thorow out all Israel/and came to Jerusalem and gaue the numbre of the counte of ȳ people vnto Dauid. And all Israel were in numbre. a thousand thousande & an hundred thousande men ȳ drue swerde: and Juda was. cccc. lxx. thousand mē ȳ drue swerde: But the Leuites and Beniamin he counted not among thē. For the kynges deade semed abomynable to Joab. And the Lord was displeased with this thynge / and smote Israel. Then sayde Dauid to God: I haue synned exceadyngly in doynge this thynge. Neuerthelesse yet do awaye the wekednesse of thy seruaunte/ for I haue done aboue measure folyshlye.

And the Lorde spake vnto Gad Dauids B seer of visyons sayinge: goo and tell Dauid saying. Thus sayth the Lorde: I geue the ȳ choise of thre thynges: chose the one of them/ that I maye do vnto the. And Gad came to Dauid & sayd vnto him: Thus sayth ȳ Lord. Chose the either thre yeres famyshment / or thre monethes to be consumed of thyne aduersaries/the swerde of thine enemies ouertakynge the: or else the swerde of the Lorde thre dayes and pestilence in the lāde/the Angell of the Lorde destroyinge thorow out all ȳ costes of Israel. And now aduyse thy selfe what worde I shall brynge agayne to hym that sent me. And Dauid sayde to Gad/I am in an exceadynge straite. But let me fall in to the handes of the Lord/for passynge great is his mercye/and lett me not falle into the handes of men.

And the Lorde sent pestilence vpon all Israel/so ȳ there were ouerthrowen of Israel lxx. thousande men. And God sent the Angell to Jerusalem to destroye it. And as he was about to destroye/the Lorde beheide and had compassion on the wretchednesse/and sayde to the Angell that destroyed/ it is ynoughe/ now cease thyne hand. And the Angell of the Lorde

¶ Lorde stode by the threshynge floure of Ornan ȳ Jebusite. And Dauid lyfte vp his eyes & saw ȳ Angell of the Lorde stāde betwene the erthe and heauen w̄ a drawen swerde in his hande stretched out towarde Jerusalem. Then fell Dauid & the elders of Israel clothed in sacke vpon their faces. And Dauid sayde vnto God: Is it not I that cōmaunded to numbre ȳ people? And I am he that haue synned & done euell in dede. But what haue these shepe done? let thyne hande therfore O Lorde God/be on me & on my fathers house/ and not on thy people to destroye them.

And the Angell cōmaunded Gad to saye to Dauid/that Dauid shulde go & rere vp an aulter vnto the Lord/in the threshyng floure of Ornan the Jebusite. And Dauid went at the saying of Gad which spake in the name of the Lorde. And Ornan turned aboute and saw the Angel/ & his foure sonnes with him/ & hyd thē selues: for Ornan was threshyng whete. And Dauid came to Ornan. And whē Ornan loked and saw Dauid / he wēt out of ȳ threshyng floure & bowed him selfe to Dauid with his face to the grounde.

And Dauid sayde to Ornan: geue me the place of the threshynge flowre/that I maye buylde an aulter therin vnto ȳ Lord. Let me haue it for as moche money as it is worthe/
D that the plage maye cease frō ȳ people. And Ornan sayde to Dauid: take it to the/and let my Lorde kyng do that semethe good in hys eyes. See/I geue the oxen for a burntsacrefyce/ & the threshynge sleades for wodde / & wheate for meate offeryng: I geue it all. But kyng Dauid sayde to Ornan: not so / but I wyll bye it for as moche moneye as it is worthe. I will not take ȳ which is thyne/for ȳ Lord/ & offer burntoffryngs without coste.

And so Dauid gaue to Ornan for ȳ place sycles of goulde. vi. hundred by waight. And Dauid buylt there an aulter vnto the Lorde & offered burntoffferynges & peaceoffringes/ & called vnto the Lorde & he heardе hym frō heauē in fyre vpon the aulter of burntoffferynge. And the Lorde cōmaunded ȳ Angell to put vp his swerde agayne into ȳ shethe of it. At that tyme whē Dauid saw/ ȳ the Lord had heardе him in the threshynge flowre of Ornan ȳ Jebusite: he vsed to offer there. For ȳ tabernacle of ȳ Lord which Moses made in the wyldernesse/ & the aulter of burntoffferynge were at that season in the hyll at Gabaon. And Dauid coulde not go before it to seke God/because he was afferde of ȳ swerde of the Angell of ȳ Lord. And Dauid sayde: this is the house of the Lorde God/ and thys is the burntoffferynge aulter for Israel.

¶ Dauid willeth his sonne Salomon to bylde ȳ temple of ȳ Lord: which thyng he him selfe was forbidde to do.

¶ The. xxij. Chapter.

And Dauid cōmaunded to geather A the straungers ȳ were in the land of Israel/ and lett hewers to hew stone/to buylde the house of God. And Dauid prepared plētie of yron for nayles to the dores of the gates & to ioyne w̄ all/ & aboundance of brasse without waighte / & of Cedar trees without numbre. For the Zidons and they of Tire brought moche Cedar wood to Dauid. For Dauid thus thought/ Salomon my sonne is younge & tender/and the house that is to be buylt for the Lorde/ B must exceade in greatnesse / that it maye be spoken of and prayled in all landes. I wyll therfore make ordinaunce for it. And so Dauid prepared aboundaūce before his deethe.

And he called Salomō hys sonne & charged him to buylde an house for ȳ Lorde God of Israel: And Dauid sayd to Salomō: * my ȳ. Reg. xij. b sonne, I had in myne hert to builde an house ij. Regum. v. a vnto ȳ name of the Lorde my God. But the worde of the Lord came to me sayinge: thou hast shed moche bloude/and hast made many battelles. Thou shalt not builde an house for my name/for thou hast shed moche bloude to ȳ erthe in my syght. Beholde a sonne shalbe borne ȳ which shalbe a mā of reste/for I will geue him rest from all hys enemyes rounde about. And his name shalbe * Salomō: for I * Salomon is/ as moche to saye by interpretacyon as/peasable.
will sende rest & peace vpō Israel i his dayes. C Ye shall buylde an house for my name / & he shalbe my sonne/ & I wilbe his father/ & will stablishe ȳ seate of his kyngdom vpō Israel for euer. Now my sonne/the Lorde be w̄the/ ȳ thou mayste prospere & buylde ȳ house of ȳ Lorde thy God/as he hath sayde of ȳ. And the Lord geue the wysdome & vnderstādinge/ & make the gouerner of Israel/ and to kepe the lawe of the Lord thy God. For then thou shalt prospere: If thou shalt be dyligente to do the ordinaunces & lawes which the Lord charged Moses w̄ to deliuer to Israel. Plucke vp thyne hert & be strōge/dread not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lorde an hūdred thousand talentes of gould & a thousand thousand talētes of syluer/ & as for brasse & yron it cānot be nūbred/it is so moche. And I haue prepared timbre & stone/ & thou shalt prouyde moare therto. Moreouer thou hast D workemen ynowe & masons & carpenters to worke in stone & timbre/ & all maner of wise mē for whatsoeuer worke it be. And of gould syluer/brasse & yron there is no numbre. Up therfore & set vpō it/ & ȳ Lord shalbe w̄ the.

And Dauid cōmaunded all the Lordes of Israel/to helpe Salomō his sonne sayinge/ Is not ȳ Lord youre God w̄ you? & hath he not geuē you rest on euery syde? for he hath geuē ȳ enhabitoures of ȳ lād into myne hād.

and

and ȳ lande is subdued before the Lord & be-
fore his people. Now therfore set youre hertz
& youre soules/to seke the Lord youre God.
And vp & buylde ye the temple of the Lorde
God/to bryngе ȳ Arcke of the couenaunt of
the Lorde/& the holy vesselles of God into ȳ
house so buylt for the name of the Lorde.

¶ Dauid beyng olde/ordeyneth Salomon kynge. He
causeth the Leuites to be nombred/ and assygneth thē
to their offyces.

¶ The.xxiij.Chapter.

A And whē Dauid was olde & stryke
in yeres/ he made Salomon hys
sonne kyng ouer Israel. And then
he geathered to geather all ȳ lordz
of Israel w̄ the Preastes & the Leuites. And
the Leuites were numbred from.xxx.yere &
aboue/and the tale of them in men polle by
polle was.xxxviij.thousand. Of which.xxiiij
thousand were set to further ȳ worcke of ȳ
house of the Lorde. And syxe thousand were
offycers and Judges. Foure thousand were
porters & foure thousande prayled ȳ Lorde
with soche instrumētes as Dauid had made
to prayse with all.

tij.Reg.i.c.

And Dauid put an ordre amonge the chyl
dren of Leui: Gerson/ Cahath and Merari:
Of the Gersonites was Laadan & Semei.
The sonnes of Laadan: ȳ cheke was Iehiel/
& then Zethan and Joel/thre. The sonnes of
B Semei/Salomith/Haziel/ and Harā/ thre
These were the auncient heedes of Laadan.
And the sonnes of Semei were also Jahath
Zinah/Jaus and Bariah: these foure were
the sonnes of Semei. And Jahath was the
cheke/Zinah the seconde. But Jaus and Ba-
riah had not many sonnes/ and therfore they
were rekened for one auncient housholde.

The sonnes of Cahath: Amram / Izahar/
Exodi.vi.c. Hebron & Uziel/foure.* The sonnes of Am-
and.i. Paralij. ram: Aaron and Moses. And Aaron was ap-
vi.a. ponyted to cōsecrate in ȳ place moost holye/
with his sonnes for euer: & to burne the offe-
rynges before the Lorde/& to mynistre/ & to
bless in his name for euer. And as for Mo-
ses the man of God / his chyldrē were named
w̄ the trybe of Leui. The sonnes of Moses:
Gerson & Eliezer. And of the sonnes of Ger-
son: Sabael was ȳ cheke. The sonnz of Elie-
zer: Rohabiah the cheke. And Eliezer had no
nother sonnes: But the sonnes of Rohabiah
were very manye. And of the sonnes of Iza-
C har: Salomi/ the cheke. The sonnes of He-
bron: Jeriahu the first/ Amariah the second/
Jahaziel ȳ thride and Jecmaam the fourthe.
The sonnes of Uziel: Micah ȳ fyrst and Je-
siah ȳ seconde. The sonnes of Merari: Ma-
hali: & Muli/ ȳ sonnes of Mahali: Eleazar
and Cis. And Eleazar dyed & had no sonnes/
but daughters onlye/which their brethrē ȳ
sonnz of Cis tooke. The sonnz of Muli: Ma-
hali/Eder/and Jerimuth/thre. These are the
chyldrē of Leui in the householdes of their fa-
thers the auncīēt heedes/ newed & numbred
by name & polle by polle from.xx. yere and
aboue/to worcke in the seruyce of the house
of ȳ Lord. For Dauid sayde: the Lorde God
of Israel hath geuen reste vnto his people/&
they shall dwelle in Jerusalem for euer.

Moreouer the Leuites shulde now no
moare beare ȳ tabernacle & all the vesselles
ȳ pertayned to the seruyce therof. But at ȳ D
last cōmaundement of Dauid / the Leuites
were numbred frō twētie yere & aboue/[a] to
wayte at the handes of the sonnes of Aaron
in the seruyce of the house of the Lorde / & to
haue the ouerlyght of the courtes and of the
store houses/& of the purefyng of all holye
thynges/& of the worcke of the thinges that
serued for ȳ house of God/as the shew breed
ȳ syne flowre/ȳ meateofferyngz/ȳ flawnes
of swete breed/ & of the thynges bakē in the
fryynge panne/ or broyled on the grydyron/
& on all maner measures & cyse / & to wayte
euery mornyng to thanke & prayse ȳ Lorde/
and lykewyse at euē. And to wayte on euery
offeryng of burntsacrefyces vnto the Lord/
the Sabbothes and fyrst dayes of the mo-
nethes / and other festfull dayes by numbre
and custome/was their office euer before ȳ
Lorde. And that they shuld wayte on the ta-
bernacle of wytnesse and on the holy place/&
on the sonnes of Aaron their brethren/in the
seruice of the house of the Lorde.

a. To wayte at the handes of ȳ sonnes of Aaron/ to do after their cōmaundement/ as be-fore neth in the. xxv.b.

¶ Dauid assygneth their offyce to the sonnes of Aarō.

¶ The.xxiiij.Chapter.

T He deuyslyon of ȳ sonnes of Aarō:
Nadab/Abihu/Eleazar and Itha-A
mar.* But Nadab and Abihu dyed Leuiti.xbi.a.
before their father and had no chyl
dren. And Eleazar and Ithamar were the
Preastes. And Dauid ordered them on thys
maner: Zadock of the sonnes of Eleazar and
Ahimelek of the sonnes of Ithamar to be in
offyce by course. And there were mo mightie
heedes founde of the sonnes of Eleazar then
of the sonnes of Ithamar. And they deuyded
them into.xvi.heedes of auncīēt householdes
of the sonnes of Eleazar/& eight of ȳ sonnes
of Ithamar. And they put them in order by B
lott/ one with another that there shulde be
rulers in the sanctuarye and Lordes before
God as well of the sonnes of Ithamar as of
the sonnes of Eleazar. And Semeiah the
sonne of Nathaneel the Scribe of the Leui-
tes wrote them before the kyng & ȳ Lordes/
& before Zadock the preaste and Ahimelek
the sonne of Abiathar/& before the auncient
heedz of ȳ preastz & of ȳ Leuites: one princy
pall housholds for Eleazar & one for Ithamar.

And

And ȳ fyrst lot fell to Jehoiarib. The secōde
to Jedaiah. The thirde to Harim. The fourth
to Seorim. The fifte to Melchiah. The sixte
to Miamin. The seuēth to Hakes. The eight
to Abiah. The nynthe to Jesua. The tenthe
C to Secaniah. The leuenthe to Eliasib. The
twelueth to Jakim. The thirtene to Huphah.
The fourtene to Ibaab. The fyftene to Bel-
gah. The sixtene to Emer. The seuentene to
Hezir. The eyghtene to Haphrez. The nyne-
tene to Pathahaiah. The twentie to Jehele-
kiel. The twentie & one to Jacin. The.xxij.to
Gamul. The.xxiij.to Delaiahu. The.xxiiij.
to Maaliahu.

This is the order of them in their offices/
to come into ȳ house of the Lord accordyng
to their maner vnder Aaron their father/ as
the Lorde God of Israel commaunded.

The rest of ȳ sonnes of Leui: of ȳ sonnes
of Amram/Subael. Of the sonnes of Su-
bael Jehediahu. Of the sonnes of Rohabiah
the fyrst Jesiah. Of the Izaharites / Sale-
D moth. Of the sonnes of Salemoth/Jahath.
And the sonnes of Hebron were Jeriahu the
fyrst/Amariah ȳ seconde/Jahaziel ȳ thirde/
Jekameam ȳ fourthe. Of ȳ sonnes of Uziel/
Micah. Of the sonnes of Micah Samir.
The brother of Micah was Jesiah. Of the
sonnes of Jesiah Zachariah. The sonnes of
Merari were Mahali & Muli. The sonnes
of Jaaziahu/Beno. The sonnz of Merari by
Jahaziahu/Beno/Sohem / Zacur & Ebri.

Mahelt had Eleazar which had no sonnes.
The sonnes of Kis: Jerahemel. The sonnes
of Muli: Mahali/Eder and Jermoth. These
are of the chyldren of Leui in the householdes
of their fathers. And these cast lottes next to
their brethrē ȳ sonnes of Aaron/before Da-
uid ȳ kyng & Zadoc & Ahimelec & ȳ auncient
heedes and preastes of the Leuites: as well
the youngest brother as an auncient heed.

¶ The syngers are appoynted w̄ their places/& lottz.

¶ The.xxv.Chapter.

A And Dauid & the capitaynes of the
hoste appoynted out to do seruice/
the sonnes of Asaph of Heman &
Iduthun / which dyd prophesie w̄
harpes/psalteries & symbales. And the mul-
tytude of thē were men to do seruyce in their
offyces. The sonnes of Asaph: Zaur/Joseph/
Nathaniah Asserealah / to wayte on Asaph
which prophesied by the kynge.

The sonnes of Iduthun: Godoliah / Zuri/
Isaiah/Hasabiah and Mathathiah/Semei
syxe/at the hādes of their fathers Iduthun/
with harpes: which Iduthun prophesyed for
to thanke & prayse the Lorde. The sonnes of
Heman: Bokiahu/Mathaniah/Uziel / Zu-
buel/Jerimoth/Hananiah / Hanani / Elia-
thah/Gedalthi / Romanthi Ezer/ Jesboka-
sah/Malothi/hothir & Mahazioth. All these B
were the sonnes of Heman ȳ kynges Seat
of bysions with the worde of God/to lifte vp
the horne. God gaue to Heman. xiiij. sonnes
& thre daughters. All these were at the hande
of their father to synge in ȳ house of ȳ Lord
with symbales/psalteries & harpes in ȳ ser-
uice of the house of God. And* at the hand of
the kyng was Asaph/Iduthun and Heman: * That is/ at ȳ kynges cōmaun-
But the multitude of them were wyth their dement: as above in the.
brethrē ȳ were connynge in the songe of the xxiij.d.
Lorde. And the numbre of all ȳ taught/were
two hundred foure score and eight. And they
cast Lottes indyfferentlye how they shulde
wayte as well the smalle as the greate / the
scoler as well as the skole master.

And the fyrst lot of Asaph fell to Joseph.
The seconde to Godoliah with his brethrē & C
sonnes/twelue personnes. The thirde fell to
Zacur w̄ his sonnes & brethrē beyng twelue
personnes. The fourth to Izari w̄ hys sonnz
and brethren twelue personnes.

The fyfte to Nathaniah with his sonnes
& brethren twelue personnes. The sixte to
Bokiahu with hys sonnes & brethrē twelue
personnes. The seuenth to Isareiah with his
sonnz & brethrē twelue personnz. The eyght
to Isaiah with his sonnes & brethrē twelue
personnes. The nynthe to Mathaniah with
his sonnes & brethrē twelue personnes. The
tenth to Semei with his sonnes & brethren
twelue personnes. The seuenth to Azarael
w̄ his sonnes & brethren twelue personnes.
The twelueth to Hasabiah with hys sonnes
& brethren twelue personnes. The thirtene D
to Subuel with his sonnz & brethrē twelue
personnes. The fourtene to Mathathiah w̄
his sonnes & brethrē twelue personnes. The
fyftene to Jermoth w̄ his sonnes & brethren
twelue personnes. The sixtene to hananiah
with his sonnes & brethrē twelue personnes
The seuentene to Jesbokasah w̄ hys sonnes
& brethren twelue personnes. The eyghtene
to Hanani with his sonnes & brethrē twelue
personnes. The nynetene to Malothi w̄ his
sonnes and brethren twelue personnes. The
twentie to Eliathah w̄ hys sonnes & brethrē
twelue personnes. The.xxi. to Hothir w̄ hys
sonnes & brethrē.xij.personnes. The.xxij.to
Gedalthi with his sonnes & brethrē.xij.per-
sonnes. The.xxiij.Mahazioth w̄ his sonnes
& brethrē.xij.personnz. The.xxiiij.to Romā-
thiEzer w̄ his sonnes & brethrē.xij.personnz.

¶ The porters of temple are ordeyned euery man to
the gate which he shulde kepe.

The.xxvi.Chapter.

T He deuyslyon of the porters amōge A
ȳ Corehites: Meselemiah ȳ sonne
of Korah of the chyldren of Asaph.
And the sonnes of Meselemiah

were

were these: Zachariah the eldest / Jadiel the
seconde / Zabadiah the thirde / Jathaniel the
fourth / Elam the fyfte / Jehohanan the sixte
Elioenai ÿ seuēth. And Obed Edō had sonnȝ:
Semeiah ÿ eldest / Jehosabad ÿ secōde / Joah
the thirde / Sacar the fourth / Nathanael the
fyfte / Amiel the sixte / Jsacar the seuēth and
Polathai ÿ. viij. for God had blessed him.

And vnto Semeiah his sonne were sonnȝ
borne that ruled in the house of their father /
for they were men of myght. The sonnes of
Semeiah: Othni / Raphael / Obed and Elza
bad & hys brethren men of actyuite / Elihu &
Samachiah. All these were of the chyldrē of
Obed Edom / which with their brethren and
their children / actiue men & of strength to do
B seruice / were. lxij. of Obed Edom. And Me-
seleniah had sonnes & brethren / actiue men /
xviij. And Hosah of the chyldren of Merari /
had sonnes: Semri the chefe / yet he was not ÿ
eldest / but hys father made him the chefest.
Helkiah the seconde / Tabeliah ÿ thirde and
Zacariah the fourth: so that all the sonnes &
brethren of Hosah were. xiij.

Vnto these was deuyded the offyce of the
porterthepe as vnto heedes ouer the men ÿ
wayted with their brethren and mynistred in
the house of the Lorde. And they cast lottes /
the smalle as well as ÿ greate in ÿ householdȝ
of their fathers / from gate to gate. And the
East lot fell to Selemeiah. And for Zacariah
his sonne a wise counceller / they cast lottes /
and his lot came out towarde the North. And
Obed Edoms lot fell to the South. And to
hys sonnes fell* the councell houses. And to
Suphim and Hosah fell the weste wyth the
gate Salecheth / where the waye assendeth
vpward / ÿ one waye beynge fast by ÿ other.

In ÿ East kepte syxe Leuites: in ÿ North
iiij. a daye / & in the South. iiij. a daye / and in
euery councell house two / & * in the watch-
houses / on ÿ hye waye westward foure: two
C in a house. These are ÿ deuysyons of ÿ porters amōg the sonnes of Korey & the sonnes of Merari. And of the Leuites Ahiah had ÿ ouerlyght of ÿ treasure of the house of God / and of the treasure of the dedicat thynges.

As cōcernyng ÿ sonnes of Laadan which were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: Zethan & Joel his bro ther / which were ouer ÿ treasures of ÿ house of the Lorde. Amonge the Amramites / Jsaharites / Hebronites & Dzielites / was Subuel the sonne of Gerson the sonne of Moses a ruler ouer the treasure. And of his brethrē the sonnes of Eliezer / was Rahabiah / whose sonne was Jsaiah / & his sonne was Joram / & his sonne Zechri / & hys sonne was Selomith / which Selomith & hys brethren were ouer all the treasures of the dedycate gyftes which Dauid the kyng / & the aunciēt heedȝ / of the capitaynes ouer thousandes & hundredes / & the capitaynes of the hoste had dedicated of the spoyle wonne in battell / to maynteyne ÿ house of the Lorde: & ouer all ÿ Sa- D
muel the sear & Saul the sonne of Cis / and Abner ÿ sonne of Ner / & Joab ÿ sonne of Zaruiah had dedicated. All ÿ was dedicated / was vnder ÿ hād of Selomith & of hys brethren.

Of the Jzaharites Conaniah and hys sonnȝ were in busynesses without forth made officers & iudges ouer Jsrael. And of the Hebronitȝ Hasabiah & his brethrē men of actiuite a thousand &. viij. hūdred were officers in Jsrael on this side Jordā westward / in all busynesses of ÿ Lord & seruyce of ÿ kyng. And Jediah was the chefest among ÿ kynredes & fathers of the Hebronites. And in the fourtie yere of ÿ kyngdō of Dauid they were sought for. And there were founde of thē men of actyuite at Jezer in Galaad. And hys brethren were in mē of actiuite / two thousand & seuē hundred aunciēt heedes / which kyng Dauid made rulers ouer the Rubenites / Gaddites & the halfe tryde of Manasseh in all maters pertaynyng to God & busynesses of ÿ kyng.

¶ Of ÿ prynces & rulers ÿ mynistred vnto the kyng.

¶ The. xxvij. Chapter.

A TO speake of the chyldrē of Jsrael: in the numbre of thē were aunciēt heedes & capitaynes of thousandes & hundredes / & offycers ÿ serued ÿ kyng in all thynge accordyng to ÿ cōpanyes ÿ came in or wēt out / moneth by moneth thorow out all ÿ monethes of ÿ yere. And euery cōpanye had. xxiiij. thousande. Ouer ÿ fyrst cōpanye in ÿ fyrst moneth / was Jasoboā the sonne of Zabdiel. And in hys numbre were xxiiij. thousand. And the chefest of all ÿ capitaynes in the host of the fyrst moneth was of the chyldrē of Pharez. Ouer ÿ cōpanye of ÿ seconde moneth Dodai an Ahohite / & in hys hoste was Makeloth a ruler. And in his cōpanye were. xxiiij. thousand. The chefe capitayne of ÿ thirde host in ÿ third moneth / was Banaiah ÿ sonne of Jehoiada ÿ preaste. And in his hoste. xxiiij. thousande. This is ÿ Banaiah mightie amōg thirtie & aboue thirtie. And in his parte was Amizabad hys sonne. B

The fourth capitayne in ÿ fourth moneth was Asael the brother of Joab / & Zabadiah his sonne after hym. And in hys hoste. xxiiij. thousand. The fyfte capitayne in ÿ fyfte moneth was Samahut the Jezrahite: & in hys hoste. xxiiij. thousand. The sixt capitayne in the sixte moneth was Jra the sonne of Ikes a Thekuite: & in hys hoste. xxiiij. thousande.

The seuenth Capitayne in ÿ seuēthe monethe / was Helei the Phalonite / of the chyl-

dren of

* Some reade: the house of Asuphim.

* Some reade: in Parbar.

drē of Ephraim: & in hys hoste. xxiiij. thousande. The eight Capitayne in the eight moneth / was Sobocai an Husathite of ÿ kynne of Sarah: & in his hoste. xxiiij. thousand. The nynthe Capitayne in ÿ nynthe monethe / was Abiezer an Anathothite of the sonnes of Jemini: and in his hoste. xxiiij. thousande. The tenth capitayne in the thenth monethe / was Mahari the Netophathite of the Zarahites: & in his hoste. xxiiij. thousand. The leuenthe monethe / was Banaiah the Pharathonite of the chyldrē of Ephraim: & in his hoste. xxiiij. thousande. The twelueth Capytayne in the twlueth monethe / was Heldai the Netophathite of Othoniel. & in his hoste. xxiiij. thousand. And the rulers ouer the trybȝ of Jsrael were these. Amōg the Rubenites / was Eliezer the sonne of Zechri. Amonge ÿ Simeonites / was Saphatiah ÿ sonne of Maacah. Amonge the Leuites: Hasabiah the sonne of Kamuel. Amōge the Haromitȝ: Sadock. In Juda: Eliu of the brethrē of Dauid. In Jsacar: Amri the sonne of Michael. In Zabulō: Jesmaiah the sonne of Abdiah. In Nephthalie: Jerimoth the sonne of Azriel. Amōge the chyldrē of Ephraim: Hosea ÿ sonne of Ozaiah In the halfe tribe of Manasseh: Joel ÿ sonne of Phadaiah. Of ÿ halfe tryde of Manasseh in Galaad: Jado the sonne of Zachariah. In Beniamin: Jaaliel the sonne of Abner. In Dan: Azariel the sonne of Jeroham. These are the Lordes in the trybes of Jsrael.

But Dauid toke not the numbre of them vnder. xx. yere: for the Lorde sayde he wolde encrease Jsrael lyke vnto the starres of the skye. And Joab the sonne of Zaruiah begāne to numbre. And though he kynished it not / yet there fell wrath for that vpō Jsrael. And therfore the numbre was not put in ÿ chronycles of kyng Dauid.

D Ouer the kynges treasure was Azmoth the sonne of Adiel. And ouer the treasure of the feldes / in the cyties / vyllages & castelles / was Jehonathan / the sonne of Oziah. And ouer the worckmen in the feldes ÿ tylled the grounde / was Ezri ÿ sonne of Chelub. And ÿ ouerlight of the vineyardes had Semeiah ÿ Ramathite. Ouer the wynecellers & treasure of wyne was Sabdi the Saphonite. And ouer ÿ olyuetrees & mulberytrees that were in the valeyes was Baal Hanan ÿ Gadarite. And ouer ÿ treasure of oyle was Joas And ouer the oxen ÿ fed in Saron was Setari the Saronite. And ouer the oxen in the valeyes was Saphat ÿ sonne of Adlai. And ouer ÿ camelles Obil ÿ Jsmaelite. And ouer the Asses was Jehadiah the Merothite. And ouer ÿ shepe was Jazis ÿ Hagarite. All these were ÿ rulers of ÿ substāce of kyng Dauid. And Jehonathā Dauids brothers sonne / a mā of coūcell / a mā ÿ taught wisdome / & a writer he & Jehiel the sonne of Hachamoni wayted on the kynges sonnȝ. And Ahitophel was of ÿ kyngȝ coūcell. And Husai ÿ Arachite was ÿ kyngȝ cōpanyā. And nexte to Ahitophel was Jehoiada ÿ sonne of Banaiah / & Abiathar And ÿ capitayne of ÿ kingȝ warre was Joab.

¶ Because Dauid was forbydden to buylde the tēple he exhorteth Salomon & the people to performe it.

¶ The. xxviij. Chapter.

A AND Dauid geathered to geather all the Lordes of Jsrael: ÿ Lordes of the trybes / the Lordes of ÿ companyes that mynystred to ÿ kyng by course / the Lordes ouer the thousandes & ouer the hundredes / and the Lordes ouer all the goodes and catell of the kynge and of his sonnes / ẅ the chambrelaynes warryoures & all actiue men vnto Jerusalem. And kyng Dauid stode vpon his fete and sayde.

Heare me my brethrē & my people: I had in myne hert to buylde an house of rest for ÿ Arcke of the couenaūt of the Lord / & a[a] fote stole for oure God / and had made redye to buylde. But God sayde to me: thou shalt not buylde an house for my name / because thou art a mā of warre & hast shed bloude. Moreouer the Lorde God of Jsrael chose me of all ÿ house of my father / to be kyng ouer Jsrael for euer / for he chose Juda to be a capitayne: B
& in the house of Juda ÿ house of my father / & of the sonnes of my father he had a lust to me / to make me kynge ouer all Jsrael. And of all my sonnes (for the Lorde hath geuē me manye sonnes) he hath chosen Salomō my sonne / to sytt in the seate of the kyngdom of the Lorde ouer Jsrael. And he sayd vnto me: Salomō thy sonne / he shall buylde my house & my courtes / * for I haue chosen him to be my sonne / and I wilbe his father / & wyll stablyshe his kyngdō for euer / If he wyll hardē him selfe to do my cōmaundementes / and my lawes / as it goeth this daye.

a. The fote stole &c. was ÿ mercye seate at which and on which God had promeised ÿ Hebrues to heare thē and speake vnto thē: which was vpon the Arcke / as it appeareth Exodi. xxv. b.

* Para. xxiij. c

And now I saye vnto you before all Jsrael the cōgregacion of ÿ Lord / & in the audience of oure God: kepe & seke for all ÿ cōmaūdementes of the Lord youre God / ÿ ye maye enioye a good lande & enheret youre chyldrē after you for euer. And thou Salomon my sonne: knowe God thy father and serue him with a pure herte and lust of soule. * For the C
Lorde sercheth all hertes & vnderstādeth all the Imagynacyons of thoughtes. If thou D
shalt seke him / he wylbe founde of the: But & yf thou forsake him / he wyll cast the of for euer. Take hede now / for the Lord hath chosen ÿ / to buylde an house of thy sanctuarye. Be stronge and do it.

* Psal. xxij. c.

And Dauid gaue Salomō his sonne the paterne of the porche & of ÿ houses ÿ longed

 therto /

therto / and of the store houses / vpper chambres / ynner parloures and of the house of the mercieseate: and the example of all that was in his mynde / bothe of the courtes of ỏ house of the Lorde & of the treasure houses rounde aboute / for the treasures of ỏ house of God and for the treasure of the dedycate gyftes / and of the companyes of the preastes & Leuites that wayted by course / & of all workemanshyp / that shulde serue for the house of the Lorde & for all vesselles that shulde serue in the house of the Lord. And appoynted him what wayghte of goulde shulde serue for thynges of gould thorou out all vesselles for whatsoeuer vse it serued: and what wayghte of syluer shulde suffyce for all maner of vesselles of syluer / for whatsoeuer purpose they serued.

And the wayghte of the goulden candelstyckes and of their lampes of goulde / the wayghte for euery candelsticke and for their lampes. And for the candelstyckes of syluer by wayght / bothe for the candelstycke & also for her lampes accordynge to the offyce of
D euery candelstycke. And ỏ wayght of gould for the tables of shew breede / table by table: and lyke wyse syluer for the tables of syluer. And for flesheho kes / balens and drynckyng pottes of pure goulde. And for cuppes of gould by wayghte / cuppe by cuppe. And for cuppes of syluer by wayght / cuppe by cuppe. And for the aulter of incense of tryed goulde by wayght. And the symylytude of the seate of the Cherubes that stretched oute their wynges and couered the Arcke of the couenaunt of the Lorde. All was geuen me by wrytynge of the hande of the Lorde / whych made me vnderstãde all the worckmãshippe of the paterne.

And Dauid sayde to Salomõ his sonne: hardẽ thy selfe and be strong and do it / feare not nor lett thyne herte dyscourage the. For the Lorde God my God is wyth the / and shall not leaue the nor forsake the / vntyll thou hast fynyshed all the worke that must serue for the house of the Lorde. Beholde the preastes and Leutes deuyded in companyes / for to do all maner of seruice that pertayneth to ỏ house of God / and beside that / thou hast wyth the for all maner of worckmanshippe / all that are wyllynge and wyse for any maner of seruyce. And the Lordes & all the people are at thy commaundemente in all thynges.

¶ The offerynges of Dauid and of the prynces for ỏ byldyng of the temple. Dauid dyeth and Salomõ his sonne raygneth in his steade.

¶ The. xxix. Chapter.

And Dauid the kynge sayde vnto all the cõgregaciõ: God hath specyalye cholen Salomõ my sonne which is yet younge and tender / & the worcke is greate / for the house is not for man / but for the Lorde God. Moreouer I haue prepared wyth all my myghte for the house of God: golde for thynges of goulde / & syluer for thyngs of syluer / brasse for thyngs of brasse / yron for thynges of yron and wood for thynges of wood:: & onykes stones / *sett stones / and of other gaye stones / and all maner of precioule stones / and of marble great aboundance. And yet because I haue lust to the house of my God: I haue seuerall goulde and syluer whych I geue to the house of my God aboue all I haue prepared for the holy house: euẽ thre thousand talentes of goulde of Ophir / and seuen thousande talentes of syluer tryed: to syle the walles of the house
B with goulde where it be comethe / and wyth syluer where syluer is mete / and for all maner of worcke by the handes of Artyfycers. And let me se who is wyllyng also / to fyll his hande for the Lorde this daye.

And the auncient lordes and the lordes of the trybes of Israel / and the Capitaynes of thousandes and hundredes & the lordes ouer the substance of the kynge / were wyllyng & gaue for the seruyce of ỏ house of God / fyue thousande talentes of goulde and ten thousande peces of goulde coynes / and ten thousande talentes of syluer / and. xviij. thousand talentes of brasse / and an hundred thousande talentes of yron. And they that had precioule stones gaue them for the treasure of ỏ house of the Lorde / vnto the hande of Iehiel the Gersonite.

And the people reioyced that they were so
C wyllynge: for wyth a pure herte they were wyllynge vnto the Lorde. And therto Dauid the kyng reioyced with great gladnesse. And Dauid blessed the Lord before all ỏ congregacyon and sayde: Blessed art thou Lorde God of Israel oure father / krõ euer and for euer. Thyne (O Lorde) is greatnesse / power glorye / victorye and prayse: for all that is in heauen and in erthe is thyne / and thyne is the kyngdom (O Lorde) and thou art lifte vp an heed aboue all.

And rychesse and honoure come of the / & thou raygnest ouer all / and in thyne hande is power and strenghte / and in thyne hande it is to make greate and to geue strenghte vnto all.

And now oure God / we thanke the / and
D prayse thy glorioule name. For what am I? and what is my people? that we shulde obtayne strenghte to be so wyllynge? But all is of the / and of that we receaued of thyne hande

* Some reade. Carbuncle / or another precioule stone called Stibion.

hãde we haue geuẽ the. For we be but straygers before ỏ & tenauntes / as were all oure fathers. Oure dayes on ỏ erthe is but a shadowe / and there is none abydynge. O Lorde oure God / all this hepe that we haue prepared to buylde the an house for thy holy name / cometh of thyne hande / and is all thyne.

I wote my God / that thou prouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllyngly geuẽ all this. And now I se thy people wych are here in gladnesse / to offer wyllyngly to ỏ. O Lorde God of Abraham / Isaac and of Israel oure fathers / kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people / & prepare their hertes vnto the. And
E geue vnto Salomon my sonne / a pure herte to kepe thy cõmaundementes / thy testymonyes and thyne ordynaunces / and to do all / & to buylde the house which I entended.

And Dauid sayde to all the cõgregacion: blesse the Lorde youre God. And all the congregacyon blessed the Lorde God of their fathers / & stowped & bowed thẽselues vnto ỏ Lorde & to the kynge. And they offered offerynges vnto ỏ Lord. And on ỏ morow after the sayde daye / they offered in burnt offerynges vnto the Lorde a thousand oxen / a thousand rammes & a thousande lambes w̃ their drynck offerynges. And they sacrifyed plenteoul-
F lye thorout out all Israel / & did eate & drynck before the Lorde the same daye with greate gladnesse. And they made Salomon ỏ sonne of Dauid kyng ỏ seconde tyme / & annoynted him vnto the Lorde / to be ruler / and Zadock to be ỏ preaste. * And so Salomon sate on ỏ seate of the Lorde / and was kyng for Dauid his father / & prospered / and all Israel obeyed him. And all the Lordes and men of power / & therto all the sonnes of kyng Dauid submitted them selues vnder kyng Salomon. And the Lord magnifyed Salomon on hye / in the syght of all Israel / and gaue hym so glorioule a kyngdome as none of all ỏ were kynges before in Israel had.

ij. Reg. ỏ. c.

G Now Dauid the sonne of Isai was kyng ouer all Israel. And ỏ space he raigned ouer Israel was fourtie yere: seuẽ yere in Hebron & xxxiij. yere in Ierusalem. And he dyed in a good age: olde / ryche & glorioule: And Salomon his sonne raigned in hys steade. The actes of Dauid the kyng bothe fyrst & laste / are writtẽ in the bokes of Samuel ỏ seer & in the boke of Nathan the prophete / & in the boke of Gad the seer of visyons / wyth all his kyngdom & power & tymes ỏ wẽt ouer hym & ouer all Israel / & ouer all the kyngdomes of the erthe.

¶ The ende of the fyrst boke of the Chronycles of the Kynges of Iuda.

The Chronycles of the Kynges of Iuda. The seconde boke. The fyrst Chaptre.

¶ The offeryng of Salomon in the hylaulter at Gabaon / where he receaueth an answer of God what wysdome shulde be geuen him / with the numbre of his charettes and horsemen.

¶ The fyrst Chapter.

And Salomon the sonne of Dauid wared stroge in his kyngdome / and the Lorde his God was with hym & magnifyed hym on hye. And Salomõ comuned with all Israel / the capitaynes ouer thousands & hundredes / the iudges and all other Lordes & auncient heedes thorowout all Israel. And so Salomon & all the cõgregacion w̃ hym / wẽt to the hilaulter of Gabaon: for there was ỏ tabernacle of the wytnesse of God / *which Moses the seruaunte of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought krõ Kariath Iarim / in to ỏ place he had prepared therfore. For he had pytched a tente for it at Ierusalẽ. Moreouer ỏ brasen aulter ỏ Bezeleel ỏ sonne of Uri / ỏ sonne of Or had made / was at Gabaõ also / before ỏ tabernacle of ỏ Lord. And Salomõ & ỏ cõgregacion wẽt to vyslet it. And Salomon offered
B there before the Lorde vpon the brasen aulter that was by the tabernacle of wytnesse / a thousande burnt sacrefyces. And the same night God appered vnto Salomon & sayde to hym: aske what I shall geue the. And Salomõ sayde vnto God: thou hast shewed great mercye vnto Dauid my father / & hast made me kyng in his steade. * And now Lord God / lett thy promyse vnto Dauid my father be true. For thou hast made me kynge ouer a people lyke the dust of ỏ erth in multytude. Wherfore geue me wysdome and knowledge how to behaue my selfe vnto this people: for who is able to iudge this people ỏ is so great?

iij. Reg. iij. a.

iij. Reg. iij. a.

C Then God sayde to Salomon / because thou haddest this in thyne herte / & dydest not aske treasure & rychesse / honoure & the lyues of thyne enemyes / nether yet longe lyfe: But hast asked wysdome & knowledge / to iudge my pepole / ouer which I haue made ỏ kyng: wysdome & knowledge shalbe geuẽ the / & I wyll geue ỏ treasure / rychesse / & glorie also / ỏ among the kynges before the or after the / none was or shalbe lyke ỏ. And so Salomõ cam krõ ỏ hilaulter ỏ was at Gabaõ to Ierusalẽ krõ ỏ tabernacle of witnesse & raigned at Ierusalem. And Salomõ geathered cha-
D rett & horsemẽ: ỏ he had a thousand & foure hũdred charettes / & xii. thousand horsemen / which he bestowed in ỏ charet cities & aboute

Erodi. xxxvi. and. xxxvij. and xxxviij.

the kyng at Jerusalē. And ỏ kyng made syl-
uer & goulde at Jerusalem as plenteous as
stones & Cedar trees as plentye as ỏ mulbe-
ry trees ỏ growe in the valeyes. And ỏ horses
ij.Reg.x.d. which Salomon had/were brought him out
of Egypt trō Keua. The kyngs marchaūtes
fet thē oute at Keua at a pryce. They came
and brought out of Egypte a charet for syx
hundred sycles / and an horse for an hundred
& fyftie. And so brought they to all ỏ kynges
of the Hethites and to the kynges of Syria
thorow the handes of the sayde marchaūtes.

¶ Salomon sendeth to Hiram the kynge of Tire for wood and workemen. ¶ The .seconde Chap.

A And Salomō determined to buylde
an house for the name of the Lord/
& an house for his kyngdome: and
coude out thre score and ten thou-
sande men to beare burdens and foure score
thousande to hewe in the mountayne/ & thre
ij.Reg.v.a thousande and syxe hundred to ouer se them.
*And Salomō sent to Hirā kyng of Tire
sayīg: As thou dydest deale ẃ Dauid my fa-
ther & dydest send him Cedar wodde/ to bylde
him an house to dwelle in/euen so deale with
me now: that I may bylde an house for the
name of ỏ Lord my God/to cōsecrat it to him
to burne swete odoures & to sett shewbreed
before him perpetuallye/ & for burntsacrefi-
ce mornynge & euenynge / & on the Saboth
dayes/ & the first daye of euery new mone/ &
in ỏ solempne fests of ỏ Lord oure God/so to
cōtynew euer in Israel. And ỏ house which I
buylde is great: for great is oure God aboue
B all Gods: So that who can be able to buylde
& him an house: whē that heuē / nether heauen
aboue all heauēs is able to receaue hī/ what
am I then that I shulde buyld him an house?
nay/but to burne sacrefice before him: sende
me now therfore a connyng mā to worke in
goulde/siluer/brasse/yron/scarlet/cremosyn
& Jacincte coloure/ & ỏ can skille to graue/
to be ẃ the connyng men ỏ are ẃ me in Juda
and Jerusalem/which Dauid my father dyd
prepare. And send me also Cedar trees/ fire
*Some reade. For all or Brasyll. trees & *Algume trees out of Libanon. For
I wote well thy seruaūtes can skille to hewe
tymbre in Libanon. And se / my men shalbe
with thyne/ ỏ they maye prepare me tymbre
ynough. For ỏ house which I buylde is great
C & wōderfull. And beholde / I sent for thy ser-
uauntes the cutters & hewers of tymbre. xx
thousand quarters of beatē whete/ & .xx. thou
sand quarters of barleye/ & .xx. thousand ba-
thes of wyne/ & .xx. thousand bathes of oyle.
And Hiram kyng of Tire answered in wry-
tynge & sent to Salomon: because ỏ Lorde
loueth his people/therfore he hath made the
kyng ouer thē. And Hiram sayde moreouer:
blessed be the Lord God of Israel which hath
made bothe heauē & erthe/ ỏ he hath geuen
Dauid ỏ kyng a wyse sonne ỏ hath discreciō
& vnderstandynge/to buylde an house for the
Lorde/ & another for his kyngdom. And now
D I haue sent a wyse mā & a mā of vnderstan-
dyng called Hirā Abi/ & is the sonne of a wo-
man of the daughters of Dan (how be it his
father was a Tirīā) & he can skylle to worke
in gould/siluer/brasse/yron/stone / tymbre/
scarlet/Jacinct/bysse & cremosin: & graue all
maner of grauing/ & to kynde out all maner
sotle worke ỏ shalbe sett before hym / ẃ thy
connyng men/ & wyth the connyng mē of my
Lord Dauid thy father. And now the whete/
barleye / oyle & wyne which my Lorde hath
sayde/let him sende his seruauntes. And we
wyll cut wood oute of Libane / as moche as
thou shalt nede/ & wyll bryngе it to ỏ in ship-
pes by see to porte Japo: & thēce thou mayst
carye thē to Jerusalē. And Salomō numbred
all the straungers that were in the lande of
Israel /after the tyme his father Dauid had
numbred thē. And they were founde an hun-
dred & .liij. thousande and syxe hundred. And
he set .lxx. thousand of thē to beare burthēs/
and .lxxx. thousand to hew in ỏ mountayne/
and thre thousande and syxe hundred to cou-
rage and to set the people a worke.

¶ The temple of the Lorde and the porche are bylded/ with other thynges therto belongyng.

¶ The .iij. Chapter.

And Salomon begāne to buylde ỏ A
house of the Lorde at Jerusalē in ij.Reg.b.i.a.
moūt Moriah/which was shewed
Dauid his father whē he prepared
a place in the threshyng floure of Ornan the
Jebusite. And he began to buylde the seconde
daye of the seconde monethe ỏ fourth yere of
his raygne. And this is ỏ foundacion of Sa-
lomō in buyldyng ỏ house of God. The length
was thre score cubytes after ỏ olde cubyt/ &
ỏ bredeth .xx. And ỏ porche at ỏ ende was as
large as the house bredethe .xx. cubytes: & the
height was an hundred & .xx. cubytes. And he
ouerlayed it on ỏ ynner syde ẃ pure goulde. B
And the great house he syled ẃ fyre tree/
& ouerlayde it ẃ good gould/ & graued therto
paulmetrees and cheynes. And he paued the
house ẃ precioūse stone goodlye. And it was
goulde of Pharuaim. And he ouerlayde the
house: bothe beames/postes/walles & dores
ẃ gould/ & graued Cherubes vpō ỏ walles.
And he made ỏ house moost holye/ whose
length was .xx. cubits syke to ỏ breadeth of ỏ
house/ & ỏ breadeth therof was also .xx. cubits
And he ouerlayde it ẃ ỏ best gould/ ỏ drue to
ỏ summe of .vi. hūdred talents. And ỏ waight
of ỏ nayles of gould was therto fiftie sycles.
And he ouerlayde ỏ vpper chābres ẃ gould. C
And he made in the house moost holy two
*Cherubs of Image worke/ & ouerlayde thē *Exod.xxb.
ẃ gould. And ỏ wynges of ỏ Cherubes were

xx.

xx. cubytes longe. The one wynge was fyue
cubytes & touched the walle of the house / &
the other wynge was likewyse fyue cubytes
& touched ỏ wynge of the other Cherub. And
the one wynge of ỏ other Cherub was fyue
cubytes/ & touched the walle of the house / &
ỏ other wynge was fyue cubytes also / and
raught to ỏ wynge of the other Cherub. So
ỏ the wynges of the sayde Cherubes raught
xx. cubits. And they stode on their fete & loked
D inwards. And he made a fore hangyng of Ja-
cincte coloure/of scarlet/ cremosyne & bysse:
& caused Cherubes to be bourdered theron.
And he made before the house two pyllers of
xxxv. cubyts longe. And ỏ heed ỏ was aboue
on the toppe of one of thē was fyue cubytes.
And he made soche chaynes as was in the
quere/ & put thē on ỏ heedes of ỏ pyllers / &
made an hūdred pomegranates & put thē on
ỏ cheynes. And he rered vp ỏ pyllers before
ỏ tēple: one on the ryght hand & another on ỏ
lefte/ & called ỏ ryght Jachin & ỏ lefte Boaz

¶ The aulter of brasse/the see/the vesselles to wasshe with/the candelsticks. &c.

¶ The .iiij. Chapter.

A And he made an aulter of brasse .xx.
ij.Reg.vij.d. cubytes longe & .xx. cubyts broade
and ten cubyts hye. *And he cast a
brasen see of ten cubyts frō brym
to brym / & rounde in cōpase & fyue cubytes
hye: and a lyne of .xxx. cubytes myght haue
cōpased it rounde aboute. And the facyon of
oxen dyd compase it rounde aboute vnder it:
that is to wete/two rowes of oxen cast when
it was caste dyd cōpase that see whych was
ten cubyts wyde/rounde aboute. And it stode
also vpon twelue oxen: of whych thre loked
North/thre West / thre Southe & thre East/
and the see vpon them aboue an hye / and the
B hinder partes of thē inwarde. And ỏ thyckest
of it was an handbreede/ & the bryme syke ỏ
brym of a cuppe / ẃ floures of lylyes. And
it receaued & helde the thousande bathes.
And he made ten lauers: & put fyue on the
ryght hand & fyue on the lefte / to wash with
all. And in them they thrust the flesshe of the
burntoffeyrynges. But the see was for the
preastes to washe in. And he made ten can-
delsticks of goulde in their facyons / & put
them in the temple: fyue on the right hande &
fyue on ỏ lefte. And he made also ten tables
and put them in the temple: fyue on ỏ ryght
syde and fyue on the lefte. And he made an
C hundred balens of goulde. And he made the
courte of the preastes / and the great courte
and dores to it: and ouerlayde ỏ dores of thē
ẃ brasse. And he set the see in the ryght syde
of the East ende / to warde the Southe. And
Hiram made pottes / shouelles and balens.
And Hiram fynesshed the worke he made
for kynge Salomon vnto the tēple of God:
The two pyllers with their scalpes of ỏ two
heedes that were on the toppes of ỏ pyllers:
and the two wrethes to couer ỏ two scalpes
of the heedes that were on the toppes of the
pyllers: and foure hūdred pomegranates for
the two wrethes/two rowes of pomegrana-
tes for euery wrethe/to couer ỏ two scalpes
of the heedes that were on the pyllers. And
he made bottomes/and lauers vpon the bot-
tomes: and ỏ see with twelue oxen vnder it.
And therto pottes/schouelles/flesh hokes/ & D
all their vesselles dyd Hyram Abi make for
kynge Salomon for the house of the Lord/
of bryght brasse. In the playne of Jordā dyd
ỏ kyng cast thē/in the thicke erthe/betwene
Socoth & Zaredatha. And made of all these
vesselles so myghtye greate aboundaunce/ ỏ
the weight of brasse coulde not be/rekenede.
And Salomon made all the vesselles that
pertayned to the house of God: the goulden
aulter and the tables wyth the shew breede
vpon thē/the cādelsticks with their lampes
to burne after the maner before the quere/ &
that of pure goulde / and the floures and the
lampes/and the snoffers were goulde/ & that
perfecte goulde: and the dressynge knyues/
balens / spones and censers of pure goulde.
And the ynner dores of ỏ place moost holye/
and the dores of the temple to / were goulde.
And so was all the worke that Salomon
made for the house of the Lorde fynesshed.
And when the worke ỏ Salomon made
in the house of the Lorde was fynesshed: then
Salomon brought in the gyftes dedycat by
Dauid his father/ the syluer and the goulde
and all the Jewelles/ and put them amonge
the treasure of the house of God.

¶ After the store houses and the Arcke were put in ỏ temple/the Glorye of the Lorde fylled the temple.

¶ The .v. Chapter.

Then Salomon geathered the el- A
ders of Israel to geather and all ỏ
heedes of the trybes and auncient ij. Reg.vij.g.
Lordes amonge the chyldrē of Is- and.viij.a.
rael/vnto Jerusalem: to bryngе the Arcke of
the couenaunt of the Lorde oute of the cytie
of Dauid which is Zion. And all the men of
Israel resorted vnto the kyng in the feaste of
the seuenthe monethe. And whē all the elders
of Israel were come / the Leuites toke vp ỏ B
Arcke. And ỏ preastes & the Leuits brought
awaye the Arcke & ỏ tabernacle of witnesse/
and all the holy vesselles that were in the ta-
bernacle. And kynge Salomon and all the
cōgregacion of Israel that were assembled
vnto him before the Arcke/offered shepe and
oxen/so manye that they coulde not be tolde
or numbred for multitude.
And the preastes brought ỏ Arcke of the

r.iiij. appoynt-

appoyntmēt of the Lorde vnto his place in ý
quere of the tēple & place most holye: euē vn-
der the wyngs of the Cherubes/ ý the Cheru-
bes stretched out their wynges ouer ý place
of the Arcke & couered ý Arcke & her staues
¶ aboue on hye. And the staues of the Arcke/
were so longe/ ý they were sene alytle before
the quere/ but not farre wythout. And there
it remaineth vnto this daye. Moreouer there
was nothyng in the Arcke saue ý two tables
which Moses put therin at Horeb/ when the
Lord made a couenaūt w ý childrē of Israel/
after they were come out of Egypt. And whē
the preastes were come out of the holy place
(for all ý preastes ý were founde sanctyfied
thē selues & syd not wayte by course) But ý
Leuites euery one of thē that were vnder A-
saph/ Heman and Iduthun/ & amonge their
chyldren & brethrē/ were arayed in bysse and
lange with Simbales/ Psalteries & harpes
standyng East from the aulter/ & with thē an
hundred and .xx. preastes blowyng trōpettes
D And the trompette blowers & the syngers so
agreed/ that it semed but one voyce in pray-
syng & thankyng the Lord. And as the voice
of the trompettes/ cymbales & instrumentes
Psalm.cv.a of melodye arose/ * & as they prayse ý Lord/
how ý he was good & ý hys mercye lasteth
euer/ the house of the Lorde was fylled w a
cloude: so that the preastes coulde not endure
to mynister by the reason of the cloude. For ý
glorye of ý Lorde had fylled ý house of God.

¶ The wordes of Salomon to the people/ & the prayer he made to God.

¶ The .vi. Chapter.

A Then Salomon sayde: the Lorde
iij.Reg.viij.b. hath spokē it/ how ý he wyll dwell
in darcknesse. And I haue buylt an
habytacyon for the and a place to
dwelle in for euer. And the kynge turned his
face & blessed the hole cōgregacion of Israel/
and all the cōgregacion of Israel stode. And
he sayde: blessed be the Lorde God of Israel
which spake wyth hys mouthe to my father
Dauid & hath fullfylled it with hys handes/
for God sayde: sence the tyme I brought my
people out of the lande of Egypt/ I chose no
citie amonge all the trybes of Israel to buylde
an house in/ ý my name myght be there/ ne-
ther chose I any man to be a ruler ouer my
people Israel. But now I haue cholen Jeru
salem to haue my name there/ & haue cholen
Dauid to be ouer my people Israel.

ij.Reg.vij.a *And it was in ý herte of Dauid my father
ij.Reg.viij.b to buylde an house for the name of the Lord
i.Para.xxij.b B God of Israel: But the Lorde sayde to Da-
uid my father: for as moche as it was in thy
ne herte/ to buylde an house for my name/
thou dydest well that thou haddest it in thyne
hert. Notwithstādyng thou shalt not buylde
ý house/ but thy sonne which shall Issue out
of thy loynes/ he shall buylde an house for my
name. And the Lorde hath made good hys
sayinge ý he hath spoken. For I arose in the
rowme of Dauid my father/ & sate on ý seate
of Israel/ as ý Lord promysed/ & haue buylt
an house for the name of the Lord God of Is-
rael. And therin I haue put ý Arcke wherin
the couenaūt of the Lord made w the chyldrē
of Israel/ is. And he stepte for the before the
aulter of the Lord in the presence of all ý cō-
gregaciō of Israel/ & stretched out his hādes/
now Salomon had made a Brasen pulpyt
of fyue cubytes longe & fyue cubytes broad/
and thre of height/ and had set it in ý middes
of the great courte/ vpō ý he stepte & kneled
downe vpō his knees before all ý cōgregaciō
of Israel & stretched out his hādes to heauen
& sayde: Lorde God of Israel there is no God
lyke the ether in heauē or in erthe/ which ke-
pest couenaūt and shewest mercye vnto thy
seruantes that walke before the w all their
hertes. Which hast kepte with Dauid my fa-
ther that thou promysedest him: thou saydest
it with thy mouthe and hast fullfilled it with
thyne hande/ as it is to se this daye.

Now Lorde God of Israel kepe w thy ser-
uaūt Dauid my father/ ý thou promysedest
him sayig: * thou shalt not be without one or
other in my syght ý shall sytte vpō the seate ij.Reg.iij.a
of Israel. Of this cōdicion yet/ yet thy chyldrē and.ix.b.
wyll take heade to their wayes to walcke in i.Para.vi.b.
my lawe/ as thou hast walcked before me.
Now Lorde God of Israel lett thy saying be
true/ which thou saydest vnto thy seruaūt Da
uid. How be it in very dede/ can God dwell w
mā on erthe? Beholde/ nether heauē or heauē D
aboue all heauēs is able to cōtayne ý: how
shulde ý house then which I haue buylt for ý
do it? But turne to ý prayer of thy seruaūte
& to his supplicaciō (O Lord my God) to her-
kē vnto ý voyce & prayer which thy seruaūt
maketh before the. That thyne eyes be open
ouer this house daye & nyght/ & ouer ý place
of which thou hast sayde/ ý thou woldest put
thy name there: to herkē vnto ý prayer which
thy seruaunte prayeth at this place: herken
therfore vnto the prayers of thy seruaūt & of
thy people Israel/ which they praye in thys
place. But heare thou it out of thy dwellyng
place heauē: & whē thou hearest it be merci-
full. * If a mā synne agaynst his neyboure/ & ij.Reg.viij.b.
an adiuraciō be layde to his charge/ to adiure
him w all/ & ý adiuracion come before thine
aulter in this house: then heare thou frō hea-
uen/ & worche & iudge thy seruauntes/ that
thou reward ý euell & bryngе his waye vpō
his heed/ & iustefye the righteous & geue him
accordynge to his rightwesnesse.

Lykewyse yf thy people Israel be put to ý
worse before their enemyes/ because they
haue

haue synned agaynst the: Yet yf they turne &
cōfesse thy name/ and make intercessyon and
praye before ý in this house: then heare thou
from heauen and be mercyfull vnto ý synne
of thy people Israel/ and bryngе thē agayne
vnto the lande whych thou gauest to them
and to their fathers.

If heauen be shutt vp/ that there be no
E rayne/ because they haue synned agaynst ý:
yet yf they praye at thys place and confesse
thy name and turne from their synnes at thy
scorgynge: then heare thou from heauen and
be mercyfull vnto the synne of thy seruaun-
tes and of thy people Israel/ that thou shew
thē a good waye to walke in/ & sende rayne
vpon thy lande whych thou hast geuen vnto
thy people/ for an enheritaunce.

If there chaunce darthe in the lande/ pes-
tilence/ burnyng or smitinge of corne/ gra-
shoppers or caterpillers/ or that their enne-
myes beseige thē in the cytyes of their awne
lande/ or what soeuer plage or sycknesse it
be. Then all the supplycacyons and prayers
that shalbe made of all men amonge all thy
people Israel/ whych shall know euery man
his awne sore and his awne grefe/ and shall
stretche out their handes towarde this house:
thou shalt heare from heauen thy dwellynge
place/ and shalt be mercyfull/ & geue euery
man accordynge vnto all hys waye/ euen as
thou shalt knowe euery mannes herte: for
thou onely knowest the hertes of the chyldrē
of Adam: that they may feare the and walke
in thy wayes as longe as they lyue vpon the
erthe/ whych thou gauest to oure fathers.

F Therto a straunger whych is not of thy
people Israel/ yf he come from a farre lande
for thy greate names sake and thy myghtye
hande and stretched oute arme/ and therfore
come & praye at thys house: thou shalt heare
hym frō heauē thy dwellynge place/ & shalt
do accordynge to all that the straunger cal-
leth to the for. That all the nacions of ý erthe
maye knowe thy name/ & feare the/ as doeth
thy people Israel: and that it maye be knowē
how that thys house whych I haue buylt/ is
called after thy name.

When thy people shall go out to warre/
agaynst their enemyes the waye that thou
shalt sende them. If they praye to the/ the
waye towarde thys cytye whych thou hast
cholen/ and house which I haue built for thy
name: then heare frō heauen/ their supplica-
G cion & prayer/ & helpe them in their ryght.

If they shall synne agaynst the (as there
is no man but that he shall synne) & thou be
angrie with them and delyuer them to their
enemyes/ and they leade thē awaye captyue
vnto a lande ferre or neare/ yet yf their hertes
come to them agayne in ý lande where they
be in captyuyte/ and turne and praye vnto ý
in ý lande where they be in captiuite/ saying:
we haue synned & haue done euell & wekedlye
& turne agayne to the/ wyth all their hertes
& all their soules/ in the lande of their capti-
uite where they be kepte in bondage/ and so
praye towarde their lāde which thou gauest
vnto their fathers/ and citie which thou hast
cholen/ and to this house which I haue built
for thy name: Then heare from heauen thy
dwellynge place/ their supplicaciō & prayers
& iudge their cause/ & be mercyfull vnto thy
people/ though they haue synned agaynst ý.

So now my God let thyne eyes be open
and thyne eares attēte vnto the prayers made
in this place. And now vp Lorde God in thy
restynge place: both thou and ý Arcke of thy
strenghte/ and let thy preastes put on victorye
and thy sayntes reioyse in goodnesse. And
Lorde God turne not awaye ý face of thyne
anoynted: But remembre the mercyes pro-
myled to Dauid thy seruaunte.

¶ The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the second tyme.

¶ The .vij. Chapter. A

And when Salomon had made an
ende of prayēge/ there came dow-
ne fyre from heauen and cōsumed
the burnte offerynge and the sacri-
fyces. And the glorye of the Lorde fylled the
house: ý the preste coulde not go in to ý house
of the Lorde/ because the[a] glorye of ý Lorde
had fullfylled the house of the Lorde. And all
the chyldren of Israel saw how the fyre came
downe and the glorye of the Lorde vpon the
house/ & stouped with their faces to the erthe
vpon the pauement and bowed them selues
& confessed vnto the Lorde/ that he was good
and that hys mercye lasted euer.

And the kynge and all the people offered
offerynges before the Lorde. So that kynge
Salomon offered .xxii. thousand oxen/ and
an hundred and twentye thousand shepe.
And so the kynge and all the people halo-
wed the house of God. And the preastes way-
ted on their offyces/ and the Leuites wyth
instrumētes of musycke of the Lorde which
kynge Dauid made to confesse vnto ý Lorde
that hys mercye lasteth euer/ when Dauid
gaue praysе thorow their handes. And the
preastes blew trompetes fast by them: and
all Israel stode. Moreouer Salomon halo-
wed ý myddle of the courte ý was before the
Lorde: for there he offered burntofferynges
and the fatt of the peaceofferynges/ because
the brasen aulter which Salomō had made/
was not able to receaue the burntoffrynges
and the meateofferynges and the fatte.

And Salomō kepte a feast ý same ceason C
of seuen dayes/ and all Israel wyth hym/ an

a. The glorye of God fyllyng the house was as a vysyble cloude prefigurynge that God ought to be preached prayed & magnifyed thorow the whole worlde in ý B congregacion of ý faythfull/ as he sayth Nume. xiiij.d.

exceadynge great congregacyon/ euen from Hemath vnto the ryuer of Egipte. And the eight daye they made a geatheringe for they kept the halowenge of the aulter seuē dayes & the feast seuē dayes. And the.xxiij.daye of the seuēth moneth/he let the people departe into their tentes/glad & merye in hert for the goodnesse ỏ the Lorde had shewed to Dauid/ to Salomon & to Israel hys people. * And so Salomon kynylshed the house of the Lorde & the kynges house and all that came in hys hert to make in the house of the Lorde and in hys awne house/and that prosperoullye.

ij.Reg.jx.a.

And ỏ Lorde apered to Salomon by night and sayde to him: I haue heard thy peticion & haue chosen thys place for my selfe to be an house of sacryfyce. Moreouer yf I shut vp heauē ỏ there be no rayne/or yf I cōmaunde the locustes to deuoure ỏ lande/or yf I sende pestilēce amōge my people: yet yf my people that are named after my name/shall humble thē selues & make intercession & seke my presence/ & turne frō their wycked wayes/then will I heare frō heauen and be merycfull to their synnes/& will heale their lande. Therto myne eyes shalbe open & myne eares attent vnto the prayers made in this place. And kynally I haue chosen & sanctifyed this house/ that my name be there for euer/& myne eyes & myne herte shalbe there perpetuallye.

And yf thou shalt walke before me as Dauid thy father walked/ to do accordynge to all ỏ I haue cōmaunded the/& shalt obserue myne ordynaunces & my lawes: then I wyll stablyshe the seat of thy kyngedome/ accordynge to the couenaunt I made with Dauid thy father sayyng: *thou shalt haue euer one or other that shall rule in Israel. But and yf ye turne awaye & forsake myne ordynaūces & my cōmaundementes which I haue set before you/and shall go & serue other Gods and bowe youre selues to thē: then wyll I plucke them vp by the rotes out of my lande whych I haue geuen them/ & b wyll cast thys house which I haue sanctifyed for my name out of my syght/& will make a prouerbe & a tale of it amonge all naciōs. And thys house that is so hye/shalbe a wonder to all ỏ passeth therby that they shall saye: why hath ỏ Lorde dealte on this fashyon with this lande and with this house? And it shalbe answered thē/ because they forsoke the Lorde God of their fathers which brought thē out of ỏ lande of Egipte/ and caught holde on other Gods/and bowed to them & serued them: euē therfore brought he on them all this euell.

iij.Reg.ỏ.a.and xx.b.
ij. Para.vi.c.

b. Chose are cast oute of the syght of God. whych by the swerdye of the sielshe feare not to be cast oute. Math.vij.c.and Luc.xiij.k.

¶ The cytyes that Salomon bylded after the house of God was kynylshed.

¶ The.viij.Chapter.

And after.xx.yere when Salomon had buylt the house of the Lorde & his awne house: he builte the cities that Hiram gaue hym/& put of the children of Israel in thē. And Salomon wēt to Hemath Zobah and strengthed it. And he built Thadmor in the wildernesse and all the store cities which he buylt in Hemath. And he buylt Bethhoron the vpper & Bethhoron the nether/and made them stroge cities with walles/gates & barres. And Baalath & all ỏ charet cyties & the cities of Horsemen/& all ỏ Salomon had lust to builde in Ierusalē and Libanō/& thorowout all ỏ lande of his dominiō.

ij.Reg.ix.b.

And all the people ỏ were lefte of the Hethites/Amorites/Pherelites/Heuites & Iebusites/which were not of the children of Israel: euen the children of thē/which were lefte after thē in the lande/& were not cōsumed of the children of Israel/thē did Salomon make tributaryes vnto this daye. But of ỏ chyldrē of Israel dyd Salomon make no bondemen in his worke: but they were men of warre & rulers & great Lords with him/& capitaynes ouer his charetes and Horsemen. And kyng Salomons officers that ouerlawe & ruled the people/were two hundred and fyftye.

And Salomon brought the daughter of Pharao out of ỏ citye of Dauid into ỏ house ỏ he had made for her. For he sayde: my wife shall not dwelle in the house of Dauid kinge of Israel/for it is holy/because the Arcke of the Lorde came into it.

And from thence forthē Salomon offered burnt offerynges vnto the Lorde on ỏ aulter of ỏ Lorde which he had built before ỏ porche to offer daye by daye accordynge to the commaundement of Moses/& in the sabbotes & newmones/and the thre solempne feastes of the yere/the feast of swete breede/the fest of wekes and the feast of bothes.

And Salomon put the sortes of prestes in companyes as Dauid hys father had ordered thē/vnto ỏ offyces/& the Leuites vnto their wayte/for to prayse & mynystre before ỏ prestes daye by daye/ & ỏ porters by course at euery gate. For so had Dauid the man of God cōmaunded. And the cōmaundement of the kynge vnto the prestes & the Leuites cōcernynge whatsoeuer cause it was/& cōcernynge the treasures/was not disobeyed.

And all the worke of Salomon went lustely forwarde euē vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence till he had kynylshed it/that the house of the Lorde was perfecte. And then went kynge Salomon to Azion Gaber and to Eloth & to the sees syde in ỏ lande of Edom. And Hiram sent him by the hande of hys seruauntes

seruauntes/shippes and seruaūtes that coulde skille of the see: wych went wyth the seruauntes of Salomon to Ophir/& brought thence foure hundred and fyftye talentes of gould/and brought it to kynge Salomon.

¶ The cōmunicacyon of Salomon wyth the quene of Saba/& the gyftes that the one gaue the other. The deeth of Salomon: after whom succeadeth Rehoboā.

¶ The.ix.Chapter.

And the quene of Saba heard of the fame of Salomō and came to proue him with ryddelles at Ierusalem/with a very great cōpanye/ and wyth camelles that bare swete odoures and plentie of gould & precioule stone. And when she was come to Salomon/ she communed with him of all that was in her hert. And Salomon loyled her all her questions/ that there was nothinge hid from Salomō/ which he tolde her not.

iReg.x.a. Math.xij.d. Luc.xiij.

And when the quene of Saba had sene ỏ wisdome of Salomon and the house that he had built/and the meate of hys table and the syttinge of hys seruaūtes and the standynge of hys waytters/ and their apparell/and hys buttelars with their apparel/& his parloure out of which he wēt into the house of ỏ Lord/ there was no more herte in her.

And then she sayde to ỏ kynge: the sayinge which I hearde in mine awne lande/of thine actes and of thy wysdome/is trueth. But I beleued not the wordes of thē/vntyll I came & myne eyes had sene it. And se/the one halfe of thy wysdome was not tolde me: thou exceadest the fame that I hearde/ happye are thy men/& happye are these thy seruauntes which stande before the all waye & heare thy wisdome. Blessed be ỏ Lorde thy God which had lust to the/ to make the kynge on hys seate/vnto the Lorde thy God. Because thy God loued Israel/ to make them contynew euer/therfore made he the kynge ouer them to do ryght and equyte.

And she gaue the kyng an hundred and.xx talentes of gould/and of swete odoures exceadynge great aboundance with precioule stones/ ỏ there was no soche swete odoures as the quene of Saba gaue kynge Salomon. And therto the seruauntes of Hiram & the seruauntes of Salomon which brought gould from Ophir/brought also * Algume wood and precyoule stones. And the kynge made of ỏ Algume wood steyares in ỏ house of the Lorde and in the kynges palace/ and harpes and psalteries for syngers. And there was no soche wood sene before in ỏ lande of Iuda. And kynge Salomon gaue to ỏ quene of Saba all her delyre ỏ she asked aboue ỏ she brought vnto ỏ kinge. And so she turned & wēt awaye to her awne lande w̄ her seruaūtes

* Or/Almuge. Which.iij.Reg.x.b.

The summe of gould ỏ came to Salomō in one yere/ was syxe hundred.lxvi.talentes of gould/belydes that whych chapmen and marchauntes brought/ and all the kynges of Arabia and dukes of countreyes brought gould & siluer to Salomon. And kynge Salomō made two hundred bokelars of gould/ vi.hundred sicles of Beten gould to a bokelar: & thre hundred shyldes of Beten gould/ thre hundred sicles of gould to a shilde/& he put thē in the house of ỏ forest of Libanon.

And ỏ kinge made a great seate of Iuorie and ouerlayde it with pure gould. And ther were sixe steppes to the seate w̄ a fote stole of gould fastened to ỏ seate: & pomelles on eche syde of ỏ syttinge place/ & two lyōs stādinge by the pomelles. And xij.lyons stode on ỏ one syde & on the other/ vpon sixe steppes/ ỏ there was no soche in any kyngedome.

And all the drynckynge vesselles of kynge Salomon were gould/& all ỏ vessels of the house of ỏ forest of Libanō/were pure gould And as for syluer/ it was counted nothynge worthe in ỏ dayes of Salomon. For ỏ kinges shippes went* to Tharsis w̄ the seruauntes of Hiram euery thre yere once. And the shippes of Tharsis brought gould/siluer/ ỏ tethe of elephantes/apes and pecockes.

* Some reade. to the see. The Thal.into Aphrica.

And kynge Salomon passed all ỏ kinges of the erthe in rychesse and wisdome. And all the kynges of the erthe sought ỏ presence of Salomon/ to heare the wysdome that God had put in his herte. And they brought euery man his present in vesselles of syluer & vesselles of gould/and rayment/harnesse/swete odoures/horses and mules yere by yere.

And Salomō had foure thousande maūgers of horsses & charettes for thē/ & twelue thousande horsemē. And he bestowed thē in ỏ charet cities & with ỏ kinge at Ierusalē. And he raygned ouer all ỏ kynges frō Euphrates vnto the land of the Philistines & so to ỏ borders of Egipte. * And the kynge made syluer in Ierusalē as plenteous as stones/& Cedar trees as plēteoule as the mulbery trees that growe in ỏ valeyes. And Salomō had horses brought him out of Egipte & out of all lādes.

iij.Reg.x.d. ij.Para.i.d.

* And the rest of ỏ actes of kynge Salomō both kyrst and last are written in the boke of Nathan the Prophete and in the prophesye of Ahiah the Silonite and in the vysyons of Iadi the sear of vysyons agaynst Ieroboam the sonne of Nabat. And whē Salomon had raygned in Ierusalē vpon all Israel fourtye yeres/he layed him to rest wyth hys fathers/ & was buried in ỏ citie of Dauid his father/ & Rehoboā his sonne raygned in his steade.

iij.Reg.xi.g.

¶ The folishnes of Rehoboam/ and the deuysyon of hys reaulme.

¶ The.x.Chapter.

And

A And Rehoboam went to Sichem:
ij. Reg. xij. a. for to Sichē were all Israel come
to make him kinge. And when Je-
roboā the sonne of Nabat/beynge
in Egipte hearde it (for he was fled for feare
of Salomon the kynge) he returned out of
Egipte. And they sent and called him. And so
Jeroboā & all Israel came & comuned wyth
Rehoboam & sayde. Thy father made vs a
greuouse youcke: but remytte thou some-
what of the greuouse seruyce of thy father &
of his heuye youcke that he put vpō vs/& we
will serue ỳ. And he sayd to thē: come againe
after thre dayes to me. And ỳ people departed
B And kynge Rehoboam counceled with ỳ
elders that stode before Salomō his father/
while he lyued/& sayde: what counsell geue
ye me/to answere thys people again? And
they tolde him sayyng: If thou shalt be kinde
to this people & please them and shalt speake
louynge wordes to thē/they wyll be thy ser-
uauntes for euer. But he left the councell
which the elders gaue him/& tooke councell
with the youngemen that were nursed vp wt
hym & had stande in his presence/ & sayde to
them: what aduise geue ye ỳ I maye answere
thys people wyych haue cōmuned wyth me
sayynge: Abate somewhat of ỳ youcke which
thy father dyd put vpon vs.

And the younge men that were nurced vp
C with hym talked with hym sayynge: thus an-
swere the people that spake to the sayynge.
Thy father made oure youcke heuye: But
make thou oure youcke somewhat lyghter.
Thus wyle answere them: my lytle kynger
shalbe heuyer then my fathers loynes. * For
ij. Reg. xij. c. where my father put a heuie youcke vpō you
I will put moare therto/ & where my father
chastised you with whippes/ I will chastyce
you with scorpions.

And when Jeroboam and all Israel were
come ỳ thryde daye/as ỳ kynge bade sayynge:
come agayne to me ỳ thryde daye. The kynge
answered thē cruelly/for kynge Rehoboam
lefte the councel of the aged mē/& answered
thē after ỳ aduise of the younge men sayyng.
If my father made youre youcke greuouse/
I will adde therto/& where my father chasti-
sed you wyth whyppes/ I wyll chastyce you
with scorpions. And so the kynge herkened
not vnto the people/for the turnynge awaye
was of God/that ỳ Lorde myght make good
hys sayynge wyych he spake by the hand of
Ahiah the Silonite to Jeroboam the sonne
of Nabat.

D And when all Israel saw that the kynge
wolde not heare them / the people answered
ỳ kynge/ sayynge: what parte haue we with
Dauid or enheritaunce wt the sonne of Isai?
ij. Reg. xij. d. let euery man of Israel go to his tent. * And
now Dauid se to thyne awne house. And
therupon all Israel get them to their tentes/
so ỳ Rehoboam raygned ouer no moo of the
children of Israel then dwelt in the cytyes of
Juda. Then kynge Rehoboā sent to thē Ha-
duram that was ouer ỳ tribute/& the childrē
of Israel stoned him with stones that he died
But kynge Rehoboam made spede and gat
hym vp to hys charet to flye to Jerusalem.
And so Israel departed from the house of
Dauid vnto thys daye.

¶ Rehoboam is forbidden to feyght agaynst Jeroboā.
He hathe. xviij. wyues and thre score concubynes: & by
them. xxviij. sonnes/and. lij. score daughters.

¶ The. xi. Chapter.

A Nd when Rehoboam was come to
Jerusalē/he geathered of the house ij. Reg. xij. e.
of Dauid & Beniamin to ỳ nūbre
of kynne score thousande choise mē
of warre to feyght wyth Israel/for to brynge
the kyngdom agāyne to Rehoboam. But ỳ
worde of the Lorde came to Semeiah the
man of God sayynge: speake vnto Rehoboā
the sonne of Salomon kynge of Juda & to
all Israel that are in Juda/and to Beniamin
and say: thus sayth ỳ Lorde. Go not nor fight
with youre brethren: But returne euery mā
to hys house/ for thys thynge is done of me.
And they obeyed the wordes of the Lorde & B
returned from goynge agaynste Jeroboā.

And Rehoboam dwelt in Jerusalem/and
built stronge cyties in Juda: as Bethlehem/
Etam & Thekua: Bethzur/ Socho & Odol-
lam: Geth/ Mareshah & Ziph: Adurahim/ La-
chis and Azecah: Zarah Aialon and Hebron.
Which were the stronge cities of Juda & Be-
niamin. And when he had repayred soche
stronge cyties/ he put capytaynes in thē and
store of vitaile/ & of oyle & of wine. And he or-
dened in all cyties shyldes & speares/ & made
them exceadynge stronge. And so Juda and
Beniamin were vnder hym. C

And the prestes & the Leuites that were
in all Israel resorted to hym/ out of all their
costes. In so moche ỳ the Leuites lefte their
Suburbes & possessyons and came to Juda
and Jerusalem: for Jeroboam & hys sonnes
had cast them oute from ministrynge vnto ỳ
Lorde. * And he ordeyned him prestes of hyl- ij. Reg. xij.
aulters bothe to felde deuelles and also to ỳ
calues which he had made. And after thē ther
came of all ỳ trybes of Israel (soche as their
hertes moued them to seke the Lorde God of
Israel) to Jerusalem to offer vnto the Lorde
God of their fathers. And so they strengthed
the kyngedome of Juda & made Rehoboam
the sonne of Salomon mygthye thre yere D
longe/for thre yere they walked in the waye
of Dauid and Salomon.

And Rehoboam tooke hym Mahalath the
daughter

Abiah. daughter of Jerimoth the sonne of Dauid
to wyfe/ and Abihail the daughter of Eliab
the sonne of Isai/ wyych bare hym chyldren:
Jeus/ Samariah and Zaham. And after her
he tooke Maacah the daughter of Absalom
wyych bare hym Abiah/ Ethai/ Ziza & Sa-
lumith. But Rehoboam loued Maacah the
daughter of Absalō aboue all his other wy-
ues & concubynes for he toke. xviij. wyues &
thre score concubynes/and begat thre score
daughters and. xxviij. sonnes. And Rehoboā
made Abiah the sonne of Maacah the chefe
ruler amonge his brethren/for to make hym
kynge. And he played wisely & shatered of all
hys chyldren thorow out all the countreyes
of Juda & Beniamin in euery stronge citie.
And he gaue them aboundaunce of vitayle/
and alhed manye wyues.

¶ Sesak kyng of Egypt robbeth the temple of ỳ Lorde.
Rehoboam dieth and Abiah his sonne succeadeth him

¶ The. xij. Chapter.

A Nd whē Rehoboā had stablysched
ij. Reg. xiij. g. the kyngedome/& made it stronge
he forsoke the lawe of the Lorde/&
all Israel wyth hym/ * wherfore ỳ
fyfte yere of kynge Rehoboam / Sesac the
kynge of Egipte came vp agaynst Jerusalē
because they had trāsgressed agaynst ỳ Lord
with twelue hundred charetes and thre score
thousande horsemen. And the people were
without numbre that came with him out of
Some reade. Egipt/ with thē of Libia/ & the * Succhites
Troglodites. & the blackemores. And they toke the strōge
cities that were in Juda & came to Jerusalē.

Then came Semeiah the Prophete to
Rehoboam & to the Lordes of Juda ỳ were
geathered to Jerusalem for feare of Sesac/
& sayde to thē: thus sayth the Lorde/ ye haue
B lefte me/ & therfore wyll I leue you also in ỳ
handes of Sesac. Wherupon the Lordes of
Israel and the kynge humbled them selues &
sayde: the Lorde is righteous. And when the
Lord sawe that they submitted thē selues/ ỳ
worde of ỳ Lorde came to Semeiah sayynge:
they meke them selues / and therfore I wyll
not destroye them. But I wyll deliuer them
somewhat/and my wrath shall not falle vpō
Jerusalem. Neuerthelater they shalbe hys
seruauntes/to knowe what difference is be-
twene my seruyce and the seruice of the kin-
gedomes of other landes.

C And Sesac kynge of Egipte came to Je-
rusalem and toke awaye ỳ treasures of the
house of the Lorde/ and the treasures of the
kynges house/& shortlye he toke all. And he
toke also ỳ shildes of goulde wyych Salomō
made. In steade of which kynge Rehoboam
made shyldes of brasse/and put thē in the ke-
pynge of the capitaynes of hys garde wyych
wayted in the gate of the kynges house. And
as ofte as ỳ kynge wēt to ỳ house of ỳ Lorde/
ỳ garde wēt & fett thē/ & brought thē agayne
vnto ỳ garde chābre. And so because he hum-
bled him selfe/ ỳ wrath of ỳ Lorde turned frō
him/ & destroyed not all together. And therfo
ther were many good thynges yet in Juda.

And kynge Rehoboam waxed mightye in D
Jerusalem & raygned. And Rehoboā was. xli
yere olde when he was made kynge/ and he
raygned. xvij. yeres in Jerusalem the cytye
which the Lorde had chosen out of all ỳ trybes
of Israell to put hys name there. And hys
mothers name was Naamah an Ammonite.
* And he dyd euel: for he prepared not hys
herte to seke the Lorde. ij. Reg. xiiij. k.

The actes of Rehoboam fyrst and last are
written in the sayynges of Semeiah ỳ Pro-
phete & of Ado the sear of bilyons/so moche
as his genealogye and the perpetuall warre
ỳ was betwene Rehoboā & Jeroboā during
their life. And Rehoboā layde hym to slepe wt
his fathers & was buried in ỳ citie of Dauid/
and Abiah his sonne raygned in hys steade.

¶ The vyctorye of Abiah agaynst Jeroboam.

¶ The. xiij. Chapter.

T Ye. xviij. yere of kynge Jeroboam I
began Abiah to raygne ouer Juda/ ij. Reg. xv. a.
& he raygned thre yere in Jerusalē.
His mothers name was Michaiah
the daughter of Uziel of Gabaah. And there
was warre betwene Abiah and Jeroboam.
And Abiah made a battell wyth an Hoste of
fyghtynge men of foure hundred thousand
chosen men. And Jeroboam put in araye to
fyght agaynst him/ with. viij. hundred thou-
sand pycte men and stronge.

And Abiah stode vp vpō Zemaraim an hil
in mout Ephraim & sayde: heare me thou Je-
roboam & all Israel. Becometh it not you to
know how that ỳ Lorde God of Israel gaue
ỳ kyngdome of Israel to Dauid for euer/ euē * Of this Nu-
to hym & to hys sonnes/ wyth a * salted coue- mer. xviij.
naunt. But Jeroboam the sonne of Nabat
the seruaunt of Salomon the sonne of Da-
uid/ rebelled agaynst the Lorde. And there B
geathered to him lewde men and vnthryftes/
and preuayled agaynst Rehoboam ỳ sonne
of Salomon: for Rehoboā was younge and
tender hearted & not stronge ynough for thē.

And now ye thinke to preuayle agaynst ỳ
kyngedome of ỳ Lorde in ỳ hande of ỳ sonnes
of Dauid/ because ye be a great multitude &
haue with you the goldē calues wyych Jero-
boam made you for Gods. And haue ye not
cast out the prestes of the Lord the sonnes of
Aarō/ & the Leuites/ & haue made you prestes
like the nacyons of other landes: euen who-
soeuer cometh and killeth his hande with an
ore & seuē rammes/ the same is made preste
to them that are no Gods.

But

But with vs is ye Lorde oure God whome
C we haue not forsaken/and the prestes of the
sonnes of Aaron mynistringe vnto ye Lorde/
& ye Leuites in office/burnynge vnto ye Lorde
euery mornynge & euery euē burnt offeringes
and swete cense: & the shew breed put in ordre
vpō a pure table: & the cādlestycke of goulde
with the lampes of ye same/to be lyght euery
euē. For we kepe ye watche of the Lorde oure
God: but ye haue forsaken hym. Moreouer
se/God is with vs in the forewarde/and hys
prestes/ and the rorynge trompettes to crye
alarum agaynst you. Ye chyldren of Israel
fyght not vō the Lorde God of youre fathers:
for it wyll not prospere wyth you.

But for all that Jeroboam sent men prye-
uelye aboute to come behinde vpon thē: & so
they were before Juda/& the layers in wayte
were behynde thē. And whē Juda turned and
saw the battell behynde & before/ they cryed
vnto the Lorde/& the prestes blew ye trōpetes
& the men of Juda gaue a showte. And as ye
D men of Juda showted/God smote Jeroboā &
all Israel before Abiah & Juda. And ye childrē
of Israel fled before Juda/& the Lorde dely-
uered thē into ye handes of Juda. And Abiah
& hys people slue a great slaughter of thē: so
there were stryken downe deed of Israel fiue
hūdred thousand chosen mē. And so ye childrē
of Israel were brought vnder at that tyme/&
the children of Juda preuayled: because they
leaned vnto ye Lord God of their fathers. And
Abiah followed after Jeroboā & wanne cer-
tayne cities from him: Bethel with ye townes
belongynge therto/ and Jesanah wyth the
townes that longed therto/and Ephron with
her townes. And Jeroboam recouered not
strength agayne in the dayes of Abiah. And
at the last the Lorde plaged him/ ye he dyed.

And Abiah wared myghtie/and toke him
xiiij. wyues / and begat. xxij. sonnes and. xvi.
daughters. The rest of the actes of Abiah &
his wayes and his doynges are writtē in the
storye of the Prophete Ido. And when Abiah
was layde to slepe with his fathers/they bu-
ryed hym in the cytye of Dauid/and Asa his
sonne raygned in his stede. In whose dayes
the lande was quyet ten yere.

¶ Abiah dyeth after whom succeadeth Asa.

¶ The. xiiij. Chapter.

A AND Asa did that was good & ryght
in the eyes of the Lorde hys God/
& toke awaye the aulters of strau-
gers & the hylaulters/& brake the
Images and cut downe the groues / and cō-
maunded Juda to seke ye Lorde God of their
fathers/& to do accordynge to the lawe & cō-
maundement. And he put awaye out of all ye
cities of Juda/the hilaulters & the ydoles: for
the kyngedome was quyet before hym. And
he built stroge cities in Juda: because ye lande
was in rest/& he had no warre in those yeres.
For the Lorde had geuen hym rest.

B And therfore he sayde to Juda: let vs build
these cytyes & compase thē with walles and
towres/ gates & barres / whyle we haue the
lande quyet. For we haue sought the Lorde
oure God: & because we haue sought him/he
hathe geuē vs rest on euery syde. And so they
built and prospered. And Asa had an Armie
that bare shilde and speare/out of Juda thre
hundred thousande/& out of Beniamin that
bare shilde & drue bowes two hundred & lxxx
thousande/and were all stronge men.

C And there came out agaynst thē Zarah ye
Morian wyth an Host of ten hundred thou-
sande/& thre hundred charettes/and came as
ferre of Maresa. And Asa went out to him/
& they put in araye to battell in the valeye of
Zephatah beside Maresa. And Asa cryed
vnto ye Lorde hys God and sayde: Lorde it is
all one wyth the to helpe them that haue no
power/ wyth few or wyth manye: helpe vs
D O Lorde oure God/ for we trust to the/ & in
thyne name be come agaynst thys multitude
Thou art the Lorde oure God / let not man
preuayle agaynst the.

And ye Lorde smote ye blacke Moores before
Asa and Juda/that they fled. And Asa and the
people that was with him/folowed after thē
as ferre as Gerar. And ye blacke Moores were
ouerthrowen/that there bode none a lyue of
thē/but were destroyed of the Lorde & of his
Hoste. And they caryed awaye a myghtye
great praye. And they smote all the cytyes
rounde aboute Gerar. For ye feare of ye Lorde
came vpon thē. And they robbed all the cities
for ther was exceadynge moche to be robbed
in them. And therto they smote the tentes of
catell and caryed awayed plentye of shepe &
camelles/and returned to Jerusalem.

¶ Kyng Asa by the monicion of the Prophet Azariah
after he had put downe the Idoles/ sacrifyeth to the
Lorde. He depriueth his mother of her domynyon.

¶ The. xv. Chapter.

A AND ye spirite of God came on Aza-
riah the sonne of Obed. And he wēt
out agaynst Asa and sayde to hym:
heare me Asa & all Juda and Be-
niamin. The Lorde is with you/whyle ye be
with hym/and yf ye shall seke him/he wylbe
founde of you: but & yf ye shall forsake hym/
he wyll forsake you. There will come many
dayes in Israel / in whyche there shalbe no
true God nor preste ye teacheth/nor any law.
And in their tribulacyō they shall turne vnto
the Lorde God of Israel and shall seke hym/
& he shalbe founde of thē. And in those dayes
there shalbe no peace to thē that go out & in.
But great vexacion vpon the enhabyters of
all landes

Jeholaphat. all landes. For one nacyon shall destroye a
nother/ and one cytye a nother: for God wyll
B trownce thē with all aduersyte. But plucke
you vp youre hertes & let not youre handes
faynte/for youre workes shalbe rewarded.

When Asa heard those wordes & the pro-
phesye of Azariah ye sonne of Obed the Pro-
phete/he toke courage & put awaye ye abho-
minacions out of all the lande of Juda & Be-
niamin/& out of the cities wyrch he wāne in
mount Ephraim/ & renued the aulter of the
Lorde that was before the porche of ye Lord.
And he geathered all Juda & Beniamin/and
the straungers wyth them out of Ephraim/
Manasseh and Simeon. For there fell ma-
ny to hym out of Israel/ when they saw that
C God was wyth hym. And they assembled at
Jerusalem the thryde monethe of the fyftene
yere of the raygne of Asa. And they offered
vnto the Lorde that same tyme of the spoyle
wyrch they had brought. bij. hundred oxen &
bij. thousande shepe.

And they made a couenaunt to seke the
Lorde God of their fathers/ wō all their hertes
& all their soules: so that all that sought not
ye Lorde God of Israel/shuld dye for it/whe-
ther he were smalle or greate / mā or womā.
And they[a] sware vnto ye Lorde with a loude
voyce and showtynge & wyth trompetes and
D hornes. And all Juda reioyced in the othe/
for they had sworne wyth all their hertes /
and sought hym with all their lust/& he was
founde of them. And the Lorde gaue thē rest
rounde aboute.

And therto kynge Asa put Maacah hys
mother out of auctoryte / because she had
made an ydole in a groue: & brake downe her
ydole & stampte it and burnt it by the broke
Cedron. But they put not the hylaulters out
of Israel: neuertheleste the hert of Asa was
pure all his life. And he brought into ye house
of God the dedycat gyftes which he & hys fa-
ther had dedicate/in goulde/syluer and other
Jewelles. And there was no moare warre
vnto the. xxxv. yere of the raygne of Asa.

¶ Asa/for feare of Baasa king of Israel/maketh a co-
uenaunt with Benhadad kyng of Siria.

¶ The. xvi. Chapter.

A IN the. xxxvi. yere of the raygne of
Asa/came Baasa kynge of Israel
agaynst Juda & buylt Ramah / to
the entent that he wolde let none ye
pertayned to Asa king of Juda haue passage
in and out. Wherupon Asa fet out syluer
and goulde out of the treasures of the house
of the Lorde and of the kynges house/& sent
it to Benhadad kynge of Siria that dwelt
at Damasco/& sayde. There is a cōfederaciō
betwene me and the / & so was betwene my
father & thine/wherfore I haue sent ye syluer
and goulde / that thou go and breake thyne
apoyntment with Baasa kynge of Israel/ ye
he maye departe from me. And Benhadad
B graunted vnto kynge Asa/& sent ye capitayns
of his armie agaynst ye cyties of Israel. And
they bet Ion/Dan/Abelmaim & all ye store
cities of Nephthali. And when Baasa heard
that/he left buildynge of Ramah and let his
worke cease. And then Asa the kynge toke
all Juda & caryed awaye & stones & tymbre of
Ramah wherwith Baasa was a buildinge:
& he buylt therwith Gabaa & Mazphah.

At that same tyme Hanani the sear/came
C to Asa king of Juda & sayde to him: be cause
thou trustest in ye kynge of Siria/& trustest
not in the Lorde thy God/therfore is ye hoste
of the kynge of Siria escaped out of thyne
hande. Were not ye blacke moores and they of
Libia a great hoste wyth exceadynge many
charettes and horsemen? And yet because
thou trustedest in the Lorde / he delyuered
thē in to thyne handes. For ye eyes of ye Lorde
beholde all the erthe/to strengthe the hertes of
thē that are hoale with him. Herein thou hast
done folyshly/and therfore from henceforthe
thou shalt haue warre. Wherupon Asa was
D wroth with the sear & put him in the conuer-
tyng house/for he was dysplease wyth hym
because of that. Moreouer Asa oppressed cer
tayne of the people the same season.

The dedes of Asa both fyrst and last/ are
wrytten in the boke of the kynges of Juda &
Israel. And the. xxxix. yere of hys raygne Asa
fell sycke of his fete/and that hys dysease ex-
ceadid. And therto in his sicknesse he asked no
councell of the Lorde/ but of Physycyons.
And at the last Asa fell on slepe wyth hys fa-
thers and died when he had raygned. xli. yere.
And they buryed hym in hys awne sepulchre
wyrch he had made in the cytye of Dauid/
and layed hym in the bed wyrch he had fylled
wyth swete odoures of dyuerse kynds/made
by ye crafte of ye potecaryes. And they dyd ex-
ceadynge great coste aboute buriēge of him.

¶ Jeholaphat succeadeth after Asa/ wyrch causeth
the feare of the Lorde to be renued amonge the people.

¶ The. xvij. Chapter.

A AND Jeholaphat his sonne raygned
in hys stede & was myghtyer then
Israel. And he put souldyoures in
all the stronge cytyes of Juda /
and set rulers bothe in the lande of Juda and
also in the cytyes of Ephraim which Asa his
father had wonne. And the Lorde was wyth
Jeholaphat / because he walked in the olde
wayes of hys father Dauid / and sought
not Baals: But sought the Lorde God of his
father and walked in hys cōmaundementes
& not after the doynges of Israel. Therfore ye
Lorde stablysched ye kyngdome in his hande/
and all

a. To sweare vnto ye Lorde/is to geue thy self wholly to him with a pure hert: wyrch thyng true worshyp-pers do / as is syde of Dauid psal. cxxxi. a. But to sweare by the Lorde/is to call on the name of ye Lord as witnes and iuge/ as it is syde. Josu. ij. c

and all Juda brought hym presentes/that he
B became exceadynge ryche & glorioule. And
hys hert was corageous in the wayes of the
Lorde/and he put downe yet moare of the
hilaulters and groues out of Juda.

And the thryde yere of hys raygne he sent
of his Lordes: Benhail/Abdiah/Zachariah/
Nathanael & Michaah to teache in the cities
of Juda: and wyth them/Semeiah/Natha-
niah/Zabadiah/Asahel/Semiramoth/Je-
honathan/Adoniah/Thobiah and Thobodo-
niah Leuites: & wyth thē Elisama & Jozam
preastes. And they taught in Juda/& had the
boke of ỳ law w̄ thē/& wēt aboute thorowout
C all the cyties of Juda & taught the people.

And the feare of the Lorde fell vpon all ỳ
kyngedomes of the landes that were rounde
aboute Juda/that they durst not warre w̄
Jehosaphat. And ỳ Philistines brought Je-
hosaphat giftes & tribute syluer. And therto
the Arabiens brought hym of shepe/seuen
thousande & seuen hundred rammes/& seuen
thousande & seuen hundred he gottes. And so
Jehosaphat prospered & grue vp on hye. And
he built in Juda/castels and store cities. And
he had great sub staūce in the cities of Juda/
& kyghtinge men & mē of myght in Jerusalē.

And this is the order in the houses of their
D fathers/of the capitaynes ouer thousandes
in Juda: Ednah the capytayne and wyth him
of kyghtynge men thre hundred thousande.
And nexte to hym Jehohanan a capytayne &
w̄ hym two hundred & .lxxx. thousande. And
by his syde Amaziah the sonne of Zechri wil-
lynge vnto ỳ Lorde/& with him two hundred
thousande mightie men. And of ỳ children of
Beniamin/Eliada was a mā of myght/and
had with him armed with bowes and shildes
two hundred thousande. And by hys syde Je-
hosabad wyth whome were an hūdred & .lxxx.
thousande trimmed for warre. These wayted
on the kynge/besydes those which the kinge
had put in stroge cities thorowout all Juda.

¶ After Ahab had asked councell of the foure hundred Prophetes/he put Micheah in preson. He dyeth with the shott of an Arrow.

¶ The .xviij. Chapter.

A And Jehosaphat became veryryche
iij. Regū. xxij. a. and glorioule/& ioyned affinite w̄
Ahab. And after certayne yeres he
went downe to Ahab to Samaria
And Ahab slue shepe & oxen plenteoushye for
hym & for the people that came with hym/&
entreated him to go vp vnto Ramoth in Ga-
laad. And Ahab kynge of Israel sayde to Je-
hosaphat kynge of Juda: wylt thou go wyth
me to Ramoth in Galaad? And he answered
him/I wylbe as thou/and my people shalbe
as thyne and we wyll be with the in ỳ warre.

But Jehosaphat sayde vnto the kynge of
Israel: alke I prayeỳ/the worde of ỳ Lorde.
And the kynge of Israel geathered together
B of the Prophetes foure hundred men/& sayde
vnto thē: shall we go to Ramoth in Galaad
to fyght/or shall I cease? And they sayde/go:
ỳ Lord shall deliuer it into ỳ kingz hāde. And
Jehosaphat sayde/is there yet here neuer a
Prophete more of ỳ Lordes/that we myght
alke of hym? And the kynge of Israel sayde
to Jehosaphat/there is yet one/to alke the
Lorde by hym: But I hate him/for he neuer
prophesyeth me good/but allwaye euell/one
Micheah the sonne of Jemla. And Jehosa-
phat sayde: let not the kynge saye so.

Then ỳ kynge of Israel called one of hys
chābrelaynes & sayde: fetche hether quyckly
Micheah the sonne of Jemla. And the kinge
of Israel and Jehosaphat kynge of Juda sate
ether of thē on hys seate in their apparell/in
C a thrēshynge flowre beside the gate of Sa-
maria/& all the Prophetes prophesynge be-
fore thē. And one Zedekiah the sonne of Cha-
nanah made hym hornes of yron and sayde/
thus sayth the Lorde: wyth these thou shalt
wynowe Siria vntyll thou hast brought thē
to nought. And all the Prophetes prophesyed
euē so sayinge: Go vp to Ramoth in Galaad
and prospere/for the Lorde shall delyuer it
into the hande of the kynge.

And the messenger that went to call Mi-
cheah/spake to him saying: beholde/ỳ wordz
of the Prophetes are pleasaunt to the kynge
with one assent/let thy wordes I prayeỳe/be
lyke one of theirs/& speake ỳ which is plea-
saunt. And Micheah sayde: as truly as the
Lorde lyueth/euē what my God sayeth/that
will I speake. And when he was come to the
kynge/the kynge sayde to hym: Micheah/
shall we go to Ramoth in Galaad to fyght/
D or shall I be in rest? And he answered: a go ye
& prospere/for the Lorde shall delyuer it into
youre handz. But ỳ kynge sayde to him: how
oftē tymes shall I adiure the ỳ thou saye no-
thinge but truthe to me/in ỳ name of ỳ Lord.

Then he sayde: I se all Israel skatered in ỳ
moūtaynz/as shepe ỳ haue no sheparde. And
the Lorde sayde: these haue no master/let thē
returne euery mā to his house in peace. Then
sayde ỳ kynge of Israel to Jehosaphat/did I
not tell ỳ/that he wolde not prophecye good
vnto me/but euell?

And he answered: therfore heare ye the
worde of the Lorde. I saw the Lorde syt vpō
his seat/and all the cōpanye of heauen stan-
dynge on his ryght hande & on his lefte. And
ỳ Lorde sayde: who shall deceaue Ahab kyng
of Israel/that he maye go & be ouerthrowen
E at Ramoth in Galaad. And whyle one sayde
thus & a nother that/there came out a spirite
and stode before the Lorde and sayde: I will
deceaue

a. This speaketh the Prophet by an Ironye/that is/in derisyō or mockage: & thereby tawnteth as it were the false Prophetes wheyth had falsly prophecyed vnto the kyng. as ye se here & iij. Reg. xxij. c.

Jehosaphat. deceaue him. And ỳ Lord sayde to him/how?
And he sayde: I will go out & wylbe a lyinge
spirite in ỳ mouthz of all his prophetes. And
ỳ Lord sayde/thou shalt deceaue him & shalt
preuayle/go out & do euē so. And now behold
ỳ Lord hath put a lyinge spirite in ỳ mouthz
of all these thy prophetes/& yet ỳ Lorde hath
F spokē euell aganyst ỳ. And Zedekiah ỳ sonne
of Chananah/wēt to & smote Micheah vpō
ỳ cheke/& sayde: by what waye wēt ỳ spirite
of ỳ Lorde frō me/to speake in the? And Mi-
cheah sayde: thou shalt se ỳ daye when thou
shalt rūne frō chābre to chambre/for to hyde
thy kelfe. Then sayde ỳ kinge of Israel/take
ye Micheah & deliuer him to Imō ỳ gouerner
of ỳ citie/& to Joas ỳ kingz sonne & saye/thus
sayth ỳ kynge: put this felow in preson/and
fede him w̄ breade & water of tribulaciō/vn-
tyll I come agayne in peace. And Micheah
sayd: yf thou come agayne in peace/thē hath
not ỳ Lorde spokē in me. And Micheah saide
moreouer/herken to ye people euery one of
you. And so ỳ kynge of Israel & Jehosaphath
ỳ kynge of Juda went vp to Ramoth in Ga-
laad. Then sayde ỳ kinge of Israel to Jehosa-
phat: chaūge ỳ & get ỳ to battell/but se ỳ thou
G haue thine awne apparell vpō ỳ. And ỳ king
of Israel chaunged him selfe/& they went to
battell. But the kynge of Siria cōmaunded
the capytaynes of hys charetes sayinge: se
ỳ ye fyght not aganyst small or great/saue
aganyst the kynge of Israel onlye.

And whē the capitaynes of ỳ charetz saw
Jehosaphat/they had wēt he had bene ỳ king
of Israel/& therfore cōpased aboute him/to
fighte. But Jehosaphat cryed out/& ỳ Lorde
holpe him/& God tyled thē awaye from him.
For whē ỳ capitaynz of ỳ charetes perceaued
ỳ it was not the kinge of Israel/they turned
backe agayne frō hym. And a certē mā drew
his bowe ignorantly & smote ỳ king of Israel
betwene ỳ Joyntes of his habergyne. And he
sayde to the charet mā/turne thine hand and
carye me out of ỳ hoste/for I am hurte. And
the battell arose that daye. Howbeit ỳ king
of Israel contynued standynge in his charet
aganyst the Siriens vntyll euen. And about
the sonne goinge downe he dyed.

¶ After Jehosaphat was rebuked by the prophet Jehu/he called agayne the people to the honouryng of the Lorde God.

¶ The .xix. Chapter.

A And Jehosaphat kinge of Juda re-
turned to hys house safe & sounde
to Jerusalē. And Jehu the sonne of
Hanani the sear/wēt out aganyst
him & sayde to kynge Jehosaphat: oughtest
thou to helpe ỳ wycked/& to loue thē ỳ hate ỳ
Lorde. In this verelyis ỳ wrath of the Lorde
vpō ỳ. Neuerthelater there are good thinges
founde in ỳ/in ỳ thou hast put awaye grouz
out of ỳ lande/& hast prepared thine herte to
seke God. And as Jehosaphat dwelt at Jeru-
B salē/he wēt to agayne & wēt amōge ỳ people
frō Berlabe to moūte Ephraī/& brought thē
agayne vnto ỳ Lorde God of their fathers.
And he set Judgz in ỳ lande/thorowout all ỳ
stroge cities of Juda/citie by citie/& saide to
ỳ Judges: take hede what ye do/for ye be not
Judges in the law of mā/but of God/whych
is with you in the wordes of the law. Wher-
fore let the feare of the Lorde be with you/&
take hede and do it. For there is no vnryght-
C wilnesse in ỳ Lord oure God* nor regardinge
of persones/nor takynge of rewardes. Roma. ij. b. Act. x. c. Ephes. vi. b. Colos. iij. d.

Moreouer in Jerusalē did Jehosaphat set
of ỳ Leuitz & of ỳ preستes & of ỳ aūciēt heedz
of Israel/ouer ỳ cusdomz of ỳ Lord & causes
of stryke. And then they returned agayne to
Jerusalē. And he charged thē sayinge: do euē
so in ỳ feare of ỳ Lord w̄ truthe & pure herte.
And whatsoeuer come to you of youre bre-
D thrē ỳ dwell in their cities/betwene bloud &
blounde/law/cōmaūdemēt/ordynaūces & cu-
stomes: se that ye warne thē/ỳ they trespace
not agaīst ỳ Lord/leste wrath come vpō you
& on youre brethrē. Thus do ye shall not of-
kende. And se here Amariah ỳ preste which is
heed ouer you in all matters of the Lorde/&
Zabadiah the sonne of Ismael a ruler in the
house of Juda/he is ouer all causes concer-
ninge the kynge/with offycers of ỳ Leuites
before you. Take courage to you and go vpō
it/and the Lorde shalbe with the good.

¶ The meruelouse victorye that the Lord gaue Jehosaphat kyng of Juda agaynst the Moabites/and the chyldren of Ammon/and them of Seir.

¶ The .xx. Chapter.

A After ỳ came ỳ childrē of Moab & ỳ
childrē of Ammō & w̄ thē of ỳ Am-
monitz agaynst Jehosaphat to bat-
tell. And ther came ỳ tolde Jehosa-
phat sayinge: ther cometh a great multitude
agaynst ỳ frō the other syde ỳ see out of Siria
And se they be in Hasason Thamar whych is
Engadi. And Jehosaphat feareds set him self
to seke ỳ Lorde/& proclaymed fast kynge tho-
rowoute all Juda. And Juda geathered them
selues to gether for to alke cōsell of ỳ Lord.
And therto there came oute of all ỳ cyties of
Juda to seke ỳ Lorde. And Jehosaphat stode
in ỳ cōgregaciō of Juda & Jerusalē in ỳ house
of ỳ Lord before ỳ new courte & sayde: Lorde
B God of oure fathers/art not thou God in hea
uē/& raygnest not thou on all ỳ kingedomes
of the hethen? And in thyne hand is power &
might/ỳ no mā can stande before ỳ. Art not
thou oure God which dydest cast out ỳ enha-
biters of this lande before thy people Israel/
& gauest it to the seed of Abrahā thy louer for

euer? And they dwelt therin and haue built ȳ
a temple therin vnto thy name/ & sayde: whē
euell cometh vpon vs/ as the swerde of iudge-
mēt/pestilēce or hongre: then yf we stande
before thys house & before the (for thy name
is in thys house) & shall crye vnto the in oure
trybulacion/thou shalt heare and helpe.

And now beholde/the children of Ammon
& Moab & mount Seir/by which thou wol-
dest not let Israel go/when they came out of
Egipte: but they departed frō thē & destroyed
C thē not. And se/how they rewarde vs/to come
for to cast vs out of thy possession which thou
hast possessed vs wyth all. O oure God/wylt
thou not iudge them? for we haue no myght
agaynst thys great companye that cometh
agaynst vs. Neither wot we what to do: but
oure eyes be vnto the.

And as all Juda stode before the Lorde w̄
their yoūge ones/their wiues & their childrē:
the spirite of the Lorde came vpō Jahaziel ȳ
sonne of Zachariah the sonne of Banaiah ȳ
sonne of Jeiel ȳ sōne of Mathaniah a Leuite
of ȳ sonnes of Asaph/euē as he was in ȳ middes
of ȳ cōgregaciō. And he sayde: herkē all Juda
& the enhabiters of Jerusalē/and also kynge
Jehosaphat. Thus sayth the Lorde vnto you
be not afrede or faynte hearted by reason of
D thys great multitude. For the warre is not
G youres/but Gods. And to morow ye shall go
downe to thē: se/they come vp at Ziz/and ye
shall mete thē in ȳ flaggs of ȳ broke before ȳ
wilderness of Jeruel. Moreouer it belōgeth
not to you for to fight in this quarell: but ste-
pe forth & stande & beholde ȳ helpe of ȳ Lorde
which is w̄ you: feare not/nor let youre herts
fayle you/O ye of Juda and of Jerusalē. To
morow go out to thē: for the Lorde is w̄ you.

And Jehosaphat bowed him selfe with his
face to ȳ citie/& all Juda & the enhabiters of
Jerusalē fell before the Lorde/to bowe thē
selues vnto ȳ Lord. And ȳ Leuites & the chyldrē
of ȳ Cahathites & of ȳ Corahites stode vp/to
prayse ȳ Lord God of Israel w̄ a loude voyce
E on hie. And so they arose erlye in ȳ mornynge
& get thē out vnto ȳ wyldernesse of Thekua.
And as they wēt out Jehosaphat stode & said
heare me Juda & ye enhabiters of Jerusalē.
F Beleue in ȳ Lord youre God/& so shall ye cō-
tinue: & beleue his prophets & so shal ye pros
pere. And he gaue ȳ people counsell/& set ȳ sin
gers of ȳ Lord & thē ȳ prayses in holy appa-
rell/to go out before ȳ armie & to saye: praise
ȳ Lord for his mercie lasteth euer. And what
tyme they begāne to laude & prayse/ then the
Lorde set layers awayte agaynst ȳ childrē of
Ammon & Moab & moūte Seir/to destroye
thē vtterlye & to wype thē out. And whē they
had made an ende of the enhabiters of Seir/
then they holpe to destroye eche other.

And when Juda came to Mazphah in the
wilderness/they loked vnto ȳ multitude. And
beholde/ they were deed carcases fallē to the
erthe/and none escaped. And Jehosaphat &
his people wēt to robbe awaie ȳ spoyle of thē
& founde amōge thē aboūdaūce of goodes &
rayment & of pleasaūt Jewelles/& caught frō
them more then they coulde cary awaye: so ȳ
they were thre dayes in geatherynge of the
spoyle/it was so moche. And ȳ fourthe daye
they assebled in ȳ valeye of blessinge/for there
they blessed ȳ Lorde. And therfore they called
ȳ name of ȳ sayde place ȳ valeye of blessynge
vnto this daye. And so all the men of Juda &
Jerusalē returned & Jehosaphat amōge the
thyckest of thē/for to go agayne to Jerusalē
w̄ gladnesse: for the Lorde had made them to
reioyse of their ennemyes. And they came to
Jerusalē w̄ psalteryes & harpes & trōpetes/
euē vnto the house of the Lorde. And ȳ feare
of God fell in the kyngedomes of all landes/
when they had hearde that the Lorde fought
agaynst the enemyes of Israel. And so the
realme of Jehosaphat was in trāquilite: for
his God had geuen hym rest on euery syde.

And Jehosaphat raygned vpō Juda/ and
was .xxxv. yere olde whē he begāne to raygne G
& raygned .xxv. yere in Jerusalē. And his mo-
thers name was Aluba ȳ daughter of Silhi.
And he walked in the waye of Asa his father
& bowed not therfrō/to do ȳ was pleasaūt in
the syght of the Lord. Yow be it they put not
downe the hillaulters/nether dyd the people
yet prepare their hertes vnto the God of their
fathers. The rest of the actes of Jehosaphat
fyrst and last are wrytten in the workes of
Jehu the sonne of Hanani/ whych noted thē
in the boke of the kynges of Israel.

After this/Jehosaphat king of Juda ioy-
ned him selfe with Ohoziah kynge of Israel/
whych was a wycked doar. And he coupled
him selfe with him/to make shippes to go to
Tharsis. And they made the shyppes in Aziō
Gaber. And Elieser ȳ sōne of Dodanah of Ma
resa prophesied against Jehosaphat/saīg: be-
cause thou hast ioyned thy selfe w̄ Ohoziah ȳ
Lord hath brokē thy worke. And ȳ shipp were
brokē ȳ they were not able to go to Tharsis.

¶ Jehosaphat dyeth & Jehoram succeadeth him which put teth to death his brethren/ and is oppressed of the Philistines/and dyeth of the flyr.

¶ The .xxi. Chapter.

Jehosaphat layde him to rest w̄ his A
fathers/& was buried with his fa-
thers ȳ citie of Dauid & Jehoram his
sonne raigned in his roume: which
Jehoram had other brethrē sōnes of Jehosaphat:
Azariah Jehiel Zachariah Azariah Michael
& Sephatiah. All these were ȳ sonnes of Jeho
saphat king of Juda. And theire father gaue
thē manye

Ohoziah. thē manye great giftes in syluer/goulde and
other precioule thinges with stronge cities in
Juda: but ȳ kyngedome he gaue to Jehoram/
because he was ȳ eldest. And whē Jehoram
was vp vpō ȳ kīgdome of his father & setelde
he slue all his other brethrē w̄ ȳ swerde/& di-
iij.reg. xviij. uerse of ȳ Lordes of Israel therto* Jehoram was
xxxij. yere olde whē he begāne to raygne/& he
B raygned viij. yere in Jerusalē. And he walked
in ȳ wayes of the kings of Israel/ like as dyd
ȳ house of Ahab (for a daughter of Ahab was
his wife) & he wrought euell in ȳ eyes of the
Lorde. Yow be it ȳ Lorde wolde not destroye
ȳ house of Dauid/because of the couenaūt ȳ
he had made w̄ Dauid/ & as he promeled to
giue a lyght to him & to his sonnes for euer.

In his dayes ȳ Edomites departed frō vnder
ȳ hāde of Juda & made thē a kīg. And Jehoram
wēt forth w̄ his lords & all his charets w̄ him
& roale by nightes & layde on ȳ Edomites. Which
cōpaled him in & ȳ cavitaynes of his charets.
And so Edō departed frō vnder ȳ hāde of Juda
C vnto this daye. ¶ That same tyme also did lob-
nah departe frō vnder his power/because he
lefte ȳ Lorde God of his fathers. Moreouer
he made hilaulters in ȳ moūtaynes of Juda/&
caused the enhabiters of Jerusalē to comitt
a Or/provoked Juda to synne. adulterye/& he* thrust Juda out of ȳ waye.

And ther came a writinge to him frō Eliah
the prophete of this tenoure. Thus sayth the
Lord God of Dauid thy father: because thou
walkedest not in ȳ wayes of Jehosaphat thy
father & in ȳ wayes of Asa king of Juda/but
walkedst in the wayes of ȳ kynges of Israel &
hast made Juda & the dwellers of Jerusalē go
a whoringe/like to ȳ whoringe of ȳ house of
Ahab/& hast therto slayne thy brethrē ȳ were
thy fathers house/ whych were better then
thou: Therfore beholde the Lorde will smyte
the with a myghtie plage in thy folke/ in thy
childrē/in thy wiues and in thy goodes. And
thou shalt haue moche dysease thorow infir-
mitie in thy bowelles/vntill thy bowelles fal
out by reason of thy sycknesse/ daye by daye.

D And the Lorde stered vp agaynst Jehoram ȳ
spirite of ȳ Philistines & the Arabiās ȳ border
on ȳ blacke mors. Which came agaynst Juda
& all to tare ȳ lande/& caried awaye all ȳ sub-
staūce ȳ was fonde in ȳ kings house/& therto
his sonnes & his wiues: so ȳ there was neuer
a sonne lefte him saue Jehoahaz his yoūgest
sonne. And after all ȳ/the Lord smote him in
his bowelles w̄ an incurable disease. And in
processe of tyme/euē about ȳ ende of two yere
his guts fell out by reason of his sicknesse: &
a The .xxx. yere. he died with extreme payne. So. xxi. he walked with oute dre. dre to do well. so he died of euell diseases. But they made hī
no bonefyre/like ȳ bonefires of his fathers.
Whē he begāne to raygne/he was .xxxij. yere
olde/& raigned in Jerusalē .viij. yere. And* he
walked not pleasaūtly/ & they buryed hī in ȳ
citie of Dauid: but not in ȳ sepulchres of ȳ kings

¶ Ohoziah raygneth in ȳ rowme of Jehoram/ Jehu kyng of Israel kylleth Ohoziah. Athaliah putteth to deeth all the kynges kynrage/onely Joas escapeth.

¶ The .xxii. Chapter.

And ȳ enhabiters of Jerusalē made A
Ohoziah his youngest sonne kyng
in his stede. For ȳ mē of warre that
came w̄ the Arabiās in ȳ hoste/had
slayne all his elder sonnes. And so Ohoziah ȳ
sonne of Jehoram kinge of Juda/was made
kynge. Two & fourtie yere olde was he when
he beganne to raygne/& raygned one yere in
Jerusalē. His mothers name was Athaliah
B ȳ daughter of Amri. And he walked also in ȳ
wayes of the house of Ahab/ for hys mother
was his coūceler for to do euell. Wherfore he
did ȳ displeased ȳ Lord like to ȳ house of Ahab
for they were hys coūcelers after ȳ deeth of
his father/to his destrucciō. And he also wal-
ked after their coūcell. And Jehoram sonne of
Ahab kyng of Israel wēt to fight w̄ Hazael
kyng of Siria at Ramoth in Galaad: & they
of Ramoth woūded him. Wherfore he retur-
ned to be healed in Jezrael of ȳ wounds which
were geuē him at Ramoth/whē he fought w̄
Hazael king of Siria. And Ohoziah ȳ sonne C
of Jehoram kinge of Juda wēt downe to se Je-
horam ȳ sonne of Ahab at Jezrael/because he
was oiseased.* For it was thrust into Oho-
ziah of God to go to Jehoram/& ȳ whē he was
come/he shuld go out w̄ Jehoram against Jehu
the sonne of Namsi whome the Lord had an-
noynted to destroye the house of Ahab.

* For it was thrust &c. of god. vnderstande/ to thyntent that he cōming to Jehoram might be ouer-throwe of Jehu.

And as Jehu was executynge iustice vpō
ȳ house of Ahab. He founde ȳ Lords of Juda
& the sonnes of the brethren of Ohoziah that
wayted on Ohoziah/& he slue them. And he
sought Ohoziah/ & they caught hym where
he was hid in Samaria/and brought him to
Jehu. And whē they had slayne him they bu-
ried him: because (sayde they) he was ȳ sonne
of Jehosaphat which sought the Lorde w̄ all
his hert. And there was none of the house of D
Ohoziah/that coulde obtayne to be kynge.

*If for Athaliah ȳ mother of Ohoziah/ whē iiij. Reg. xi. a.
she sawe her sonne was deed/arose & spake w̄
all the seed of the kyngedome of the house of
Juda. But Jehosabeath the daughter of the
kynge toke* Jehoas ȳ sonne of Ohoziah and * Or Joas.
stale hym frō amonge the kynges sonnes ȳ
were slayne/& put him & his nource in a sle-
pinge chābre. And so Jehosabeath ȳ daughter
of kynge Jehoram & wife of Jehoiada ȳ prieste
(because she was ȳ sister of Ohoziah) hid him
frō Athaliah ȳ she slue him not. And he was
with them hid in the house of God syre yere.
And Athaliah raygned ouer the lande.

¶ Jehoas ȳ sonne of Ohoziah is made kyng. Athaliah is put to deeth.

¶ The .xxiij. Chapter.

A And in ye seuēth yere Jehoiada toke
iiij.Reg.xi.a. hert/ & made a bonde with the capi
taynes of hundredes Azariah the
sonne of Jeroham/ Jsmael ye sonne
of Johanā/ Azariah ye sonne of Obed/ Maa-
seiah the sonne of Adaiah and Elisaphat the
sonne of Zechri. And they went aboute in
Juda and geathered the Leuites out of all
the cytyes of Juda and the auncyent heedes
of Jsrael: and they came to Jerusalem. And
all the congregacyon made a bonde wyth the
kynge in the house of God. And Jehoiada
sayde to them: beholde/ the kynges sonne
must raygne ouer the chyldren of Dauid/ as
the Lorde hath sayde.

B This is it therfore ye shall do. The thirde
parte of you prestes & Leuites wyych come
in the Saboth daye/ shall kepe the doores & a
nother thirde parte shalbe in the kingz house
& a nother thyrde parte shalbe in the gate of
the foundacyō/ & all the people shalbe in the
*Exod.xxviij.b *courtz of ye house of ye Lorde. And ther shall
none come into the house of ye Lorde/ saue ye
prestes & the Leuites ye ministre. They shall
go in/ for they are holy: & all the people shall
kepe the watche of the Lorde. And ye Leuitz
shall cōpase ye kynge rounde aboute/ & euery
mā his wepō in his hāde: & whatsoeuer other
mā come into the house of the Lorde/ he shall
dye for it: and they shalbe with the kynge/ as
he cometh in and as he goeth out.

And ye Leuites & all Juda did in all thingz
as Jehoiada the preste commaunded/ & toke
euery mā his men: bothe thē that came in and
C thē ye went out the saboth daye: for Jehoiada
the preste did let none of ye cōpanies departe.
And Jehoiada the preste delyuered to the ca-
pitaynes of hūdredes speares & shildz & bou-
helars ye pertayned to kynge Dauid & were
in the house of God. And he set all the people
& euery man his wepon in his hande/ frō the
right corner of the house to ye lefte corner of
the house/ alonge by the aulter and the house
rounde about the kynge. And they brought
out the kynges sonne and put vpon hym the
& That is/ the lawe of God. Deut.xvij.d. crowne and the *testymonye/ and made hym
kyng. And Jehoiada & his sonnes annoynted
hym and sayde: God saue the kynge.

When Athaliah hearde the noyse of the
people runnynge & prayseynge the kinge/ she
went amōge the people in to the house of the
Lorde. And when she saw the kynge stande
at his pyler in the enterynge/ and the Lordes
and trompetes about the kynge/ and all the
people of the lande reioysynge & blowinge
wyth trompetes/ and the syngers wyth in-
strumentes of musycke teachinge to prayse.
Then she rent her clothes and cryed: treason
treason. And Jehoiada the preste went out
with the capitaynes of hundredes that were
apoynted to gouerne the hoste/ and sayde to
them: haue her out wythout the arayes and
whosoeuer koloweth her/ let hym be slayne
with the swerde. For the preste sayde: slay her
not in the house of the Lorde. And they layde
handes on her/ and when she was come out D
to the entrynge of the horsgate in the kynges
house/ they slue her there.

*And Jehoiada made a bonde betwene hym iiij.Reg.xi.b
and all the people and the kynge/ to be the
Lordes people. And all the people went to
the house of Baal and destroyed it/ & brake
hys aulters and hys ymages/ and slue Ma-
than the preste of Baal before the aulters.
And Jehoiada put the offyces of the house of
the Lorde in the handes of the prestes the
Leuites/ which Dauid had deuyded in com-
panyes for the house of the Lorde/ to offer
burntoffer ynges vnto the Lorde/ as it is
wrytten in the law of Moses/ wyth reioy-
synge and syngynge/ as it was ordeyned by
Dauid. And he set porters vnto the gates of
the house of the Lorde/ that none that was
vncleane in any poynte shulde entre in.

And he toke the capitaynes of hundrethes
and the nobles/ and the gouernoures of the
people & all the folke of the lande/ & brought
the kyng downe out of the house of ye Lorde/
and they went thorow the hye gate in the
kynges house/ and set the kynge vpon the
seate of the kyngedome. And all the people of
the lande reioysed/ & the cytie was in trāqui-
lite: but they slue Athaliah wyth the swerde.

¶ Jehoas duryng ye syke of Jehoiada kepeth the lawe but after hys deeth he regardeth it not. He stoneth Zachariah the Prophete. Jehoas is kylled of hys awne seruauntes/ and after hym raygneth Amaziah.

¶ The .xxiiij. Chapter.

Jehoas was seuē yere olde when he A
begganne to raygne/ and he raigned iiij.Reg.xii.
fourtye yere in Jerusalem. Hys
mothers name was Zebiah of Ber
sabe. And Jehoas dyd ye pleased the Lorde all
the dayes of Jehoiada the preste. And Je-
hoiada gaue hym two wyues/ and he begat
sonnes and daughters.

It chaunced after that/ that Jehoas was
mynded to mende the house of the Lorde.
And vpon that he geathered to gether the
prestes and the Leuites and sayde to them:
*go out thorow the cyties of Juda and gea- iiij.Reg.xii.
ther of all Jsrael syluer/ to strength ye house
of youre God/ yere by yere/ & se that ye hast
the thynge: how be it the Leuites were slac-
ke. Then the kynge called Jehoiada that B
was the chefest/ and sayde to hym: why re-
quyrest thou not of the Leuytes to bryngе
in/ out of Judaand Jerusalē the summe a-
poynted by Moses the seruaūt of the Lorde/
and by

Amaziah. and by the congregaciō of Jsrael/ for the ta-
tabernacle of wytnesse. For wicked Athaliah
& her chyldrē had broken the house of God/ &
had therto bestowed all the dedicat gyftes of
the house of the Lorde/ aboute Baals.

Wherfore at the kynges cōmaundement/
they made a cofer/ and set it at the gate of the
house of the Lorde: and made proclamacyon
thorow Juda and Jerusalem to bryngе in to
the Lorde *the taxaciō of Moses the seruaūt
Exod.xxx.b. of God/ which he set vpon Jsrael in the wyl-
dernesse. And the Lordes and all the people
C reioysed and brought in and cast in to the co-
fer vntill it was full. And whē the tyme came
that the chefte shulde be brought in by the
handes of the Leuites at the apoyntment of
the kynge/ whē they saw ye there was moche
moneye: then came the kynges scrybe & one
apoynted by the hye preste/ and powred out
that was in the cofer/ & then toke it & carryed
it to hys place agayne/ & thus they dyd daye
by daye/ and geathered moche moneye.

And the kynge and Jehoiada gaue it to
worckemē that wrought vpon the house of
the Lorde/ and hyred Masons & carpenters
D to redresse the house of the Lorde/ and so dyd
they artifycers in yron and brasse/ to repayre
the house of the Lorde. And the worckemen
wrought & the worcke mended thorow their
handes: and they made the house of God as
it ought to be/ and strengthed it. And when
they had fynysched it/ they brought the rest
of the moneye to the kynge and Jehoiada/
& therwyth were made vessels for the house
of the Lorde: euen vessels to mynystre with
all and to serue for burntoffer ynges as la-
delles and vessels of goulde and syluer. And
they offered burntoffer ynges in the house of
the Lorde contynually e all the dayes of Je-
E hoiada. And Jehoiada waxed olde and full of
a. Note hys wynst them which sayet that God sayde to Noe/ Gen.vi.a that mā shulde lyue no moare but an hundred and.xx.yeres. yeres and dyed. a An hundred and thirtye yere
olde was he when he dyed. And they buryed
him in the cittie of Dauid amōge the kynges
because he had done good in Jsrael/ and on
God and on his house. And after the deeth of
Jehoiada/ came the Lordes of Juda & made
obeysaunce to the kynge. And then he her-
kened vnto them. And so they lefte the house
of the Lorde God of their fathers/ and serued
groues and Jmages. And then came there
wrath vpō Juda & Jerusalem/ for hys their
trespaces sake. Not wythstandynge yet God
sent Prophetes to thē/ to bryngе thē agayne
vnto the Lorde. And they testifyed vnto them
But they wolde not heare.

And the spirite of God came vpon Zacha-
riah the sonne of Jehoiada the preste/ and he
stept vp aboue the people and sayde to them.
¶ Thus sayth God: why transgresse ye the cō-
maundementes of ye Lorde? ye shall therfore
not prospere/ but as ye haue forsakē hym/ so
shall he forsake you *Wherupō they cōspired Math.xxiij.d.
agaynst him and stoned him wyth stones/ at
the commaundement of the kynge: euen in ye
courte of ye house of ye Lorde. And so Jehoas
the kynge remēbred not the kyndenes which
Jehoiada his father had done to him/ but slue
his sonne. And whē he dyed/ he sayde: ye Lorde
se and require a reconynge.

And when the yere was out/ the hoste of ye
Sirriens came agaynst hym: and they came
to Juda and Jerusalem/ and destroyed all the
Lordes of the people frō amonge the people
and sent all the spoyle of them vnto ye kynge
to Damasco. And though the armie of Siria G
came with a smalle companye of men/ yet ye
Lorde deliuered a very great hoste into their
handes/ because they had forsaken the Lorde
God of their fathers. And therto they serued
Jehoas accordynge.

And as sone as they were departed from
hym/ though they left hym in great diseases:
yet hys awne seruauntes conspired agaynst
him for the blonde of the chyldrē of Jehoiada
the preste/ & slue him on his beed. And when
he was deed/ they buryed hym in the cytye of
Dauid: but not in the sepulchres of ye kinges
And these are they ye conspired agaynst hym:
Zabad the sonne of Samaath an Ammonite
and Jehosabad ye sonne of Simrith a Moa-
bite. And hys sonnes and the summe of the
taxe that came to him/ and the foundaciō of
the house of God/ are wrytten in the storie of
ye booke of kynges. And Amaziah hys sonne
raygned in his steade.

¶ Amaziah ouercometh ye Edomytes. And Joas kyng of Jsrael ouercometh and kylleth Amaziah.

¶ The .xxv. Chapter.

Amaziah was .xxv. yere olde when A
he begānne to raygne/ & he raygned iiij.Reg.xiiij.a.
xxix. yere in Jerusalem. Hys mo-
thers name was Jehoiadan of Je-
rusalē. And he did that pleased the Lorde: but
not with ye hoale hert. And as sone as he was
seteled in the kyngedome/ he slue thē ye killed
the kynge hys father. But he slue not their
chyldren as it is wrytten in the law/ euen in
the boke of Moses to whome the Lorde com-
maunded sayinge: *the fathers shall not dye Deut.xxiiij.c.
for the chyldrens causes/ nor the chyldren for iiij.Reg.xiiij.b
the fathers/ but euery man shall dye for hys
awne synne. And Amaziah geathered Juda B
to gether & made capitaynes ouer thousandz
& ouer hundredz in ye houses of their fathers
thorowout all Juda and Beniamin. And he
numbred them from twētye yere & aboue/ &
founde thē thre hundred thousande luste mē
able to go to battell/ and that couldе handle
speare and shylde. And he hyred therto an
hundred thousande kyghtynge men out of

Joas. Israel/ for an hundred talentes of syluer.

But there came a man of God to hym and
sayde: kynge/ let not the armye of Israel go
with the: for the Lorde is not with Israel ne-
therw̃ any of the house of Ephraim. Or elles
C yf thou neades wylt/ then go & do it/ & make
thy selfe stronge to battell: & thou shalt se/ ý
God shall make ý fall before thine enemyes.
For God hath power to helpe or to cast doune
And Amaziah sayde agayne to ý mã of God/
what shall we do then/ for the hundred talẽtẽ
which I haue geuẽ vnto the hoste of Israel?
And the man of God sayde: the Lorde is able
to geue the moche moare then that.

And then Amaziah seuered the armie that
was come to hym out of Ephraim / to go
whome agayne. Wherfore they were excea-
dynge wrothe with Juda/ & returned to their
awne whome in great angre.

And Amaziah toke herte & caryed out his
iiij.Reg.xiiij.b hoste & wẽt to saltdale.* Where he slue of the
childrẽ of Seir ten thousande. And other ten
thousande ý chyldrẽ of Juda toke alyue/ and
caried thẽ vnto the toppe of a rocke & cast thẽ
downe frõ the toppe of the rocke/ that they al
D to burst: but ý mẽ of ý armie which Amaziah
had turned backe & wolde not let go with his
people to battell/ ranne vpõ ý cities of Juda
from Samaria vnto Bethhoron & slue thre
thousande of them and wanne moche spoyle.

And it chaunced/ after that Amaziah was
come from the slaughter of ý Edomitẽ/ & had
brought the Gods of the children of Seir/ he
set thẽ vp to be his Gods/ & bowed hym selfe
before thẽ & burned cense vnto thẽ. Wherfore
ý Lord was wroth w̃ Amaziah & sent to him
a prophete/ & sayde to him: why seekest thou ý
Gods of ý people which were not able to de-
lyuer their awne people out of thyne handẽ?
E And as ý prophete spake to him/ he saide to ý
prophete: haue men made the of the kynges
councell? cease/ leste thou be beaten. And the
prophete ceased & sayde: I am sure that God
hath takẽ coũcell to destroye ý/ because thou
hast done this/ & obeyest not my councell.

Then Amaziah kyng of Juda toke aduise
& sent to Joas the sonne of Jehoahaz ý sonne
of Jehu kynge of Israel & sayde: come/ & let
vs se ether other. And Joas kynge of Israel
sent agayne to Amaziah king of Juda sayng:
iiij.Reg.xiiij.c. a thistell in Libanon sent to a Cedar tree of
Libanon sayinge: *geue thy daughter to my
sonne to wife. But there came ý wilde beastẽ
F of Libanon & troade downe ý thistell. Thou
thinkest: se/ I haue beatẽ ý Edomitẽ/ therfore
thyne hert aryseth to glorifye thy selfe. Now
byde at home: what neadeth ý to prouoke to
euell/ that thou perishe and Juda with the.

But Amaziah rested not: for it came of
God/ euẽ to delyuer thẽ into ý handẽ of their
enemyes: & that be cause they had sought the
Gods of the Edomites. And Joas kynge of
Israel came vp: & they saw ether other/ both
he & Amaziah kynge of Juda at Bethsames
in Juda. And Juda was put to the worse be-
fore Israel/ & fled euery mã to hys tent. And
Joas kynge of Israel toke Amaziah kynge
of Juda ý sonne of Jehoas ý sonne of* Oho-
ziah at Bethsames: & brought hym to Jeru-
salẽ/ & tare the walle of Jerusalẽ frõ the gate
of Ephraim vnto the corner gate/ foure hun-
dred cubytes lõge. And he toke all the gouldе
& syluer & all the Juelles that were founde
in the house of God wyth Obed Edom & the
treasure of the kynges house and hostages/
and returned to Samaria.

*After ý Greke with the cõcordaunce of ý iiij. of the kynges. iiij.d. Some reade. Jehoahaz.

And Amaziah ý sonne of Jehoas kinge of
Juda lyued after the deethe of Joas sonne of
Jehoahaz kynge of Israel. xv. yere. The rest
of ý actes of Amaziah fyrst & last are writtẽ
in the boke of the kinges of Juda and Israel.
And after that tyme that Amaziah dyd turne
awaye from the Lorde/ they conspired trea-
son agaynst hym in Jerusalem: and he fled
to Lachis. Whether they sent after hym and
slue hym there / and brought hym vp wyth
horses and buryed hym wyth hys fathers in
the cytye of Juda.

¶ After ý deeth of Amaziah raygneth Oziah whych is strycken with the lepre/ and Joatham raygneth in hys rowme.

¶ The.xxvi.Chapter.

THen all the people of Juda toke A
Oziah which was.xvi.yere olde/ & iiij.Reg.xiiij.c.
made hym kynge in the rowme of
hys father Amaziah. And he buylt
Eloth and brought it agayne to Juda after
the kyng was layde to rest with his fathers.
Sixtene yere olde was Oziah whẽ he began
to raygne/ & he raygned.lij.yere in Jerusalẽ.
His mothers name was Jecaliah of Jerusa-
lem. And he dyd ý that pleased the Lorde / in
all poyntes as dyd hys father Amaziah. And
he sought God whyle Zachariah the teacher
to se God lyued: and as longe as he sought ý
Lorde/ God made hym prosyere.

And he went to battell agaynst the Phi-
listines & brake downe the walles of Geth/
& the walles of Jabneh & ý walles of Asdod/
and built cities aboute Asdod & amonge the B
Philistines. And God holpe him agaynst the
Philistines & agaynst the Arabiens ý dwelt
in Gurbaal/ & agaynst the Meunites. And ý
Ammonites gaue tribute to Oziah/ and hys
name spryede abroade euen to Egipte: for he
played the mã & exceaded. Moreouer Oziah
buylt towres in Jerusalem ouer the corner
gate/ & ouer the valeye gate/ and ouer other
corners/ and made thẽ stronge. And he buylt
towres in ý wildernesse & digged many wellẽ

For he

Joatham. For he had moche catell/ bothe in the valey
and also in the playne: and plowmen and vy-
nedressers in the mountaynes and in Char-
mel/ for he loued husbandrye.

And Oziah had an host of eyghtynge men
that went out to warre in the armye & were
tolde & numbred by Jeiel the scrybe & Maa-
siah an officer/ vnder the hande of Hananiah
one of ý kynges Lordes. And ý hoale nũbre
of the auncyent heedes of the men of myght
were.ij.thousande & fyre hundred and vnder
the handes of thẽ was the armie of the hoste/
thre hundred & seuẽ thousand / & fyue hũdred
that made warre wyth myght & strenght / to
helpe the kynge agaynst hys enemyes. And
C Oziah prouyded thẽ throw oute all ý hoste
shildes/ speares/ helmetes/ habergynnes/ bo-
wes & slynges for stones. And he made engy-
nes in Jerusalem by the crafte of artifycers
to be on ý towres & corners/ to shote arowes
& great stones w̃ all. And hys name spreade
farre abroade/ for he was wonderlye holpe/
vntyll he was become myghtye.

And in his greatnesse hys hert arose/ ý he
was marred: & transgressed agaynst ý Lorde
his God. For he went in to the temple of the
Lorde to burne cense vpon the aulter of in-
cense. But Asariah the preste went in after
him wyth foure score prestes of the Lorde ý
were bolde men. And they stepte to Oziah ý
kynge & sayde to him: it pertayneth not to the
Oziah to burne cense vnto the Lorde/ but to
the prestes the children of Aaron that are cõ-
secrate for to burne incense. Come out of the
D sanctuarye/ for thou hast trespaced / and it
shalbe no worshepe to ý before ý Lorde God.

And Oziah was wroth & had cense in hys
hande to offer/ and in his indignaciõ agaynst
iij.Reg.xv.a. the preste/* ý leprosye sprãge in his foreheed
before the prestes in the house of the Lorde/
euen besyde the incense aulter. And Asariah
the chefe preste w̃ all the other prestes loked
vpon hym: & behold he was a leper in his fo-
reheed/ & they vexed hym thence. And therto
he was fayne to go out/ because ý Lorde had
plaged him. And Oziah the kynge cõtynued
a leprе vnto the daye of his deethe & dwelt in
an house at sybertye: how be it / he was cast
out of the house of the Lorde. And Joatham
his sonne had the gouernaunce of the kyngs
house and iudged the people of the lande.

The rest of the actes of Oziah both fyrst
and last/ did Esaiah the prophete the sonne of
Amos write. And when Oziah was layde to
rest with his fathers/ they buryed him w̃ his
fathers in ý felde of the buriall of the kinges.
For they sayde: he is a leper. And Joathã his
sonne raygned in hys steade.

¶ Joatham raygneth & ouercometh the Ammorites. Ahaz hys sonne raygneth after hym.

The.xxvij.Chapter.

IOatham was.xxv.yere olde when A
he begãne to raygne/ and raygned
xvi.yere in Jerusalẽ. Hys mothers
name was Jerusah ý daughter of
Zadoc. And he dyd that pleased ý Lorde in all
poyntes as dyd hys father Oziah: saue/ that
he came not to the temple of the Lorde/ and
that the people dyd yet corrupt them selues.
He buylt the hye gate of the tẽple of ý Lorde/
& on the walle Ophel he buylt moche. Mo- B
reouer he built cytyes in the mountaynes of
Juda/ and in the wood coũtre he built castel-
les and towres.

And he fought with the kynge of ý childrẽ
of Ammon/ and preuayled agaynst thẽ. And
the chyldrẽ of Ammõ gaue him the same yere C
an hundred talẽtes of syluer/ & tẽ thousande
quarters of whete & as moche barleye. So
moche also did ý childrẽ of Ammon geue him
the seconde yere and the thryde too. And Joa-
tham became mightie/ because he directed
hys waye before the Lorde hys God.

The rest of ý actes of Joatham & all hys D
warres and hys wayes are wrytten in the
boke of the kynges of Israel & Juda. He was
xxv.yere olde when he begamne to raygne/ &
raygned.xvi.yere in Jerusalẽ. And whẽ Joa-
thã was layde to reste with hys fathers/ they
buryed hym in the cytye of Dauid: and Ahaz
his sonne raygned in his steade.

¶ The wyckednesse of Ahaz kyng of Juda. After him raygneth Hezekiah.

¶ The.xxviij.Chapter.

AHaz was.xx.yere olde when he be- A
ganne to raygne/ and raygned.xvi iiij.Reg.xvi.a.
yere in Jerusalem. And he dyd not
that pleased the Lorde/ as dyd hys
father Dauid: but walked in ý wayes of the
kynges of Israel/ and made therto Baals of
metall. And he offered cense in the valeyе of ý
childrẽ of Hennon/ and burnt his childrẽ in
fyre after the abhominacyon of the nacyons
which ý Lord cast out before ý chyldrẽ of Is-
rael. And he offered burnt cense in hilaulters
and on moũtaynes & vnder euery grene tre.

Wherfore ý Lorde his God delyuered him
into the hand of the kynge of the Siriens:
whych bet him & caryed awaye a great mul-
titude of his captiue in to Damascon. And
therto he was delyuered into the hande of the
kynge of Israel which slue of his a myghtye
slaughter. For Phakeh ý sonne of Romeliah
slue in Juda an hundred & twẽtye thousand
in one daye/ & all fyghtynge men: & that be-
cause they had forsaken ý Lorde God of their
fathers. And Zechri a myghtye man in mouṅt
Ephraim slue Maaliah the kynges sonne/ &
Asricam the Lorde stuarde of houshold/ and
Elcanah that was next to the kynge. And the B

chyldren of Israel toke prysoners of theire brethren two hundred thousand wyues/sonnes & daughters/ & therto caryed awaye moche spoyle of the/and brought it to Samaria.

But there was a prophete of the Lordes named Oded which went out to ye Host that came to Samaria & sayde to the:se/because ye Lorde God of youre fathers was wroth w Juda/he deliuered the into youre handes. And ye haue slayne the with cruelnesse ye reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem & to make them bondemen and bondwemen. What other thynge do ye (ye vnhappye) then offende ye Lorde youre God. But now heare me/& deliuer the captyues agayne which ye haue taken of youre brethren: for the great wrath of the Lorde is vpon you.

And certayne of the heedes of ye chyldren of Ephraim/as Azariah ye sonne of Johanan Barachiah ye sonne of Melimeloth/Jehezekiah the sonne of Selum & Amasa ye sonne of Hadalai stode vp agaynst them that came fro warre/ and sayde vnto them:ye shall not C bringe in the captiues hyther. For where we haue offended the Lorde all readye/ye entende to adde more to oure synnes & trespace. For oure trespace is great all readye/ & there is fearce wrath vpo Israel. And vpon ye the me of armes lefte the captyues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apoynted therto by name/& toke the prysoners & clothed all ye were naked amoge the/of ye spoyle/& arayed the & shoed the & gaue the to eate & to drinke & anoynted the/ & caryed all that were feble of them vpon asses & brought the to Jericho ye citie of Paulme trees fast by their brethre: and then returned to Samaria agayne.

And at that same tyme kynge Ahaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne & slue of Juda & caryed awaye some captyues. And the Philistines inuaded ye cities in ye lowe coutrey and the south of Juda:and toke Bethsames/ Ajalon/Gaderoth & Socoh with the townes longynge therto/& Thimna with ye townes of the same. & Gimso with her townes/& dwelt therin. For the Lorde brought Juda lowe/ because of Ahaz kynge of Juda which made Juda naked & transgressed agaynst ye Lorde. And Thiglath palneser kynge of Assur came vpo him and beseged him/but preuayled not D agaynst him. For Ahaz toke awaye out of ye house of the Lorde & out of the kynges house & out of the Lordes houses/& gaue vnto the kinge of Assur/though it holpe him not. And therto in the very tyme of his tribulacion did kynge Ahaz trespace yet moare agaynst the Lorde. For he offered vnto the Gods of them of Damasco which hette him & sayd/ because the Gods of the Siriens healpe the/therfore will I offer to the / that they maye helpe me also. But they were his destruccion & the destruccion of all Israel. And Ahaz geathered to gether the vessels of the house of God and brake the/& shut vp the dores of the house of the Lorde/& made him aulters in all corners of Jerusale. And in all ye cities of Juda cytye by citie he made hylaulters to burne incense vnto other Gods/& angred ye Lord God of his fathers. The rest of his actes & all his wayes bothe first & last are writte in the boke of the kinges of Juda & Israel. And whe Ahaz was layde to rest w his fathers/theye buryed him in the cytye of Jerusalem: but brought hym not vnto ye sepulchres of the kinges of Juda. And* Hezekiah his sone raigned in his steade

*Or (as some wyll) Jehezkiah.

Hezekiah restoreth vnto the tẽple of ye Lorde all the thynges ye had not bene regarded of hys predecessoures.

The.xxix.Chapter.

Hezekiah begane to raygne whe he was.xxv.yere olde/ & raygned.xxix yere in Jerusale. And his mothers name was Abiah the daughter of Zachariah. And he dyd that was right in the syght of the Lorde in all poyntes as did Dauid his father. He opened the dores of ye house of the Lorde in ye fyrst yere & fyrst moneth of his raigne/& he repaired the. And he brought in the prestes & the Leuites & geathered the to gether in to ye eest strete: & sayde vnto the.

iij.Reg.xviij.a

Heare me ye Leuites:purifye youre selues & halow the house of the Lorde God of youre fathers/ & bringe out ye fylthinesse out of the holy place. For oure fathers haue trespaced B & done euelfauoredly in ye eyes of ye Lord oure God: & haue forsake him/and turned awaye theire faces fro ye habitacio of ye Lorde & turned to their backes. And belyde ye they haue shut vp ye dores of ye porche & quẽched ye lãpes & haue nether burned cense nor offered burnt-offrings in ye holy place vnto ye God of Israel.

Wherfore ye wrath of ye Lord fell on Juda & Jerusale: & he shatered the & made them so thynne that men hisse at it/euẽ as ye se with youre eyes. For se/ oure fathers were ouerthrowe with the swerde & oure sonnes/oure daughters & oure wiues were caried awaye captiue for ye same cause. Now haue I in my hert to stryke a couenaunt w the Lorde God of Israel: ye his wrath may ease. Now therfore my sonnes be not neclygent:for ye Lorde hath chosen you to stande before him/and for to ministre and burne offerynges to him.

Then ye Leuites arose: Mahath ye sonne of C Amasai & Joel ye sonne of Azariah beynge of the chyldren of ye Cahathites: & the sonnes of Merari/Kis the sonne of Abdi & Azariah the sonne of Jehaleleel: & of ye Gersonites/Joah the sonne

ye sonne of Simma & Eden ye sonne of Joah: & of ye sonnes of Elizaphan/Simri & Jeiel: & of the sonnes of Asaph/Zachariah & Mathaniah: & of the sonnes of Heman/ Jehiel & Semei: & of ye sonnes of Jeduthun/Semaiah & Oziel. And they geathered their brethre & purifyed the selues/ & then wẽt at ye cõmaũdemẽt of the kyng by the worde of the Lord/ for to clense the house of the Lorde. And the preastes wẽt into ye house of ye Lorde to clense it/& brought out all the vnclennesse that they founde in ye tẽple of ye Lord/& in ye courte of the house of the Lorde. And the Leuites toke D it & caried it out in to the broke Cedro. They begãne the fyrst daye of the fyrst moneth to purifye/ & came the eight daye to the porche of the Lord: for ye they had purged the house of the Lorde in eight dayes and the.xvi. daye of the fyrst moneth they made an ende.

And then they wẽt in to Hezekiah ye kyng & sayde: we haue clensed all the house of the Lord/& the aulter of burntoffrynges wythall his vessels/ & ye shewbreede table with all his apparell: & therto all the vessels which kyng Ahaz dyd cast a syde when he raygned & trãsgressed/them we haue repayred & sanctifyed: & se/they are before the aulter of the Lorde. E

*Or/Jehezekiah.

And* Hezekiah the kyng rose erlye & geathered the Lordes of the cytye & went vp to the house of the Lorde. And there were brought seue oxen/seue rammes/seue lambes & seue kyddes to be a synneofferynge for the kyngdom/ for the sanctuarye & for Juda. And he cõmaunded the preastes ye sonnes of Aaron to offer them on the aulter of the Lorde.

And they slue ye oxe: & ye preastes receaued ye bloude & sprynkled it on ye aulter: and they slue the rammes & sprynkled the bloude vpo the aulter: & they slue the lambes & sprinkled ye bloud vpo ye aulter. And then they brought forth the kyddes of ye synneofferyng before ye kyng & ye cõgregacio which put their hãdes vpon the. And the preastes slue the & offered the bloude of the vpo the aulter/ to make sa- F tisfaccion for all Israel: for the kynge sayde: ye the burntoffryng & ye synneoffryng shulde serue for all Israel. And they set the Leuites in the house of the Lord w symbales/psalteries & harpes accordyng to ye cõmaundemẽ of Dauid & of Gad the kynges seer of vilios & of Nathan the prophete. For so was the cõmaundemẽt of the Lorde thorow the hãde of his prophetes. And so the Leuites stode with the instrumentes of Dauid/and the preastes w trompettes. And Hezekiah cõmaunded to offer the burntoffryng vpon the aulter. And whe the burntoffryng begamne / ye songe of ye Lorde beganne/& the trompettes with the instrumentes of Dauid kyng of Israel. And all ye cõgregacion bowed the selues/ and the syngers sange/& the trõpettes blew/ & cõtinued vntyll ye burntoffryng was synished.

And whe they had made an ende of ye burntoffryng/ ye kyng & all ye were w him kneled downe & bowed the selues & gaue prayse & thanckes. And Hezekiah the kyng & ye lords bade ye Leuites to prayse ye Lord w ye words of Dauid & of Asaph ye seer of vysions. And the Leuites praysed ye they reioyled agayne/ and the other stowped & bowed them selues. G

And Hezekiah answered & sayd: now ye haue fylled youre hãdes to ye Lord/go to and bryng in ye sacrefyces & thanksoffrynges in to ye house of ye Lord. And ye cõgregacio brought in the sacrefyces & thanksoffrynges/ & all ye were wyllyng brought burntoffrynges. And ye nũbre of ye burntoffrynges which ye cõgregacion brought in was.lxx.oxe & an hũdred rãmes & two hũdred lambes: & all for burntoffrynges to the Lord. And besyde ye they dedicated sixe hũdred oxe & thre thousand shepe.

But the preastes were to few/ & were not able to flaye all ye burntoffrynges. Wherfore their brethre the Leuites holpe them tyll the worke was ended/ & vntill the preastes were sanctifyed. For the Leuites were purer herted to sanctifie the selues then the preastes. And therto ye burntoffrynges were manye w the fatte of the peaceoffrynges & the drynckoffrynges ye belonged to the burntoffrynges. And so the seruyce pertaynynge to the house of ye Lord wẽt forward. And Hezekiah reioysed & all the people/ ye God had made ye folcke so readye: for the thynge was sodenly done.

Hezekiah remeth the feast of passouer.

The.xxx.Chapter.

And Hezekiah sent to all Israel & A Juda: & therto wrote letters to Ephraim & Manasseh/ ye they shulde come to the house of the Lorde at Jerusalem/ to offer passouer vnto the Lorde God of Israel. And the kyng helde a councell with his Lordes and all the cõgregacyon at Jerusalem to kepe the feast of passeouer in ye seconde moneth. For they coulde not kepe it at ye time: for there were not preastes ynowe sanctifyed / nether was ye people geathered to geather to Jerusale. And ye thyng pleased the kyng & all the cõgregacion. And they decreed ye it shulde be proclaymed thorow out all Israel fro Berlabe to Dan/ ye they shulde come & holde ye feast of passeouer vnto ye Lord God of Israel at Jerusalem: for they had not often done it / as it is writte how they shuld.

And the messengers wẽt with letters of ye hand of the kyng & of his Lordes thorou out all Israell and Juda / at the cõmaundement of the kyng which sayde: chyldren of Israel/ turne agayne vnto the Lord God of Abrahã/ Isaac and Israel/and so wyll he turne to the

remnaunt of you that are escaped out of the
C handes of the kynge of Assur. And be ye not
lyke youre fathers and youre brethrē which
trespaced agaynst ȳ Lorde of youre fathers/
whych therfore gaue them vp that they are
B wasted as ye se. Wherfore be not styffenecked lyke vnto youre fathers/but yelde youre
selues vnto ȳ Lord/ & come to his holy place
which he hath sanctified for euer / and serue
the Lorde youre God / that hys wrath maye
turne frō you. For yf ye turne vnto ȳ Lorde/
then youre brethrē & youre childrē shall fynde
cōpassion in the presence of thē that holde thē
captyue/ that they maye come agayne vnto
this lande: for the Lorde youre God is full of
mercye and compassyō/ & wyll not turne hys
face from you/ yf ye turne agayne to him.

And the postes went from cytie to cytye
thorou oute the lande of Ephraim and Manasseh & euē vnto Zabulō. But they laughed
them to shorne & mocked thē. Neuertheless
yet dyuerse of Asser / Manasseh and of Zabulon meakened thē selues & came to Ierusalem. And therto the hād of God was in Iuda/
to make thē of one accorde to do the cōmaundement of the kyng & the capitaynes/ whych
was accordyng to ȳ worde of the Lord. And
so there assembled to Ierusalē moch people
& a myghtie great congregacion/ to holde the
feast of swete breade in the seconde moneth.

And they arose and put awaye ȳ aulters
C ȳ were in Ierusalem. And therto all the incense they dyd awaye & cast thē into ȳ broke
Cedron. And they slue passeouer ȳ fourtene
daye of the second moneth. And the preastes
& Leuites sanctifyed thē selues for shame/
& brought in ȳ burntofferynges into ȳ house
of the Lorde. And they stode in their stādyng
after their maner accordynge to the lawe of
Moses ȳ mā of God. And ȳ preastes sprynkled the bloude receauynge it of the handes of
ȳ Leuites. And because there were many in
the cōgregacion ȳ were not sanctifyed: and
therfore dyd ȳ Leuites sley passeouer for all
ȳ were not cleane to sanctifye thē to ȳ Lord.

There was very moche people oute of Ephraim/ Manasseh/ Issakar and Zabulon ȳ
were not cleane/ and therfore dyd eate passeouer otherwyse then wrytynge specyfyeth.
But Hezekiah prayed for thē & sayd: ȳ good
Lorde be mercyfull to all ȳ sett their hertes
to seke the God ȳ is the Lorde God of their
fathers/though they do it not accordynge to
D the clennesse of the holy place. And the Lord
heard Hezekiah & healed the people. And so
the chyldrē of Israel that were founde at Ierusalem/ helde the feast of swete breade seuē
dayes with great gladnesse/ and the Leuites
and the preastes prayled the Lorde daye by
daye with lowde instrumentes.

And Hezekiah spake hertely vnto ȳ Leuites that had good vnderstādyng of the Lord.
And they dyd eate that feast seuē dayes long
& offered peaceofferynges & thanked ȳ Lord
God of their fathers. And the hoale assemble
toke councell to kepe seuē dayes moo: & they
helde those seuē dayes wd gladnesse. For Hezekiah kyng of Iuda gaue for heaueoffrynges
to ȳ cōgregaciō a thousand oxen & seuē thousand shepe. And ȳ Lord gaue to the cōgregacyon for heaueoffrynges a thousand oxen &
ten thousand shepe. And the preastes sanctifyed them selues/ that they were ynowe.

And all the cōgregacion of Iuda with the
preastes & Leuites / & all the congregacyon
that came out of Israel and the straungers/
both that came out of the lande of Israel and
ȳ dwelt in Iuda/ reioyled: & there was great
ioye in Ierusalē. For sence the tyme of Salomon the sonne of Dauid kyng of Israel it
happened not so in Ierusalē. And the preastz
& the Leuites arose & blessed the people/ and
their voyce was hearde / & their prayer went
vp vnto his holy dwellyng place heauen.

¶ After Hezekiah had called agayne the people vnto ȳ waye of the Lorde/ he ordeyneth the preastes/ vnto whō he cōmaundeth to geue tythes.

¶ The .xxxi. Chapter.

AND whē they had finesshed all this:
then all Israel that were founde in
the cyties of Iuda / went oute and
brake the Images & cut downe the A
groues/ and all to brake the hylaulters and
ȳ other aulters thorow out all Iuda & Benjamin/ Ephraim and Manasseh/ vntyll they
had made an ende of thē. And afterwarde all
the chyldren of Israel returned euery man to
his possessyon in their awne cyties.

And Hezekiah set ȳ preastes and the Leuites in their ordre to wayte by course/ euery
mā accordyng to his office whither preaste or
Leuite: to ȳ burntoffrings & peaceoffrings/
& to ministre & to thanke and to praye in the
gates of the lodge of the Lord. And the kyng
gaue a porcyon of his substaunce for burntoffrynges at morynyng & euē/ & for burntoffrynges on ȳ Saboth dayes & new mones
& other solempne feastz/ accordyng* as it is
wrytte in the lawe of the Lorde. And he bade
ȳ people ȳ dwelt in Ierusalē to geue ȳ parte * Num.xviij.
of the preastes & Leuites / ȳ they myght be B
mayntened in the lawe of the Lorde. And as
sone as the worde came abroade the chyldren
of Israel brought aboundāce of fyrst frutes
of corne/ wyne/ oyle & honye / & of all maner
of frutes of ȳ feld: & the tythes of all maner
of thyngz brought they in plēteously. And ȳ
chyldren of Israel and Iuda that dwelte in ȳ
cyties of Iuda/ they also brought in ȳ tythes
of oxen & shepe / & tythes of dedycate thyngz
which

which were dedicated to the Lord their God/
and put thē on heapes. In the thirde moneth
they beganne to laye the heapes/ & fynesshed
them the seuenth.

And whē Hezekiah and the Lordes came
& saw the heapes/ they blessed the Lorde and
his people Israel. And Hezekiah questioned
with the preastes & the Leuites concernyng
the heapes. And Azariah the chefe preaste of
the house of Zadock answered him and sayde
sense they beganne to bryngе the heaueoffe-
rynges into the house of the Lorde/ we haue
eaten and had ynough/ and yet lefte aboun-
daunce/ for the Lorde hath blessed his people
C and therof is this heape lefte. And Hezekiah
bade dresse vp ȳ store houses aboute ȳ house
of the Lorde. And so they dyd / and carryed in
the heaueofferynges and the tythes and the
dedycat gyftes euen of fydelyte.

Ouer which Chonaniah ȳ Leuite had ȳ rule
wd Semei his brother next to hī. And Iehiel/
Asariah/ Nahath/ Asael/ Jerimoth Iosabad/
Eliel/ Ismachiah/ Mahath and Bananiah
were ouer seats ordeyned by Chonaniah and
Semei his brother/ at the appoyntement of
Hezekiah the kyng/ and Asariah the ruler of
ȳ house of God. And Chore ȳ sonne of Jemma the Leuite porter of the Est dore had the
ouersyght of the frewylloffernyngs of God/
to geue heaueoffrynges vnto the Lorde/ and
was ouer thynges most holy. And vnder him
were Eden/ Miniamin / Jesua / Semeiah/
Amariah and Sechenyah in the cyties of the
preastz of their fydelyte/ to geue to their bre-
thren their porcyons/ as well to the small as
to the great.

And to the males also that were rekened
from thre yere and aboue amonge all that
wēt in to the house of the Lord daye by daye/
D to do seruyce and to wayte by course. And to
the preastes that were rekened in the houl-
holdes of their fathers from twentie yere &
aboue / to wayte when their courses came.
And to them that were rekened thorow out
all their babes/ wyues / sonnes and daugh-
ters thorow out all the congregacion. For to
the fydelytie of thē dyd men comitt their san-
tified gyftes. And therto amonge the chyldrē
of Aaron the preastes were men named by
name in the feldz of the suburbes of all their
cyties/ cytie by cytie/ for to geue porcions to
all the males of the preastes / and to all that
were rekened amonge the Leuites.

And of this maner dyd Hezekiah thorow
out all Iuda/ and dyd that was good/ ryghte
and truthe/ before the Lorde his God. And in
all the worches ȳ he beganne in the seruyce
of the house of God/ to seke his God after the
lawe and commaundement/ that dyd he with
all his herte/ and prospered.

¶ Sennaherib/ which shulde haue be seaged Ierusalē is stryken of the Aungell. Hezekiah dyeth after whō succeadeth Manasseh.

¶ The .xxxii. Chapter.

AFter these deadz & truthe / Senna-
herib kyng of Assur came & entred A iij. Reg. xviij. c
in to Iuda & pytched agaynst the
strōge cyties & thought to draw thē
to him. And when Hezekiah saw ȳ Senna-
herib was come and that he was purposed to
fyght agaynst Ierusalē: he toke councell wd
his capitaynes & men of might/ to stoppe the
water of the fountaynes ȳ were without the
cytie: & they were content to helpe hym. And
so there geathered moche people to geather &
stopte all the welles & the broke that ranne
thorow the myddes of the lande/ entendynge
ȳ the kyngz of Assur shulde not fynde moche
water when they came? And he wēt to luste-
lye & built vp the walle where it was brokē/
and made towres aboue vpon/ & yet another
wall without/ and repayred Melo the cytye B
of Dauid/ and made many dartes & shildes.

And he sett Capitaynes of warre ouer the
people & geathered thē to geather into ȳ large
strete of the gate of the citie & spake ientelye
to them/ sayyng. Plucke vp youre hertes and
be strong: Be not afrayed or in any wyse dis-
couraged for dreade of the Kyng of Assur / &
of ȳ great multitude ȳ is with him: * for there iij. Reg. vi. c.
is one greater with vs then wd him. With him D
is an arme of flesh: But with vs is ȳ Lorde
oure God for to helpe vs and to fyght oure
batayles. And ȳ people were well couraged
with the wordes of Hezekiah Kyng of Iuda.

After ȳ Sēnaherib kyng of Assur sent of
his seruauntz to Ierusalē (he hym self lyynge
before Lachis & all his kyngdom wd him) vn-
to Hezekiah kyng of Iuda & vnto all Iuda ȳ
were at Ierusalē sayīg. Thus sayth Sēna- C
herib kyng of Assur: * where in do ye trust / O iij. Reg. xviij. a
ye ȳ are be seged in Ierusalē? Hezekiah de-
ceaueth you/ to deliuer you to deeth/ hōgre/
& thrust/ sayīg: the Lord oure God shall rydde
vs out of the hāde of the kyng of Assur. Is it
not that Hezekiah ȳ put downe his hylaul-
ters & his other aulters/ & cōmaunded Iuda
and Ierusalem sayynge: before one aulter ye
shall bowe youre selues & vpon ȳ offer also.

Moreouer haue ye not hearde what I &
my fathers haue done vnto the people of all
landes? were the Gods of the people of other
landz able to saue their lādes out of my hād?
which of all the Gods of those nacyons that
my fathers destroyed was it/ that coulde dely
uer his people out of myne hand / that youre
God shuld be able to deliuer you out of myne
hande? Wherfore now lett not Hezekiah de-
ceaue you ether perswade you of thys ca- D
cyon / nor yet beleue hym. For as no God
amonge

amonge so manye nacyons & kyngdomes/ was able to rydde hys people out of myne hãde & the hãdes of my fathers: euẽ so moche lesse shall youre God kepe you oute of myne hãde. And yet moare dyd his seruaũtes speake aganyst the Lord God & aganyst his seruaũt Hezekiah. And therto he wrote a letter to raile on ỏ Lord God of Israel & spake therin sayig: as the Gods of the nacyons of other landes haue not delyuered their people out of myne hande / no moare shall the God of Hezekiah delyuer hys people out of myne hande. And they cryed wyth a lowde voyce in the Iewes speache vnto ỏ people of Ierusalem ỏ were on the walles/ to feare them and to dysmaye them/ that they myght haue taken the cytye.
E And they spake aganyst the God of Ierusalem/ as aganyst the Gods of ỏ nacyons of ỏ erth/ which are the worcke of ỏ hãdes of men.

But Hezekiah the kyng and the prophete Isaiah sonne of Amoz prayed concernyng ỏ thynge & cryed vp to heauen. And the Lorde sent an angell & destroyed all the mẽ of warre and the Lords & capitaynes of the hoste of the kyng of Assur/ ỏ he turned his face with shame towarde his awne lande. And whẽ he was come in to the house of his God/ he was there ouerthrowen vỏ the swerde euẽ by thẽ that issued oute of hys bowelles. And so the Lorde saued Hezekiah & the enhabyters at Ierusalem out of the handes of Sennaherib kynge of Assur & of all other / & mayntened thẽ on all sydes. In so moche that manye brought presentes vnto the Lorde to Ierusalem and precioule gyftes to Hezekiah kyng of Juda: so that he was magnified in ỏ sight of all nacyons from thence forth.

F *In those dayes Hezekiah was sycke vnto
iiij. Reg. xx. a. the deeth and beloughte the Lorde: whych an-
Isai. xxxviij. a swered him & shewed him a wonderfull myracle: But Hezekiah dyd not according to the curtesye shewed him / for his hert arose: and therfore came there wrath vpon hym & vpon Juda and Ierusalẽ. Not withstãdyng Hezekiah mekened him selfe for ỏ a rysyng of hys herte/ bothe he and the enhabyters of Ierusalem. Wherfore the wrath of the Lord fell not vpon them in the dayes of Hezekiah.

And Hezekiah had exceadynge moche rychesse & honoure. And he geathered him treasure of syluer/ goulde/ precioule stones/ spices/ shildes & of all maner pleasaũt Juelles: & made store houses for the frutes of corne/ wyne & oyle: & stables for all maner of bea-
G stes/ and foldes for shepe. And he made hym townes because he had catell of shepe & oxen great aboundance. For God had geuen hym substaunce exceadyng moche. And the sayde Hezekiah stopped the vpper water spryngeſ of Gihon & brought them downe to the West syde of ỏ cytie of Dauid. And Hezekiah prosspered in all hys worckes. But when the Ambassadoures of the Lordes of Babylon were sent to him to enquyre of the wondre ỏ chaũced in the land/ God lefte him: to tempte hym ỏ all that was in his hert myght be knowen.

The rest of the dedes of Hezekiah and his goodnesse are writtẽ in the vision of Isaiah the prophete the sonne of Amoz in ỏ boke of ỏ kinges of Juda and Israel. And then Hezekiah layde him to rest with hys fathers/ and they buryed him in the hyest sepulchre of the sonnes of Dauid: and Juda & the enhabiters of Ierusalẽ dyd him worshippe at his deeth. And Manasseh his sonne raigned ĩ his steade.

¶ Manasseh is taken prisoner / and after he cometh oute he destroyeth the Idoles. He dyeth / and after him succeadeth Amon. After Amõ was kylled of his awne people/ Josiah his sonne raygneth for him.

¶ The. xxxiij. Chapter.

Manasseh was. xii. yere olde whẽ he A
was made king/ & raigned lv yere iiij. Reg. xxi. a.
in Ierusalẽ. And he dyd wickedlye in the syght of the Lord/ lyke vnto the abhominacions of the hethen which the Lorde cast out before the chyldren of Israel. For he wẽt to & buylt agayne the hylaulters which Hezekiah his father had brokẽ downe. And he rered vp aulters vnto Baals & made groues & bowed him selfe vnto all the host of heauẽ and serued them. And he buylt aulters in the house of the Lorde: Of which ỏ Lorde had sayde* in Ierusalẽ shall my name be for ỏ. Reg. vij. b.
euer. And he made aulters vnto all the hoste of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valey of the sonnes of Hennon And he obserued dysmalle dayes & occupyed wytchcrafte and sorcery / and mayntened workers with spirites & fears of fortunes: & wrought moche euell in the syght of ỏ Lord/ to angre him with all.

And he put the kerued Image of an Idole B
which he had made/ in the house of God. Of which house God sayde to Dauid and to Salomon his sonne/ in this house here in Ierusalẽ which I haue chosen out of all ỏ tribes/ *I wyll put my name for euer/ & no moare
bryng ỏ seate of Israel frõ of the land which ỏ. Reg. vij. b.
I haue ordeyned for youre fathers. If so be iij. Reg. viij. b.
they shalbe dyligent to doo all I haue commaunded by Moses in all the lawe ordinaũces and maners. But Manasseh made Juda and the enhabiters of Ierusalem to erre and to do worse then the heathẽ which the Lorde destroyed before the chyldren of Israel. And when the Lorde spake to Manasseh & to hys people/ they attended not to him.

Wherfore the Lorde brought vpon them the Capitaynes of the hoste of the kynge of Assur/

Assur/ which toke Manasseh in an holde and bounde him vỏ chaynes & carryed him to Ba-
C bylon. And when he was in trybulacyon he besought the Lorde his God/ & humbled him selfe exceadynglye before the God of hys fathers/ & made intercessyon to hym: & he was entreated of him and hearde hys prayer and brought him agayne to Ierusalem into hys kyngdõ. And then Manasseh knewe how ỏ the Lorde was the very God.

After ỏ he buylt a wall without the cytye of Dauid on ỏ west syde of Gihon in ỏ broke & so forth to fyth gate & roũde aboute Ophel & brought it vp of very a great heyght/ & put capitaynes of warre in all the stronge cities of Juda. And he toke awaye straunge Gods & the Idole out of the house of God/ & all the aulters that he had buylt in the mount of the house of God & in Ierusalem / & cast thẽ out of the cytie. And he made an aulter vnto the Lord & sacrefyced theron peaceofferynges & thankoffer ynges/ & charged Juda to serue ỏ Lord God of Israel. Neuertheleſſe ỏ people dyd offer still in the hylaulters/ how be it vnto the Lorde their God onlye.

D The rest of the actes of Manasseh and his prayer vnto his God/ & the wordes of the seers of vysions ỏ spake to him in the name of the Lorde God of Israel/ are writtẽ amõge ỏ deades of the kyngs of Israel. And his prayer & how that he was hearde / & all hys synne & trespace/ & the places where he made hilaulters & set vp groues & kerued Images before he was mekened/ are writtẽ amõge ỏ deades of the seers of vysions. And when Manasseh was layde to rest vỏ his fathers/ they buryed him in his awne house: and Amon hys sonne raigned in his rowme. Amon was. xxij. yere olde/ when ye beganne to raigne / & raygned two yere in Ierusalẽ. And he dyd ỏ displeased the Lord lyke vnto Manasseh his father/ for Amõ sacrificed to all ỏ kerued Images which Manasseh his father made/ & serued them/ & mekened not hĩ selfe before the Lord as Manasseh his father had mekened himselfe: But Amon trespaced greatly. Wherfore his awne seruauntes conspired aganyst hym and slue him in his awne house. And the people of the land slue all ỏ had conspired aganyst kynge Amon. And therto ỏ people of the lãde made Josiah his sonne kyng in his rowme.

¶ Josiah destroyeth the Idoles & restoreth the temple: in which is founde the boke of the lawe. He sendeth to Holdah the prophetesse for councell.

¶ The. xxxiiij. Chapter.

A Josiah was made kynge when he
ij. Reg. xxi. a. was. viij. yere olde/ & he raigned in
Ierusalẽ. xxxi. yere. And he dyd ỏ pleased the Lord/ & walcked in the wayes of Dauid his father bowing neither to the ryght hande or to the lefte. In so moche ỏ the eight yere of his raigne / whẽ he was yet a lad/ he begãne to seke after the God of Dauid his father. And in ỏ twelueth yere he beganne to pourge Juda & Ierusalẽ of hylaulters/ groues/ kerued Images/ and Images of metall: so ỏ they brake downe the aulters of Baals euẽ in his presence / & the ydoles that were vpon thẽ/ he cause to be destroyed. And the groues/ kerued Images/ and Images of metall he brake & made dust of thẽ/ & strawed it vpon the graues of thẽ that had offered to thẽ. And he burnt the bones of ỏ preastes vpõ B
the aulters/ & clensed Juda and Ierusalem. And euẽ so dyd he in the cyties of Manasseh/ Ephraim/ Simeõ & of Nephthali therto. And in ỏ wyldernesses of thẽ roũde about he plucked a sondre the aulers & the groues and dyd beate thẽ & stampe them to powdre/ and bete downe the ydoles thorow out all the lande of Israel: & then returned to Ierusalẽ agayne.

And in the. xviij. yere of his raigne whẽ he had purged ỏ lãd & ỏ tẽple/ he sent Saphan the sonne of Azaliah/ and Maasiah ỏ gouernoure of the cytie and Joah ỏ sonne of Joahaz the recorder / to repayre the house of the Lorde his God. And when they came to Helkiah the hye preaste/ men deliuered thẽ ỏ money that was brought in to ỏ house of God/ which the Leuites that kept the enteries had geathered of ỏ hãds of Manasseh & Ephraim & of all ỏ yet remayned in Israel & of all Juda & Bẽiamin & of ỏ enhabiters of Ierusalẽ. And they put it in the hãds of ỏ worckemen that had the ouerlyght of the house of ỏ Lord. which gaue it to ỏ labourers that wrought on the house of the Lord/ to repayre & mende it/ & to malons and carpenters to bye hewed C
stone & timbre for to make couples & beames for ỏ houses which ỏ kings of Judah had destroied: And ỏ men wrought in ỏ worcke of fidelite.

And the ouer seers of thẽ to courage them forwarde/ were Jahath & Obadiah Leuites of the chyldrẽ of Merari: and Secharia and Mesullam of the chyldrẽ of the Cahathites/ & as manye other of ỏ Leuites as coulde skille of instrumẽtes of Musick. And ouer ỏ bearers of burthens & ouer all that wrought/ in whatsoeuer worckemanshipe it were / were there scribes/ officers & porters of ỏ Leuites.

And as they brought out ỏ money ỏ was brought into the house/ Helkiah the preaste fonde the boke of the lawe of the Lord geuẽ by Moses. And Helkiah answered and sayd to Saphan the scrybe: I haue founde ỏ boke of the lawe in the house of the Lorde/ & gaue the boke to Saphan. And Saphan carryed the boke to the kyng/ and brought the kynge D
worde agayne/ saying: all ỏ was cõmitted to thy seruauntes/ that do they. And they haue

powred

powred out the money that was founde in ȳ
house of the Lorde and haue delyuered in to
the hãdes of the ouer sears of ȳ worchemen.
And then Saphan ȳ scribe shewed ȳ kyng/
saying: Helkiah the preaste hath geuen me a
boke/and he read it before the kyng.
And whẽ the kyng had hearde the wordes
of the lawe/he tare his clothes/ & cõmaũded
Helkiah and Ahikam the sonne of Saphan
and Abadon the sonne of Micah & the sayde
Saphan the scribe & Asaia a seruaunt of the
kynges/saying: go & enquire of the Lord for
me & for thẽ ȳ are lefte in Israel and Juda/
cõcernyng the wordes of the boke ȳ is foũde.
For great is the wrath of the Lord ȳ is fallẽ
& vpon vs/because oure fathers kept not the
worde of the Lord/to do after all ȳ is writtẽ
in this boke.
And Helkiah & thẽ that pertayned to the
kyng went to Holdah a prophetisse wyfe of
Selum ȳ sonne of Thekohath the sonne of
Hasarah keper of the wardrope(which pro-
phetisse dwelt in Jerusalẽ in ȳ secõde warde)
& they comuned so & her. And she sayde vnto
thẽ: thus sayth the Lorde God of Israel/ tell
ye ȳ man ȳ sent you to me. Euẽ thus sayth ȳ
Lorde: se/ I will bryngе euell vpõ this place
and vpon the enhabiters therof/ euen all the
curses ȳ are written in the boke which they
haue reade before the kyng of Juda/because
they haue forsakẽ me and haue offered vnto
other Gods to angre me & all maner worcks
of their hãds/ therfore is my wrath set on fyre
agaynst thys place & shall not be quenched.
And as for the kynge of Juda which sent
you to enquire of the Lorde/ so shall ye saye
& vnto him: thus sayth the Lord God of Israel
cõcernyng the words which thou hast hearde
Because thyne hert dyd melt and thou dydest
make thy selfe before God/ whẽ thou heardest
his wordes agaynst this place and agaynst
the enhabiters therof: & humbledest thy selfe
before me/ and tarest thy clothes and wepest
before me/ ȳ haue I hearde also sayth ȳ Lord.
Beholde I wyll take ȳ to thy fathers & thou
shalt be put in thy graue in peace/ and thyne
eyes shall not se all the mylcheue that I will
bryng vpõ this place & vpõ ȳ enhabyters of
ȳ same.* And they brought the kyng worde
agayne. Then the kynge sent & geathered to
geather all the elders of Juda and Jerusalẽ.
And the kyng went vp in to the house of the
Lorde/ & all the men of Juda and the enha-
biters of Jerusalẽ & the Preastes & Leuites
& all the people great and smalle: & reade all
the wordes of the boke of the couenaũt that
was founde in the house of the Lorde. And ȳ
kyng stode at his standynge & made a coue-
naunt before the Lorde/ to folowe the Lord
and to kepe his cõmaundementes/ his wyt-
nesses and his statutes with all his herte and
w all his soule & to fulfyll the wordes of the
appoyntmẽt wrytten in the sayde boke.
And he made to come forth all ȳ were foũde
in Jerusalem and Beniamin/ & the enhaby-
ters of Jerusalẽ promeled to kepe the coue-
naunt of ȳ God which was the God of their
fathers. And Joiiah put awaye all maner of
abhominacyons out of all landes ȳ pertay-
ned to the chyldrẽ of Israel/ and brought all
ȳ were fosde in Israel to serue ȳ Lord their
God. And they turned not a syde frõ after the
Lorde God of their fathers as lõg as he lyued.

¶ Joiiah holdeth passeouer. He fyghteth agaynst the kyng of Egypt/ and dyeth. The people bewayle hym.

¶ The. xxxv. Chapter.

And Joiiah helde the feast of passe-
ouer vnto the Lorde in Jerusalẽ/ iiij. Reg. xxiij. c
and they slue passeouer in the. xiiij iij. Esdr. i. a.
daye of the fyrst moneth. And he
set the preastes in their offyces & ayded them
in the seruyce of the house of the Lorde. And
he sayde to the Leuites that taught thorow
out all Israel and were sanctifyed vnto the
Lorde: put the holy arche in the house which
Salomon ȳ sonne of Dauid kyng of Israel
did buylde/ ye neade not to beare it vpõ youre
shoulders. Wherfore now serue the Lorde
youre God & his people Israel. And prepare
youre selues by youre auncient houshoides
& companyes/ accordyng to the wrytynge of
Dauid kynge of Israel/ and the wrytyng of
Salomon his sonne. And stande in the holy
place accordyng to ȳ deuylions of ȳ auncient
houshoildes of youre brethrẽ the chyldren of
of the people/ and after the deuylyon of the
auncient housholdes of the Leuites/ & kyll
passouer/ sanctifye & prepare youre brethrẽ
that they may do accordynge to the worde of
the Lord by the hand of Moses.
And Joiiah gaue to the comen people in
lambes & kyddes/ for passeouer offerynges
only/ vnto all ȳ were present. xxx. thousande
by tale/ & thre thousand oxẽ/ euẽ of the kyngs
substaunce. And his Lords gaue wyllynglye
both vnto the people & also vnto the preastes
& vnto the Leuites. Helkiah/ Zachariah &
Iehiel/ rulers of the house of God/ gaue vnto
the preasts for passeouer offerynges two thou-
sand & fyre hundred lambes & kyddes/ & thre
hũdred oxen. And Conaniah with Semeiah
and Nathaneel his brethren/ and Hasabiah
and Jaiel and Josabad Lordes of the Leui-
tes/ gaue vnto the Leuites fyue thousande
passeouer offerynges/ & fyue hundred oxen.
And so the seruice went forwarde: and the
preasts stode in their places/ & ȳ Leuites in
their cõpanies at the kynges cõmaundemẽt.
And they slue passeouer: & ȳ preasts sprinck-
led the blonde receauynge it of the Leuites/
and

Eliakim. Jehoacin. Zedekiah.

and the Leuites stripte the beasts. And they
kept awaye the burntofferynges/ to geue thẽ
vnto the comen people as they were deuyded
by auncient houses/ for to offer vnto ȳ Lord/
lyke as it is wrytten in the boke of Moses.
And so dyd they w the oxen to. And they dres-
sed the passeouer with fyre as ȳ maner was.
But the other halowed dedycat beastes they
sodde in pottes/ caulderns & pannes & deuy-
ded thẽ quyckly amõge all ȳ comen people.
And afterwarde they made readye for them
selues & for the preastes and for the chyldren
of Aaron/ which were buried in offerynge of
burntofferynges & the fatt vntyll nyght. And
therfore the Leuites prepared for thẽ selues
and for the preastes the sonnes of Aaron.
And the syngers the chyldren of Asaph stode
in their standyng accordyng to the cõmaun-
demẽt of Dauid and Asaph/ Heman & Idu-
thun the kynges sear of bilions: & ȳ porters
wayted at euery gate/ and might not departe
from their seruyce: But their brethrẽ the Le-
uites prepared for thẽ. And so all the seruyce
of the Lorde went forwarde the sayde daye/
in offeryng passeouer of burntofrynges vpõ
the aulter of the Lorde/ accordyng to the cõ-
maundement of kynge Joiiah.
And so the chyldren of Israel ȳ coulde be
founde/ offered passeouer the same tyme and
kepte the feast of swete bredde seuen dayes.
And ther was no passeouer lyke to ȳ/ kepte
in Israel frõ ȳ tyme of Samuel ȳ prophete:
nether dyd anye of the kynges of Israel holde
soche a passeouer feast as dyd Joiiah and the
preastes and Leuits & all Juda/ & as moche
of Israel as coulde be had/ & the enhabiters
D of Jerusalẽ. And this passeouer was holdẽ in
the. xviij. yere of the raygne of Joiiah.
iij. Reg. xxiij. e. *After all this/ whẽ Joiiah had finisshed the
tẽple/ Necho kyng of Egypt came vp to fight
agaynst Carcamis vpon Euphrates/ and Jo
iiah wẽt out agaynst him. And the other sent
messengers to him/ sayinge: what haue I to
do with the thou kyng of Juda? I came not
agaynst the nowe at this tyme/ but agaynst
an house with whom I haue warre/ and God
bade me haste. Leaue of therfore and medle
not w God which is w me/ leaste he destroye
the. Neuertheleste Joiiah turned not his face
frõ him/ but made hym readye to fyght wyth
him/ & herkened not vnto the wordes of Ne-
cho out of the mouthe of God. And when he
was come to fyght in the valeye of Magedo/
the shoters shotte agaynst the kyng Joiiah.
And ȳ kyng sayde to his seruaunts: carie me
awaye/ for I am sore hurte. And his seruaũ-
tes had him out of ȳ charet and put him in a
nother/ & brought him to Jerusalẽ where he
dyed & was buried in the sepulchre of his fa-
Zacha. xij. d. thers.* And all Juda & Jerusalẽ mourned for
Joiiah. And Jeremiah lamẽted Joiiah/ & all
syngynge men & syngynge women speake of
Joiiah to this daye/ & made it an ordinaunce
in Israel: & they be wrytte in lamentacyons.
The rest of ȳ actes of Joiiah & hys goodnes
in folowynge the wrytyng of the lawe/ & hys
deades fyrst & last are wrytten in the boke of
the kynges of Israel and Juda.

¶ After Joiiah raigneth Jehoahaz/ after Jehoahaz Jehoakim/ after Jehoakim Jehoacin/ after Jehoacin Zedekiah/ in whose tyme all the people were caryed away to Babilon and were brought agayne ȳ. lxx. yere after/ by kyng Cyrus.

¶ The. xxxvi. Chapter.

And the people of ȳ lande toke Je-
hoahaz ȳ sonne of Joiiah & made iiij. Reg. xxiij. f
him kyng for his father in Jerusa-
lem. And Jehoahaz was. xxiij. yere
olde whẽ he beganne to raigne/ & he raigned
thre monethes in Jerusalẽ. For the kynge of
Egypt put him downe at Jerusalẽ & merced
the lande in an hũdred talentes of syluer & a
talent of gouldе. And ȳ kyng of Egypt made
Eliakim his brother kyng vpõ Juda & Jeru-
salẽ/ & turned his name vnto Jehoakim/ but
Jehoahaz hys brother Necho toke & caryed
him to Egypt. And Jehoakim was. xxv. yere
olde whẽ he begãne to raigne/ & he raigned a
xi. yere in Jerusalẽ: & he dyd ȳ displeased the
Lorde his God. Agaynst him came Nabucho
donosor kynge of Babilon & bounde hym in
fetters to carye him to Babilon. Therto the
kyng Nabuchodonosor caryed of the vessels
of the house of the Lord to Babilon and put
them in his temple at Babilon. The rest of ȳ B
actes of Jehoakim & his Abhominacyons/
and that was layde to his charge/ are writtẽ
in the boke of the kynges of Israel: and Je-
hoacin hys sonne raigned in hys steade. Je-
hoacin was. viij. yere olde whẽ he beganne to
raigne/ & he raigned thre moneths & ten dayes
in Jerusalẽ: & dyd ȳ dysplealed ȳ Lord. And
whẽ ȳ yere was out/ kyng Nabuchodonosor
sent and fet him to Babilon with ȳ goodlye
vessels of the house of ȳ Lord/ & made Zede-
kiah is* brother kyng ouer Juda & Jerusalẽ. * Here brother is taken for vncle/ by a maner of speache of ȳ Hebru.
And Zedekiah was. xxi. yere olde when he
begãne to raigne/ & raigned a xi yere in Je-
rusalem. And he dyd that displealed the Lord
his God/ & humbled not him selfe before Je-
remiah the prophete at the mouth of ȳ Lord.
And therto he rebelled agaynst Nabuchodo-
nosor which had receaued on othe of hym by C
God/ & was to styfe necked & to harde herted
to turne vnto ȳ Lord God of Israel. Therto
all ȳ rulers of ȳ preastes with ȳ people tres-
paced a pace after all maner of abhomyna-
cyons of the hethen & poluted the house of ȳ
Lorde which he had halowed in Jerusalem.
And ȳ Lorde God of their fathers sent to
thẽ by his messengers/ sendynge thẽ be tymes:
for he

for he had compassyon on hys people and on his dwellynge place. But they mocked the messengers of God and despised their wordes & mysse vsed his prophetes/vntyll the wrath of the Lord so arose agaynst hys people that it was past remeadie. And so he brought vpō them the kyng of Caldeye & slue their young men with ȳ swerde in their holy tēple / & nether spared younge man nor mayden / nether olde man/nether so moche as hym ȳ stowped for age: But gaue all into his hande.

And all ȳ vessels of ȳ house of God bothe great and smalle/ & the treasures of ȳ house of God/ & the treasures of the kynge and hys Lordes he carryed to Babilon euery whit. And they burnt the house of God & brake downe the walles of Jerusalem / and burnt all the palaces therof with fyre with all the goodly stoffe therof / and marred it. And he caryed awaye them that had escaped the swerde / to Babilon/ where they were seruantes to him & his chyldren/vntill the kyngdom of Persia beganne to rule/ to fullfyll the worde of the Lorde by the mouthe of Jeremiah / vntyll ȳ lande had her pleasure of her Sabothes: for as longe as she laye desolate/ she kepte Saboth vntyll she had fullfylled .lxx. yeres.

.i.Eldr.i.a Jeremie.xxv.c. and.xxvi.c.

*And the fyrst yere of Cyrus kyng of Persia to fynishe the worde of the Lord by ȳ mouth of Jeremiah / the Lorde stered vp the spirite of Cyrus king of Persia/ ȳ he made a proclamacion thorou out all his kingdom/ & therto sett it vp in wrytynge/ sayinge: Thus sayth Cyrus kyng of Persia/ all the kyngdomes of the erthe hath the Lord God of heauen geuē me/ which hath charged me to buylde him an house in Jerusalem that is in the land of Juda. Wherfore whosoeuer is amonge you of all his people/ ȳ Lord his God be with him/ and let him go vp.

¶ The ende of the second boke of the Chronycles of the Kynges of Juda.

¶ The fyrst boke of Eldras the Prophete.

¶ Cyrus sendeth agayne the people that was in captiuitye/ and restored them their holy vessels: And commaundeth them to buylde agayne the temple.

¶ The fyrst Chapter.

A

a Ebrū. Cores:

IN the fyrst yere of* Cyrus kynge of Persia (that the worde of the Lorde spokē* by the mouth of Jeremy myght be fullfylled) the Lorde stered vp the spyrete of Cyrus kynge of Persia/ ȳ he cauled it be proclamed thorou out all his empyre/ ye and by wrytinge also/ sayig: Thus sayth Cyrus ȳ kyng of Persia: The Lorde God of heauē hath geuen me all the kyngdomes in the lande* and hath commaunded me to buylde him an house at Jerusalem in Juda. Whosoeuer now among you is of his people/ the Lorde his God be wyth him/ & let him go vp to Jerusalem in Juda/ & buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And whosoeuer remayneth yet in eny maner of of place (where he is a straunger) let the men of his place helpe him with syluer & goulde/ with good & catell/ besyde ȳ which they wyllyngly offer/ for ȳ house of God at Jerusalē.

Esa.xliij.d.

Then gat vp ȳ pryncypall fathers of Juda and Benjamin/ & the preastes and Leuites / & all they whose spyrete God had rayled to go vp/ and to buylde the house of ȳ Lorde at Jerusalem. And all they that were aboute them / strenghthed their hand with vessels of syluer and golde/ with good & catell/ and Jewels / besyde that which they gaue of their awne frewyll. And Kynge Cyrus brought forth of the vessels of the house of the Lorde/ which Nabuchodonosor had taken oute of Jerusalē/ & put in the house of his God. But Cyrus the kyng of Persia brought thē forth by Mithridates the treasurer/ & numbred thē vnto Sesbazar the prynce of Juda. And this is the numbre of thē: thirtie basens of gould/ and a thousand basens of syluer / & nyne and twentie knyues/ thyrtie cuppes of goulde/ & of other syluer cuppes foure hundred & ten/ and of other vessels a thousande. So that all ȳ vessels both of goulde & syluer / were fyue thousand & foure hūdred. Sesbazar brought them all vp/ wyth thē that came vp out of ȳ captiuite of Babilon vnto Jerusalem.

¶ The nombre of them that returned frō captiuitie.

¶ The seconde Chapter.

THese are the chyldren of the land ȳ went vp out of the captyuite (whō Nabuchodonosor the kyng of Babilon had caried awaye vnto Babilon) and came agayne vnto Jerusalem and into Juda/ euery one vnto hys cyte / and came wī Zorobabel: Jesua/ Nehemiah/ Saraiah/ Raelaiah/ Mardochai/ Bellan/ Melphar/ Begauai/ Rehum & Baanah. This is now ȳ numbre of the men of the people of Israel: The chyldren of Phares/ two thousande/ an hundred/ & two and seuentye: the chyldren of Saphatiah thre hundred and two & seuētye: the chyldren of Arath/ seuen hundred & fyue and seuentye: the chyldrē of* Pahath Moab amōge the chyldrē of Jesua Joab/ two thousande eight hundred and twelue: the chyldrē of Elam / a thousande / two hundred & foure and fyftye: the chyldren of Zethua/ nyne hundred/ & fyue & fourtye: the chyldrē of Sacai / seuen hundred & thre score: the chyldrē of Bani/ fyre hundred & two and fourtye: the chyldren of Bebai/ fyre hundred and thre & twentye/ the chyldren of Asgad/ a thousande two hundred and two & twentye: the chyldren of Adonicam/ fyre hundred & fyre & fyftye: the chyldren of Beguai/ two thousand and fyre and fyftye: the chyldren of Adin/ foure hundred & foure and fyftye: the chyldren of Ater of Hezekiah/ eyght and nynetye: the chyldrē of Bezai / thre hundred and thre and twentye: the chyldren of Jorath/ an hundred & twelue: the chyldren of Hasum/ two hundred and thre & twentye: the chyldren of Gebar/ fyue and nynetye: the chyldren of Bethlehem/ an hūdred and thre & twentye: the men of Netopha fyre and fiftye: the men of Anathoth/ an hundred/ and eyght and twentye: the chyldrē of Almaueth/ two & fourtye: the chyldren of Kariath Jarim/ Cephirah and Beeroth seuē hundred and thre and fourtye: the chyldren of Ramah and Gabaah/ fyre hūdred and one & twentie: the men of Machmas / an hundred and two and twentye: the men of Bethel and Ai/ two hundred and thre and twentye: the chyldrē of Nebo/ two and fyftye: the chyldren of Magbis/ an hundred and fyre and fyftye: the chyldren of the other Elam a thousande/ two hūdred and foure and fyftye: the chyldren of Harim/ thre hundred and twentye: the chyldrē of Lodhadid and Ono/ seuen hundred and fyue and twentye: the chyldren of Jericho/ thre hūdred and fyue & fourtye: the chyldren of Senaah/ thre thousande/ fyre hundred & thirtye.

* Some rede the captayne of Moab.

¶ The preastes. The chyldren of Jedaiah of the house of Jesua / nyne hundred and thre & seuentye: the chyldren of Emer/ a thousande and two and fiftye: the chyldren of Phashur/ a thousande and two hundred/ and seuen and fourtye: the chyldren of Harim / a thousande and seuentene.

¶ The Leuites. The chyldren of Jesua and Cadmiel of the chyldren of Hodauiah/ foure and seuentye. The syngers / the chyldren of Asaph/ an hundred and eyght and twentye. The chyldren of the dorekepers. The chyldrē of Selum/ the chyldren of Ater/ the chyldren of Talmon / the chyldrē Akub/ the chyldren of Hatita/ and the chyldren of Sobai: all to geather an hundred and nyne and thirtye.

The Nethinims/ the chyldren of Ziha/ the chyldrē of Hasupha/ the chyldrē of Tabaoth/ the chyldren of Ceros/ the chyldrē of Sicha/ the chyldren of Phadon / the chyldren of Lebanah/ the chyldren of Hagabah/ the chyldrē of Acub/ the chyldren of Hagab/ the chyldrē of Samlai/ the chyldren of Hanan/ the chyldren of Gadel/ the chyldrē of Gahar/ the chyldren of Reaiah/ the chyldren of Razin / the chyldren of Necuba/ the chyldren of Gasan/ the chyldren of Uza/ the chyldrē of Phaseah/ the chyldren of Bessai / the chyldren of Alena/ the chyldren of Meunim/ the chyldren of Nephusim/ the chyldren of Bachuc/ the chyldren of Hacupha/ the chyldren of Harhur/ ȳ chyldrē of Bezeluth/ ȳ chyldrē of Mahira/ ȳ chyldrē of Harsa/ the chyldrē of Barcom/ the chyldrē of Sisara/ the chyldrē of Thamah/ ȳ chyldren of Neziah/ the chyldrē of Hatipha.

The chyldren of Salomons seruauntes/ The chyldren of Sotai/ the chyldren of Sophereth/ the chyldren of Pharuda / the chyldren of Jaalah/ the chyldren of Darcon / the chyldren of Gedell/ the chyldren of Saphatiah/ the chyldren of Hattill / the chyldren of Pochereth of Zebaim/ the chyldren of Ami. All the Nethinims and the chyldren of Salomons seruauntes were all to geather/ thre hundred and two and nynetye.

And these went vp also/ Thelmelah/ Thel Harsa/ Cherub/ Addon and Emer. But they could not shewe their fathers house nor their sede/ whether they were of Israel. The chyldren of Dalaiah/ the chyldren of Tobiah/ the chyldren of Necoda/ fyre hundred and two & fiftye. And of the chyldrē of the preastes. The chyldren of Hobaiah/ the chyldren of Hakoz/ the chyldren of Berzilai / which toke one of the daughters of Berzilai the Galaadite to wyfe / and was counted amonge the same names: these soughte the regyster of their byrth/ and founde none / therfore were they put frō the preesthode. And Hathirsatha sayde vnto them / that they shulde not eate of the most holy/ tyll there rose vp a preast with the *lyghte and perfectnesse.

Exodi.xxviij.c.

The whole cōgregacion as one man/ was two and fourtye thousande/ thre hundred and thre score: besyde their seruauntes and maydens/ of whom there were seuen thousande/ thre hundred and seuen and thyrtie. And they had two hundred syngyng men and wemen/ seuen hundred and fyre and thyrtye horses/ two hundred and fyue and fourtye Mules/ foure hundred and fyue and thyrtie Camels/ and fyre thousand/ seuen hundred and twentye Asses. And certayne of the chefe fathers/ when they came to the house of the Lorde at Jerusalem/ they offered wyllyngly vnto the house of God/ ȳ it shulde be sett in his place/ and gaue after their abylyte vnto the treasure of the worcke/ one and thre score thousand drāmes/ & fyue thousande pounde of syluer/ and an hundred preastes garmentes. So the preastes and the Leuites/ and certayne of ȳ people and the syngers/ and the porters/ and the Nethinims dwelt in their cyties/ and all Israel in their cyties.

¶ After the foundacion of ȳ temple once renued they sacrifyce vnto the Lorde.

The.iij.Chapter.

A

ij.Esdr.viij.a
iij.Esdr.v.c.

AND when the seuenth moneth cam/ & the chyldren of Israel were now in their cyties / the people came to geather euen as one man/vnto Jerusalem. And there stode vp Jesua the sonne of Josedec and his brethren the preastes/and Zorobabel the sonne of Salathiel & his brethren/and buylded the aultare of the God of Israel/to offre burntoffrynges theron / as it is wrytten in the lawe of Moses the man of God/& the aultare set they vpō his sockettes (for there was a fearfulnes amōge them because of the nacions and landes) and offered burntoffrynges theron vnto the Lorde* in

Num.xxviij.a.

B

the mornynge and at euen. And helde ȳ feast of Tabernacles as it is wrytten/ and offered burntsacrifices daylie in order/according to the custome/ daye by daye. Afterwarde the daylie burntoffrynges also/ and of the new Mones & of all the feast dayes of the Lorde that were halowed/and all maner of frewill offerynges/ which they dyd of their awne fre wyll vnto the Lorde.

Upon the fyrst daye of the seuēth moneth beganne they to offre burntsacryfyces vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters/and meate and dryncke and oyle vnto them of Zidon and of Tire / to bryngē thē Cedre tymbre from Libanus by See vnto

*Lytherwyse/ Japho.

*Joppa/according to the cōmaundemēt of Cyrus the kynge of Perslia.

C

In the seconde yere of their commynge vnto the house of God at Jerusalē in ȳ seconde moneth / beganne Zorobabel the sonne of Salathiel/ and Jesua the sonne of Josedec/ & the remnaunt of their brethrē the preastes and Leuites/and all they that were come out of the captyuite vnto Jerusalem / & appoynted the Leuites from twentye yere olde and aboue/to se that the worcke of the house of the Lorde went forwarde. And Jesua stode with his sonnes and brethren / and Cadmiel with his sonnes/and the chyldren of Juda/to forther the worckemen of the house of God/ namely the chyldren of Henadad with their chyldren and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde/the preastes stode in their araye / with trompettes. And ȳ Leuites the chyldren of Asaph with cymbales/to prayse the Lorde* after the maner of

i.Para.xxij.b.

D

Dauid kynge of Israel. And they sange to geather/geuynge prayse and thankes vnto the Lorde/ because he is gracious / and because hys mercy endureth for euer vpon Israel. And all ȳ people shouted loude in prayynge the Lorde/ because the foundacyon of ȳ house of the Lord was layde. Manye also of the olde preastes and Leuites and auncient fathers/which had sene ȳ fyrst house whē the foudaciō of this house was layed before their eyes / wepte wych a loude voyce. And many shouted with ioye / so that the noyse gaue a great sounde/in so moch ȳ the people coulde not knowe the ioyfull sounde for the noyse of the weppynge amonge the people: for the people shouted with a loude crye/so that the noyse was herde farre of.

¶ The buyldynge of the temple is hyndered/and let.

¶ The.iiij.Chapter.

A

BUT when the aduersaryes of Juda and Benjamin hearde/ ȳ the chyldren of the captyuyte buylded the temple vnto the Lorde God of Israel/they came to Zorobabel and to ȳ princypall fathers / and sayde vnto them: We will buylde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifyce vnto him/sence the tyme that Asor Hadon the kynge of Assur broughte vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israel answered them: It belongeth not to you/ but to vs to buylde the house vnto oure God: for we oure selues wyll buylde alone vnto ȳ Lorde oure God of Israel/*as Cyrus the kynge of Persia hath commaunded vs.

i.Esdr.i.a

Then the folcke of the lande hyndered the people of Juda / and made them afrayed to

B

buylde/and hyred councelers agaynst them and hyndered their deuyce / as longe as Cyrus the kynge of Persia lyued / vntyll the raygne of Darius kyng of Persia. But whē Ahasuerus was kynge / in the begynnynge of hys raygne wrotte they vnto hym a complaynte agaynst them of Juda and Jerusalē.

And in the tyme of Artharxerses/wrote Bisellam / Mithridates / Tabeel and the other of their councell vnto Artharxerses the kynge of Persia. But the scripture of ȳ letter was wrytten in the Syrians speach/and was interpretated in the langage of the Syrians. Rehum the chaunceler/and Samlai ȳ scrybe/wrote thys letter agaynst Jerusalem to Artharxerses the kynge.

We Rehum ȳ * chaunceler/ and Samlai the scrybe/and other of the councel of Dina/ of Arphalath / of Tarplat / of Persia / of Arach/of Babilon / of Susan / of Deha/ and of Elam/and other of the people / whom the greate and noble Asenaphar broughte ouer/ and set in the cyties of Samaria / and other on this syde the water/and* in Ceneeth. And this is the summe of the letter that they sent vnto kynge Artharxerses.

*Or (as some wyll) president of the councell.

*Or / peace or health.

Thy seruauntes the men on this syde the water and in Ceneeth. Be it knowne vnto ȳ

C

kynge/

kynge/that the Jewes are come vp from the to vs vnto Jerusalem a cytie sedycyous and frowarde/and buylde the same/ and laye the foundacion of the walles therof/and repayre them. Be it knowne now therfore vnto the kynge / that yf this cytie be buylded and the walles made vp agayne / then shall not they geue trybute/tolle/ and yearly custome/ * & euē vnto ȳ kynges shall this hurt redownde. But now that we all are therby whych dedestroyed the tēple/ we wolde no longer se ȳ kynges dishonoure. Therfore sent we out/ & caused the kyng to be certifyed therof: That it maye be soughte in the Chronycles of thy progenitours/ and so shalt thou fynde in the same Chronycles/& perceaue/that this citie is sedycious & noysome vnto kynges & lādes/ and ȳ they cause other also to rebell of olde/ & for ȳ same cause was this cytie destroyed. Therfore do we certifye ȳ kyng/that yf this cytie be buylded/and the walles therof made vp/ thou shalt kepe nothynge on this syde ȳ water by the reason of it.

*Some reade. Iudge the kinges tribute may inuarre damage.

Then sent the kyng an answere vnto Rehum the chaunceler/and Samlai the Scribe/& to the other of their councell ȳ dwelt in Samaria/ & vnto the other beyonde ȳ water. Peace & salutacion. The letter which ye sent vnto vs/hath bene openly red before me/ and I haue cōmaunded to make search: and it is foūde/ ȳ this cytie of olde hath made insurreccion agaynst kynges/& how ȳ vprore & rebellion hath bene cōmitted therin. There haue bene myghtie kynges also at Jerusalē which haue raigned ouer all that is beyonde the water / & tolle/trybute & yearly custome was geuen vnto them. Do ye now after thys commaundemēt/ forbyd the same men / that the cytie be not buylded/tyll I haue geuē cōmaundement. Take hede now that ye be not negligent here in/lest the kynge haue harme there thorow.

Now when kyng Artharxerses letter was red before Rehum ȳ chaunceler and Samlai the Scrybe and their councell / they wēt vp in all the haste to Jerusalem vnto the Jewes/& forbad thē with vyolence and power. Then ceased the worcke of the house of God at Jerusalē/& contynued so vnto the seconde yere of Darius kynge of Persia.

¶ By the exhortacyon of Aggeus and Zachary is ȳ temple buyled agayne.

¶ The.v.Chapter.

A

ij.Esdr.vi.a.

THE Prophetes / Aggeus and Zachary the sonne of Ado/prophecied vnto the Jewes that were in Juda and Jerusalem/in the name of the God of Israel. Then gat vp Zorobabel the sonne of Salathiel/ and Jesua the sonne of Josedec/and beganne to buylde the house of God at Jerusalem / and wyth them the Prophetes of God whych helped them. At the same tyme came to them Thathanai the captayne on this syde the water/and Starbuzanai/and their councelers/ and sayde thus vnto them: Who hath cōmaunded you to buylde this house/and to make vp ȳ walles therof? Then toloe we thē the names of the men / ȳ made thys buyldynge. But the eye of their

B

God came vpō the Elders of the Jewes/that they coulde not cause them to ceasse / tyll the matter was brought before Darius/and tyll they had answered by letters therunto.

This is the copye of the letter that Thathanai the captayne on thys syde the water/ and Sthatbuzanai / and their councellers of Apharsach (which were on this syde ȳ water) sent vnto kyng Darius. And this is ȳ entent of the wordes that they sent vnto hym: Vnto Darius the kynge / All peace. Be it knowne vnto the kynge/ that we came into Jewry to the house of the greate God/which is buylded w * roughe stone / & beames are layed in the walles/and ȳ worcke goeth fast forth/& prospereth in their hādes. We asked therfore the Elders & sayde vnto them: Who

* Rab. Salo. is Warble.

C

hath commaunded you to buylde this house/ and to make vp the walles therof? We asked their names also/that we myght certifie the/ and haue wrytten the names of the men that were their rulers.

But they answered vs with these words/ and sayde: We are the seruauntes of the God of heauen and erth/& buylde the house ȳ was buyldedmany yeres a goo * which a greate kyng of Israel buylded and set vp. And after oure fathers had prouoked the God of heauē vnto wrath/*he gaue thē ouer into ȳ hande of Nabuchodonosor the kyng of Babilon ȳ Caldee/which brake downe thys house/and carryed the people awaye vnto Babilon.

iij.Reg.vi.a
ij.Para.iij.a.
iiij.Reg.xxiiij. and.xxv.

*But in the fyrst yere of Cyrus the kynge

i.Esdr.i.a

D

of Babilon/ the same kynge Cyrus cōmaunded to buylde this house of God/for ȳ vesselles of gouldē & syluer in ȳ house of God / which Nabuchodonosor toke out of the tēple at Jerusalem/& brought thē into the tēple at Babilon/those dyd Cyrus the kynge take out of the temple at Babilon/*and deliuered them vnto Sarbazar by name/whō he made captayne/& sayde vnto him. Take these vessels/ go thy waye and bryngē them vnto the tēple at Jerusalem/and lett the house of God be buylded in hys place. Then came the same Sarbazar and layde the foundacyon of the house of God at Jerusalē. Sence that tyme hath it bene in buyldyng/and yet is it not fynished. Yf it please the kynge now/ lett there be search made in the kynges treasure house which is at Babilon / whether it haue bene

i.Esdr.i.b

z.ij. kynge

kyng Cyrus cõmaundement/ that the house of God at Jerusalẽ shulde be buylded: & lende vs the kynges mynde concernyng the same.

¶ At the cõmaundement of Darius kyng of Persia/ after the temple was buylded and dedycate/ the chyldren of Israel kepe the feast of vnleuended bredde.

¶ The .vi. Chapter.

A THen cõmaunded kyng Darius/ ỏ
iij. Eldr. vi. c. search shulde be made in ỏ library
of the kyngẽ treasure house/which
laye at Babilon. *So at Egbatha
*Some reade. And there was kouide in a coffer (that was in the palace in the lãde of Medes (a volume: and therin was wrytten soche a memoriall. &c.
nis in a castell ỏ lyeth in the land of ỏ Medes/there was kouide a boke/ & in it was there
an acte wrytten after this maner: In ỏ kyrst
yere of kyng Cyrus/ commaunded the same
kyng Cyrus to buylde ỏ house of God at Je
rusalẽ/in ỏ place where ỏ sacrifice is made/
& to laye the foundacion to beare thre skore
cubytẽ height/ & thre skore cubytes bredth/ &
thre walles of roughe stones/ & one wall of
tymber/ & ỏ expences shalbe geuẽ of ỏ kyngẽ
house. And the gouldе and syluer vessell of ỏ
house of God (which Nabuchodonozor toke
out of the tẽple at Jerusalẽ/ & brought vnto
Babilon) shalbe restored agayne/ that they
maye be brought vnto the temple at Jerusa-
lem to their place into the house of God.

B Get you farre frõ thẽ therfore/ thou Tha-
thanai captayne beyonde ỏ water/ & Sthar-
buzanai/ & youre councelers which are be-
yonde the water/get ye awaye from thẽ. Let
thẽ worcke in the house of God/that the cap-
tayne of the Jewes and their Elders maye
buylde the house of God in his place. I haue
commaunded also/ what shalbe done to the
Elders of Juda for the buyldynge of ỏ house
of God/ that there shall dyligently be taken
of the kynges goodes/ euẽ of the rentes be-
yonde the water/and geuẽ vnto ỏ men/ and
ỏ they be not hyndred. And yf they haue nede
of calues/lambes/or goates/for ỏ burntof-
kerynge vnto the God of heauẽ/wheate/salt/
wyne & oyle/after the custome of the preastẽ
at Jerusalẽ/there shalbe geuen thẽ daylie as
is accordyng: & se that this be done with oute
faute/that they maye offre swete sauoures
vnto the God of heauẽ/ & praye for ỏ kyngẽ
lyfe/ & for his chyldrẽ. This cõmaundement
haue I geuẽ. And what mã so euer he be that
altereth these words/ there shall a beame be
takẽ frõ his house/ & set vp/ & he shalbe hãged
theron/ & his house shalbe pryled for ỏ deade.

But the God that dwelleth in heauen/de-
C stroye all kynges & people/ that put to their
hande to alter & to breake downe the house
of God at Jerusalem. I Darius haue com-
maunded/that this be dilygently done.

Then Thathanai ỏ captayne beyonde the
water/and Stharbuzanai with their coun-
celers (to whom kyng Darius had sent) dyd
their diligence. And the Elders of the Jewes
buylded/ & they prospered thorow ỏ prophe-
cienge of Aggeus the prophet and Zachary
the sonne of Ido: & they buylded/ & set vp the
worcke/accordynge to the cõmaundemẽt of
the God of Israel/ & after the cõmaundemẽt
of Cyrus/Darius and Artharxerses kynges
of Persia. And they perfourmed the house vn
to the thirde daye of the moneth Adar/ ỏ was
in ỏ syxte yere of the raigne of kyng Darius.
*And the chyldrẽ of Israel/the preastes/ ỏ ỏ. Para. vij. h.
Leuites/ & the other chyldrẽ of the captyuite
helde the dedycacion of ỏ house of God wyth
ioye/ & offered at the dedycacion of the house
of God/an hũdred calues/ two hũdred lambẽ
foure hundred goates: & for the synnoffernynge
for all Israel twelue he goates/ accordynge
to the nombre of the trybes of Israel/ & set ỏ
preastẽ in their courses/ & ỏ Leuites in their
offyces to mynister vnto God which is at Je-
rusalẽ as it is wrytte in the boke of Moses.

D And the chyldren of the captyuyte helde
Passeouer vpõ the fourtenth daye of the kyrst
moneth: for the preastes and Leuitẽ had pu-
rifyed thẽ selues/ so that they were al cleane
as one man/ & kylled Passeouer for all ỏ chyl
dren of the captyuite/ and for their brethren
the preastes/and for them selues. And ỏ chyl-
dren of Israel which were come agayne out
of captyuyte/ & all soch as had separated thẽ
selues vnto them from the fylthynesse of the
Heythen in the lande/ to seke the Lorde God
of Israel/ate & helde the feast of vnleuended
bred seuẽ dayes with ioye: for the Lorde had
made them glad/ & turned the hert of the king
of Assur vnto them/so that their handes were
strengthed in ỏ worcke of the house of God/
which is the God of Israel.

¶ By the commaundement of Artharxerses/ Eldras taketh his companyones the chyldrẽ of Israel/ and returneth to Jerusalem.

¶ The .vij. Chapter.

A After these actes in ỏ raigne of Ar-
iij. Eldr. vij. a
tharxerses kynge of Persia/ there
went vp frõ Babilon/ Eldras the
sonne of Saraiah/ the sonne of A-
zariah/ the sonne of Helkiah/ ỏ sonne of Se
lum/the sonne of Zadoc/the sonne of Ahitob/
the sonne of Amariah/ the sonne of Azariah/
the sonne of Maraioth/ ỏ sonne of Zaraiah/
the sonne of Ozi/the sonne of Boki/ ỏ sonne
of Abisua/the sonne of Phinehes/ the sonne
of Eleazar/the sonne of Aaron ỏ chefe preast
This Eldras was a quicke scrybe in ỏ lawe
of Moses/*which ỏ Lord God of Israel dyd
Exo. xx. a
geue. And ỏ kynge gaue him all ỏ he requy-
red/accordyng to ỏ hãde of ỏ Lorde his God
vpon him. And there went vp certayne of the
chyldrẽ of Israel/ & of the preastes/and of the
Leuites/of the syngers/of the porters/ and
of the

of the Nethinims vnto Jerusalem/in the se-
uenth yere of kynge Artharxerses. And they
came to Jerusalem in the fyfth moneth/that
is the seuenth yere of the kyng. For vpon the
kyrst daye of the kyrste moneth/deuyded he to
go vp from Babilon: and on the kyrst daye of
the fyfthe moneth came he to Jerusalem/ ac-
cordynge to the good hande of God vpõ him.
For Eldras prepared his hert to seke ỏ lawe
B of the Lord/and to do it/and do teach the pre-
cept and iudgment in Israel.

And this is the copye of the letter/ ỏ kyng
Artharxerses gaue vnto Eldras the preast/ ỏ
scribe/which was a teacher in the wordes of
ỏ Lorde & of his statutes ouer Israel. Vnto
Eldras the preast and scrybe in the lawe of ỏ
God of heauẽ/peace and salutacyon. I haue
cõmaunded/that all they of the people of Is-
rael/and of the preastes and Leuites in my
realme/ whych are mynded of their awne
good wyll to go vp to Jerusalẽ/ that they go
with the/ bynge sent of the kynge and of the
seuẽ Lordes of the councell/ to vyset Juda &
Jerusalem/ accordynge to the lawe of God/
which is in thy hand: And that thou shuldest
take with the/syluer and gouldе/ whych the
kyng & ỏ lordes of his councell geue of their
awne good will vnto ỏ God of Israel (whose
habytacion is at Jerusalem) and all ỏ syluer
& gouldе ỏ thou canst fynde in all the coũtre
of Babilon: with it that the people & preastẽ
geue of their awne good wyll vnto the house
of God at Jerusalem.

C Take thou the same/ & bye dylygently wỏ
the same money/calues/lambes/ goates/ &
meateofferynges & drynckeofferynges/ to be
offered vpõ the aultare of the house of youre
God at Jerusalem. And loke what it lyketh
the and thy brethrẽ to do wyth the remnaunt
of the money/ ỏ do after ỏ wyll of youre God.
And the vessels that are geuen the for the mi-
nystracyon in the house of thy God/ those de-
lyuer thou be fore God at Jerusalem.

And whatsoeuer thynge more shall be ne-
defull for the house of thy God/ whych is ne-
cessary for the to spende/let the same be geuẽ
out of the kyngẽ chamber. I kyng Artharx-
erses haue cõmaunded all ỏ treasures beyonde
the water/ that loke whatsoeuer Eldras the
preaste and scrybe in the lawe of the God of
heauen/requyreth of you/ that ye fulfyll the
same dyligently/ vntyll an hundred talentes
of syluer/ vntyll an hundred quarters of
wheate/and tyll an hũdred Batthes of wyne/
iij. Reg. vij. d. and tyll an hũdred *Batthes of oyle/and salt
D without measure. Whatsoeuer belongeth to
the lawe of the God of heauẽ/let the same be
done with dylygence for the house of ỏ God
of heauẽ/that there come no wrath vpon the
kynges realme and his chyldren.

And knowen be it vnto you/ that ye shall
haue no auctoryte to requyre taxynge & cu-
stome/ & yearly rentes vpõ any of ỏ preastẽ/
Leuites/syngers/porters/Nethinims & my-
nisters in ỏ house of this God. But thou El-
dras (after the wyldome of the God that is in
thy hande) lett thou iudges and arbyters/ to
iudge all the people that is be yonde Jordan/
euen all soch as knowe the lawe of thy God:
and them that knowe it not/ those se that ye
teache. And whosoeuer wyll not dylygently
fulfyll the lawe of thy God/ and the kynges
lawe/shall haue his iudgmẽt for ỏ deade whe-
ther it be vnto death/or to be banysshed/ or to
be cõdemned in goodẽ/or to be put in prescon.
*Prayseed be ỏ Lord God of oure fathers/ iij. Eldr. viij. c.
which so hath inspired the kyngẽ hert to gar-
nysh the house of God at Jerusalem: & hath
enclyned hys mercy vnto me in the presence
of the kyng/ & his councelers/ and before all
the kyngẽ hye estates. And I was counforted
(accordyng to the hãde of the Lorde my God
ouer me) & so geathered I the headẽ of Israel
to geather/that they myghte go vp with me.

¶ The nombre of them that returned to Jerusalem with Eldras.

¶ The .viij. Chapter.

A These are ỏ heades of their fathers
iij. Eldr. viij. c.
that were named/ which wente vp
with me frõ Babilon/ what tyme
as kynge Artharxerses raigned. Of
the chyldren of Phinehes/Gerson: of ỏ chyl-
dren of Ithamar/Daniel: of the chyldren of
Dauid/ Hatus: of the chyldrẽ of Zecaniah/
of the chyldren of Pharos/ Zachary/ & wyth
him were nombred an hundred & fyftie men.
Of the chyldrẽ of Pahath Moab/ Elioenai
the sonne of Zarakiah/ and wyth hym two
hundred men. Of the chyldren of Zechaniah
ỏ sonne of Jahaziel/and with him thre hun-
dred men. Of the chyldren of Adin Abed the
sonne of Jonathan/and with him fyftie men.
Of the chyldren of Elam/ Isaiah the sonne
of Athaliah/and with him seuentie men. Of
the chyldren of Saphatia/Zabadiah ỏ sonne
of Michael/and with him foure score men.
Of the chyldrẽ of Joab/Obadiah ỏ sonne
of Jehiel/ and wyth hym two hundred and B
eyghtene men. Of the chyldrẽ of Selomith/
the sonne of Josphiah/ and with him an hun
dred and thre men.
Of the chyldren of Bebai/ Zachary the
sonne of Bebai/and with him eyght & twen-
tye men. Of the chyldrẽ of Asgad/ Johanan/
the sonne of Hakatan/and with him an hun-
dred and ten men. Of the last chyldrẽ of Ado-
nicam/and these were their names: Eliphe-
let/Jehiel and Samaiah/ and with thẽ thre
score men. Of the chyldrẽ of Begui/ Uthai/
and Zabud and with them seuẽtye men. And

I geathered thē to geather by the water that
renneth towarde Ahaua/and there abode we
C thre dayes. And whē I loked amōge ÿ people
and the preastes/I founde no Leuites there.
Then sent I Elieser/Ariel/Semeiah/Elna-
than/Jarib/Elnathan/ Nathan / Zachary &
Mosollam ÿ rulers/and Joiarib and Elna-
than the teachers/& those sent I vnto Edo ÿ
chefest at Casphia/ that they shulde fetch vs
mynisters for the house of oure God / and I
tolde thē what they shulde saye vnto Edo and
to his brethren the Nethinims at Casphia.

And (accordynge to the good hande of oure
God vpon vs) they broughte vs a wyse man
from amonge the chyldren of Moholi the
sonne of Leui the sonne of Israel / euē Sa-
rabia with his sonnes and brethrē/eyghtene
And Hasabia/and with him Isaiah of ÿ chyl-
dren of Merari/with his brethren and their
sonnes/twentie. And of the Nethinims/whō
D Dauid & the Prynces gaue to mynister vnto
the Leuites/ two hundred and twentye / all
named by name.

And euen there at the water beside Aha-
a.Fastynges. ua/ caused I [a] fastynge to be proclamed/ ÿ
as the scripture maketh mē- we myghte humble oure selues before oure
tyon have bene God/to seke of him a ryghte waye for vs / &
commen humi- oure chyldren and all oure substaunce. For
lyacions & sup- I was ashamed to requyre of the kyng/sou-
plycacios done yers and horsmen / to helpe vs agaynst the
before God: o- enemye in the waye. For we had sayde vnto
ther for some the kynge: The hande of oure God is vpō all
great trybula- them that seke him in goodnes / and hys vyo-
cyon suffered or lence and wrath vpon all them that forsake
cōmyng at hād/ E him. So we fasted/and soughte this at oure
or for a syn- God/and he hearde vs.
gular repē- taunce & ernest forthynckynge of their synnes/ as it is wrytten i.Reg.vij.d. and.xxxi.d. ij.Eldra.ix.

And I toke out twelue of the chefe prea-
stes/ Sarabia and Hasabia/and ten of their
brethren wyth them / and weyed them there
the syluer and goulde and vessels for ÿ heue-
offeryng vnto the house of oure God/which
the kynge and the Lordes of hys councell &
prynces / and all Israel that were at hande/
had geuē to the heueofferyng: & there weyed
I them vnder their hande syxe hūdred & fyftie
talentes of syluer/ & in syluer vessel an hun-
dred talentes / and in goulde an hundred ta-
lentes/twentye cuppes of goulde of a thou-
sande drāmes/and two costly ornamentes of
good brasse/as cleare as goulde/ & sayde vn-
to them: Ye are holy vnto the Lord / therfore
are the vessels holy also / and so is the syluer
& goulde that is geuen of a good wyll vnto ÿ
F Lorde God of youre fathers: Watch ye ther
fore and kepe it/tyll ye weye it downe before
the chefe preastes and Leuites/ and aunciēt
fathers of Israel at Jerusalem in the chestes
of the house of the Lorde. Then toke ÿ prea-
stes and Leuites that weyed syluer & goulde
and vessell/to bryngе it to Jerusalem vnto ÿ
house of oure God. So we brake vp / from
the water of Ahaua on the twelfeth daye of
the first moneth/to go vnto Jerusalem: and
the hande of oure God was vpon vs/ and de-
liuered vs from the hande of the enemyes &
preuy waytinges by the waye. And we came
to Jerusalem/& abode there thre dayes. But G
on ÿ fourth daye was the syluer and goulde/
and vessell weyed in the house of oure God
vnder the hande of Meremoth the sonne of
Uriah the preast/ and with him Eleazar the
sonne of Phinehes/ and with them Josabad
the sonne of Jesua / and Noadiah the sonne
of Benoi ÿ Leuites/ acordyng to ÿ nombre
& weyght of euery one. And the weyght was
all wrytten vp at the same tyme.

And the chyldren of the captyuite/ whych
were come out of prelon / offered burntoffe-
rynges vnto the God of Israel: twelue bul-
lockes for all Israel/ syxe & nynetye rāmes/
seuen and seuentye lambes/& twelue goates
for a synofferynge/all to the burntofferynge
of the Lorde. And they deliuered the kynges
commyssyon vnto the kynges officers / & to
ÿ capytaynes on this syde ÿ water. And they
promoted the people and the house of God.

¶ Eldras complayneth on the people that had turned them selues from God/and maryed with ÿ gentyles.

¶ The.ix.Chapter.

When all this was perfourmed/the
rulers came to me/and sayde: The A
people of Israel/and the preastes/
and Leuites are not separated frō
the nacyons in the landes as touchyng their
abhomynacyons/namely of the Cananites/
Hethites / Pherelites/Jebulites/Ammonites/ Moabites/Egypcyans/and Amorites.
* For they have taken the daughters of the Deut.vij.a
same/and their sonnes / and have myxte the and.xij.d
holy sede with the nacyons in the landes: and Josu.xxiij.c
the hand of the prynces and rulers hath bene Judic.iij.a
pryncipall in this trespace.

* Whē I hearde thys / I rente my clothes ij.Eldr.viij.c
and my rayment / and plucte of the hearre
of my heade and of my beerd/and sate mour-
nyng. And there resorted vnto me all soch as
feared the worde of the Lorde God of Israel
because of the greate transgressyon. And I
sate mournynge vntyll the euenynge sacry-
fyce. And aboute the euenynge sacryfyce I
rose vp fro my heuynes/and rēte my clothes B
and my rayment/and kell vpon my knees / &
spred out my handes vnto the Lord my God/
and sayde.

My God / I am ashamed/ and darre not
lifte vp myne eyes vnto the my God: for oure
wyckednesses are growne ouer oure heede/ &
oure trespaces are waxen greate vnto ÿ hea-
uen. Sence ÿ tyme of oure fathers have we
bene in greate trespace vnto this daye/* and Deut.xxviij.b
because

because of oure wyckednesses haue we and
oure kynges bene deliuered into the hāde of
the kynges of the nacyons/ in to the swerde/
in to captiuyte/in to spoyle/ and into confu-
sion of face/as it is come to passe thys daye.

C But now is there a lytle and sodayne gra-
ciousnes come from the Lorde oure God / so
that some of vs are escaped/ ÿ he maye geue
vs a nayle in hys holy place / that oure God
maye lyghte oure eyes / and geue vs a lytle
lyfe in oure bondage. For we are bondmen/
& oure God hath not forsakē vs in oure bon-
dage/and hath enclyned mercy vnto vs in the
syghte of the kynges of Persia / ÿ he shulde
geue vs lyfe/ and promote the house of oure
God/& to sett vp the desolacyon therof / & to
geue vs an hedge in Juda and Jerusalem.

And now O oure God/what shall we saye
after this: for we haue forsakē thy cōmaun-
demētes/which thou hast cōmaunded by thy
seruauntes the Prophetes / and sayde: The
lande vnto which yego to possesse it is an vn-
cleane land thorow ÿ fylthines of the people
of the landes / in their abhominacyōs wher-
with they haue made it full of vnclennes on
D uery syde.* Therfore shall ye not geue you-
re daughters vnto their sonnes / and their
daughters shall ye not take vnto your sonnes
and seke not their peace and welth for euer/
that ye maye be stronge/and enioye the good
in the lande / and that ye and youre chyldren
maye haue ÿ inheritaūce of it for euermore.

And after all thys that is come vpon vs
(because of oure euell deades & greate tres-
pace) thou oure God hast spared oure wyc-
kednesses/and hast geuen vs a delyueraunce
as it is come to passe this daye.

As for vs/we haue turned backe/ & haue
let go thy commaundementes/to make con-
tracte w̄ the people of these abhominacions.
Wilt thou then be wroth at vs/tyll we be vt-
terly consumed/ so that nothynge remayne/
and tyll there be no delyueraunce? O Lorde
God of Israel/thou art righteous/for we re-
maine yet escaped/as it is this daye. Beholde
in thy presence are we in oure trespace / for
because of it is there no standyng before the.

¶ The people repente them and turne / & put away their straunge wyues.

¶ The.x.Chapter.

A
ij.Eldr.viij.g.

And when Eldras prayed after this
maner / & knowleged/ wepte/and
laye before ÿ house of God / there
resorted vnto hym oute of Israel a
very greate cōgregacion of men and wemē/
and chyldren: for the people wepte very sore.
And Sechanyah the sonne of Jehiel one of ÿ
chyldren of Elam/answered/ and sayde vnto
Eldras: We haue trespaced agaynst ÿ Lord
oure God / in that we haue taken straunge
wyues of all the people of the lande. Now
there is hope yet in Israel cōcernynge thys
therfore let vs make a couenaunt now with
oure God / that we shall put away all the
wyues (and soch as are borne of them) acor-
dynge to the councell of the Lorde/ & of them
that feare the commaundemēt of oure God/
that we maye do acordyng to the lawe. Get
the vp therfore/ for the matter belongeth vn
to the. We wyll be with the / be of good com-
forte/and do it.

* Then rose Eldras/and toke an othe of ÿ ij.Eldr.x.a.
rulers/preastes and Leuites/ & of all Israel/
that they shulde do acordyng to this worde. B
and they sware. And Eldras stode vp before
the house of God / and went in to the chāber
of Johanan the sonne of Eliasib. And when
he came thither/he ate no bred/ nor drancke
water: for he mourned because of the trans-
gression of thē that had bene in captyuite.

And they caused a proclamacion be made
thorow out Juda and Jerusalem/ vnto all ÿ
chyldren which had bene in captyuyte / that
they shulde geather thē selues to geather vn-
to Jerusalem: And that whosoeuer came not
with in thre dayes acordynge to the deuyce
of the rulers and Elders / all hys substaunce
shulde be forfett/ and be put out from the cō-
gregacion of the captyue.

Then all the men of Juda and Benjamin
geathered them selues to geather vnto Jeru-
salem in thre dayes / that is on the twentie
daye of the nyenth moneth: and all the people
sate in the strete before ÿ house of God / and
trembled because of the matter / and for the
rayne. And Eldras the preaste stode vp / and
sayde vnto them: * Ye haue transgressed/that Deut.vij.a
ye haue taken straunge wyues/ to make the Judic.iij.a
trespace of Israel yet more: cōfesse now ther-
fore vnto the Lorde God of youre fathers / &
do hys pleasure / and separate youre selues
from the people of the land/& frō the strāge
wyues. Then answered all the cōgregacion/
and sayde with a loude voyce: Lett it be done
as thou hast sayde. But ÿ people are many/
& it is a rainye wether/& they can not stande
here without/nether is this a worcke of one
daye or two/for we are many that haue offen
ded in this transgressyon. Lett vs appoynte
oure rulers therfore in all the cōgregacion/
ÿ all they which haue takē straunge wyues
in oure cyties/maye come at ÿ tyme appoyn-
ted/& the elders of euery cytte & their Judges
wyth them / tyll the wrath of oure God be
turned away from vs for this offence.

Then were appoynted Jonathan ÿ sonne C
of Asahel and Jahasia ÿ sonne of Thekuah
ouer this matter: And Mosollam & Saba-
thai the Leuites holpe them. And the chyldē
of the captyuite dyd euen so. And Eldras the
z.iiij. preast/

preast/ and the auncyent heades thorow the
house of their fathers / & all that were now
rehearsed by name/separated them selues/ &
sate them downe on the fyrst daye of ỳ tenth
moneth to examẽ this matter. And of ỳ fyrst
daye of the fyrste moneth they* made an ende
of all the men ỳ had taken straunge wyues.
And amonge the chyldren of the preastes
there were men founde ỳ had takẽ straunge
wyues/namely amonge the chyldrẽ of Jesua
the sonne of Josedec & of his brethrẽ / Maa-
siah/Eliezer / Jarib and Godoliah. And they
gaue their handes there vpõ/that they wolde
put awaye their wyues: and for their trespa-
ce offerynge to geue a ramme for their tres-
pace. Amonge the chyldren of Emer/Hanani
and Zabadiah. Amonge the chyldren of Ha-
rim/Maasiah/Eliah/Semeiah/Jehiel/and
Oziah. Amonge the chyldren of Phashur/E-
lioenai/Maasiah/Ismael Nathanael/Josa-
bed and Eleasah. Amonge the Leuites / Jo-
sabed/Semei & Kelaiah/whych same is Ka
lithah/Pathahiah/Juda & Eleazar. Among
ỳ syngers/Eliasib. Amonge ỳ porters Se-
lum/Telem and Uzi.

D Of Israel. Amonge the chyldren of Pha-
ros/Remiah/Jeziah/Melchiah / Miamin/
Eleazar/Melchiah/and Banaiah. Amonge
the chyldren of Elam/ Mathaniah / Zacha-
ry/Jehiel/Abdi / Jerimoth & Eliah. Amõge
the chyldren of Zethua / Elioenai / Eliasib/
Mathaniah / Jerimoth / Zabad and Aziza.
Amonge the chyldren of Bebai/Jehohanan/
Hananiah/Zabai and Athalai. Amonge the
chyldren of Beoni/Mosolam/Maluch / A-
daiah/Jasub/Saal and Jerimoth. Amonge
the chyldrẽ of* Pahath Moab/Edna/Calal/
Banaiah/Maasia/Mathaniah / Bezeleel/
Benui and Manasseh. Amonge the chyldren
of Harim/Eliezer/Jeziah / Melchiah / Se-
metah/Simeon/Benjamin/ Malluch and
Samariah. Amonge the chyldrẽ of Hasem/
Mathnai/Mathathah/Zabed / Eliphelet/
Jeremi/Manasseh & Semei. Amõge ỳ chyl
drẽ of Bani/Madai/Amrã/Huel/Baneah/
Cheluhi/Badaiah/Maniah/Maremoth/E-
liasib/Mathaniah/Mathanai/Jaasan/Ba
ni / Benui/Semeiah/Salamiah/Nathan/
Adaiah/Machnadabai/Sasai/Sarai/Isa
rael/Selemiahu/Samariah/Selũ/Ama-
riah/and Joseph. Amõge the chyldrẽ of Ne-
bo/Jaiel/Mathathiah/Zabed/Zabina/Je-
dai/Joel and Banaiah. All these had taken
straunge wyues. And amõge ỳ same wyues
there were some/that had borne chyldren.

* That is / ryniished their bu synesse in nomberynge all the men ỳ had &c.

* Some reade. the captayne of Moab.

¶ The ende of the fyrst boke. of Eldras.

The seconde boke of Eldras/otherwyse called the boke of Nehemiah.

¶ Nehemiah buttelar to kynge Artaxerses prayeth to God for the people.

¶ The fyrst Chapter.

A These are the actes of Ne-
hemiah ỳ sonne of* Hachalia.
It fortuned in ỳ moneth* Cas-
leu in the twentie yere / that I
was in the castell at Susan:
and Hanani one of my bre-
thrẽ came with certayne men of Juda / and
Iasked them how ỳ Jewes dyd that were de-
lyuered & escaped from the captyuite/ & how
it went at Jerusalẽ. And they sayde vnto me:
The remnaunt of the captyuyte are there in
the lande in greate mislortune and rebuke.
* The walles of Jerusalẽ are broke downe/ iij. Reg. xxv. b
and the gates therof are brent with fyre.

B Whẽ I hearde these words/ I sat me downe
and wepte/and mourned two dayes/ & fasted
and prayed before the God of heauen & sayd:
O Lorde God of heauen / thou greate & ter-
ryble God/* thou that kepest couenaunt and Exo. xx. a. and. xxxiij. a Deut. vij. b
mercy for them that loue ỳ and obserue thy
commaundementes: let thyne eares hearke/
& thyne eyes be open / ỳ thou mayest heare
ỳ prayer of thy seruaũt/ which I praye now
before the daye and nyghte for the chyldren
of Israel thy seruauntes / and knowledge ỳ
synnes of the chyldren of Israel / whych we
haue commytted agaynst the.

C And I & my fathers house haue synned al-
so. We haue bene corrupte vnto the / in that
we haue not kepte the cõmaundemẽtes/ sta-
tutes & lawes/which thou commaũdedst thy
seruaunt Moses. Yet call to remembrance
ỳ worde that thou cõmaundedst thy seruaũt
Moses/and saydest: Yf ye transgresse / then
wyll I scater you abroade amonge ỳ naciõs.
But yf ye turne vnto me/and kepe my com-
maundementes and do thẽ: though ye were
cast out vnto the vttermost parte of heauen
yet wyll I geather you from thence / & wyll
bryngе you from thence/euẽ vnto the place/
ỳ I haue chosen for my name to dwell there
D They are thy seruauntes/ & thy people whõ
thou hast delyuered thorow thy great power
and myghtie hande. O Lord/ let thyne eares
herken to the prayer of thy seruaũt / and the
prayer of thy seruauntes/ whose desyre is to
feare thy name/and let thy seruaũt prospere
this daye/ & graunte him mercy in the syght
of this man: for I was the kynges butelar.

¶ After Nehemiah had obtayned letters of Artaxerses he cometh to Jerusalem/ & buyldeth the walles.

¶ The seconde Chapter.

In

A IN ỳ moneth Nisan in the twẽtieth
yeare of kynge Artaxerses/when
the wyne stode before hym/ I toke
vp ỳ wyne/ & gaue it vnto ỳ king &
I was heuy in his presence. Then sayd ỳ king
vnto me: why lokest thou so sadly? Thou art
not sicke/that is not the matter/but thou art
heuy herted. Neuertheles I was sore afrayed
& sayde vnto the kynge: God saue the kyng
like for euer/shulde I not loke sadly? the citie
of my fathers buryall lyeth waste & the gates
therof are consumed with fyre. Then sayde ỳ
kynge vnto me: what is thẽ thy request? then
made I my prayer to ỳ God of heauẽ/ & sayde
vnto the kynge: yf it please ỳ kynge/ & yf thy
seruaũt be fauoured in thy sighte. I be seke ỳ
sende me in to Juda vnto the cytye of my fa-
thers buryall/that I maye buylde it.

B And the kynge sayde vnto me/ & so dyd the
quene ỳ sat by him: how longe shall thy iour-
ney cõtinue/ & whẽ wilt thou come agayne?
And it pleased ỳ kynge to sende me/and I set
him a tyme/ & sayde vnto ỳ kynge: yf it please
the kynge/let him geue me letters to ỳ capi-
taynes beyonde the water/ ỳ they maye con-
ueye me ouer/till I come into Juda: & letters
vnto Asaph the Lorde of the kynges wood/ ỳ
he maye geue me wood for beames to ỳ gatz
of the palace/which are harde on the house &
harde on the walles of the cytye/ and for the
house that I shall entre in to. And the kynge
gaue me accordynge to ỳ good hande of God
vpon me: And when I came to the captaynes
beyonde the water/ I gaue them the kynges
letters. And the kynge sent captaynes and
horsmen wyth me.

But when Sanabalat the Horonite and
Tobiah the seruaũt of ỳ Ammonites hearde
ỳ/it greued thẽ sore/ ỳ there was come a mã
which sought the welth of the chyldrẽ of Is-
rael. And when I came to Jerusalẽ/and had
C bene there thre dayes/ I gat me vp in ỳ night
season/ & a fewe men wyth me: for I tolde no
man what God had geuẽ me in my hert to do
at Jerusalem: and there was not one beast w
me/ saue it that I rode vpon. And I rode by
nyghte vnto the valley porte before the Dra-
gon well/and to the Dongeporte/and consi-
dered the walles of Jerusalẽ that were brokẽ
downe/and the portes therof consumed with
the fyre. And I wẽt ouer vnto the wellporte/
and to the kynges condyte/and there was no
rowme for my beast / that it couldе go vnder
me. Then wẽte I on in the nyghte by ỳ broke
syde/ & consydered the wall/ and turned back
and came home agayne to the valley porte.

And the rulers knewe not whither I wẽte
or what I dyd: for hither to had I not tolde ỳ
Jewes & the preastes/ the counselers and the
D rulers/ & ỳ other ỳ laboured in ỳ worcke. And
I sayde vnto them: ye se the mysterye ỳ we are
in/how Jerusalẽ lyeth waste/ & how ỳ gates
therof are brẽt with fyre/ come let vs buylde
vp ỳ walles of Jerusalẽ/ ỳ we be no more a
rebuke. And I tolde thẽ of the good hande of
my God whych was vpõ me: and the kynges
wordes that he had spokẽ vnto me. And they
sayde: then let vs get vp / & buylde: and their
handes were strengthed to good.

But when Sanabalat ỳ Horonite/ and
Tobiah the seruaunt of the Ammonites/and
Gesem the Arabian herde it/ they laughed vs
to skorne/ & despised vs/ & sayde: what is this
that ye do? Wyll ye fall awaye agayne from
the kynge? Then answered I thẽ/and sayde:
the God of heauen he it is that causeth vs to
prospere: & we be his seruauntes. Let vs get
vp and buylde. As for you/ye haue no porciõ
nor right nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles.

¶ The iij. Chapter.

A And Eliasib the hie preast gat him vp A
w his brethren ỳ preastes/ & builded
the Shepegate. They repared it/ &
set vp the dores of it: euen vnto the
tower Meah repared they it/ namely vnto ỳ
* tower of Hananeel. Nexte vnto him builded Jere. xxxi. g. Zach. xiiij. c.
the men of Jericho. And beside him buylded
Sachur the sonne of Imri. But ỳ fysh porte
dyd the chyldren of Asanah buylde/ they co-
uered it/and set on the dores/lockes & barres
of it. Nexte vnto him buylded Marimoth the
sonne of Uziah the sonne of Hakoz. Nexte
vnto him buylded Mosolam the sonne of Ba
rachiah the sonne of Meselabeel. Nexte vnto
hym buylded Zadoc the sonne of Baana.
Nexte vnto hym buylded they of Thekua.
But their greate men put not their neckes
to the seruyce of their Lorde. B

The Oldegate buylded Jehoiadah ỳ sonne
of Paseah/ & Mosolã the sonne of Besodiah
they couered it/and set on the dores/lockes &
barres of it. Nexte vnto them buylded Ma-
latiah of Gabaon/ & Jadon of Merano/men
of Gabaon & of Mazphah for the seate of ỳ
captayne on thys syde the water. Nexte vnto
hym buylded Uziel the sonne of Harhaiah ỳ
goldsmyth. Nexte vnto hym buylded Hana-
niah the* Apotecarys sonne/ & they repayred
Jerusalẽ vnto ỳ brode wall. Nexte vnto hym * Some reade. the sonne of Haraçaim.
buylded Raphaiah the sonne of Hur/ ỳ ruler
of the halfe quarter of Jerusalẽ. Nexte vnto C
him buylded Jedaiah the sonne of Haremaph
ouer agaynst hys house. Nexte vnto hym
buylded Hatus the sonne of Hasabniah.
But Melchia the sonne of Harim / and Ha-
sub the sonne of Pahath Moab buylded
the other pece / and the tower beside the fo-
rnace. Nexte vnto hym buylded Selum
the sonne of Halohes the ruler of the halfe

quarter of Jerusalem/ and hys daughters.

The valley gate buylded Hanun/ & the citelins of Zanoah. They builded it/ and set on the dores/ lockes & barres therof/ & a thousande cubytes on the wall/ vnto the Dongepore. But the Dongepore buylded Melchiah ỏ sonne of Rechab/ the ruler of ỏ fourth parte of *the vyneyardes: he buylded it/ & set on the dores/ lockes & barres therof. But the Well gate builded Selum the sonne of Cholholah/ ỏ ruler of ỏ fourth parte of Malphah He builded it/ & couered it/ & set on the dores/ lockes/ & barres therof/ & the wall vnto the pole of Siloah by the kynges garden/ vnto the steppes that go downe from the cytie of Dauid. After him builded Nehemiah ỏ sonne of Azbok/ the ruler of the halfe quarter of Bethzur/ vntyll the other syde ouer agaynst the sepulchres of Dauid/ & to the pole Aluia and vnto the house of the myghtye.

*Some reade. Bethhacharā.

After hym buylded the Leuites/ Rehum the sonne of Bani. Nexte vnto hym buylded Hasabiah the ruler of the halfe quarter at Keilah in his quarter. Afterhē buylded their brethrē/ Bauai ỏ sonne of Henadad/ ỏ ruler of the halfe quarter of Keilah. After hym buylded Ezer the sonne of Josua the ruler of Malphah the other pece harde ouer agaynst ỏ harnesse corner. After him buylded Baruch the sonne of Zabai the other pece worthyfully & costly/ frō the corner vnto the dore of the house of Eliasib the hye prest. After hym buylded Marimuth the sonne of Uziah the sonne of Hacos the other pece/ frō the dore of ỏ house of Eliasib euē as lōge as ỏ house of Eliasib extēded. After him buylded ỏ prestz/ ỏ mē of ỏ cōtre. After him buylded Beniamin & Hasub ouer agaynst their house. After thē Asariah the sonne of Maaliah the sonne of Ananiah nexte vnto hys house. After hym buylded Benui the sonne of Henadad ỏ other pece from the house of Asariah vnto the turnynge/ and vnto the corner.

After him buylded Phalel ỏ sonne of Uzai ouer agaynst the corner and the hye tower/ which lieth out ouer from the kynges house/ belyde ỏ courte of the prison. After him Phadaiah the sonne of Pharos (as for the Nethinims they dwelt in Ophel/ vnto the Watergate/ towarde the east where the tower lyeth out). After hym buylded they of Thekua the other pece ouer agaynst ỏ greate tower/ that lieth outwarde/ & vnto the wall of* Ophel.

ij. Par. xxxiij. c.

But from the Horsgate forth buylded the Gprestes/ euery one ouer agaynst hys house. After thē buylded Zadok the sonne of Emer ouer agaynst hys house. After hym buylded Semeiah the sonne of Sechaniah ỏ keper of the eastgate. After him buylded Hananiah the sonne of Selemiah/ & Hanun the sonne of Zalaph the sixte/ ỏ other peace. After him builded Mosolam the sonne of Barachiah ouer agaynst hys chest. After hym buylded Melchiah the goldsmythes sonne/ vntill the house of the Nethinims/ & of the merchaūtes ouer agaynst the cōsell gate/ & to the parler in the corner. And betwene the parlour of the corner vnto the Shepegate buylded ỏ goldsmythes and the merchauntes.

¶ The buyldyng of Jerusalem is hyndred and let/ but the Jewes buylde it beyng readye harneysed: lest their enemyes shuld inuade them.

¶ The. iiij. Chapter.

A But when Sanabalat hearde that we builded the wall/ he was wroth & toke greate indignaciō & mocked the Jewes & sayde before hys brethren and the hoste of Samaria: what do the impotent Jewes? shall they be thus suffred? shall they offre? shal they perfourme it in one daye? shall they make ỏ stones whole agayne ỏ are brought to dust/ & brent? And Tobiah the Ammonite beside him saide: let thē builde on/ yf a fore go vp/ he shall breake downe their stonye wall. Heare O thou oure God/ how we are despised/ turne their shame vpon their awne heade/ ỏ thou mayest geue them ouer in to despisynge in ỏ lande of their captiuite. Couer not their wickednesse/ & put not out their sinne frō thy presence: for they haue prouoked the buylders. Yet buylded we the wall/ and ioyned it whole together/ vnto the halfe heygth. And the people were well mynded to laboure.

B But when Sanabalat/ & Tobiah/ & the Arabians/ & Ammonites/ & Asdodits hearde ỏ the walles of Jerusalē were made vp/ and that they had begonne to stoppe vp ỏ gappes they were very wroth/ & cōspired al to gether to come & fight agaynst Jerusalē/ & to make an hinderaūce therin. Neuertheles we made our prayer vnto oure God/ & set watchmen vpō the wall daye & nyght ouer agaynst thē. And Juda sayde: the strength of the bearers is to feble/ & ther is to moch dust/ we are not able to buylde on the wall. And oure aduersaryes thought: they shall not knowe nether se/ tyll we come in the myddes amonge thē/ & slaye thē/ and hynder the worke. But when the Jewes ỏ dwelt belyde thē/ came out of al the places where they dwelt aboute vs/ and tolde vs as good as ten tymes/ then set I the people after their kinreds with their swerds/ speares & bowes beneth in the lowe places behynde the wall/ & loked/ & gat me vp/ and sayde vnto the cheke men & rulers/ and to the other people: be not ye afraied of thē* thinke vpō ỏ greate Lorde which ought to be feared & fyghte for youre brethren/ sonnes/ daughters/ wyues/ and houses. Neuertheles when oure

C

ij. Esdr. ib. and iv. c.

oure enemyes hearde ỏ we had gottē worde of it/ God broughte their cōcell to noughte/ and we turned all agayne to the wall/ euery one vnto his laboure. And frō that time forth it came to passe/ ỏ the halfe parte of the yōge men dyd the laboure/ & the other halfe parte helde the speares/ shyldes/ bowes/ and brestplates: and the rulers stode behynde all the house of Juda/ which buylded on the wall/ & bare burthens/ from those that laded them. With one hande did they the worke/ and with the other helde they their weapen. And euery one that buylded/ had hys swerde guirde by hys syde/ and so buylded they. And the trompetters stode belyde me.

D

And I sayde vnto the pryncipall men/ and rulers/ and to the other people: the worke is greate & large/ & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noyse of ỏ trōpet/ resorte ye thither vnto vs* Oure God shal fight for vs/ & we will be labouringe in ỏ worke. And the halfe parte of thē helde ỏ speares frō ỏ morninge springe/ till ỏ starres came forth. And at ỏ same tyme sayde I vnto the people: euery one abyde with hys seruaunt at Jerusalem/ that in the night season we maye geue attendaunce to the watch/ and to laboure on the daye tyme. As for me and my brethren/ & my seruauntes/ and the men of the watch behynde me/ we put neuer of oure clothes/ so moch as to washe oure selues.

Ezr. viij. c.

¶ The people are vexed with hongre. Nehemiah forbydderth Usurye. He requyreth not the lyuyng of a captayne.

¶ The. v. Chapter.

A And there arose a greate cōplaynte of ỏ people/ & of their wiuz agaynst their brethren the Jewes. And ther were some ỏ sayde: oure sonnes & dauhhters are to many/ let vs take corne for thē & eate/ ỏ we maye lyue. Some sayde: let vs set oure landes/ vyneyardes and houses to pledge/ & take vp corne in ỏ darth. But some sayde: let vs borowe money of the kinges tribute for oure landes & vyneyardes. Now are oure brethrens bodyes as oure awne bodies and their children as oure chyldrē: els shulde we subdue oure sonnes and daughters vnto bondage/ and some of oure daughters are subdued already/ * and no strength is there in oure handes/ & other men shall haue oure landes and vyneyardes.

*After ỏ hebru. Some reade: & we haue not wherwyth to redeame them.

B But when I hearde their complaynte and soch wordes/ it displeased me sore/ and I aduised so in my mynde/ that I rebuked ỏ costeelers/ and the rulers/ and sayde vnto them: * wyll ye requyre vsury one of another? And I brought a greate congregaciō agaynst thē and sayde vnto them: we (after oure abilyte) haue boughte oure brethrē the Jewes/ which were solde vnto the Heythen. And wyll ye sell youre brethren/ whō we haue boughte vnto vs? Then helde they their peace/ and coulde kynde nothynge to answere.

Deut. xxiij. c.

And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God/ because of the rebuke of the Heythen oure enemyes? I and my brethrē/ & my seruaūtes haue lent them money and corne: but as for vsury/ let vs leaue it. Therfore this same daye se that ye restore them their landes agayne/ their vyneyardes/ oyle gardens and houses/ and the hundred parte of ỏ money of ỏ corne/ wyne and oyle that ye haue wonne of them. Then sayde they: we wyll restore thē agayne and wyll requyre nothynge of them/ and wil do as thou hast spoken. And I called ỏ prestz/ and toke an ooth of them/ that they shulde do so. And I shoke my lappe/ and sayde: God shake out euery man after the same maner from hys house and laboure/ that maynteyneth not thys worde: euen thus be he shaken out/ and voyde. And all the congregacyon sayde: Amen/ and prayled the Lorde. And the people dyd so.

C

And from the tyme forth that it was committed vnto me to be a captayne in the lande of Juda/ namely from the twentyeth yeare vnto the two and thyrtyeth yeare of kynge Artharxerses (that is twelue yeare) I and my brethrē lyued not of soch sustenaūce as was geuen to a captayne: For the olde captaynes that were before me/ had bene chargeable vnto the people/ and had taken of them bred and wyne/ and forty sycles of siluer: yee and their seruauntes had oppressed the people. But so dyd not I/ and that because of ỏ feare of God. I laboured also in the worke vpō the wall/ and boughte no lande. And all my seruaūtes came thither together vnto ỏ worke. Moreouer there were at my table an hundred and fyfty of the Jewes & rulers/ which came vnto me/ from amonge the Heythen/ that are aboute vs. And there was prepared me daylye an oxe/ and syx choken shepe/ and bydes/ and euer once in ten dayes a greate summe of wyne. Yet requyred not I the lyuynge of a captayne for the bondage was greuous vnto the people.* Thynke vpō me my God vnto the best/ accordynge to all that I haue done for thys people.

D

ij. Esdras. vi. d. and xiij. b.

¶ The buyldyng is yet agayne hyndred and lete.

¶ The. vi. Chapter.

A And whē Sanabalat/ Tobiah and Gesem the Arabian/ and the other of oure enemyes hearde that I had buylded ỏ wall/ & ỏ there were no mo gappz therin (howbeit at the same tyme had I not hanged the dores vpon the gates)

Sanabalat

Sanabalat & Gesem sent vnto me / sayinge
come & let vs mete together* in the vyllages
vpon the playne of ȳ citie Ono. Neuertheles
they thoughte to do me euell. Notwythstan-
dinge I sent messengers vnto them / sayinge:
I haue a greate vrynȝ to do / I cannot come
downe. The worcke shulde stande styll / yf I
were neclygent / & came downe to you. How-
beit they sent vnto me as good as foure tymȝ
after ȳ same maner. And I gaue the same an-
swere. Then sent Sanabalat hys seruaunt
B vnto me the fyfth tyme / wyth an open letter
in his hande / wherin was wrytten: it is tolde
the Heythen / & Gesem hath sayde it / ȳ thou
& ȳ Iewes thinke to rebell: for ȳ which cause
thou buyldest the wall / & wylt be their kyng
in these matters / and hast ordeyned the Pro-
phetes to preach of the at Jerusalem / and to
saye: He is kynge of Juda.

Now shall this come to the kynges eares:
come now therfore / & let vs take our coūcell
together. Neuertheles I sent vnto him sayinge
there is no soche thynge done as thou sayist:
thou hast fayned it out of thyne awne hert.
For they were all mided to make vs afrayed
C & thoughte: they shall withdrawe their handȝ
frō ȳ worke / ȳ they shall not laboure. How-
beit I strengthed my hande the more. And I
came vnto the house of Semaiah the sonne
of Delaiah the sonne of Mehetabeel / and he
had shut him selfe within / & saide: let vs come
together in to the house of God / euē vnto the
myddes of the tēple / & shutte the dores of the
tēple: for they wyll come to slaye the / yee euē
in ȳ night will they come to put the to death.
But I sayd: shuld any soch mā as I flye? Who
is that / being as I am / that wyll go in to the
tēple / to saue his life? I will not go in.

For I perceaued / ȳ God had not sent him:
Yet spake he prophecie vpō me / neuertheless
Tobiah & Sanabalat had hired him for mo-
ney. Therfore toke he ȳ money / ȳ throughe
feare I shuld so do / & sinne: ȳ they might haue
an euel reporte of me / to blaspheme me. My
D God thinke thou vpō Tobiah & Sanabalat
accordynge vnto these their workes / & of the
Prophet Noadiah & of the other Prophetes /
that woulde haue put me in feare.

And the wall was fynished on the fiue and
twentye daye of ȳ moneth* Elul / in two and
fyftye dayes. And when all oure enemyes
heardе therof / all the Heythen ȳ were aboute
vs / were afrayed / & their courage fayled thē:
for they perceaued / that thys worke came of
God. And at the same tyme were there many
of the chefe of Juda / whole letters wēte vnto
Tobiah / & frō Tobiah vnto thē (for ther were
many in Juda that were sworne vnto hym:
for he was the sonne in lawe of Sechaniah
ȳ sonne of Arah / and his sonne Jehohanan
had the daughter of Mosolam the sonne of
Barachiah & they spake good of hym before
me / and tolde hym my wordes) and Tobiah
sent letters / to put me in feare.

* After ȳ Grec. Some reade. In Tephavim.

* Elul / is compared to oure Juli with part of August ioyned therto / it was their fyrst mone in order.

¶ After the wall ones buylded is the watch apoynted. They that returned frō the captiuyte are nombred.

¶ The. vij. Chapter.

NOw when we had buylded ȳ wall I
I hanged on ȳ dores / & the porters
syngers & Leuitȝ were appoynted.
And I cōmaunded my brother Ha-
nani / & Hananiah the ruler of the palace at
Jerusalē: for he was a faythfull mā / & feared
God more then dyd many other) and I sayde
vnto thē: let not the gates of Jerusalē be ope-
ned vntyll ȳ sonne be whote. And wyle they
are yet stādinge in the watch / the dores shall
be shutȝ barred. And there were certayne ci-
tezyns of Jerusalē appoynted to be watchmē
euery one in hys watch / & aboute hys house.
As for the cytie / it was large of rowme / and
greate / but the people were fewe therin / and
the houses were not buylded.

And my God gaue me in my hert / that I
geathered to gether the principall men & the
people to nōbre thē & I founde* a regyster of
the nōbre of thē / which came vp afore out of
the captiuite: & founde wrytte therin:* these
are the sonnes of the lande ȳ wēt vp from ȳ
captyuytye of the carying awaye (whō Na-
buchodonosor ȳ king of Babilō had brought
awaye) & came agayne to Jerusalē & Juda /
euery one vnto his cytye / which came wi Zo-
robabel: Jesua / Nehemiah / Asariah / Ra-
miah / Nahamani / Mardochee / Beilsan / Mes-
parath / Beguai / Nahum and Baanah.

* Some reade. the boke of the Genealogye.

i. Eldr. ij. a.

This is the nōbre of the men of ȳ people
of Israel. The children of Pharos were two
thousande / an hundred & two & seuentye: the
childrē of Saphatiah / thre hundred & two &
seuentye: ȳ children of Arah / fyre hundred &
two and fiftye: the childrē of Pahath Moab
amonge the childrē of Jesua and Joab / two
thousande / eight hundred / and eightene: the
children of Elam / a thousande / two hundred
& foure & fyftie: the childrē of Zathua / eyght
hundred & fyue & fortye / ȳ childrē of Zachai
seuē hundred & thre score: ȳ childrē of Banu
fyre hundred & eight & fortie: the children of
Bebai / fyre hundred & eyght & twentye: the
children of Asgad / two thousande / thre hun-
dred and two & twentye: the children of Ado-
nicam / fyre hundred & seuen & thre score: the
children of Begoai / two thousande / & seuen
and thre score: the children of Adin / fyre hun-
dred and fyue and fyftye: the childrē of Ater
of Hezekiah / eyght and nyentye.

The children of Hasom / thre hundred and
eighte & twentye: the children of Bezai / thre
hundred and foure & twentye: the children
of Hariph /

of Hariph / an hundred & twelue: the children
of Gabaon / fiue & nyentye: the men of Beth-
lehem & Nethophah / an hundred and eyght &
foure score: the mē of Anathoth / an hundred
& eight and twōtie: the men of Beth Asmoth /
D two and fortye: the men of Kariath Jarim /
Cephirah & Beeroth / seuen hundred & thre &
fortye: the men of Ramah and Gaba / fyre
hundred & one & twentye: the men of Mach-
mas / an hundred and two and twentye: the
men of Bethel and Ai / an hundred and thre
and twentye: the men of Nebo / an hundred
and two and fyftye: the children of the other
Elam / a thousande / two hundred and foure &
fyftye: the children of Harim / thre hundred &
twentye: the children of Jericho: thre hundred
and fyue and fortie: the children of Lodhadid
and Ono / seuen hundred and one and twōtie:
the childrē of Senaah / thre thousandde / nine
hundred and thyrtye.

The preستes. The children of Jadaiah of
the house of Jesua / nyne hundred and thre &
seuentye: the children of Emer / a thousande
and two and fyftye: the children of Pashur /
a thousande / two hundred and seuen and
fortye: the children of Harim / a thousande
and seuentene.

The Leuites. The children of Jesua of
Cadmiel amonge the children of Hoduah /
E foure and seuētye. The syngers. The childrē
of Asaph / an hundred and eyght and fortye.
The porters: The children of Selum / the
children of Ater / the children of Talmon /
the children of Acub / the children of Hatita /
the children of Sobai / all together an hun-
dred and eyght and thyrtye.

The Nethinims. The children of Ziha / ȳ
children of Hasupha / the children of Teba-
hoth / the children of Ceros / the children of
Sia / the children of Phadon / the children
of Lebanah the children of Hagaba / the
children of Salmai / the children of Hanan
the children of Gidel / the children of Gaher /
the children of Raaia / the children of Ra-
zin / the children of Necoda / the children of
Gesem / the children of Usa / the children of
Phaseah / the children of Besai / the childrē
of Meunim / the children of Nephusasim /
the children of Bachuc / the children of Ha-
supha / the children of Harhur / the children
of Bazlith / the children of Mahida / ȳ childrē
of Harsa / the children of Bercos / the childrē
of Sisera / the children of Thamah / ȳ childrē
of Neziah / the children of Hatipha.

The children of Salomons seruauntes:
The children of Sotai / the children of So-
phereth / the children of Pherida / the childrē
of Jaala / the children of Darcon / the chil-
dren of Gidel / the children of Saphatiah /
the children of Hatil / the children of Poche-
reth of Zabaim / the children of Amon. All
the Nethinims and the children of Salomōs
seruauntȝ / were thre hūdred & two & nynetye.

And these wente vp also of Thel Mela /
Thel Harsa / Cherub / Adon & Emer: but they F
coulde not shewe their fathers house nor
their sede / whether they were of Israel. The
children of Dalaiah / the childrē of Tobiah
and the children of Necoda / fyre hundred and
two and fortye. And of the preستes the childrē
of Habaiah: the children of Hacos / the chil-
dren of Berzilai / whych toke one of ȳ daugh-
ters of Berzilai the Galaadite to wife / and
was named after their name. These sought
the register of their generacion & when they
founde it not / they were put from the prest-
hode. And Hathirsatha sayde vnto them / that
they shulde not eate of the moost holy / tyll
there came vp a Preast wyth the lyght and
perfectnesse.

The whole congregacion as one mā / was
two and fortye thousande thre hundred / and
thre score: besyde their seruauntes and may-
des / of whom there were seuen thousande /
thre hundred and seuen and thirtye. And they
had two hundred and seuen and fortye syn-G
gynge men and wemen / seuen hundred and
fyre and thyrtye horses / two hundred & fyue
and fortye Mules / foure hundred and fyue
and thyrtye Camels: fyre thousande / seuen
hundred and twentye Asses.

And certayne of the auncyent fathers ga-
ue vnto the worcke. Hathirsatha gaue to the
treasure a thousande drāmes / fiftie basens /
fyue hundred and thyrtye prestes garmen-
tes. And some of the chefe fathers gaue vnto
the treasure of the worcke / twōtie thousande
drammes / two thousande and two hundred
pounde of syluer. And the other people gaue
twentye thousande drāmes / and two thou-
sande pounde of syluer / & seuen & thre score
prestes garmentes. And the prestes and Le-
uites / the Porters / the syngers / and ȳ other
of the people / and the Nethinims / and all Is-
rael / dwelt in their cytyes.

¶ Eldras geathereth to gether the people and readeth to them the lawe. They kepe the feast of tabernacles or bothes.

¶ The. viij. Chapter.

NOw when the seuen moneth drue
nye / & the children of Israel were ij. Eldr. iij. a.
in their cyties / all the people gea- iij. Eld. ix. c.
thered thē selues together as one
man vpon the strete before the Watergate /
and sayde vnto Eldras the scrybe / ȳ he shulde
fetch the boke of the lawe of Moses / whych
the Lorde commaunded to Israel. * And El- Deut. xxxi. c.
dras the preast brought the lawe before the iiij. Reg. xxiij. a
congregacion both of men and wemen / & of
all that coulde vnderstande it / vpon the fyrst
daye of

daye of the seuenth moneth/ & red therin in ȳ
strete that is before the Watergate (from the
mornynge vntyll the noone daye before men
and wemen & soch as coulde vnderstande it: &
the eares of all ȳ people were inclined vnto ȳ
boke of the lawe. And Eldras the scribe stode
vpon an hye pulpit of wod/ whych they had
made for the preachinge/ & beside hym stode
Mathathiah/Sema/Ananiah/Uziah/Hel-
kiah/& Maaseiah/on hys ryghte hand: and
on hys lefte hande stode Phadaiah/Misael/
Melchiah/Hasum/ Hasebadanah/Zachary
and Mosolam.

B And Eldras opened the boke before all the
people/for he stode aboue all the people. And
whē he opened it/all the people stode vp. And
Eldras prayled the Lorde the greate God.
And all the people answered Amen/ Amen/
with their handes vp/ & bowed thē selues/&
worshipped the Lorde with their faces to the
grounde. And Jesua/Baani/Serabiah/Ja-
mī/Acuba/Sebathai/Hodaiah/Maasiah/
Celita/Azariah/Jozabed/Hanā/Phalaiah/
& the Leuites/cauled ȳ people to geue hede
vnto ȳ lawe/& the people stode in their place.
And they red in the boke of the lawe of God
distinctly & planely/so ȳ men vnderstode the
thinge that was red. And Nehemiah (whych
is Hathirsatha) & Eldras the prest & scrybe/
and the Leuites ȳ cauled the people to take
hede/ sayde vnto all the people: thys daye is
holy vnto the Lord youre God: be not ye sory
therfore/& wepe not. For all ȳ people wepte
when they herde the wordes of the lawe.

C Therfore sayde he vnto them: * go youre
waye/and eate the fat/ & drynke ȳ swete/&
sende parte vnto thē also that haue not pre-
pared thē selu: for this daye is holy vnto our
Lorde/be not ye sory therfore: for the ioye of
ȳ Lorde is youre strength. And the Leuites
stilled al ȳ people/& sayde: holde youre peace
for the daye is holy/vexe not ye youre selues.
And all the people wēte their waye to eate &
drincke/& to sende parte vnto other/& to ma-
ke greate myrth/ because they had vnderstād
the wordes that were declared vnto them.

And on the nexte daye were geathered to-
gether the chefe fathers amonge all ȳ people
and the prestes and Leuites/vnto Eldras the
scrybe/ȳ he shulde teach them the wordes of
the lawe. And they founde written in ȳ lawe
Leui.xxiij.k. *how ȳ the Lorde had cōmaunded by Moses
that the children of Israel shulde dwell in bo-
thes in the feast of the seuenth moneth. And
so they cauled it be declared and proclamed
in all their cytyes/& at Jerusalem/ sayinge:
D go vp vnto the mount & fetch Olyue branches/
Pynebraunches / Myrtbraunches/Palme-
braunches/ & braunches of thicke trees/ to
make bothes as it is wrytten.

And the people went vp/ and fett them/&
made them bothes/euery one vpon the rofe of
his house/& in their courtes/& in the courtes
of the house of God/& in the strete by ȳ Wa-
tergate/& in ȳ strete by porte Ephraim. And
al the cōgregaciō of thē ȳ were come agayne
out of the captyuyte/ made bothes/ & dwelt
therin: for sence the tyme of Josua the sonne
of Nun vnto thys daye/had not the chyldrē of
Israel done so/& ther was very greate glad-
nesse. And euery daye frō the fyrst daye vnto
the last/red he in the boke of ȳ lawe of God.
And seuen dayes helde they the feast/ and on
the eyght daye the geatherynge together/ac-
cordynge vnto the maner.

¶ The people repent & forsake their straunge wives.
Eldras recyteth the benyfytes of God and the synnes
of the people.

¶ The.ix.Chapter.

IN the foure & twentye daye of this A
moneth came the children of Israel
to gether with* fastinge & sack clo- * i. Eldr. viij. d.
thes/and erth vpō thē/& separated and Esai. lviij. a
the sede of Israel frō all the straunge chyldrē
and stode & knowleged their synnes / and the
wyckednesses of their fathers / & stode vp in
their place/ & red in the boke of the lawe of ȳ
Lorde their God foure tymes on ȳ daye/and
they knowleged/& worshipped ȳ Lorde their
God foure tymes on the daye. And the Leui-
tes stode on hye/namely Jesua/ Bani/Cad-
miel/Sabaniah/Bunī/Sarebiah/Bani &
Chanani/& cryed loude vnto the Lorde their
God. And the Leuites/Jesua Cadmiel Bani
Hasabniah Serebiah Hodiah Sebaniah/
Phathahiah/sayde: stande vp prayse ȳ Lorde
youre God for euer: & let thāk be geuē vnto
the name of thy glorye/ whych excelleth all
thankesgeuinge & prayse. Lorde/thou alone B
hast made heauē/& the heauen of all heauēs/
with all their hoost/the erth & all ȳ is therin/
the see and all that is therin: thou geuest life
vnto all/& the hoost of heauen bowe thē selu
vnto the. Thou art the Lorde God / that hast
cholen Abrā/& broughtest hym out of* Ur in Gen. xi. d.
Chaldea/* & calledst him Abrahā & foundest Gen. xvij. a.
his hert faythfull before the* & madest a co- Gen. xv. d.
uenaunt with him to geue vnto hys sede the
lande of the Cananites Hethites Amorites/
Pherezites Jebusites & Gergesites/and hast
made good thy word: for thou art righteous
*and hast consydered the mysery of oure fa- Exo. iij. b.
thers in Egipte/& heard their cōplaynte by
the reed see/and shewed tokens and wonders
vpon Pharao/ & on all hys seruauntes/ & on
all the people of hys lande: for thou knewest
ȳ they were presumptuous & cruell agaynst
them/ and so madest thou* the a name as it * Some reade:
is this daye. And the reed see dydest thou de- them.
uyde in sunder before them/so that they wēt
thorow

thorow the myddes of the see drye shoed: and
their persecuters threwest thou in to ȳ depe
as a stone/in ȳ mightie waters/& leddest thē
on the daye tyme in a cloudy pyler/ & on the
nyghte season in a pyler of fyre/to shewe thē
lyghte in the waye that they wente.

C *Thou camest downe also vpō mount Si-
Exo. xix. d. nai/and spakest vnto them from heauē/and
Deut. iiij. b. gauest them righte iudgmentes/ true lawes
good commaundementes and statutes/ and
declaredst vnto them thy holy Saboth/and
commaundedst them preceptes/ordinaūces/
and lawes/by Moses thy seruaunt: and* ga- Exo. xvi. b.
uest them bred from heauen when they were
hongrye/and* broughtest forth water for thē Num. xx. b.
out of the rock when they were thyrstye: and
promysedst them/that they shulde go in/ and
take possession of the lande/ouer whych thou
haddest lyfte vp thyne hande for to geue thē.

But oure fathers were proude and hard-
necked / so that they folowed not the com-
maundementes/and refused to heare/& were
not myndefull of the wonders that thou dyd-
dest for them: but became obstynate & heady
in so moche that they turned backe to their
bondage in their disobedyence. But thou
my God forgauest/and wast gracious/mer-
cyfull/pacyent/and of greate goodnesse/and
D forsokest them not. * And though they made
Exo. xxxij. a. a moulten calfe (and sayde: Thys is thy God/
that broughte the out of the lande of Egipte)
and dyd greate blasphemyes / yet forsokest
thou them not in the wyldernes/accordynge
to thy greate mercy. * And the cloudy pyler Exo. xiij. d.
departed not from them on the daye tyme to
leade them the waye/nether the pyler of fyre
in the nyght season/to shewe them lyghte in
the waye that they wente.

And thou gauest them thy good spryte to
enforme them/* & wythheldest not thy Man- Exo. xvi. b.
na from their mouth/* and gauest them wa- Exo. xvij. b.
ter when they were thyrstye. Forye yeares
longe madest thou prouyslyon for them in ȳ
wyldernesse / so that they lacked nothynge:
*their clothes waxed not olde/ and their fete Deut. viij. b.
swelled not. And thou gauest them kynge-
domes and nacyons/and partedst them acor-
dynge to their porcions/so that they possessed
*the lande of Sehon kynge of Hesebon/and Num. xxi. e.
the lande of Og the kynge of Basan. And
their chyldren multiplyedst thou as the star-
res of heauen/and broughtest them in to the
lande wherof thou haddest spoken vnto their
fathers/that they shulde go in to it/and haue
it in possessyon.

And the children went in/and possessed the
lande/*and thou subduedst before thē the in- Josu. x. iij. iiij.
habyters of the lande/euen the Cananites/&
gauest them in to their hande/& their kynges
and the people of the lande/ that they myght
do with thē what they wolde. And they wāne E
their stronge cyties/& a fat [a] lande/and toke
possession of houses ȳ were full of all maner
goodes/welles dygged out/ vyneyardes/oy-
legardens/ and many frutefull trees: & they
ate & were fylled/& became fat/and lyued in
welth thorow thy greate goodnes. Neuerthe-
les they were disobedient/ & rebelled agaynst
the/ and cast thy lawe behynde their backes/
and slewe thy prophetes (which exhorted thē
so earnestly/that they shulde cōuerte vnto ȳ)
and dyd greate blasphemies. Therfore ga-
uest thou them ouer in to the hande of their
enemyes that vexed them.

And in the tyme of their trouble they cried
vnto the/and thou hardest them from heauen
and thorow thy greate mercy thou gauest
them [b] sauiours/whych helped them out of ȳ
hande of their enemyes. But whē they came
to rest/ they turned back agayne to do euell
before the: therfore lefest thou them in the
hande of their enemyes/so that they had the
dominion ouer them. So they cōuerted/and
cryed vnto the / and thou herdest them from F
heauen/and many tymes hast thou deliuered
them acordynge to thy greate mercy/ and te-
stifyedst vnto them/that they shulde turne
agayne vnto thy lawe.

Notwithstandynge they were proude/and
herkened not vnto thy cōmaundemētes/ but
synned in thy lawes* (whych a mā shulde do/ Leuit. xviij. a.
& liue in them) & turned the shoulder a way/ Rom. x. a.
& were styffnecked/& wolde not heare. And Galat. iij. b.
many yeares dyddest thou forbeare them/& Ezech. xx. b.
testifyedst vnto them thorow thy spryte/euē
by the offyce of thy prophetes/and yet wolde
they not heare. Therfore gauest thou thē in
to ȳ hande of ȳ nacions in the landes. But for
thy great mercyes sake thou hast not vtterly
cōsumed them/nether forsaken thē: for thou
art a gracious and mercyfull God.

*Now oure God/thou greate God/ migh- ȳ. Eldr. i. b. and
tie and terrible/ thou that kepest couenaunt iiij. c.
and mercy/regarde not a lytle all ȳ trauayle Dantel. ix. a.
that hath happened vnto vs/& oure kynges/
princes/prestes/prophetes/fathers & all thy
people/ sence the tyme of the kynges of As-
sur vnto this daye. Thou art ryghteous in al G
ȳ thou hast bronghte vpon vs: for thou hast
done righte. As for vs/ we haue bene vngod-
ly/& oure kings/princes/preastes & fathers
haue not done after thy law/nor regarded thy
cōmaundemētes/& thy earnest exhortacyōs
wherwith thou hast exhorted them/and haue
not serued the in their kyngdome/ and in thy
greate goodes that thou gauest them/and in
the large and plenteous lande whych thou
gauest them/ and haue not conuerted from
their wycked worckes. Beholde/ therfore
are we in bondage thys daye: yee euen in the
lande that

a. This fat lande signifieth a fruitefull grounde that abousideth wyth all good thinges as it is sayd of fat bred of Aser. Gene. xlix. c.

b. Sauiours are here called the prynces or captains which saued ȳ people frō their enemyes. Jud. iij. b

lande that thou gauest vnto oure fathers/to enioye the frutes and goodes therof/beholde there are we bondmen. And greate is the increase of it vnto the kynges/ whō thou hast set ouer vs because of oure synnes/and they haue dominion ouer oure bodyes and catell/ and we are in great trouble. And in all thys make we a sure couenaunt/and write it/and let oure prynces/ Leuites & prestes seale it.

¶ The names of them that sealed the couenaunt betwene God and the people.

¶ The.x.Chapter.

A THese sealers were: Nehemiah (that is) Hathirsatha ý sonne of Hachaliah & Zedekiah / Saraiah/Azariah/Jeremy/Phashur/Amariah/ Malchiah/ Hatus/ Sebaniah/ Malluch/ Harim/Merimoth/Obadiah/Daniel Jenthon/Baruch/Mosolam/Abiah/Miamin/ Maasiah/Belgai and Semeiah: these were prestes. The Leuites were: Jesua the sonne of Azariah / Benui amonge the chyldren of Henadad & Cadmiel. And their brethrē: Sechaniah/Hodiah/Celita/Phalaiah/Hanan/ Micha/Rohob/Hasabiah/Sachur/Serebiah/Sabaniah/Hodiah/Bani & Baninu. The heades of the people were: Phares/Pahath Moab / Elam/Zathua/Bani/ Boni/ Asgad/Bebai/Adoniah/Begoai/Adin/Ater Hezekiah/ Asur/ Hodiah/ Hasum / Bezai/ Hariph/Anathoth/Nebai/Magphias/Mosolam/ Hesir/ Meselsabel/ Zadoc/ Jaddua/ Phalatia/Hanan/Anaiah/Hosea/Hananiah Hasub / Halohes/Phaleha/Sobek/Rehū/ Hasebnah/Maasiah/Ahiah/Hanan/Anan/

B Malluch/Harim and Baanah.

And the other people/the prestes/Leuites Porters/syngers/Nethinims/& all they that had separated thē selues from ý people in the landes vnto ý lawe of God/with their wiues sonnes & daughters / as many as coulde vnderstande it/and their lordes that had rule of

Josu.xxiiij.c.k. them/receaued it for their brethren.

y.Par.xv.c. *And they came to sweare/& to bynde thē selues with an ooth to walke in Gods lawe/ which was geuen by Moses the seruaunt of God/that they wolde obserue & do acordinge

Deut.vj.a. vnto all the cōmaundementes/iudgmentes & statutes of the Lorde oure God:* & that we wolde not geue our daughters vnto ý people in the lande/ nether to take their daughters

ij.Esd.xiij.c. for oure sonnes.* And yf ý people of ý lande broughte ware on the sabothe/& all maner of

Leui.xxv.a. bytayles to sell/ ý we wolde not take it of thē

Deut.xv.a. on the sabothe and on the holy dayes.* And ý we wolde let the seuenth yeare be fre concer-

C nynge all maner of charge.

And we decreed a statute vpō oure selues/ to geue yearly ý thirde parte of a sycle to the ministracion in ý house of oure God/namely to ý shewbred/to ý daylye meatofferynge/to the daylie burntofferynge of the sabothes/of the new mones & feast dayes/& to the thingē ý were sanctifyed/and to the synofferynges/ to reconcyle Israel wyth all/ & to all the busynes in the house of oure God.

And we cast the lot amonge the prestes/ Leuites & the people/for offerynge of ý wod to be brought vnto the house of oure God frō yeare to yeare/after ý houses of oure fathers ý it might be brent at tymes appoynted/vpō ý aultare of ý Lord oure God/as it it writtē in the lawe: & yearly to bringe the firstlinges D of oure lande/& the firstlinges of oure frutes of all trees/yeare by yeare/vnto ý house of ý Lorde: & the firstlinges of oure sonnes/& of oure catell/as it is written in the lawe: & the firstlinges of oure oxen and of oure shepe/ý we shulde bringe all this to the house of oure God vnto ý prestes that mynister in ý house of oure God: and ý we shulde bringe ý fyrstlynges of oure dowghe/ and of oure heueofferynges/and the frutes of all maner trees/ of wyne also and of oyle/ vnto the prestes to the chestes of the house of oure God. And the tithes of oure lande vnto the Leuites/that ý Leuites myght haue the tithes in all the cytyes of oure mynystracyon.

And the prest ý sonne of Aaron shall with the Leuites haue also of the tithes of the Leuites/so that the Leuites shall bringe vp the tithes of their tithes vnto the house of oure God to the chest in the treasure house. For ý chyldren of Israel & the chyldren of Leui shall bryngе vp the heueofferynges of the corne/ wyne and oyle vnto the chestes. And there shalbe the vessels of ý sanctuary/& ý prestes that mynister/and ý porters & syngers/ that we forsake not the house of oure God.

¶ Who dwelled in Jerusalem after it was buylded & who in the cytyes of Juda.

¶ The.xi.Chapter.

A ND the rulers of the people dwelt at Jerusalē. But the other people cast lottes therfore/so that amōge ten one parte went to Jerusalem in to the holy cytie to dwell/& nyne partes in ý cities. And the people thanked all the men that were wyllynge to dwell at Jerusalem.

These are the heades of the lande ý dwelt in Jerusalem and in the cities of Juda. And euery one dwelt in his possessyō/& in their cytyes of Israel/the prestes/ Leuites/the Nethinims/and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Beniamin.

Of the chyldren of Juda: Athaiah ý sonne of Vsiah the sonne of Zachary/the sonne of Amariah/the sonne of Saphatiah/ý sonne of Mahalaleel/of the chyldrē of Phares. And

Maasiah

Maasiah the sonne of Baruch/ the sonne of Chal Hose/the sonne of Hasaia/the sonne of Adaia/the sonne of Joiarib/the sonne of Zachary/the sonne of Siloni. All the chyldrē of Phares that dwelt at Jerusalem/were foure C. and eight and thyre score valeaunt men.

These are the chyldrē of Ben Jamin: Sallu the sonne of Mesullam/ý sonne of Joeb/ the sonne of Phadaiah/the sonne of Colaiah the sonne of Masiah/the sonne of Ithiel/the B sonne of Jesaiah. And after him Abai/ Selai nyne hundreth and eyght and twentye. And Joel the sonne of Zechri had the ouersyght of them: & Juda the sonne of Senuah ouer the seconde parte of the citie.

(par.x.b. Of the prestes there dwelt: Jedaiah the sonne of Joiarib/Jachin. Saraiah ý sonne of Helkiah ý sonne of Mosolam/ý sonne of Zadoc/the sonne of Meraioth/the sonne of Ahitob/was prince in the house of God: and his brethren that perfourmed the worke in ý house: of whom there were. viij. C. and. xxij. And Adaiah the sonne of Jeroham/ý sonne of Phalaliel/the sonne of Amazi/ý sonne of Zachary/the sonne of Phashur the sonne of Melchiah and hys brethren/ these amonge the fathers: of whō there were two hundreth and two and fortie. And Amasai the sonne of Asarael the sonne of Ahasai ý sonne of Mosolamoth/the sonne of Emer: and his brethrē were valiaunt men/of whom there were an hundreth & eight & twentye. And their ouersear was Zabdiel the sonne of Hagdolim.

Of the Leuites: Semeiah the sonne of C ij.Par.x.b. Hasub/ the sonne of Asrikam/the sonne of Hasabiah the sonne of Boni: and Sabathai and Josabad of the chefe of the Leuytes/in the outwarde busynes of the house of God. And Mathaniah the sonne of Micha/ the sonne of Zabdi/ the sonne of Asaph/whych was the principall to begynne the thankesgeuinge vnto prayer. And Bakbukiah the seconde amonge hys brethren/ and Abda the sonne of Sammua/the sonne of Galal/the sonne of Idithun. All the Leuytes in the holy citie were two hundreth and foure & foure score.* And the porters Acub and Talmon/ ij.Par.x.c. and their brethrē that kepte the portes/were an hundreth and two and seuentye. As for ý resydue of Israel/the prestes and Leuites/ they were in al the cities of Juda/euery one in his inheritaunce.

And the Nethinims dwelt in Ophel: and Siha and Galpha belonged vnto the Nethinims. The ouersear of the Leuites at Jerusalem/was Vsi the sonne of Baani/ý sonne of Hasabiah/ the sonne of Mathaniah/ the sonne of Micha.

D Of the chyldren of Asaph there were syngers aboute the busynes in ý house of God: for it was the kynges cōmaundement concerninge them/that the syngers shulde deale faithfully euery daye as accordinge was.

And Pathaiah the sonne of Meselsabel of the chyldren of Zarah the sonne of Juda nere the kynge in all matters concernynge the people and their vyllages/ thorow oute all their regyons. And the chyldren of Juda that were without in the townes of their lande/ dwelt some at Kariath Arbe/and in the vyllages therof/and at Dibon/and in the vyllages therof: and at Cabzeel/& in the vyllages therof: & at Jesua/ Moladah/ Bethphalet/ Hazersual/Bersabe and in their vyllages: & at Sikelag and Moconah/and in their vyllages: And at Enremon/Zarah/ Jerimuth/ Zonoah/ Odollam and in their vyllages: At Lachis/ and in the feldes therof: At Asekah/ and in the vyllages therof: and dwelt from Bersabe vnto the valley of Hennom.

The chyldrē of Ben Jamin of Gaba/dwelt at Machmas/Aia/ Bethel and in their vyllages. And at Anathoth/Nob/Ananiah/Hazor/Ramah/Gethaim/Hadid/Zeboim/Nabalath/Lod/Ono & in the carpēters valley. And certayne of the Leuites that had portions in Juda/dwelt in Ben Jamin.

¶ The prestes and Leuytes which cam with Zorobabel to Jerusalem are numbred: & the wall is dedycate.

¶ The.xii.Chapter.

A THese are the prestes and Leuites that wente vp with Zorobabel the sonne of Salathiel & with Jesua: Saraiah/Jeremy/Eldras/Amariah/Meluch/Hatus/Sechaniah/Rehum Merimoth/Ado/Genthoi/Abiah/Miamin/ Maadiah/Belgah/Semaiah/Joiarib/Jadaiah/ Salu/ Amok / Helkiah & Jadaiah. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua/ Bennui/ Cadmiel/ Sarabiah/ Juda & Mathaniah ouer the offyce of thankesgeuynge/they and their brethren: Bacbukiah and Uni and their brethren/ were aboute them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chefe fathers amonge the prestes: vnder Saraiah Maraiah/ vnder Jeremy Hananiah/ vnder Eldras Mosolam/vnder Amariah Jehoanan/ vnder Milico Jonathan/ vnder Sebaniah Joseph/vnder Harim Edna/vnder Maraioth Helcai/vnder Idia Zachary/ vnder Genthō Mosolā/ vnder Abia Zechri/vnder Miniamin & Moadia Peltai/ vnder Belgah Samua/ vnder Semeiah Jehonathan / vnder Joiarib Mathnai/vnder Jadaiah Usi/vnder Selai Kelai/vnder Amok Eber/vnder Hel-

chiah Hasabiah/vnder Jadaiah Nathanael.
B And in the tyme of Eliasib Joiada/Johanan & Jadua/were the cheke fathers amōge the Leuites/and the prestes wrytten vnder ȳ raygne of Darius the Persian. The chyldren of Leui ȳ principall fathers were written in the Cronicles/vntyll the tyme of Jonathan the sonne of Eliasib. And these were ȳ cheke amonge the Leuites/Hasabiah/ Serebiah and Jesua the sonne of Cadmiel/and their brethren ouer agaynst them/ to geue prayse and thankes/acordynge as Dauid ȳ man of God had ordeyned it/one watch ouer agaynst another. Mathania/Balbukiah/ Obadiah/Mololam/Talmon & Abub were porters in the watch at ȳ thresholdes of the gates. These were in the tyme of Joiakim the sonne of Jesua the sonne of Josedec/and in the tyme of Nehemiah the captayne and of the preste Eldras the scrybe.

And in the dedycacyon of the wall at Jerusalem/were the Leuites sought out of al their places/ that they myghte be brought to Jerusalem/to kepe the dedicacion & gladnesse/with thankesgeuinges/with synginge with Cymbales/Psalteries and harpes. And the chyldren of the syngers geathered them selues together frō ȳ playne countre aboute Jerusalem/and from the vyllages of Netho phathi/and from the house of Galgal/& out of the feldes of Geba and Almaueth: for the syngers had buylded them vyllages aboute Jerusalem. And the prestes and Leuites purifyed them selues/ and clensed the people/
C the gates and the wall.

And I caused the princes of Juda to go vp vpō ȳ wall/& appoynted two greate queers of thankesgeuynge/which wente on ȳ rightе hande of the wall towarde the Donggate/& after them wente Hosaiah/and halfe of the princes of Juda/& Azaria/Eldras/Mololā Juda/Ben Jamin/Semeiah and Jeremy: and certayne of the prestes chyldren with trō pettes/namely Zachary the sonne of Jonathan/ the sonne of Semeiah/ the sonne of Mathaniah / the sonne of Michaiah / the sonne of Zecur/the sonne of Asaph/and hys brethren/Semeiah/Azarael/Melalai/Galalai/Maai/ Nathanael and Juda and Hanani/with the musicall instrumentes of Dauid the man of God.

And Eldras the Scrybe before them/towarde the Wellgate/& they wente vp ouer agaynst them vpon the steppes of the cytye of Dauid at the goynge vp of the wall to the house of Dauid/ vnto the Watergate Eastwarde.

The other queer of thankesgeuynge wēt ouer agaynst them/and I after thē/and the halfe parte of the people vpon the wall/towarde the Fornacegate vpwarde/vntyll the brode wall/ and to the porte of Ephraim/& to the Oldgate/and to the Fyshgate/and to the tower of Hananeel/ and to the tower of Meah/vntyll the Shepegate. And in ȳ prelongate stode they styll/and so stode the two D
queers of thankesgeuynge of the house of God/and I and the halfe of the rulers wyth me/and the prestes/namely Eliakim/Maasiah/Miniamin/Michaiah/ Elioenai/Zachary/Hananiah/with trōpettes/and Maasiah/Semeiah/Eleasar/Uzzi/Jehohanan/ Melchiah/Elam and Ser. And the syngers sange loude/& Jesrahiah was the ouersecr.

And the same daye were there greate sacrifyces offred/ & they reioyced: for God had geuē them greate gladnesse/so that both the wyues & chyldren were ioyfull/& the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure chestes (wherin were ȳ Heueofferynges/ the fyrstfrynges and the tythes) that they shulde geather them out of ȳ feldes aboute the cyties/ to distribute them vnto the prestes and Leuites acordinge to ȳ lawe: for Juda was glad of the prestes/ and Leuites/that they stode and wayted vpon ȳ offyce of their God/and the offyce of the purifycaciō. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: *for in the tyme of Da- i. Par. xxiiij. a
uid and Asaph/were the cheke syngers founded/and the songes of prayse and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemiah/dyd all Israel/geue porciōs vnto the singers and porters/euery daye hys porcion/& they gaue thynges halowed vnto the Leuites/& the Leuites gaue thynges ȳ were sanctifyed/vnto the chyldren of Aaron.

¶ Deuteronompe is read/and when they haue heard it/they separate from them all straungers &c.

¶ The. xiij. Chapter.

A

AND what tyme as the boke of Moses was red in ȳ eares of ȳ people there was founde wrytten therin/ *that the Ammonites and Moa- Deut. xxiij. a.
bites shulde neuer come in to the congregacyon of God/because they mett not the chyldren of Israel wyth bred and water/ *and Nu. xxiij. a.
hyred Balaam agaynst them/that he shulde curse them: neuertheles oure God turned the curse in to a blessynge. Now when they herde the Lawe / they separated from Israell euery one that had myxte hym selfe therin. And before thys had the Preest Eliasib delyuered the chest of the house of oure God vnto hys kynsman Tobiah: for he had made hym a great chest / and there had they afore tyme layed the meatofferynges/frankencense/ vessell/ and the tythes of corne/
wyne and

wyne and oyle (acordinge to the cōmaundement geuen to the Leuytes/ syngers & porters) and the heueofferynges of the prestes.

But in all thys was not I at Jerusalem: for in ȳ two & thirtieth yeare of Artaxerses kynge of Babilon/came I vnto the kynge/ and after certayne dayes optayned I ycence of the kynge to come to Jerusalē. And I gat knowlege of the euell that Eliasib dyd vnto Tobiah/in that he had made him a chest in ȳ courte of the house of God/and it greued me
B sore/and I cast forth all ȳ vessels of ȳ house of Tobiah out of the chest/& cōmaunded thē to clense the chest. And thither broughte I agayne the vessels of the house of God/ the meatofferynge and the incense.

And I perceaued/that the porcions of the Leuites were not geuen them/for the which cause ȳ Leuites & syngers were fled/ euery one to his ide for to worke. Then reproued I the rulers/ and sayde: why forsake we the house of God? But I geathered them together/& set them in their place. Then brought all Juda the tythes of corne/wyne and oyle vnto ȳ treasure. And I made treasures ouer the treasure/ euen Selemiah the preest/ and Zadoc the scrybe/ and of the Leuytes Phadaiah & vnder their hande Hanan the sonne of Zacur the sonne of Mathaniah: for they were counted faythfull/and their offyce was to distrybute vnto their brethren. *Thyncke Ie. Eldras. b. c.
vpon me O my God here in / and wype not out my mercy/that I haue shewed on ȳ house of my God/and on the offycers therof.

At the same tyme sawe I some tredynge wyne presses on the Saboth and bringinge in clusters/and asses laden wyth wyne/grapes/fygges/and bringinge all maner of burthens vnto Jerusalem / vpon the Saboth daye. And I rebuked thē earnestly the same daye that they solde ȳ vytayles. There dwelt men of Tyre also therin/ whych broughte fysh and all maner of ware/and solde on the
C Saboth vnto the chyldren of Juda and Jerusalem. Then reproued I the rulers in Juda/and sayde vnto thē: what euell thynge is thys that ye do/& breake the Saboth daye? Dyd not oure fathers euen thus/ and oure God broughte all this plage vpon vs & vpō this cytye? And ye make the wrath more yet vpon Israel/in that ye breake the Saboth.

And it fortuned/that when* the porters of Jerusalē made shadowe before ȳ Saboth/I cōmaunded to shutt the gates/ & charged ȳ they shulde not be opened tyll after the Saboth: and some of my seruauntes set I at the gates/ ȳ there shulde no burthen be broughte in on the Saboth daye. Then remaynedthe chapmen and marchauntes once or twyce ouer nyghte without Jerusalē with all ma-

* Rab Bal/the morning shadowe came to the gates. R. Aly. ra/the shadow touched the gates.

ner of wares. Then reproued I them fore/& sayde vnto thē: why tary ye all night aboute the wall? If ye do it once agayne/I will laye handes vpō you. From that tyme forth came they no more on the Saboth. And I sayde vnto the Leuites whych were cleane/ that they shulde come and kepe the gates/ to halowe the Saboth daye. Thynke vpon me (O my God) cōcernynge this also/and spare me acordynge to thy greate mercy.

And at the same tyme sawe I Jewes/that marred wyues of Asdod/Ammō & of Moab and their chyldren spake halfe in the speache
D of Asdod/ and coulde not speake in the Jewes language/ but by the tonge myghte a man perceaue euery people. And I reproued them/and cursed them/and smote certayne men of them/and pluckte them vp/and toke an ooth of them by God: Ye shall not geue youre daughters vnto their sonnes/ nether shall ye take their daughters vnto youre sonnes/or for youre selues. Dyd not Salomō the kynge of Israel synne therin? and yet amonge many Heythen was there no kynge lyke hym/ and he was deare vnto hys God/ and God made him kynge ouer all Israel/& yet neuertheles outlandysh wemen caused hym to synne? And shall we then obeye vnto you/to do all thys great euell/and to transgresse agaynst oure God/& marye straunge wyues?

And one of the chyldren of Jeholada the sonne of Eliasib the hye preest/had made a cōtracte wyth Sanabalat the Horonite: but I chaced him frō me. O my God/thinke thou vpon them that are quyte of the preesthode/ and haue defyled the couenaūt of the preesthode and of the Leuites. Thus clensed I thē from all soch as were outlandish/ and appoynted the courses of the prestes and Leuites/ euery one to his offyce/and to offre the wod at tymes appoynted/ and the fyrst frutes. Thynke thou vpon me (O my God) for the best.

¶ The ende of the seconde boke of Eldras/ otherwyse called the boke of Nehemiah.

Ia. ij.

The boke of Esther

¶ Kyng Ahasuerus/which is called Artharerxes maketh a royall feast / wherunto the quene Wasthi wyll not come:for which cause she is deuorced.

¶ The fyrst Chapter.

A IN the tyme of Ahasuerus which raygned fro India vnto Ethiopia/ouer an hundreth & feue & twētye landes/ what tyme as he sate on hys seate royall in the castell of Susan in the thirde yeare of his raygne/ he made a feast vnto all his princes & seruauntes/namely vnto the mightie men of Persia & Media/to the capitaynes & rulers of hys countrees/that he mighte shewe the noble riches of his kingdome/and the glorious worshippe of his greatnesse/many dayes longe/ euen an hundreth and foure score dayes.

And when these dayes were expyred/the kynge made a feast vnto all the people that were in ỳ castell of Susan/both vnto greate & small/seuen dayes longe in the courte of ỳ B gardē by ỳ kynges palace: where there hanged whyte/reed & yalow clothes/fastened wō coardes of lynnen & scarlet in siluer rynges/ vpon pylers of Marble stone.

The bēches were of goulde & syluer made vpon a pauement of grene/ whith / yalowe & black Marble. And the drinke was caried in vessels of goulde/& there was euer chaūge of vessell. And the kinges wine was moch acordinge to the power of the kynge. And no man was appoynted what he shulde drinke: for the kinge had cōmaunded all the officers of his house/that euery one shulde do as it liked him. And the quene Wasthi made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the king C was mery of the wyne/he cōmaunded Mehuman/Bartha/Harbona/Bagatha/Abagatha/Zathar and Carcas/the seuen chamberlaynes (that dyd seruyce in ỳ presence of kynge Ahasuerus(to fetch the quene Wasthi with the crowne regal/that he might shewe ỳ people & princes her fairnesse: for she was bewtyfull. But the quene Wasthi wolde not come at the kynges worde by hys chamberlaynes. Then was the kynge very wroth/& his indignacion kyndled in him.

An the kynge spake to the wyse men that had vnderstandinge in the ordinaunces of ỳ lande for the kinges matters must be hādled before all soch as haue knowlege of ỳ lawe and iudgemēt: and the nexte vnto him were/ Carsena/Sethar/Admatha/Tharsis/ Ma res/Marsana & Mamucan/the seuen princes of the Persians/& Meedes/which sawe the kynges face/and sat aboue in the kyngdome/What lawe shulde be execute vpō the quene Wasthi/because she dyd not acordinge to ỳ worde of the kinge by his chāberlaynes. D Then sayde Mamucan before the kynge & the princes: the quene Wasthi hath not onely done euell agaynst ỳ kinge but also agaynst all the princes & all the people in all ỳ landes of kynge Ahasuerus for this dede of ỳ quene shall come abrode vnto all wemen/so ỳ they shall despyse their husbandes before their eyes/and shall saye: the kinge Ahasuerus cō maunded Wasthi the quene to come before him/but she wolde not. And so shall the princesses in Persia & Media saye likewise vnto all ỳ kinges princes/when they heare of this dede of the quene/thus shall there aryse despytefulnes and wrath ynough. If it please the kynge/ let there go a commaundement from him/and let it be wrytten acordynge to the lawe of the Persians & Medians (& not to be trāsgressed) ỳ Wasthi come no more before kynge Ahasuerus/& let ỳ kynge geue ỳ kingdome vnto another ỳ is better then she.

And that this wrytinge of ỳ kinge which shalbe made/ be publysched thorow out all his empyre (which is greate (that all wyues maye holde their husbādes in honoure/both amonge greate and smal.

This pleased the kynge and the princes/ and the kynge dyd acordinge to the worde of Mamucan. Then were there letters sent forth in to all the kynges landes/in to euery lande acordinge to the wrytynge therof/and to euery people after their language/ that euery mā shulde be lorde in his awne house. And thys caused he be spoken after the language of hys people.

¶ After the quene put awaye/certen goodly young damoselles are searched oute. Edilla otherwyse called Esther/pleaseth the kyng/and is made quene. Mardocheus openeth vnto the kyng those that wolde betraye hym.

¶ The.ij.Chapter.

A FFter these actes when the displeasure of king Ahasuerus was layed he thoughte vpō Wasthi/ what she had done/ and what was cōcluded concerninge her. Then sayde the kynges seruauntes: Let there be fayre younge virgins soughte for the kynge/and let the kynge appoynte ouerseers in all the landes of his empyre / that they maye bryngе together all fayre younge virgyns vnto the castell of Susan to the wemens buyldinge/vnder the hande of Hagei the kynges chamberlayne/ that kepeth the Wemen/ and let hym geue them their apparell. And loke which damsell pleaseth ỳ kinge/let her be quene in Wasthis

steade. This pleased the kynge/and he dyd so.

In the castell of Susan there was a Jewe/whose name was Mardocheus/ỳ sonne of Jair/the sonne of Semei/ỳ sonne of Cis ỳ sonne of Jemini/which was caried awaye from Jerusalem/*whan Jekoniah ỳ kynge of Juda was led awaye/ (whom Nabuchodonosor the kynge of Babilō caryed awaye) and he norished Hadasah(that is Esther)hys vncles daughter: for she had nether father nor mother/ and she was a fayre and beuty- B full damsell. And when her father and mother dyed/Mardocheus receaued her as hys awne daughter.

Now when the kynges cōmaundemēt and cōmissyon was publysched/& many damsels were broughte together vnto the castell of Susan vnder ỳ hande of Hagei/Esther was takē also vnto ỳ kynges house vnder ỳ hande of Hagei ỳ keper of the wemē/& the damsell pleased him/& she founde grace in his sighte And he cauled her oyntment to be geuen her/ and her gyftes/& gaue her.vij.notable gētyl wemen of the kynges house / & arayed both her & her gentyll wemē very rychelye in the house of the wemen. But Esther shewed not her people nor her kynred: for Mardocheus had charged her/ỳ she shulde not tell it. And Mardocheus walked euery daye before the courte of the wemens buyldinge/ỳ he might knowe how Esther dyd/ and what shulde be come of her.

And when the appoynted tyme of euery damsell came that she shulde come to ỳ kinge Ahasuerus/ after that she had bene twelue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme/namely sixe monethes wyth Balme & Myrre/ & sixe monethes wō good spyces/so were the wemē beutifyed) then wente there one dāsell vnto ỳ kynge/& what so euer she requyred/ỳ must be geuen her to go wyth her out of the wemēs buyldinge vnto ỳ kyngs palace. And when one came in the euenynge/ỳ came wēt C frō him on the morow into ỳ seconde house of wemen/vnder the hande of Saasagas ỳ kings chāberlayne/which kepte the cōcubins. And she must come vnto ỳ kinge nomore/excepte it pleased the kynge/ and that he cauled her to be called by name.

Now when the tyme came of Esther the daughter of Abihail Mardocheus vncle(whō he had receaued as hys awne daughter) that she shulde come to the kynge/ she desyred nothinge but what Hagei the kinges chamber layne the keper of the wemen sayde.

And Esther founde fauoure in the syghte of all them that loked vpon her. And Esther was taken vnto kynge Ahasuerus in to the house royall/ in the tenth moneth whych is called Tebeth / in the seuenth yeare of hys raigne.

And the kynge loued Esther aboue all the wemen/ and she founde grace and mercy in his syghte before all the virgyns: and he set: the quenes croune vpon hir head/ and made D her quene in steade of Wasthi. And the kinge made a great feast vnto all hys princes and seruauntes (whych feast was because of Esther) and set the landes be in quyetnes/ and gaue royall gyftes.

And whan the virgyns were geathered to gether the seconde tyme/Mardocheus sat in ỳ kinges gate. And as yet had not Esther shewed her kynred and her people/acordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus/like as whē he was her tutoure. At the same tyme wyle Mardocheus sat in the kynges gate/two of the kynges chamberlaynes Bagathan and Thares which kepte the dore/were wroth/ & sought to laye their handes on ỳ kynge Ahasuerus: wherof Mordocheus gat knowledge/ and tolde it vnto quene Esther/ & Esther certyfyed the kynge therof in Mardocheus name. And when inquisycion was made/ it was founde so. And they were both hanged on tre: and it was wrytten in the Cronycles before the kynge.

¶ Haman the Macedonian/ after he was exalted/obtayned of the kyng that all the Jewes shulde be put to deeth/ because Mardocheus had not done hym worshyp/as other had.

¶ The.iij.Chapter.

A FFter these actes dyd the kynge promote Haman ỳ sonne of Amadatha the Agagite/and set hym hye/ & set his seate aboue al the princes that were with him. And all the kynges seruauntes that were in the gate/bowed their knees/and dyd reuerēce vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee/and worshipped him not. Then the kynges seruauntes whych were in the kynges gate/ sayde vnto Mardocheus: why trāsgressest thou the kynges cōmaundemēt? And when they spake this daylye vnto hym/ B & he folowed thē not/they tolde Haman/that they myghte se whether Mardocheus matters wolde endure: for he had tolde thē/that he was a Jewe. And whē Haman sawe/that Mardocheus bowed not the knee vnto hym/ nor worshypped hym/ he was full of indignacyon & thought it to lyttell to laye handes onely on Mardocheus: for they had shewed him ỳ nacio of Mardocheus/but he sought to destroye all the Jewes the nacion of Mardocheus/ that were in the whole empyre of Ahasuerus.

In the kyrst moneth (that is the moneth Nisan) in the twelueth yeare of kynge Ahasuerus they call Phur (ꝑ is a lott) before Hamã/on what daye & what moneth this shuld be done: & it went oute the twelueth moneth that is the moneth Adar. And Haman sayde
C vnto kinge Ahasuerus: There is a people scatered abrode and disperled amõge all people in all the landes of thyne empire/& their lawe is cõtrary vnto al people/& they do not after the kynges lawes/nether is it the kinges profet to suffre thẽ after this maner. If it please the kynge/let him wryte/that they maye be destroyed/& so will I weye downe ten thousande talentes of syluer/vnder the handes of the workmen/to be brought into the kinges chamber. Then toke the kynge his ringe frõ hys hande/& gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemie
D And the kynge sayde vnto Haman: Let the syluer be geuen the/and that people also/to do with all what pleaseth the.

Then were the kynges scrybes called on the thirtenth daye of the kyrst moneth/and there was written (acordynge as Haman cõmaunded) vnto the kynges prynces and to the captiues euery where in the landes/and to the rulars of euery people in ꝑ countreyes on euery syde/acordynge to the wrytynge of euery nacyon/and after their language in the name of kynge Ahasuerus/and sealed with the kynges ryng. And the wrytinges were sent by postes in to all the kynges landes/to rote out/to kyll/and to destroye all Jewes/both yonge and olde/chyldren and wemen in one daye (namely vpon the thyrtenth daye of the twelueth moneth/whych is the moneth Adar) and to spoyle their goodes.

Thys was the summe of the wrytinge/ꝑ there shulde be a cõmaundement geuen in all landes/to be publisched vnto all people/that they shulde be ready agaynst the same daye. And the postes wente in all the haste acordynge to the kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the kynge and Haman sate and drancke. But the cytye of Susan was disquieted.

¶ Mardocheus geueth the quene knowledge of the cruell decree of the kyng agaynst the Jewes.

¶ The.iiij. Chapter.

A When Mardocheus perceaued all that was done/he rẽte his clothes and put on sack cloth/and ashes/ and wente out in to the myddes of the citie/and cried loude and lamẽtably/and came before the kinges gate: for there might no man entre within the kynges gate/that had sack cloth on. And in all landes and places/as farre as the kynges worde and commaundement extended/there was greate la
mentacyon amonge the a Jewes and many a fasted/wepte/mourned/and laye in sack cloth and in ashes. So Esthers damsels/ and her chamberlaynes/came and tolde it her. Then was the quene exceadingly astonyed. And she sent rayment/that Mardocheus shulde put them on/and laye the sack cloth from hym. But Mardocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode before her) and gaue hym a commaundement vnto Mardocheus/that he myght knowe what it were/and wherfore he dyd so. So Hathath wẽte forth to Mardocheus vnto the strete of the cytye/whych was before the kynges gate.

a The Jewes were syrst called Hebrues/of Heber the eldest sonne of Sale sone of Arphaxat/as it appeareth. Genesi. xi. d. & i. Paral. i. c. after were they called Israel of Jacob/& after Jewes of one of the sonnes of Jacob that is to were of Juda.

And Mardocheus tolde him of all ꝑ had happened vnto him/and of the summe of syluer that Hamã had promysed to weye downe in the kynges chãber because of the Jewes for to destroye them (and he gaue him the copye of the cõmaundement/that was deuysed at Susan to destroye them/that he myghte shewe it vnte Esther/and to speake to her & charge her/that she shulde go in to the kinge and make her prayer and supplicacion vnto hym for her people.

And whẽ Hathath came in/& tolde Esther the wordes of Mardocheus/Esther spake vnto Hathath/and cõmaunded hym to saye vnto Mardocheus: all the kynges seruauntes/and the people in the landes of the kyng
C knowe/that whosoeuer cõmeth within the courte vnto the kynge/whether it be man or woman/which is not called/the cõmaundement is that the same shall dye immedyatly/ excepte the kynge holde out the gouldẽ scepter vnto hym/that he maye lyue. As for me/ I haue not bene called to come in to ꝑ kinge now this thirtie dayes.

And when Mardocheus was certified of Esthers word/Mardocheus bad saye agayne vnto Esther: thinke not to saue thine awne life/whyle thou art in ꝑ kinges house before all Jewes: for yf thou holdest thy peace
D at this tyme/then shall ꝑ Jewes haue helpe and delyueranne out of another place/and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come
C to ꝑ kyngdome/for this tymes sake? Esther bad geue Mardocheus this answer: Go thou thy waye then/& geather together all the Jewes ꝑ are founde at Susan/and fast ye for me/ꝑ ye eate not & drinke not in thre dayes/ nether daye nor nighte. I and my damsels will fast lyke wyse/& so wyll I go in to the kynge cõtrary to the cõmaundemẽt: yf I perishe/I perishe. So Mardocheus wente his waye/ & dyd all that Esther had cõmaunded him.

¶ Esther

¶ Esther entreth in to the kyng and bydeth him and Haman to a feast. Hamã prepareth a gallouse for Mardocheus.

¶ The.v. Chapter.

A And on the thirde daye put Esther on her royall appareil/& stode in ꝑ courte of the kyngs palace within ouer agaynst the kynges house. And the kynge sate vpon hys royall seate in the kynges palace ouer agaynst the gate of the house. And when the kynge sawe Esther the quene standynge in ꝑ courte/she founde grace in his syghte. And the kynge helde out the golden scepter in hys hande towarde
B Esther. So Esther stepte forth/& touched the toppe of the scepter. Then sayde the kynge vnto her: What wilt thou quene Esther? and what requyrest thou? aske euen the halfe of ꝑ empyre/& it shall be geuẽ the. Esther sayde If it please ꝑ kinge/let ꝑ kinge & Haman come this daye vnto ꝑ banket ꝑ I haue prepared. The kynge sayde: cause Haman to make haste/that he maye do as Esther hath sayde.

Now when the kynge & Haman came to ꝑ banket ꝑ Esther had prepared/ꝑ kyng sayde vnto Esther at the bancket of wyne Esther/ what is thy peticyõ? and it shalbe geuen the. And what requyrest thou? If it be euen the halfe of the empyre/it shalbe done.

C Then answered Esther and sayde: my peticion & desyre is/yf I haue founde grace in the syght of the kynge/& yf it please ꝑ kinge to geue me my peticion/and to fulfyll my request/then let the kynge & Haman come to the banket ꝑ I shall prepare for thẽ/and so will I do to morow as the kinge hath sayde.

Then went Haman forth the same daye joyfull and mery in his mynde. And when he sawe Mardocheus in the kynges gate/ꝑ he stode not vp and kneled before hym/he was full of indignacion at Mardocheus. Neuertheles he refrayned him selfe: and whẽ he came home/he sent/and called for his frendes/ and Zares hys wyfe/& tolde thẽ of the glory of his riches/& the multitude of his children all to gether how ꝑ kinge had promoted him so greatly/and how that he was takẽ aboue the prynces and seruantes of the kynge. Ha-
D mã sayde moreouer: Yee & Esther the quene let no man come with the kinge vnto ꝑ banket ꝑ she had prepared/excepte me/& tomorow am I bidden vnto her also with ꝑ kinge. But in all thys am I not satisfyed as longe as I se Mardocheus the Jewe syttinge at ꝑ kynges gate. Then sayde Zares hys wyfe & all hys frendes vnto hym: Let them make a galowes of fyfty cubites hie/and tomorow speake thou vnto the kinge/ꝑ Mardocheus maye be hanged theron/yf thou cõmest merely with the kynge vnto the banket. Hamã was well content wyth all/and cauled a galowes to be prepared.

¶ The kyng turneth ouer the Chronycles & fyndeth the fydelytie of Mardocheus: & then to the cõfusyõ of Hamã/cõmandeth Mardocheus to be had in honoure.

¶ The.vi. Chapter.

A The same night couldе not ꝑ kinge slepe/and he cõmaunded to bringe the Cronycles and storyes: whych when they were red before ꝑ kinge they happened on ꝑ place where it was written/how Mardocheus had tolde/that the kynges two chãberlaynes (whych kepte the thresholds) sought: to laye handes on kynge Ahasuerus. And the kynge sayde: what worshippe & good haue we done to Mardocheus therfore? Then sayde the kynges seruantes
B that ministred vnto him. There is nothynge done for hym. And the kynge sayde: Who is in the courte? (for Haman was gone in to ꝑ courte without before the kyngs house/that he myght speake vnto the kynge to hange Mardocheus on ꝑ tre/that he had prepared for him.) And ꝑ kinges seruantes sayde vnto him: behoide/Haman standeth in the courte. The kynge sayde: let him come in. And when Haman came in/the kynge sayde vnto hym: what shall be done vnto the man/whom the kynge wolde fayne bringe vnto worshyppe? But Haman thought in hys hert: Whom shulde the kynge els be glad to bringe vnto worshyppe/but me? And Haman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshyppe/be
C broughte hyther/that he maye be arayed wyth the royall garmentes wych the kynge vseth to weare: and the horse that the kynge rydeth vpõ/and that the crowne royall maye be set vpon hys heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges prynces/that he maye araye the man withall (whõ the kinge wolde fayne honoure) and cary hym vpõ the horse thorow the strete of the citie/& cause it to be proclamed before him: thus shal it be done to euery mã/whom the kinge wolde fayne honoure.

The kynge sayde: make haste/and take as thou hast sayde/the rayment and the horse: & do euen so with Mardocheus the Jewe that sytteth before ꝑ kynges gate/& let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse/& arayed him/and brought hym on horsbacke thorow the streate of the citie/and proclamed before hym: Euen thus shall it be done vnto euery
D man whom the kinge is disposed to honoure. And Mardocheus came agayne to ꝑ kynges gate/but Haman gat him home in all ꝑ haste mourninge with bare heade/and tolde Zares his wyfe & all his frendes/euery thynge that

had happened him. Then layde his wife men & Zares his wyfe vnto him: If it be Mardocheus of the lede of the Jewes/ before whom thou hast begonne to fall/ thou canst do nothynge vnto hym/ but shalt fall before hym. Whyle they were yet talkinge with him/came the kynges chamberlaynes/ and caused Haman to make haste to come vnto the bãcket that Esther had prepared.

¶ The quene biddeth the king and Hamã agayne/and prayeth for her selfe and her people. She accuseth Haman: and he is hãged on the gallowes/ which he had prepared for Mardocheus.

¶ The.viij.Chapter.

A And when the kynge and Hamã came to ỏ banchet that quene Esther had prepared/ ỏ kynge layde vnto Esther on the seconde daye at the banchet of wyne: what is thy peticiõ quene Esther/that it maye be geuen the? And what requyrest thou? Yee/ alke euen halfe of ỏ empyre/ & it shall be done. Esther the quene answered and layde: If I haue founde grace in thy syghte (O kynge) & yf it please the kynge then graunte me my lyfe at my desyre & my people for my peticiõs sake: for we are sold I & my people bothe to be destroied/to be slaine B & to perishe. And wolde God we were solde to be bondmen and bondwemen/ then wolde I holde my tõge/* so shulde not the enemye be so hye to the kynges harme. The kynge Ahasuerus spake and layde vnto quene Esther: what is he that? Or where is he that darre presume in his mynde to do soch a thinge after that maner? Esther layde: the enemye and C aduersary is this wicked Haman.

As for Hamã/he was exceadingly afraied before the kinge & the quene. And the kynge arose from the bãcket and from the wyne in hys displeasure and wente into the palace garden. And Haman stode vp/and besoughte quene Esther for hys lyfe: for he sawe that there was a mischefe prepared for hym of the kynge allready.

And when the kynge came agayne out of the palace garden into the parler where they D had eaten/ Haman had layed hym vpon the bed that Esther sat vpon. Then layde ỏ kinge wyll he force the quene also beside* me in ỏ house? As sone as that worde wẽte out of the kynges mouth/they* couered Hamans face. And Harbonah one of the chamberlaynes ỏ stode before the kynge/layde. Beholde/there standeth a galowes in Hamans house fyftie cubytes hye/ whych he had made for Mardocheus/that spake good for the kynge. The kynge layde: hange hym theron. So they hanged Haman on the galowes that he had made for Mardocheus. Then was the kynges wrath pacyfyed.

* Some reade. although the enemye shulde not recompẽce the kynges harme.

* Or/in my presence.

* To couer hys face/is/ to shew hym worthye of deeth.

¶ After the deeth of Haman is Mardocheus exalted/& then are ther counforytable letters sent vnto ỏ Jewes.

¶ The.viij.Chapter.

THe same daye dyd kynge Ahasuerus geue the house of Haman the Jewes enemye/vnto quene Esther. A And Mardocheus came before ỏ kynge: for Esther tolde how that he belõged vnto her. And the kynge put of hys fynger rynge/ which he had takẽ from Haman/and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Hamã. And Esther spake yet more before the kynge/and fell downe at hys fete/ & besought hym/that he wolde put awaye the wyckednes of Haman the Agagite/and his deuice that he had ymagined agaynst the Jewes. And the kyng helde out the goulden scepter vnto Esther. Then rose Esther/ & stode before the kynge/ B and layde: yf it please the kynge/ & yf I haue founde grace in his sight/ & yf it be cõueniẽt for the kynge/ & yf it be accepted in his sight then let it be wrytten/that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite/maye be called agayne: whych letters he wrote/to destroye the Jewes in all the kynges landes. For how can I se ỏ euell that shall happen vnto my people? & how cã I lose vpon the destruccion of my kynred?

Then layde the kynge Ahasuerus vnto quene Esther/ and to Mardocheus the Jewe: Beholde/I haue geuen Esther the house C of Haman/and him haue they hanged vpon a tre/ because he layed hande vpon the Jewes. Wryte ye now therfore for the Jewes/ as it lyketh you in the kynges name/& seale it with the kynges rynge (for the wrytinges that were wrytten in the kynges name/ and sealed wyth the kynges rynge/durst no man dysanulle.) Then were the kynges scrybes called at the same tyme in the thirde moneth/ that is the moneth Siuan/ on the thre and twentyeth daye.

And it was written (as Mardocheus cõmaunded) vnto the Jewes and to the prynces/ to the Debytyes and captaynes in the landes from India vntyll Ethiopia/ namely an hundred and seuen and twentye landes/ vnto euery one acordynge to the wrytynge therof/ vnto euery people after their speche/ and to the Jewes accordynge to their wrytinge and language. D

And it was written in the kynge Ahasuerus name/and sealed with the kinges ringe. And by postes that rode vpon swyfte yonge Mules/sent he the wrytynges/wherin the kynge graunted the Jewes (in what cytyes so euer they were) to geather them selues together/ and to stande for their lyfe/ and for to rote

* To stande for their lyfe/ is a maner of speakyng sample bar to the Hebrues/ for that we saye/ to defende their lyues/ and syft themselues frõ the cruell persequcyon of their enemyes.

to rote oute/to slaye / and to destroye all the power of the people & lande that wolde trouble them/with chyldren and wemen / and to spoyle their good vpõ one daye in all ỏ lãdes of kynge Ahasuerus namely vpon the thyrtenth daye of the twelueth moneth/which is the moneth Adar.

The summe of the wrytynge was / how there was a cõmaundemẽt geuẽ in all landes to be published vnto all ỏ people / that the Jewes shulde be ready agaynst that daye to auenge them selues on their enemyes. And the postes that rode vpon the Mules/ made haste with all spede/accordyng to ỏ kynges worde: and the commaundement was deuysed in the castell of Sulan.

As for Mardocheus/he went oute frõ the kynge in royall apparell of yelow & whyte/ and with a greate crowne of goulde/ be ynge arayed with a garment of lynnẽ and purple/ and the cytie of Sulan reioyled & was glad: but vnto the Jewes there was come lyght & gladnesse/ and loye & worshyppe. And in all landes and cyties/ into what places soeuer the kynges worde and commaundemẽt reached/ there was loye and myrth/ prosperite & good dayes amonge the Jewes: in somoch that many of the people in the lande became of the Jewes belefe/ for ỏ feare of ỏ Jewes came vpon them.

¶ At the cõmaundement of the kynge the Jewes put their aduersaries to deeth. The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembraunce of their delyuerauncе.

¶ The.ix.Chapter.

A IN the twelueth moneth / that is the moneth Adar / vpon the thyrtenth daye/which the kings worde and cõmaundement had appoynted/that it shulde be done/euen vpõ the same daye that the enemyes shulde haue destroyed the Jewes to haue oppressed them/ it turned contrary wyse / euen that the Jewes shulde subdue their enemyes. Then geathered the Jewes together in their cyties within all ỏ landes of kynge Ahasuerus / to laye hande on soch as wolde do them euell/ and no man coulde wythstand them: for the feare of them was come ouer all people. And all the rulers in the landes/and prynces and Debities/ and officers of the kynge promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house/ & the reporte of hym was noysed in all lãds/how he increased & grewe.

Thus the Jewes smote all their enemies B with a sore slaughter/and slewe & destroyed/ and dyd after their wyll vnto soch as were their aduersaries. And at the castell of Sulan slewe the Jewes and destroyed fyue hundreth men: & slewe Pharsandatha/ Delphõ/ Alphatha / Phorratha / Adalia / Aridatha/ Pharmastha/ Arisai/ Aridai/ Vaizatha/ the ten sonnes of Haman the sonne of Hamadatha ỏ enemye of the Jewes: but on his goods they layed no handes. At the same tyme was the kynge certyfyed of the nombre of those that were slayne at ỏ castell of Sulan. And C the kynge layde vnto quene Esther: The Jewes haue slayne & destroyed fyue hundreth men at ỏ castell of Sulan/ & the ten sonnes of Haman: What shall they do in the other landes of the kynge? What is thy peticyon/ that it maye be geuen the? & what requyrest thou more to be done? Esther layd: If it please the kynge/let him suffre the Jewes to morow also to do accordyng vnto this dayes cõmaundemẽt/ that they maye hange Hamãs ten sonnes vpon the tre. And the kyng charged to do so/ & the cõmaundemẽt was deuysed at Sulan/ & Hamans ten sonnes were hanged. And the Jewes geathered thẽ selues together at Sulan/ vpõ the fourtenth daye of the moneth Adar/and slewe thre hundreth men at Sulan / but on their goodes they layed no handes.

As for the other Jewes in ỏ kynges lãdes/ they came together/ & * stode for their lyues/ & gat rest from their enemyes: and slewe of their enemyes fyue & seuẽtye thousand/how beit they layed no handes on their goodes. This was done on the thirtenth daye of the moneth Adar/ & on the fourtenth daye of the same moneth rested they / whych daye they ordeyned to be a daye of feastyng & gladnesse But the Jewes at Sulan were come together both on the thyrtenth daye & on ỏ fourtenth/ & on the fyftenth daye they rested/and the same daye ordeyned they to be a daye of feastynge & gladnes. Therfore the Jewes ỏ dwelt in the villages and vnwalled townes/ ordeyned the fourtenth daye of the moneth Adar/to be a daye of feastyng and gladnes/ and one sent gyftes vnto another.

* Loke in the next chapter before at the letter d.

B

And Mardocheus wrote these actes/and sent the writings vnto all the Jewes ỏ were C in al the landes of kynge Ahasuerus / both nye & farre/that they shulde yearly receaue & holde the fourtenth & fyftenth daye of the moneth Adar/as the dayes wherin ỏ Jewes cam to rest frõ their enemies/ & as a moneth wherin their payne was turned to loye/ and their sorowe into prosperite: that they shulde obserue the same as dayes of wealth & gladnes/and one to sende gyftes vnto another/ & to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do/ and that Mardocheus wrote vnto them: how that Haman ỏ sonne

of Hamadatha all the Jewes enemye/had deuyled to destroye all the Jewes / & cauſed to caſt Phur(that is Lot) for to put them in feare/& to bryngе them to naughte:and how Heſter wente and ſpake to the Kynge / that thorow letters his wycked deuyce(which he ymagined agayngt the Jewes)might be turned vpon his awne heede/ and how he & hys ſonnes were hanged on the tre.For ȳ which cauſe they called this daye Phurim after the name of*Phur/accordyng to all the wordes of this wrytyng: and what they them ſelues had ſene/and what had happened vnto them.

*That is/Lot.

And the Jewes ſet it vp/ and toke it vpon them and their ſede/& vpō all ſoch as ioyned them ſelues vnto them/ that they wolde not myſſe to obſerue theſe two dayes yearly/accordynge as they were wrytten and appoynted/how that theſe dayes are not to be forgot ¶ten/but to be kepte of chylders chyldrē amōge all kynredes in all landes & cytyes. They are the dayes of Phurim/which are not to be ouerſlipte amonge the Jewes/ & the memoryall of them oughte not to perylſhe from their ſede.

And quene Heſter the daughter of Abihail & Mardocheus the Jewe wrote wyth all auctorite/to confirme this ſeconde wryting of Phurim/and ſent the letters vnto all the Jewes in the hundreth & ſeuē & twentye landes of the empyre of Ahaſuerus / wyth frendly and faythfull wordes / to confirme theſe dayes of Phurim / in their tyme appoynted / accordynge as Mardocheus the Jewe and Heſter the quene had ordeyned cōcernynge them:lyke as they vpō their ſoule and vpon their ſede had confirmed the actes of the* faſtynges and of hir cōplaynte. And Heſter cōmaunded to ſtablyſh theſe actes of this Phurim/and to wryte them in a boke.

Heſt.iiij.c.

¶The glorie and nobleneſs of Ahaſuerus: and Authorite of Mardocheus.

¶The.x.Chapter.

A And the kynge Ahaſuerus layed tribute vpon the lande/ and vpon the Iles of the ſee. As for all ȳ worke of his power and auctorite/ & the greate worſhippe of Mardocheus / whych the kynge gaue him/beholde/it is wrytte in the Cronycles of the kynges of Media and Perſia.For Mardocheus the Jewe was the ſeconde nexte vnto kynge Ahaſuerus / and greate amōge the Jewes/& accepted amōge the multitude of his brethren / as one that ſeketh ȳ welth of his people/ and ſpeaketh the beſt for all his ſede.

¶The ende of the boke of Eſther.

The boke of Job.

¶Job is plaged of God by the loſſe of his goodes and chyldren.

¶The fyrſt Chapter.

IN the lāde of Hus there was a man called Job: an innocent & vertuous man,ſoch one as feared God exchued euell This mā had .vij.ſonnes/ and .iij.daughters . Hys ſubſtaunce was.vij.M.ſhepe.iij.M.camels v. C.youck of oxen.v.C. ſhe aſſes / and a bery greate houſholde: ſo that he was one of the moſt principall men amonge all them of the eaſt countre.And his ſonnes went / & made banckettes:one daye in one houſe / another daye in another/ & ſent for their.iij. ſyſters to eate & drincke with them. So when they had paſſed ouer ȳ tyme of their banckettyng rounde aboute/Job ſent for them / & cleanſed them agayne/and gat vp early/& offered for euery one a brentoffeyrng. For Job thought thus : peraduenture my ſonnes haue done ſome offence/and haue bene vnthankfull to God in their hertes.And thus dyd Job euery daye . Now vpō a tyme/when ȳ a*ſeruaūtes of God*b cam & ſtode before the Lorde/Sa-

B a* By the ſeruaūtes of God here/vnderſtāde/not onely angelles/by whō he ordereth the courſe & wordes of the worlde: but alſo the godly & choſen/whom he continually careth and prouydeth for. Job.ii.a.

b* Cam & ſtode before the lorde. Thynck not that God ſome tyme apeareth to the angelles/and ſome tyme not/for the good aungelles ſe all wayſe ſe the face of God: Nether commeneth God ether with the aungelles or with the deuell with bodely ſpeache but the holy ghoſt in the ſcriptures ſpeaketh many thynges vnto vs accordynge to our fealynge/and vſeth a maner of ſpeakynge famylyar to vs/ attrybutynge appearyng ſpeakyng enquerynge and anſwerynge to God and to aungelles/which thynge mā onely vſeth/to thynke that wether by maye the falcylyar perceaue his meanynge. The commynge of the aungelles here is no nother thyng than to geue accountes of the offyce inioyned them: which they geue/ knowyng that God leyth wyth what truſt they dyd it: and to geue thanckes/and wayte for their reward. They came(ſayth Origen) honouryng magnifying/praylyng geuynge thanckes. Of Sathan alſo wryteth he thus.He cam/nether with goyng to/or cōmynge in/but he cam in thought/councell/& moſt wycked deſyre to accuſe the ryght weſſe before God. His thoughte and deſyre are take as a cōmyng. The deuyll then is counted to haue come into the ſyght of God/not that the moſt wycked .am in deede in the ſyght of the good God/but because his cruell & moſt wycked thoughtes cam into the ſyght of God. And thus euen now a dayes alſo commeth the deuyll with them m to the ſyght of God / in that he daylye accuſeth/fyndeth faute/vexeth/perſeruteth & troubleth the godly.

than cam

than cam alſo amonge them. And the Lorde ſayde vnto Sathan: From whence cōmeſt thou? Sathan anſwered the Lorde/ & ſayd: I haue gone aboute the lande and walcked thorow it.

Then ſayde the Lorde vnto Sathan:haſt thou not cōſydered my ſeruaunt Job/how ȳ he is an innocent and vertuous mā:ſoch one as feareth God/and exchueth euell / and that there is none lyke him in the lande? Sathā anſwered/and ſayde vnto the Lorde: Dothe Job feare God for nought?haſt thou not pre ſerued him/his houſe/ and all his ſubſtaunce on euery ſyde? haſt thou not bleſſed the worckes of his handes ? Is not his poſeſſyon encreaſed in the lande? But laye thyne hande vpon him a lytle / touche once all that he hathe/and (I holde) he ſhall curſe the to thy face.And the Lorde ſayd vnto Sathan: lo all that he hath / be in thy power: only vpon hym ſelf ſe that thou laye not thyne hande . Then went Sathan forth from the Lorde.

¶ Now vpō a certayne daye whē his ſonnes and daughters were eatynge/and drincking wyne in their eldeſt brothers houſe / there came a meſſenger vnto Job/& ſayde: Whyle the oxen were a plowynge/& the Aſſes going in the paſture beſyde them:the Sabees cam in violently/and toke thē all awaye : ye they haue ſlayne thy ſeruaūtes with the ſwearde/ and I only ranne my waye/to tell the.

And whyle he was yet ſpeakynge/ there came another/and ſayde:The fyre of God is fallen from heauen / it hath conſumed/ and brent vp all thy ſhepe and ſeruauntes:and I only ranne my waye/to tell the.In ȳ meane ſeaſon whyle he was yet ſpeakynge/ there cam another/and ſayde : The Caldees made thre armies/& fell in vpon thy camels/which they haue ſtolen awaye / yee and ſlayne thy ſeruauntes with the ſwearde:and I only am gotte a way/to tell the: Whyle he was ſpeakynge/the [illegible] came yet another/& ſayde:Thy ſonnes and daughters were eatynge & drynckynge wyne in their eldeſt brothers houſe/& ſodenly there came a mighte greate wynde out of the [illegible] / & ſmote the.iiij. corners of the houſe/which fell vpon thy chyldren/ſo that they are dead : and I am gotten awaye alone/to tell the.

Then [illegible] arose vp/ and rente hys clothes ſhaued his [illegible]/fell doune vpō the grounde/ worſhipped [illegible] ſayde:Naked came I out of my mothers wombe / & naked ſhall I turne thyther agayne. The Lorde gaue / and the Lorde hath taken awaye * now bleſſed be ȳ name of the Lorde.In all theſe thynges dyd Job not [illegible]/*ner murmured folyſhly agaynſt God.

* The Greke Origen adderunth. As it hath pleaſed the the Lorde ſo is it done.

* The Greke addeth yoth his lyppes.

¶Job is plaged wī ſoare byles/& afterwarde is mocked of his wyfe.His frendes viſyte him/& haue compaſſion on hym.

¶The.ij.Chapter.

I Thappened alſo vpō a tyme/that when the ſeruaūtes of God cam & ſtode before the Lorde/ Sathan came amōge them/& ſtode before him.a*And the Lorde ſayde vnto Sathan: From whence commeſt thou ? Sathan anſwered and ſayde: I haue gone aboute the lande/and walcked thorow it.

a* God is here deſcribed alkynge & demaundyng/ not that he vnto whō all thynges are knowē ſhuld therby learne any thynge: but that the deceates & ranckoure of Sathā which alwayes lyeth in wayte/might be vnto vs the better knowen/to thyntent ȳ we ſhuld walke the more warely.

Then ſayde the Lorde vnto Sathan:haſt thou not conſydered my ſeruaunt Job/ how that he is an innocent and vertuous mā ſoch one as feareth God/and exchueth euell / and that there is none lyke him in the land? But thou mouedeſt me agayngt hym / to punyſſh him:yet is it in vayne/for he contynueth ſtill in his godlynesſe.Sathā anſwered ȳ Lorde/ and ſayde : Skynne for ſkynne ? yee a man will geue all ȳ euer he hath/for his lyfe.But laye thyne hande vpon him/touche him once vpō the bone and fleſh/and (I holde) he ſhall curſe the to thy face . Then ſayde the Lorde vnto Sathan:lo/there haſt thou him in thy power/but ſpare his lyfe.

So went Sathan forth from the Lorde/ and ſmote Job with maruelous ſore byles/ from the ſole of the fote vnto hys crowne : ſo that he ſat vpon the grounde in the aſhes/ and ſcraped of the fylth of hys ſores wyth a potſherde.

Then ſayd his wyfe vnto him: Doſte thou ¶ contynue in thy perfectnes ? curſe God/ and dye.But Job ſayde vnto her:Thou ſpeakeſt lyke a folyſh woman . Seynge we haue receaued proſperite at the hande of God, wher fore ſhulde we not be content with aduerſyte alſo? In all theſe thynges / dyd not Job ſynne with his lyppes.

Now when Jobs frendes herde of all the trouble / that happened vnto hym / there came thre of them/euery one from hys awne place : namely / Eliphas the Thamanite/ Baldad the Suhite / and Zophar the Naamathite.

For they were agreed together to come/ to ſhewe their compaſſyon vpon him/ and to comforte hym. So when they lyfte vp their eyes a farre of/they knewe him not.

Then they cryed/and wepte : then euery one of them rente hys clothes/and ſprynckled duſt vpon their heades in the ayre. They ſat them doune by him alſo vpō the grounde vij.dayes and.vij nightes.Nether was there eny of them that ſpake one worde vnto hym/ for they ſawe that hys payne was bery greate.

¶The

¶ The wordes of Job/ wherin he declareth that thys preseut lyke is mylerable: & that the deeth of the rygh tewes is ioyouse and fortunable

¶ The.iij.Chapter.

AFter this opened Job hys mouth/ and/*a curled his daye/ and sayde: lost be that daye/ wherin I was borne: and the nyght/ in the whych it was sayde: there is a mã chylde conceaued

a* Curled hys daye. Lyke as a man hauynge an impostume (sayth Chrisostome (yf he be cut of the Surgeon/ hauynge nothyng wher with he may re syst/ durynge the tyme of his cut tynge/ holdeth fast the thyng that he nye him & is redy to byte them that stand by him/ and yet can do nothing vn to them: B

The same daye be turned to darcknesse/ and not regarded of God from aboue/ nether be shyned vpõ with lyght: but be couered with darcknesse/ and the shadowe of death. Lett the dymme cloude fall vpon it/ and let it be lapped in with sorowe. Let the darcknesse ouercome that nyght/ lett it not be reckened amõge the dayes of the yeare/ ner counted in the monethes. Welpysed be that nyght/ & discõmended: let* thẽ that curse the daye/ euẽ those ỏ be ready to rayse vp mourninge

B geue it also their curse. Lett the starres be dymme thorow darcknesse of it. Let it loke for lyght/ but let it se none/ nether the rysyng vp of the sayre morynyng: because it shut not vp the wombe that bare me/ ner hyd these sorowes fro myne eyes.

Alas/ why dyed I not in the byrth? Why dyd not I perysh/ as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck wyth their bryestes? Then shulde I now haue lyen styll/ I shulde haue slepte/ & bene at rest: like as the kynges and lordes of the erth/ which buylde them selues speryall places: As the prynces ỏ haue greate substaunce of gould/ and their houses full of syluer. O that I vtterly had no beynge/ or were as a thynge borne out of tyme (that is put alyde) ether as yonge chyldren/ which neuer sawe the light

C There must the wycked ceasse from their tyranny/ there soch as are ouerlaboured be at rest: there are those lett out fre/ whych haue bene in prison/ so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man/ and he that is fre from his master.

Wherfore is the lyght geuen to him that is in mysery? and lyke vnto them/ that haue heuy hertes? Whych longe for death/ yf it come not: & serch for it moare then for treasure which also woulde be exceding glad/ & reioyce yf they founde their graue. That shuld be ioye to ỏ man whose waye is hyd*/ which God kepeth backe from him. For my syghes come before I eate/ & my roaringes fall out like flowyng water. For ỏ thyng ỏ I feared/ is come vpon me: and the thynge that I was afrayed of/ is happened vnto me? Was I not happy? Had I not quyetnesse? Was I not in rest? And now cõmeth soch mysery vpõ me.

¶ Job is reprehended of impacience and iniustice and of the presumpcion of his awne rightewelnes.

¶ The.iiij.Chapter.

THen answered Eliphas the Themanyte and sayd vnto him: Yf we begynne to cõmen with the peradventure thou wylt be dyscontent/ but who can withholde him selfe from speakynge? Beholde/ thou hast bene a teacher of many/ and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen/ thou hast refreshed the weake knees. But now that the plage is come vpon the thou shrenckest awaye: now that it hath touched thy selfe/ thou arte sayre harted. Is not

B this thy feare/ thy stedfastnesse/ thy paciẽce/ and the perfectnesse of thy wayes? Consyder (I praye the) whoeuer perysched beynge an innocẽt? Or/ whẽ were the godly destroyed? As I haue sene them that plowe vanytie & sowe malicie reape the same. With the blast of God dyd they perysh/ and with the breth of his anger cõsumed they awaye. The** roarynge of the lyon/ the voyce of the lyonesse/ and the teeth of the lyons whelpes are brokẽ The lyon perisheth/ for lacke of prayse & the lyons whelpes are scatered abrode.

And vnto me was ỏ worde hydde/ & myne eare hathe receaued a lytell therof. In ỏ phãtasyes and thoughtes of the vysyons of the nyght/ when slepe cometh on men: feare cam vpõ me and drede & made my bones to shake And when the wynd passed by before my presence it made the hearres of my flesshe stand vp. He stode there and I knew not his face/ an ymage ther was before me and ther was stylnes/ so that I heard thys voyce. b* Shall man be moare iust than God? Or shall man be purer than this maker? c* Beholde ther is no trust to his seruantes/ & in his aungelles hath he founde frowardnes. How moche moare in them that dwell in houses of claye/ whose foundacion is but erth: which shalbe consumed by the Moth. They shalbe smytte frõ the morynge vnto the euenyng: yee they shall perysh euerlastyngly/ & no man thynch therõ. Is not their d* dignitie takẽ awaye vp them/ they shall dye and not in wysdome.

a* By the roarynge/ the voyce/ & the teethe/ are vnderstand the blasphemyes & backbytynges that are vsed agaynst the innocent/ as it is sayde Prouer. xxx.b. By the symilytude of the lyõ he meaneth/ that the wycked shall perysche how great or myghty soeuer they be.

b* Shall mã be moare iust &c. This sentence propounded after the maner of a Prophecye/ signifyeth all one wyth that of Paul. i. Cor. x. c God is faythfull which shall not suffere you to be tempted aboue youre strength/ but shall in the myddes of the temptacion make a waye to escape. Wherfore Eliphas meaneth: He hath verely wrapt the in many mysteryes but when the euenyng cometh/ & when it shall seame to him that ỏ offence is suffyciently punished that thou hast left thyne impacyencye (for that layeth he to Job/ thoughe vnriustly) then will he prosper the vs so great

c* Beholde their is no trust &c. He laboureth in confirmynge that which he had before propounded. The summe of the reason is: Aungelles are not purer than God/ ergo not men.

d* Dignitye/ signifyeth here whatsoeuer they haue wherin they excell other/ whether it be rychesse or honoure/ power or connynge &c. For none of these shall redeame them from deeth.

¶ The.v.Chapter.

¶ The ende of a fole. The tryghtwelnes of God. The Lorde chasteneth his/ and delyuereth them agayne.

Name-

NAme me one els/ yf thou cãst kynde eny: yee loke aboute the/ vpon eny of the holymen. As for the folysh man/ displeasure kylleth him and anger slayeth the ignorauant. I haue sene my selfe/ when the folysh was depe roted/ that hys bewty was sodenly destroyed/ that his chyldren were without prosperite or health: that they were slayne in the dore/ and no man to delyuer them: that his haruest was eaten vp of the hungrye: that the weapened man had spoyled it/ and that the thurstie had droncke vp his ryches. Yet is not the earth ỏ bryngeth forth trauayle/ nether cõmeth sorow out of ỏ grounde: but it is mã/ that is borne vnto mysery/ lyke as the byrde for to fle.

B But now wyll I speake of the Lorde/ and talke of God: whych doth thynges/ that are vnsearcheable/ and marueles without nombre: Which geueth rayne vpõ the earth/ and poureth water vpon all thynges: which setteth vp them of lowe degre/ and sendeth prosperite/ to those that are in heuynesse: Which destroyeth the deuyces of the sotyll/ so that they are not able to performe ỏ thinges that they take in hande: whych compaseth the wyse in their awne craftynesse/ and ouerthroweth the councell of the wycked? In so

C moch ỏ they runne in to darcknesse by sayre daye/ & grope about them at the none daye/ lyke as in the nyght.

And so he delyuereth the poore from the swearde/ from their mouth/ and frõ the hãde of the cruell/ that ỏ poore maye haue hope/ and that the mouth of the oppressoure maye be stopped.

Beholde/ happye is the man/ whom God punysheth: therfore/ despyse not thou ỏ chastenynge of the Almyghty. For though he make a wound/ he geueth a medicine agayne: though he smyte/ hys hande maketh whole agayne.

a* He delyuereth the oute of syxe troubles/ so ỏ in the seueneth there can no harme touche the. In the myddest of honger he saueth the from death: and when it is warre/ from the power of the swearde.

He shall kepe the from the perlous tonge so that when trouble commeth/ thou shalt not nede to feare. In destruccion & derth thou shalt be merye/ & shalt not be afrayed for the beastes of the erth: But the castels in the lande shall be confederate with the/ and the beastes of the felde shall geue the peace.

Yee thou shalt know/ that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce/ & be nomore punished for synne Thou shalt se also/ that thy sede shall encrease/ and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a fayre age/ lyke as the corne sheeues are brought in to ỏ barne in due season. Lo/ this is ỏ matter/ as we oure selues haue proued by experience. Therfore now that thou hearest it/ take better hede to thy selfe.

a: He delyuereth the eye. This sentence propounded after the maner of a Prophecye/ signifyeth all one wyth that of Paul. i. Cor. x. c God is faythfull which shall not suffere you to be tempted aboue youre strength/ but shall in the myddes of the temptacion make a waye to escape. Wherfore Eliphas meaneth: He hath verely wrapt the in many mysteryes but when the seueneth cometh/ & when it shall seame to him that ỏ offence is suffyciently punished that thou hast left thyne impacyencye (for that layeth he to Job/ thoughe vnriustly) then will he prosper the vs so great

¶ Job answereth/ that his payne is moare greuonse, then his faute/ yet not withstãding he deliteth therin

¶ The.vi. Chapter.

IOb answered/ and sayde: O ỏ my mysery were weyed/ & my punishment layed in the balaunces: for then shulde it be heuyer/ then the sande of the see. This is the cause/ that my wordes are so sorowfull.

For** the arowes of the almyghty are in me/ whose indignacion hath droncke vp my spryete/ and the terryble feares of God fyght agaynst me. Doth the wylde asse roare whẽ he hath grasse? Or cryeth the oxe/ when he hath fodder ynough? That which is vnsauery/ shalt it be eaten with oute salte/ or is ther any taste in ỏ whyte of an egge? The thyngs that some tyme I myght not awaye withall/ are now my meate for very sorow. O that I myght haue my delyre: O that God wolde graunte me the thyng/ that I longe for: That he wolde begynne & smyte me: that he wolde let his hãd go/ & hew me downe. Then shulde I haue some cõforte: yee I wolde delyre him in my payne/ that he shulde not spare/ for I wyll not be agaynst ỏ wordes of ỏ holy one.

What power haue I to endure? Or/ what is myne end/ that my soule myght be pacient? Is my strength the strength of stones? Or/ is my flesshe made of brasse? Is it not so that ther is in me no helpe: a** that my substaunce is taken from me. He that is in tribulacyon ought to be cõforted of his neyghbour: c* but the feare of the Lord is cleane awaye: Myne awne brethren passe ouer by me as the water broke/ that hastely runneth thorow the valleyes. But they that feare the hore frost/ the snowe shall fall vpon them.

When their tyme cõmeth/ they shalbe destroyed and perysshe: and when they be set on fyre/ fearcely sayde

a* The Arrowes of the almyghtye after some mennes opinion/ are the sorenesse of his iudgment & his wrath: after some other/ they are ỏ trouble whych the tatoe mouethin the hertes of men/ while they therby are styrred to hate the selues/ and so are healthfully philed: as it is sayd Psal. xxxviij. a Some agayne expounde them to be the crosse of mysery and wretchednes wherin God hadnow wrapped hym. For the Sayncte (sayde they) receaue their crosse of the chãd of God. The same wyll/ that this sentence be a increasyng & amplyfying of that which his aduersarye had

agaynst him. Eliphas in the begynnyng of the fourth Chapter had sayde/ that the plage was came vpõ him & had touched him. With this (sayd they) meateth he nowe. Beholde it not onely toucheth me/ but woundeth me with Arrowes/ and those venoumed with venoume/ hapely with the gall of dragõs/ with which touchyng/ both my blood wareth woode/ and all my spryete is supped vp. Moreouer God hathe not onely throwẽ these dartes vpon me/ but also his dreadefull fearcs/ that is/ whatsoeuer he hathe that is terryble/ layeth he on me.

b* That my substaunce is taken frõ me. The Chald interpr. hathe. Wysdome is departed from me/ and that/ after Rab. Mos. the wysdome of dysseryng iudging & trying of thynges. As though he shulde saye/ so soare is my greefe/ ythe my helpe is taken from me/ that I am not permytted to breathe so longe/ tyll I maye call to remembraunce what is most acceptable to God. Some reade. Is not all the strength of myne inforcemẽt gone from me.

c* But the feare of the Lorde &c. As thoughe he sayd. But alas/ now a dayes/ ther is no feare of the Lorde leaft: and therfore it is no marueil/ yf charite also which is ioyned to the feare of God/ be not in vse.

tyre/they shalbe remoued out of their place/ for ye pathes that they go in/are croked: they haste after vayne thynges/and shall perysh. Consyder the pathes of Theman/ & ye wayes of Saba/wherin they haue put their trust. Confounded are they/that put eny confidence in them: For when they cam to opteyne ye thynges ye they loked for/they were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery/ye are afrayed. Syd I desyre you/to come hyther? Or/to geue me eny of youre substaunce? To delyuer me fro the enemyes hande / or to saue me from the power of the myghtie? Teach me and I wyll holde my tonge: and yf I do erre / shewe me wherin.

Wherfore blame ye then the wordes / ye are well and truly spoken? which of you can reproue them? Sauyng only that ye are so tyll to check mens sayinges/and can speake many wordes in the wynde. Ye fall vpon the fatherlesse/ & go about to ouerthrowe youre awne frende. Wherfore loke not only vpon me/but vpon youre selues: whether I lye/ or no. Turne into youre awne selues (I praye you) be indifferent iudges/and cōsyder myne vngyltynesse: whether there be eny vnrygh tuousnesse in my tonge / or vayne wordes in my mouth.

¶ Job sheweth that this lyfe is but a battayle or warfare.

¶ The.vii.Chapter.

A IS not the lyfe of man vpon earth a very batayll? Are not hys dayes lyke ye dayes of an hyred seruaute? For lyke as a bonde seruaunt desyreth the shadowe/ & as an hyrelynge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layed me downe to slepe / I sayde: O whē shall I rise? Agayne/I longed sore for the night. Thus am I full of sorowe/ tyll it be darcke. My fleshe is clothed wyth wormes/ fyltynesse and dust: my skynne is wythered/and crompled together: my dayes B passe ouer more spedely / then a weeuer can weeue out his webbe: and are gone/or I am a warre. O remembre/that my lyfe is but a wynde/and that myne eye shall nomore se ye pleasures therof / yee & that none other mans eye shall se me eny more. For yf thou fasten thyne eyes vpon me / I come to naught lyke as a cloude is consumed & vanished a waye/ euen so he that goeth downe to hell / cōmeth nomore vp / ner turneth agayne into hys house/nether shall his place knowe him eny more.

C Therfore I wyll not spare my mouth/but will speake in the trouble of my spryte/in ye bytternesse of my mynde will I talke. Am I a see or a whalefyth/that thou kepest me so in prison? When I thynke: my bedd shall comforte me. I shall haue some refreshynge by talckinge by my self vpon my couche: Then troublest thou me wyth dreames / & makest me so afrayed thorow visions/that my soule wysheth rather to be strangled/ & my bones to be deed.

I can se no remedy/ I shall lyue no more: D Spare me then/for my dayes are but vayne What is man, that thou hast him in soch reputacion/and settest somoch by him? Thou takest diligent care for him / & sodenly doest thou trye him

Why goest thou not fro me/ ner lettest me alone / so longe tyll I swalow downe my spetle? I haue offended/what shall I do vnto the/O thou preseruer of men? Why hast thou made me to stande in thy waye/ & am so heuy a burden vnto my self? Why doest thou not forgeue me my synne? Wherfore takest thou not awaye my wyckednesse. Beholde/ now must I slepe in the dust: & yet thou sekest me to morow in ye mornyng/ I shalbe gone.

¶ Job is reprehended and noted to haue deserued hys payne. A descripcion of hypocrisye.

¶ The.viii.Chapter.

A THen answered Baldad the Suhite/ & sayde: How longe wylt thou talke of soch thynges? how longe shall thy mouth speake so proude wordes? Doth God peruerte the thyng that is iustfull? Or/doth the Almyghtye destroye the thynge that is rygh t? When thy sonnes synned agaynst him/dyd not he punish them for their wyckednesse? If thou woldest now resorte vnto God by tymes/ and make thyne humble prayer to the Almyghtye: yf thou woldest lyue a pure and a godly lyfe: shulde he not wake vp vnto the immediatly/ & geue the/the bewtie of rightuousnesse agayne? In so moch / that wherein soeuer thou haddest lytle afore / thou shuldest now haue greate aboundaunce. Enquere of them that haue B bene before the / search dylygently amonge thy forefathers: Namely / that we are but of yester daye / and consyder not / that oure dayes vpon earth are but a very shadowe. They shall shewe the/they shall tell the/ yee they wyll gladly confesse the same.

Maye a rysshe be grene wythout moysnesse? maye ye grasse growe wythout water? No: but (or euer it be shot forth / and or euer it be gathered) it withereth/before eny other herbe. Euen so goeth it with all them / that forget God: and euen thus also shall the ypocrytes hope come to naught. Hys confydence C shalbe destroyed/for he trusteth in a spyders webbe.

webbe. He leaneth him vpō his house/but he shall not stande: he holdeth him fast by it/yet shall he not endure. Oft tyme a thynge doth florysh/and men thynke that it maye abyde ye Sonne shynynge: it shuteth forth ye braunches in his garden/it taketh many rotes/ in so moch that it is lyke an house of stones.

But yf it be taken out of his place/euery D mā denyeth it/sayyng: I knowe the not. Lo/ thus is it w̄ him/that reioyseth in his awne doynges: and as for other / they growe oute of the earth.

Beholde/God wyll not cast awaye a vertuous man/ nether wyll he helpe the vngodly. Thy mouth shall be fyll w̄ laughynge/ & thy lyppes wyth gladnesse. They that hate the/shalbe confounded/ and the dwellynges of the vngodly shall come to naught.

¶ Job declareth the benefytes of God/ & that mannes rygh teweslues is nothynge.

¶ The.ix.Chapter.

A IOb answered/ & sayd: As for that/ I knowe it is so of a treuth/that a man compared vnto God/can not be iustified. If he wyll argue with him/he shall not be able to answere him vn to one amonge a thousande. He is wyse of hert/and myghtie in strēgth. Who euer prospered/ that toke parte agaynst hym? * He transl lateth the mountaynes/or euer they be a ware/ & ouerthroweth them in hys wrath. He remoueth the earth out of her place/that her pylers shake wyth all. He commaundeth the Sonne/ and it ryseth not: he closeth vp ye starres/as it were vnder a sygnet. He him selfe alone spredeth out the heauens / and goeth vpon the waues of the see. He maketh the bayne of heauen/the Orions/ the.vii. starres and the secrete places of the south. He doth greate thynges/soch as are vnsearcheable/yee and wonders without nombre.

* God transl lateth the mountaynes/not only thyse of ye erth/ but also the arogāt & proude tyrannes/ & the great realmes of the worlde/ which by a bowed speache ofte tymes in the Scripture sygnyfyed by mountaynes & hylles. So trāslated he Pharao. Exodi.xiiij.g. & hynge Sye nacherib. Esaie. xxxvij.g

B If he cam by me/ I myght not loke vpon him: yf he went his waye / I shulde not perceaue it. If he be hasty to take eny thynge a waye/ who will make him restore it agayne? Who wyll saye vnto hym: what doest thou? He is God/ whose wrath no man maye wyth stande: but the proudest of all must stoupe vnder him. How shulde I then answere him? or what wordes shulde I fynde out agaynst him? Yee though I be rightuous/ yet wyll I not geue him one worde agayne/ but meekely submytte my self to my iudge. All be it ye I call vpon him/and he heare me / yet am I not sure / ye he hath herde my voyce: he troubleth me so with the tempest/ and woundeth me out of measure without a cause. He wyll not let my spryte be in rest / but fylleth me with bytternesse.

If men wyll speake of strength/ he is the strongest of all: yf men wyll speake of rygh tuousnes/ who darre be my recorde. b* If I will iustifye my self / my awne mouth shall cōdemne me: yf I wyll put forth my selfe for a perfecte man/he shall prouc me a wycked doer: For that I shulde be an innocēt/my cō scyence knoweth it not / yee I my selfe am weery of my lyfe.

b* Here is it good to se that Job presumeth not of his awne rygh teweslnes/ but playnely cōfesseth hym selfe vnright wes & a synner before god / al thoughe before the worlde he had lyued blamelesse. God loketh on the herte thoughe men looke but onely on ye outward apperallce. His aduersaryes thought that he shalde neuer haue had soche a crosse layde on hym/ in sesse then he had also outwardly & openly lyued in wyckednesse. Cop answereth Job in dyuerse places that he therin was not culpable / & therfore accuseth as it were after the maner of men/the iudgement of God/ concernynge soch as are outwardly rygh teweslnes: & studiouse to lyue vertuously: namely soche as lyue without blame amonge men/ & that bothe entende & do well

This one thyng wyll I saye: He destroyeth both the rygh tuous & vngodly. And though he slaye sodenly wyth the scourge / yet laugheth he at the punysshment of the innocent. As for the worlde/he geueth it ouer in to the power of the wycked/ soch as the rulers be/ wherof all lands are full. Is it not so? where is there eny/but he is soch one?

My dayes haue bene more swyfte then a runner: they are gone sodenly, and haue sene no good thynge. They are passed awaye/as the shippes that be good vnder sayle/and as the Aegle that hasteth to the prayye. When I am purposed to forget my complaynynges to chaunge my countenaunce / & to cōforte my self: then am I afrayed of all my worke/ for I knowe / thou fauourest not an euell doer. If I be then a wycked one/ why haue I laboured in vayne? Though I wasshed my self with snowe water/ & made myne handes neuer so clene/yet shuldest thou dyppe me in the myer/and myne awne clothes shulde defyle me. For he that I must geue answere vn to/and with whom I go to lawe/is not a mā as I am. Nether is there eny daysman to re proue both the partes / or to laye his hande betwixte vs. Let him take his rod awaye fro me/yee let him make me no more afrayed of him/and then shall I answere him wythout eny feare. For as longe as I am in soch fearfulnesse/I can make no answere: And why? it greueth my soule to lyue.

to all men / and yet are wrapped in many mysteries and wrethednes often tyme ouer cruell. And herin lyeth the chefe of the cōtrauersy be twyxt Job and his aduersaryes/that Job defendeth hym selfe not to haue deserued his punnishment by his outwarde lyuynge: where as his aduersaryes armed onely with manly and fleshly wytt/thoughe God to be vnryghtwes/yf he wolde so greuously punnishe him tyat had not bene an outwarde synner agaynst him. Job / his conscyence bearynge hym wytnesse/ had lyued innocently and stregyghtly/ and hurt no man/had alwayse feared God/ & worshypped him onely/ his chyldren also had he nourtred to the feare of God / and coulde of no man be accused of wyckednes. yet wytnesseth he iustly here (as all the godly do) that he was not vtterly wythoute synne / for other wyse had he bene a lyar. i. John. i. If we saye / we haue no synne / we deceaue our selues/and trueth is not in vs. Wherfore in the places where he sayth that he hathe not deserued his punnysshmēt/and that shulde seame to shew him blamelesse knowe/that he speaketh of hys outwarde maner of lyuynge / not of the inwarde thoughtes and desyers of the heart/wherin he was vadouted an offender.

¶ The.x.Chapter.

¶ Job is weery of his lyfe/ & setteth out his fragilitie before God. He desyre the tyme to repēt. A descripcio of deeth.

Neuer-

A Neuertheleſſe/now will I put forth my wordes: I wyll ſpeake out of ye very heuyneſſe of my ſoule/ & wyll ſaye vnto God: O do not cōdemne me/but ſhewe me the cauſe / wherfore thou iudgeſt me on this maner. Thinckeſt thou it well done/to oppreſſe me/to caſt me of(being a worke of thy handes) and to manteyne the councell of the vngodly? Haſt thou fleſchy eyes then/or doeſt thou loke as man loketh? Are thy dayes as the dayes of man / and thy yeares as mās yeres? that thou makeſt ſoch inquiſycion for my wickednelle/ & ſearcheſt out my ſynne? where as(notwithſtandynge)
B thou knoweſt that I am no wycked perſon/ and that there is no man able to delyuer me out of thyne hande. Thy handes haue made me/ & faſhioned me altogether roude about/ wilt thou then deſtroye me ſodenly? O remēbre(I beleke the) how that thou madeſt me of the moulde of the earth / and ſhalt bringe me to earth agayne.

Haſt thou not milked me/as it were milck: and turned me to cruddes lyke chele? Thou haſt couered me wyth ſkynne and fleſh / and ioyned me together wyth bones & ſynowes. Thou haſt graſted me lyfe/ & done me good:
C and the diligent hede that thou tokeſt vpon me/hath preſerued my ſpyrete.

Though thou hydeſt theſe thyngs in thine hert yet am I ſure/ that thou remēbreſt thē all. Wherfore dideſt thou keepe me/ when I ſynned/and haſt not cleanſed me fro myne offence? If I do wickedly / wo is me therfore: If I be ryghteous/yet darre I not lyft vp my heade: ſo full am I of confuſyon / & ſe myne awne myſery.

Thou hunteſt me out(beynge in heuyneſſe) as it were a Lyon / and troubleſt me oute of meaſure. Thou bryngeſt freſh wytneſſes agayneſt me / thy wrath increaſeſt thou vpon me/very many are ye plages ye I am in. Wherfore haſt thou brought me out of my mothers
D wombe? O that I had perylſhed / & ye no eye had ſene me. If they had caried me to my graue/as ſone as I was borne/then ſhulde I be now/as though I had neuer bene.

Shall not my ſhort lyfe come ſoone to an ende? O holde the fro me/let me alone/that I maye eaſe my ſelf a lytle afore I go thyther/ from whence I ſhall not turne agayne. Namely/to that lande of darckneſſe & ſhadowe of death: yee into that darck clowdy lande & deadly ſhadowe/where as is no order/but terrible feare as in the darckneſſe.

¶ Job is vniuſtly reprehended of Sophar. God is incomprehenſyble. He is merceyfull to the repentaunte.

¶ The.xi.Chapter.

A Then anſwered Sophar the Naamathite/and ſayd: Shulde not he that maketh many wordes/be anſwered? Shulde he that bableth moch/be cōmended therin? Shulde men geue eare vnto ye only? Thou wyll laugh other men to ſcorne / and ſhall no body mocke the agayne? Wyll thou ſaye vnto God: The thyng that I take in hande is perfecte/ & I am clene in thy ſyght? O that God wolde ſpeake / and open his lippes agayneſt the / that he myght ſhewe the(out of his ſecrete wyſdome) how manyfolde hys Lawe is: then ſhuldeſt thou knowe/that God had forgotten the/ becauſe of thy ſynnes.

Wyll thou fynde out God w̄ thy ſekīng? wilt thou attayne to the perfectneſſe of the almyghtye? He is hyer then heauen / what
B wilt thou do? Deper then the hell/ how wyll thou then knowe hym? His length exceadeth the lenght of the erth/ & his bredth ye bredth of the ſee. Though he turne all thynges vp ſyde downe/cloſe them in/or thruſt them to gether/who darre check hym therfore?

For it is he that knoweth the vanyte of men: he ſeyth their wyckednelſe alſo / ſhulde he not then cōſidre it? A vayne body exalteth
C hym ſelfe/ & the ſonne of man is lyke a wyld aſſes foale. If thou haddeſt now a right hert/ and lyftedſt vp thyne handes towarde hym: yf thou woldeſt put awaye the wyckednelſe which thou haſt in hande/ſo that no vngodlyneſſe dwelt in thy houſe: Then myghteſt thou lyft vp thy face wythout ſhame/ then ſhuldeſt thou be ſure/ & haue no nede to feare

Then ſhuldeſt thou forget thy myſery/and
D thyncke no more vpon it/then vpon the waters that runne by. Then ſhuld thy lyfe be as cleare as the noone daye / and ſpryngе forth as the mornynge. Then myghteſt thou haue coumforth/in the hope that thou haſt: & ſlepe quyetly/whē thou art buryed. Then ſhuldeſt thou take thy reſt / and no man to make the afrayed/yee many one ſhuld ſet moch by the. As for the eyes of ye vngodly/they ſhalbe cōſumed/and not eſcape: their hope ſhalbe myſery and ſorow of mynde.

¶ Job in ſhewyng hys pacyence declareth the myghte and power of God.

¶ The.xii.Chapter.

A So Job anſwered/and ſayde: Then (no doute) ye are the men alone / & wyſdome ſhall perych wyth you. But I haue vnderſtādyng as well as ye/and am no leſſe then ye. Yee who knoweth not theſe thinges? Thus he that calleth vpon God/and whō God heareth/ is mocked of hys neyghboure: the godly and innocent mā is laughed to ſcorne. Godlyneſſe is a light deſpyſed in the hertes of the ryche / and is ſet for

for them to ſtomble vpō. The houſes of robbers are in wealth & proſperite/ & they ye maliciouſly medle agayneſt God/dwell without care: yee God geueth all thinges rychely with hys hande.

B Aſke the catell/ & they ſhall inſourme the: the fowles of the ayre/ & they ſhall tell the: Speake to the earth/ & it ſhall ſhewe ye: Or to the fyſſhes of the ſee/and they ſhall certifie the. What is he/but he knoweth that the
Sapien.xij.a. Job.xxxiij.a. hande of the Lorde made all theſe? In whoſe hande is the ſoule of euery lyuyng thinge/ &
C the breth of all men. Haue not ye eares pleaſure in hearing/ & the mouth in taſtinge the
Job.xxxij.d. thinge ye it eateth? Amonge olde perſonnes there is wyſdome/ & amonge the aged is vnderſtandinge. Yee with God is wyſdome and ſtrength/it is he that hath councell and forknowlege. If he breake downe a thing/who
Eſaie.xxij.d. Apocalip.iij.b. Eſa.l.a. can ſet it vp agayne? If he ſhut a thing/who wyll open it? Beholde/ y he witholde ye waters/they drye vp: Yf he let them go/they deſtroye the earth. With hym is ſtrength and wyſdome: he knoweth bothe the diſceauer & hym that is diſceaued.

D He carieth awaye ye wyſe men/as it were a ſpoyle/ & bringeth the iudges out of their wyttes. He lowſeth the gyrdle of kynges/ &
i.Par.xxiij.c Eſech.xxiij.b. gyrdeth their loynes with a bonde. He ledeth away the Prealtes in to captyuyte/ & turneth the myghtye vp ſyde downe. He taketh the verite fro out of the mouth/ & diſapoynteth the aged of their wyſdome. He poureth out confuſyon vpon Princes / & confortеth
Iob.xij.a. them that haue bene oppreſſed. Loke what lyeth hyd in darcānelſe/he declareth it opēly: and the very ſhadowe of death bringeth he to lyght. He bothe increaſeth the people/ & deſtroyeth them: He maketh thē to multiplye/ & driueth thē awaye. He chaſigeth the herte of the Princes & Kynges of the earth/ & diſapoynteth thē: ſo that they go wandringe out of the waye/ & grope in the darcke without light/ſtackering to & fro lyke dronckē men.

¶ Job reproueth his frendes w̄ their awne ſayinges/ and condemneth hypocryſye.

¶ The.xiij.Chapter.

A Lo/all this haue I ſene with myne eye/hearde with myne eare/ & vnderſtand it. Loke what ye knowe/ that ſame do I knowe alſo/nether am I inferior vnto you. Neuertheleſſe I am purpoſed to talke with the almyghtie/ & my deſyre is to comen with God. As for you/ye are worckmaſters of lyes/ & vnprofytable Phiſicias all to gether. Wolde God ye kepte youre tonge/that ye myght be takē for wyſe men. Therfore heare my wordes / & ponder the ſentence of my lyppes. Wyll ye make anſwere for God wyth lyes/and maynteyne hym with diſceate? Wyll ye accepte the perſon of God/ & intreate for hym? Shall that
B helpe you/when he calleth you to rekoning. Thynke ye to begyle him/as a man is begyled? He ſhall punyſh you/ & reproue you / yf ye do ſecretly accepte any perſonne. Shall he not make you afrayed/ when he ſheweth hym ſelfe? Shall not hys terrible feare fall vpon you? youre remembrauce ſhalbe lyke vnto the duſt/ & youre pride ſhalbe turned to claye. Holde youre tonges now/ and let me ſpeake / for there is ſome thinge come into my mynde. *a Wherfore do I beare my fleſh
C in my teth/ & myne ſoule in myne hādes? Lo/ there is nether conforte nor hope for me/ yf he wyll ſlaye me. But yf I ſhewe & reproue myne awne wayes in his ſyght/he is euē the ſame/that maketh me whole: & why? there maye no hypocrite come before hym. Heare my wordes/ & ponder my ſayinges w̄ youre eares. *b Beholde/now haue I prepared my iudgement / & knowe that I ſhalbe founde ryghtwes. What is he/that wyll go to lawe with me? For yf I holde my tōge/I ſhall dye. Neuertheleſſe graunte me two thinges/and then wyll I not hyde my ſelfe from the.

Withdrawe thyne hande fro me/ & let not the fearfull drede of the make me afrayed. And then ſende for me to the lawe/ ye I maye anſwere for my ſelfe: or els/let me ſpeake/ & geue thou the anſwere. How greate are my myſdedes & ſynnes? Let me knowe my trā-
D greſſions & offences. *c Wherfore hydeſt thou thy face/ and holdeſt me for thyne enemye? Wilt thou be ſo cruel & extreme vnto a flyg leafe/ & folowe vpon drye ſtubble? ye thou layeſt ſo ſharpely to my charge/ & wilt bterly vndo me/for ye ſynnes of my youth? Thou haſt put my fote in the ſtockes: thou lokeſt narowly vnto all my pathes/ & marcheſt the ſteppes of my fete: where as I (notwithſtandyng) muſt conſume lyke as a foule carion/ and as a cloth that is moth eaten.

¶ Job deſcribeth the lyfe of a man/and prophecieth of the reſurrecyon. Hope ſuſteyneth the godly/tyll they obtayne that they loke for.

¶ The.xiiij.Chapter.

A Man that is borne of a womā/hath but a ſhorte tyme to lyue/ & is full of diuerſe miſeries. He cōmeth vp & falleth awaye lyke a floure. He flyeth as it were a ſhadowe/ & neuer cōtinueth in one ſtate. Thynkeſt thou it now well done/to open thyne eyes vpō ſoche one/ and to bryngе me before the in iudgemēt? Who can make it cleane/that commeth of an vncleane thinge? No body. The dayes of man are ſhorte/ the nombre of his monethes are knowne only vnto the. Thou haſt apoynted him his boundes/he can not go beyonde thē.

*a. Wherfore &c. These both are proueryally ſpoken/ of them that offer their lyues to Jeopardy/ and ſpare not the ſelues. For he ſpareth not hi ſelfe that tearеth his fleſhe with his teeth: & agayne he that bearеth his ſoule in his hande/caryeth it as a thynge ready to be ſolde/euē as thoughe he wolde ſtreyght leaue it/ & caſt it of.

*b Beholde &c. this is his meaning. The ſummе of my contēcyon was this/ thus dyd I order and defend my cauſe agayneſt youre reaſons: that my hope is to be iuſtified. Armed with this fayth / I come without feare vnto iudgemēt He wil not pronounce him vnrightwes that ſo vnfaynedly hath truſted to his mercye.

Hypocrite/ they nyer they are to iudgement the moare the feare: I theryer I am to deth the more ſtrōg is my hope.

*c. Wherfore hydeſt thou my face. What the hydinge of hys face meaneth loke Deute. xxxi.d.

Go from him/that he maye rest a lytle: vntyll his daye come/which he loketh for/lyke as an hyrelynge doth.

If a tre be cut downe/there is some hope yet/that it wyll sproute and shute forth the B braunches agayne: For though a rote be waxen olde & deed in the grounde/ yet when the stocke getteth the sent of water/ it wyll budde/& brynge forth bowes/lyke as whē it was first planted. But as for man/when he is deed/perysched & consumed awaye/ what becommeth of him? The floudes when they be dryed vp/ & the ryuers when they be emptie/are killed agayne thorow the flowynge waters of the see: but when man slepeth/ he ryseth not agayne/vntill the heauen perish: he shall not wake vp ner ryse out of his slepe

C O that thou woldest kepe me/ and hyde me in ỳ hell/vntyll thy wrath were stylled: & to appoynte me a tyme/wherin thou myghtest a* remembre me. Maye a deed mā lyue agayne? All the dayes of this my pilgremage am I lokyng/whē my chaūginge shall come If thou woldest but call me/I shulde obeye the: only desyre not ỳ worke of thyne awne handes.

a* God remembreth a mā whe he healpeth him. Jere. xv. c

D For thou hast nombred all my goynges/ yet be not thou to extreame vpō my synnes. Thou hast sealed vp myne offences/as it were in a bagg: but be merciyfull vnto my wyckednesse. The mountaynes fall awaye at ỳ last/the rockes are remoued out of their place/the waters pearse thorowthe very stones by lytle & lytle/the floudes washe awaye ỳ grauell & earth: Euen so destroyest thou the hope of mā in lyke maner. Thou preuaylest agaynst him/ so that he passeth awaye: thou chaungest his estate/ & puttest him frō the. Whether his chyldrē come to worshippe or no/he can not tell: And yf they be mē of lowe degre/he knoweth not. While he lyueth/his flesh must haue trauayle: & whyle the soule is in him/he must be in sorowe.

C Eliphas reprehēdeth Job because he ascribeth wysdome & purenes to him selfe. He describeth the curse ỳ falleth on the wycked/rehenyng Job to be one of that nombre.

C The. xv. Chapter.

Then answered Eliphas ỳ Themanite/& sayde: * Shulde a wyse mā answer as the scyence of ỳ winde/ & fyll his bely wyth the wynde of the east? Thou reprouest with wordes/ that are nothinge worth: & speakest the thinges/ which can do no good. As for shame/ thou hast set it aside/ els woldest thou not make so many words before God: but thy wyckednesse teacheth thy mouth/ & so thou hast chosen the a craftie tonge. Thyne awne mouth condemneth the/and not I: yee thyne awne lyppes shape the an answere. Art thou the

* That is/ Shulde a wyse man speake vayne wordes/ & shulde he hym selfe be vayne & pufft vp with vnprofytable & tryflynge doctrine. The east wynde dryeth vp all thynges/ & therfore by a bely fylled with

first man/ that euer was borne? Or/ wast thou made before the hilles? hast thou herde the secrete coūcell of God/that all wysdome is to lytle for the? What knowest thou/that we knowe not? What vnderstandest thou/ but we can the same? With vs are olde and aged men/yee soch as haue lyued lōger then thy forefathers.

Thynckest thou it a small thynge of the consolacions of God? and are they with the a* lyinge worde. Why doth thyne herte make the so proude? Why standest thou so greatly in thyne awne conceate? Where vnto loke thyne eyes/that thy minde is so pufft vp agaynst God & lettest soch wordes go out of thy mouth? What is man/ that he shulde be cleane? what hath he (which is borne of a woman) wherby he myght be knowne to be ryghtuous? Beholde ther is no trust to hys sanctes: yee ỳ very** heauēs are not cleane in his syght. How moch more then an abhominable and byle man/which b* dryncketh wickednesse like water? I will tell the/heare me: I wyll shewe the a thynge/that I know: which wyse men haue tolde/& hath not bene hyd from their fathers: vnto whom only the lande was geuen/that no straunger shulde come amonge them.

The vngodly desparyeth all the dayes of his lyfe/& the nōbre of a tyrauntes yeres is vnknowne. A fearfull sounde is euer in hys eares/& when it is peace/ yet feareth he destruccō: He beleueth neuer to be deliuered out of darcknesse/the swearde is alwaye before his eyes. Whē he goeth forth to get hys lyuing/he thincketh planely/that ỳ daye of darcknesse is at hande. Sorowe and carefulnesse make him afrayed/& cōpasse him roūde aboute/lyke as it were a kynge wt his hoost redy to ỳ battayll. For he hath stretched out his hande agaynst God/ & armed hym selfe agaynst the Almyghtie. He runneth proudly vpon him/and with a styff neche fightetly he agaynst him: where as he coueretb hys face with fatnesse/and maketh his body wellly-kynge. Therfore shall his dwelling be in desolate cyties/and in houses which nomā inhabiteth/but are become heapes of stones.

He shall not be rich/nether shall his substaunce continue/ner encrease vpon earth. He shall neuer come out of darcknesse/ the flame shall drye vp his braunches/ with the blast of the mouth of God shall he be taken awaye. He wyll nether applye hym selfe to faythfulnes ner treuth/ so fore is he disceaued with vanite.

He shall perysh/afore his tyme be worne out/& his hande shall not be grene. He shall be pluckte of as an vntymely grape frō the vyne/& shall let his floure fall/ as the olyue doth

B it/is signified by a borowed speache/a stomache or herte/ out of which proceadeth soche false doctryne as dryeth vp the moystur of the soule in trifling out the trueth.

* Some reade/secret. The whole sentence doth Rab. mose thus expōnde. God can yet cōforth the agayne in this syke/& regardest thou so lytell his comforthes & takest them for a lye? Other/ thus: Seame the comforthes of men of grauitye bydad & Sophar vnworthye; for they/ & leme they to the lyes.

a. Under the name of the heauens vnderstāndeth he the aungelles.

b* To drynche wyckednesse ly he water/is/to be fylled with wyckednes: it is a maner of speaking of the Hebrues/ so to drinck shrowfulnes signifyeth to be fylled therwith/after as in ỳ. xxxiij. a

D

doth. For the congregacion of ypocrites is vnfrutefull/& the fyre shall cōsume the houses of soch/ as are gredy to receaue gyftes. He cōceaueth trauayle/ he beareth mysche-ke/& his body bringeth forth disceate.

C Job repetynge his mysery/sayth that he suffereth moare then his wyckednesse hath deserued.

C The. xvi. Chapter.

A Job answered/and sayde: I haue oft tymes herde soch thingz. Miserable geuers of cōforte are ye/ all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or/hast thou yet eny more to saye? I coude speake/ as ye do also. But wolde God/ that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you/ and shake my heade at you. I shulde cōforte you wyth my mouth/and release youre payne with the talkyng of my lyppes. But what shall I do? For all my wordz/my sorow wyll not cease: B and though I holde my tonge/yet will it not departe from me. And now that I am full of payne/and all that I haue destroyed (wherof my wryncles beare wytnesse) there standeth vp a dyssembler to make me answere wyth lyes to my face. He is angrye at me/ he hateth me/& gnasheth vpon me with his teth. Myne enemy shouleth vpō me wt hys eyes.

They haue** opened their mouthes wyde vpon me/and smytten me vpon the cheke despytefully/they haue ealed thē selue thorow myne aduersite. Godhath geuen me ouer to the vngodly/& delyuered me into the handes of the wycked. I was somtyme in wealth/ but sodenly he hath brought me to nought. He hath taken me by the neck/he hath rente me/& set me/ as it were a marck for hym to shute at. He hath cōpased me rounde aboute wt his darts/ he hath wounded my loynes/ and not spared. My bowels hath he poured vpō the grouede. He hath geuē me one woude vpon another/ and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skynne/& hyde with my strength in the dust.

My face is swollē with wepyng/& myne eyes are wayed dymne. Howbeit there is no wyckednesse in my handes/ and my prayer is cleane. ** O earth/couer not my bloud/ & let my crye [illegible] vnde no rowme. For lo/ my witnesse is in heauē/& he that knoweth me/ is aboue [illegible] ygth. My frendes laugh me to scorne/ [illegible] myne eye poureth out teares vnto God [illegible] ugh a body myght pleate wt God/as [illegible] doth with another/yet the nombre of [illegible] yeares are come/ and I must go the way/ [illegible] whence I shall not turne agayne.

C Job sayth [illegible] consumeth awaye/ and yet doth paciently a[illegible]

** To open their mouthes/ signifyeth to threatten with most extreame & cruell punishment/ & foreprouse with shamefull and spytefull wordes as in the Psal. xxij. c.

** O erth couer not my bloude/ that is/ Habel Abrahā expōndeth it: hyde not my bloude so but that it be auenged/let not the aduengement therof be vnknowē/but opē vnto all mens eyes: as was the auengemēt of Dathan and Abiram/whom the erth swalowed Num. xvi. c ye maye also ex

pounde it thus/ hyde not my bloude/but let it testifye and wytnes myne innocencye/ as dyd the bloud of Abell/ of whō we reade ỳ his bloude cryed from the erth. Ge. iiij. b

B

C The. xvii. Chapter.

My breth fayleth/my dayes are shortened. I am harde at deathes dore. I haue disceaued no mā/yet must myne eye cōtinue in heuynesse. O deliuer me/and set me by the: who shall then be able to thrust my handes together? Thou hast withholden their hertes frō vnderstandynge/ therfore shall they not be sett vp on hye. He promyseth hys frendes parte of hys good/but his awne chyldrē spēde it. He hath made me as it were a byworde of the comon people. I am hys gestynge stocke amonge thē. My countenaunce is heuy for very anger/& the membres of my body are become lyke a shadow. Vertuous men therfore shall well consydre this/& the innocent shall take parte agaynst the ypocrite. C

The ryghteous wyll kepe his waye/& he that hath cleane hādes/wyll euer be stroger & stronger. As for you/turne you/ & get you hence/ for I can not se one wyse mā amōge you. My dayes are past/ my thoughtes are vanysched awaye/ whych haue vexed myne herte/chaunginge the nyght in to daye/ and ỳ light into darcknes. Though I tary neuer so moch/yet ỳ graue is my house/and I must make my bed in the darcke. I call corrupciō my father/& the wormes call I my mother & my syster. What helpeth then my longe taryenge? Or/who wyll fulfyll ỳ thynge/that I loke for? All that I haue/ shall go downe in to the pytt/and lye with me in the dust. D

C Baldad reherseth the paynes of the vnfaythfull & wyckyd.

C The. xviii. Chapter.

Then answered Baldad ỳ Suhite/ and sayde: when wyll* ye make an ende of youre wordes? Marcke well/& consydre/ we wyll speake also. Wherfore are we counted as beastes/ and reputed so vyle in youre syght? Why destroyest thou thy selfe with anger? Shall ỳ earth be forsaken/ or the stones remoued oute of their place because of the? Shall not the lyght of the vngodly be put oute? yee ỳ flame of his fyre shall not burne. The lyght shalbe darcke in his dwellynge/& hys candle shalbe put out wt him. His presumptuous goinges shall be kepte in/& his awne councell shall cast him downe. For his fete shalbe taken in the nett/ and he shall walke in ỳ snare. His fote shalbe holdē in ỳ gilder/ and the thrustie shall catch him. The snare is layed for him in the grounde/and a pitfall in the waye.

Fearfulnesse shall make him afrayed on euery syde/ that he shall not knowe/ where to get out. Honger shalbe his substaunce/& myslortune shall hange vpon hym. He shall

* Thou Job & soche as thou.

A

B

eate the strength of his skynne/ a* the fyrst
borne of death shall eate hys membres. All
his comforte & hope shalbe roted out of his
dwellynge / very fearfulnesse shall bringe
him to the kynge. b* Other men shall dwell
in his house (which now is none of his) and
brymstone shalbe scatered vpon his habita-
cion. Hys rotes shalbe dryed vp beneth/and
aboue shall his harueſt be cutt downe. Hys
remēbraunce shall perish from the earth/ &
his name shall not be prayed in the stretes:
he shalbe dryuen from the lyght into darck-
nesse/and be cast cleane out of the world. He
shall nether haue chyldren nor kynsfolckes
amonge his people/no/ner eny posterite in
his countre: young & olde shalbe astonished
at his death. Soch are now the dwellynges
of the wycked/and this the place of him that
knoweth not God.

a* That is/ an horryble and soddayne deeth. Some reade the prince of deeth.

b* Or/he shall dwell: that is to saye his wyfe wityoute him.

Job recyteth his mysteries and greuouse paynes. He prophesyeth of the generall resurrecyon.

The.xix.Chapter.

Iob answered/& sayde: how longe will ye vexe my mynde/& trouble me with wordes? Lo/ ten tymes haue ye reproued me: are ye not ashamed/for to laugh me so to scorne? yf I go wrōge/I go wrōge to my selfe. But yf ye wyll enhaunce your selues agaynst me/& accuse me to be a wicked personne because of ȳ shame ȳ is come vpō me: knowe this then/ ȳ it is God/which hath hādled me so violētly & hath compased me aboute with his scourges. Beholde/though I crye/yet violence is done vnto me/ I can not be herde: though I cōplane/there is none to geue sentence vnto me. He hath hedged vp my path / I can not get awaye, he hath set darcknesse in my gate. He hath spoyled me of myne honoure/and take the a* crowne awaye fro my head. He hath destroyed me on euery syde / and I am vndone: My hope hath he taken awaye fro me/as it were a tre plucte vp by ȳ rote. His wrath is kindled agaynst me/he taketh me/ as though I were his enemy.

His men of warre came together / which made their waye ouer me / and beseged my dwellynge rounde aboute. He hath put my brethren farre awaye fro me/& soch as were of myne acquauntance/are become strangers vnto me. Myne awne kynsfolks haue forsake me/& my frēdes haue put me out of remēbraunce. The seruauntes & maydēs of myne awne house take me for a straūger/ & I am be come as an aleaunt in their syght. When I call vpon my seruaūt/he geueth me no answere: no though I praye him with my mouth. Myne awne wyfe maye not abyde my breth / I am kaynte to speake fayre vnto the chyldren of myne awne body. Yee ȳ very deserte fooles despyse me / & whē I am gone from them/they speake euell vpon me. All soch as were my most familiers/abhorre me: & they whom I loued best/ are turned against me. My bone hāgeth to my skynne/ & my flesh is awaye/only there is left me the skynne aboute my teth. Haue pyte vpō me/ haue pyte vpō me (O ye my frendes) for the hande of the Lorde hath touched me. Why do ye persecute me b* as God/and c* are not satisfyed of my flesshe?

a* Rabi Abraham vnderdandeth by the crowne the dignitye that cometh to the ryche by the meanes of their ryches: for all men haue the ryche in honour: although some vnderstande ther by his chyldren/ as in the prouer. The croune of olde men are their chyldres chyldre. Other some/ vnderstande the dignitie that came vnto him of his wysdom & cūynnge. So Job meanynge is/ that of a worthyfull & ryche man/he is become poore & despyised.

b* The hebrues reade as they do/ meaning the cruell which are not satisfyed wyth his flesshe: sorhe wolde he not that his frynds shulde consider.

c* Are not satisfyed of my flesshe. To eate & be satisfied of a mānes flesshe/is a borowed speache take both in the good and euell parte. In the good parte it signifyeth to loue / to iudge frendly/& then at the length to fall to prayynge. In the euell parte, it is cruelly and deadly to millayre/& (as it were) to teare with spiteful and hayneuse wordes.

O that my wordes were written/O that they were put in a boke: wolde God they weere graue ȳ an yron penne in leade or in stone. For I am sure/ ȳ my redemer lyueth/ & that I shall ryse out of ȳ earth in ȳ latter daye: that I shall be clothed agayne vnto thys skynne/& se God in my flesh. Yee I my selfe shall beholde him / not with other but wyth these same eyes. My reynes are consumed within me / when ye saye: Why do not we persecute him? we haue founde an occasion agaynst him. But bewarre of the swearde/ for the swearde wylbe auenged of wyckednesse: and be sure/that there is a iudgment.

Sophar sayth/that the vnfaythfull/the conetouse/ and the wycked shall haue a shortte ende.

The.xx.Chapter.

Then answered Sophar the Naamathite/and sayde: For the same cause do my thoughtes cōpell me to answere. And why? my mynde is tossed here and there. I haue sufficyently herde thy checking and reproke/therfore am I purposed to make answere after myne vnderstandyng. Knowest thou not this/ namely: that from the begynnynge (euer sence the creacion of man vpon earth) the prayse of ȳ vngodly hath bene shorte / and that the ioye of ypocrites continued but the twynckylyng of an eye? Though he be magnifyed vp to ȳ heauen/so that his heade reacheth vnto the cloudes: yet he perisheth at ȳ last lyke doūge: In somoch that they which haue sene hym/ saye: Where is he? He vanysheth as a dreame/so that he can no more be founde/& passeth awaye as a bisyon in the nyght. So ȳ the eye which sawe him before, getteth now no syght of him/and his place knoweth him nomore. His chyldren go a begynge / their handes bringe them to sorow & heuynesse.

Frō his youth his bones are full of vyce/ which shall lye downe wyth hym in ȳ earth. When wyckednesse is swete in his mouth/ he hydeth it vnder his tonge. That he fauoureth/that wyll he not forsake/ but kepeth it close in his throte. The meate ȳ he eateth/ shalbe turned to the poyson of serpentes/ within

within his body. The ryches that he deuoureth / shall he perbreake agayne / for God shall draw thē out of his bely a* he shall sucke ȳ serpētes heed/& ȳ adders tonge shall slaye him: so that he shall nomore se the ryuers & brokes of hony & butter: But laboure shall he/& yet haue nothinge to eate. Greate trauayle shall he make for ryches / but he shall not enioye thē. And why? he hath oppressed the poore/and not helped them: houses hath he spoyled/and not buylded them. Hys bely coude neuer be killed/therfore shall he perish in his couetousnesse. He deuoured so gredely/that he left nothyng behinde/therfore his goodes shall not prospere. Though he had plenteousnesse of euery thynge / yet was he poore / and therfore he is but a wretch on euery syde.

a* He shall sucke the serpētes heed/that is/he shalbe subiect to all cursednesse & suffer all maner sorowes. Yet is soche amare of speache as is before in the .xv. b. of vynckyng wyckednesse.

For though ȳ wicked haue neuer somoch to kill his bely/yet God shall sende his wrath vpon him/and cause hys battayll to raygne ouer him: so ȳ yf he fle the yron weapens/he shall be shott with ȳ stele bowe. The arowe shall be takē forth/and go out at his backe/ and a glittering swearde thorow the gall of him/feare shall come vpō him. b* There shall no darcknes be able to hyde hī. And vnkindled fyre shall consume him/and loke what remayneth in hys house/it shall be destroyed. The heauen shall declare his wickednesse/& the earth shall take parte agaynst him. The substaunce that he hath in his house/shalbe taken awaye and perysh / in the daye of the Lordes wrath. This is the porcyon that the wicked shall haue of God/ and the heretage that he maye lokke for of the Lorde.

b* That is/he shall hyde him fō perrelles.

Job recyteth the prosperitie of the wycked / & after descrybeth their sodayn ruyne and destruccyon.

The.xxi.Chapter.

Iob answered/and sayd: O heare my words/& amende your selues. Suffre me a lytle / that I maye speake also / and then laugh my words to scorne/yf ye wyll. Is it with a mā/ that I make this disputacyon? Which yf it were so/shulde not my spryete be then in sore trouble? Marck me well/be abaysched / and laye youre hande vpon youre mouth. For whē I ponder & cōsyder this/I am afrayed/ and my flesh is smytten with feare. Wherfore do wicked men lyue in health and prosperite/come to their olde age / and increase in ryches? Their sylders chyldren lyue in their syght/ & their generacyon before their eyes. Their houses are sake frō all feare/ for the rodd of God doth not smyte them. Their bullocke gendreth/& that not oute of tyme: their cowe calueth/and is not vnfrutefull.

They sende forth their chyldrē by flockes/ and their sonnes lede ȳ daunce. They beare with them tabrettes and harpes / and haue instrumentes of musyck at their pleasure. They spende their dayes in welthynesse: but sodēly they go downe to hell. They saye vnto God: go from vs/we desyre not the knowledge of thy wayes. What maner of felowe is the Allmightie/that we shulde serue him? What profyt shulde we haue / to submytte oure selues vnto hym? Lo / there is vtterly no goodnesse in thē/therfore will not I haue to do with the councell of ȳ vngodly. How oft shall the cādle of the wicked be put out? how oft cōmeth their destruccion vpon thē? O what sorowe shall God geue thē for their parte in his wrath? Yee they shall be euē as chaff before the wynde/and as dust that the storme carieth awaye.

And though God saue their chyldrē from soch sorowe/ yet wyll he so reward the selues/that they shall know it. Their awne destruccion and mysery shall they se with their eyes/& drincke of the fearfull wrath of the Almighty. For what careth he / what be come of his houshold after hys death? whole monethes passe awaye swyfter then an arowe. In as moch thē as God hath the hyest power of all/who can teach him eny knowlege? One dyeth now when he is mightye & at his best/rich/& in prosperite: euē whē hys *bowels are at ȳ fattest/& his bones full of mary. An other dyeth in sorowe & heuynesse/ and neuer had good dayes. Now slepe they both a lyke in the earth/& the wormes couer them. But I knowe what ye thynke/ yee & what ye ymagin agaynst me vnrightuously. For ye saye: where is the Prynces palace? where is the dwellynge of the vngodly: Ake eny mā that goeth by the waye/& (yf ye will not regarde their tokens & deds) he shall tell you/that the wicked is kepte vnto the daye of destruccyon / and that the vngodly shalbe brought forth in the daye of wrath. Who darre reproue him for his wayes to his face? who rewardeth him for the vngraciousnesse that he doth? Yet shall he be brought to hys graue / and watch amonge the heape of the deed. Then shall he be layne to be buryed amonge the stones by the broke syde. All men must folowe hym/& there are innumerable gone before hym. O how vayne is the comforte ȳ ye geue me? Are not youre answeres cleane contrary to ryght and treuth?

*After the Greke. Some reade pappes.

Eliphaz reprehendeth Job of vnmercyfulnesse.

The.xxii.Chapter.

O Eliphas the Themanite gaue answere/& sayde: Maye a man be compared vnto God in wysdome/ though he seme to him selfe / for to be lyke him? What pleasure hath God in ȳ

thou art rightuous? Or what doth it profite him/ ye thy wayes are perfect? Is he afrayed to reproue the/ & to steppe forth w̃ the in to iudgment? Cõmeth not this for ye great wicked nesse/& for thyne vngracious deds which are innumerable? Thou hast take ye pledge from thy brethrẽ for nought/ & robbed ye naked of their clothing: To soch as were weery/hast thou geuẽ no water to drincke/thou
B hast withdrawẽ bred frõ ye hũgrye: Shulde soch one then as vseth violẽce/wronge & oppressyon(doinge all thinge of parcialite/and hauinge respecte of personnes) dwell in the lande? Thou hast sent wyddowes awaye emptie & oppressed the poore fatherlesse.

Therfore art thou cõpaled aboute wyth snares on euery syde/& sodẽly vexed w̃ feare Shuldest thou thẽ se no darcknesse? Shulde not ye water-floude runne ouer the? Now because ye God is hyer then the heauẽs/& because thou seyst ye the starres are so hye/wilt thou therfore saye: Tush/ how shulde God knowe? Doth his domynion reach beyonde the cloudes? Tush/the cloudes couer hym ye he maye not se/ for he dwelleth in heauen.
¶ Well/thou wilt kepe ye olde waye/ that all wicked men haue gone: both olde & yonge/ whose foundaciõ is a rũninge water/which saye vnto God: go frõ vs/& after this maner: Tush/ what will the Almightie do vnto vs? where as he(not withstandyng) fylleth their houses w̃ al good. Which meanynge of the vngodly be farre fro me. For with ioye shall the godly/and with gladnesse shall the innocentse/ that their increase shall be hewen downe/ and their posterye consumed with fyre.

Therfore recõcile the vnto God/& be content/so shall all thinges prospere w̃ ye rightwell. Receaue the lawe at his mouth/& laye vp his words in thyne herte. For yf thou wilt
D turne to ye Almightie/thou shalt stande fast/ & all vnrightuoulnesse shall be farre frõ thy dwellynge: He shall geue the an haruest/ which in plenty & aboundaũce shall exceade the dust of the earth/and the golde of Ophir lyke ryuer stones. Yee the Almightye hys awne selfe shalbe thine haruest/& the heape of thy money. Then shalt thou haue thy delyte in the Almightie/& lyft vp thy face vnto God Then shalt thou make thy prayer vnto him/& he shall heare the/ & thou shalt kepe thy promyses. Then/ loke what thou takest in hand/he shall make it to prospere w̃ the/and the lyght shall shyne in thy wayes. For who so humbleth hym selfe/ hym shall he set vp: and who so loketh mekely/ shalbe healed. If thou be innocẽt/he shall saue the: and thorow the vngyltynesse of thyne hãdes shalt thou be delyuered.

Job affirmeth that he bothe knoweth and feareth the power and sentence of the iudge/& sayth that he hath walked in his rygh tweolnesse.

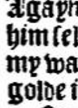
¶ The.xxiij.Chapter.

I Ob answered/& sayd: My saying
I is yet this daye in bitterness/& my
hãde heuy amonge my grenynges.
O that I myght se him and fynde
him: O that I myght come before his seate/
to pleate my cause before him / & to fyll my
mouth w̃ argumẽtes: That I might know/
what answere he wolde geue me: & that I
might vnderstande/what he wolde saye vn-
to me. Wyll he pleate agaynst me with hys
greate power & strẽgth/ or will he leane him
B selfe vtterly vpon me? Oh no/let him not do
so w̃ me. But lett hym geue me lyke power
to go to ye lawe/ then am I sure to wynne my
matter For though I go before/I fynde him
not: If I come behynde/I can get no know-
ledge of him: Yf I go on the left syde to põdre
his worckes / I can not atteyne vnto them
Agayne/ yf I go on the right syde/ he hydeth
him selfe/that I can not se him. But as for
my waye/he knoweth it: & tryeth me as the
golde in the fyre.

Neuertheles my fete kepe his path / hys
hye strete haue I holden/ and not gone oute
of it. I haue not forsaken the cõmaundemẽt
C of his lippes / but loke what he charged me
with his mouth/that haue I shutt vp in my
herte. It is he hi selfe alone/who wyll turne
him back? He doth as him listeth/ and bryn-
geth to passe what he will. He rewardeth me
in to my bosome/& many other thynges mo
doth he/as he maye by his power. Thys is
D ye cause/that I shrincke at his presence/for
when I consydre him/I am afrayed of hym.
For in somoch as he is God/ he maketh my
herte soft: and seynge that he is Almightye/
he putteth me in feare. Thus can not I gett
out of darcknesse/the cloude hath so couered
my face.

¶ Job descrybeth the wyckednes of men/ & sheweth what curse belongeth to the wycked.

¶ The.xxiiij.Chapter.


Onlyderynge then that there is
A no tyme hyd from the Almyghtie/
how happeneth it/that they which
knowe hym/wyll not regarde his
dayes? For some men there be/ that remoue
other mens landemarkes: that robbe them
of their catell/ and kepe the same for their
awne: that dryue awaye ye asse of the father-
lesse: that take the wyddowes ore for a pledge:
that thrust the poore oute of the waye/
and oppresse the symple of the worlde tege-
ther. Beholde/the wylde asses in the deserte
goo by tymes/as their maner is / to spoyle:
Yee the very wyldernesse mynistreth foode
for their childrẽ. They reape the corne felde
B that

that is not their awne: & gather the grapes
out of his vinyarde / whõ they haue oppres-
sed by vyolence. They are the cause that so
many men are naked and bare/hauynge no
clothes to couer them and kepe them from
colde: So that when the showers in ye moũ-
taynes haue rayned vpon them/& they be all
wett/they haue none other succoure/but to
kepe them amonge the rockes.

They spoyle the suckinge fatherlesse chil
drẽ/and put the poore in prison: In somoch
that they let thẽ go naked without clothing/
and yet the hungrie beare the sheeues. The
poore are fayne to laboure in their oyle mil-
les/yee and to treade in their wyne presses/
& yet to suffre thyrst. The whole cytie cryeth
vnto the Lorde with syghyng/ the soules of
ye slayne make their complaynte: But God
destroyeth them not for all this / where as
they(not withstandynge)are rebellious and
disobedient enemyes: which sekeynot his light
and waye/ner turne agayne in to hys path.
C Tymely in the morynynge do they aryse / to
murthur the symple and poore/& in ye nyght
they go a stealynge.

The eye of the vngodly is lyke the adulte-
rerer/ ye wayteth for the darcknesse/& sayeth
thus in him selfe: Tush/there shall no man
se me/& so he disgyseth his face. In ye nyght
season they search the houses / and hyde thẽ
selues in the daye tyme/but will not knowe
ye light. For as soone as the daye breaketh /
the shadowe of death cõmeth vpon thẽ / and
they go in horrible darcknesse. The vngodly
is very swyft: O ye his poresiõ also vpõ erth
were swyfter then ye runnyng water/which
suffreth not ye shipmã to beholde the fayre &
pleasaũt vyneyards. O ye they(for ye wicked-
nesse which they haue done) were drawen to
ye hell/soner thẽ snowe melteth at the heate.
D O that all cõpassion vpõ thẽ were forgottẽ:
that their daynties were wormes/that they
were cleane put out of remẽbrauũce/& vtter-
ly hewẽ downe lyke an vnfrutefull tre. For
they manteyne the barẽ/& make thẽ ye they
can not beare/& vnto wyddowes they do no
good. They plucke downe ye mightie w̃ their
power/& when they them selues are gotten
vp/they are neuer without feare/as lõge as
they lyue. And though they myght be safe/
yet they wyll not receaue it / for their eyes
loke vpõ their awne wayes. They are exal-
ted for a lytle / but shortly are they gone/
brought to extreme pouerte / & takẽ out of
the waye: yee & vtterly plucte of/ as ye eares
of corne. Is it not so? Who wyll thẽ repro-
ue me as a lyar / & saye that my wordes are
nothynge worth?

¶ Baldad proueth that no man is cleane & with oute synne before God.

¶ The.xxv.Chapter.

Then answered Baldad the Suhi-
A te & sayde: Power & feare ys w̃
him aboue/ ye maketh peace / syt-
tynge in his highnesse/whose men
of warre are innumerable/and whose lyght
aryseth ouer all. But how maye a mã compa-
red vnto God/be iustifyed? Or/ how can he
B be cleane/that is borne of a womã? Behold/
the Moone shyneth nothing in cõparison to
him/and ye starres are vncleane in his light.
How moch more then mã/ ye is but corrupci-
õ: & ye sonne of mã/which is but a worme?
¶ Job sheweth that man can not helpe God/and proueth dit by his myracles.

¶ The.xxvi.Chapter.

Ob answered/& sayd: O how hel-
A pest thou ye weake? what cõforte
geuest thou vnto hym ye hath no
strength? Where is ye councell ye
thou shuldest geue him/which hath no wyl-
dome? Wilt thou so shewe thyne excellent
ryghtuoulnes? Before whom hast thou spo-
B ken those wordes? Who made the breth to
come out of ye mouth? The giauntes & wor-
thies ye are slayne/& lye vnder the worlde w̃
their cõpanions: yee & all they which dwell
beneth in the hell are not hyd frõ hym/and ye
very destruccio it selfe can not be kepte out
of his syght. He stretcheth out ye north ouer
C the emptie/& hãgeth the earth vpõ nothing.
He byndeth the water in his cloudes/ ye they
fall not downe together. He holdeth back
his stoule/that it can not be sene/ & spredeth
his cloudes before it.

He hath cõpaled the waters w̃ certayne
boundes, vnt yll the daye & night come to an
ende. The very pylleres of *heauẽ tremble &
D quake at his reprofe. He stilleth ye see with
his power/& thorowe hys wyldome hath he
set forth the worlde. With his spryte hath he
garnisched the heauẽs/& with his hãde hath
he wounded the rebellious serpent. This is
now a shorte summe of his doynges. But
who is able sufficiẽtly to rehearce his wor-
kes? Who can perceaue and vnderstande ye
thondre of his power.

* a Heuẽ & erth haue properly no pylleres nor any thynge to leayne to ye shulde sustayne and here them vp/ as it appereth of the erth/ aboue in this chapter: but Job taketh his symilitude of oure erthly buyldinges because his hearers shuldso the soner vnderstande him.

¶ The constantnes and parfectnes of Job/& the part of the vnkaythfull with God.

¶ The.xxvij.Chapter.

And Job proceaded & wente forth
in his cõmunicacion/saying: As
truly as God lyueth (which hath
taken awaye my power fro me)&
the Almightye/that hath vexed my mynde:
My lippes shall talke of no vanite/and my
tonge shall speake no dyscreate / whyle my
breth is in me/& as longe as the winde(that
God hath geuen me)is in my nostrels
God forbidde/ ye I shulde graunte poure
B.iiij. cause

cause to be ryght. As for me/ vntyll myne
ende come wyll I neuer goo from myne inno-
B cency. My ryghtwes dealynge kepe I fast/
which I wyll not forlake: my hert shall not
reproue me of my dayes*. Therfore myne
enemy shalbe founde as the vngodly/ & he ỳ
taketh parte agaynst me/ as ỳ vnrightuous
What hope hath ỳ ypocrite/though he haue
greate good / and though God geue him ry-
ches after his hert/ desyre? Doth God heare
him the soner/ whē he crieth vnto him in his
necessite? Hath he soch pleasure and delyte
in the Almightie/ ỳ he darre alwaye call vpō
God? I wyll teach you in the name of God?
C and the thinge that I haue of the Almightie/
will I not kepe from you. Beholde/ye sādē
in youre awne conceate/as though ye knew
all thynges. Wherfore then do ye go aboute
with soch vayne wordes/sayinge: This is ỳ
porcion that the wycked shall haue of God/
& the heretage that Tyrauntes shall receaue
of the Almightie. If he get many childrē/
they shall perish with the swearde/ & his po-
sterite shall haue scarcenesse of bred. Loke
whō he leaueth behinde him/they shall dye &
be buried/and no man shall haue pite of his
wyddowes. Though he haue as moche mo-
ney as the dust of the erth/ & raymēt as ready
as the claye/he maye well prepare it: but
the godly shall put it vpon hym/ & the inno-
D cēt shall deale out ỳ money. His house shall
endure as the moth/and as a boothe that the
watch mā maketh. When the rich mā dyeth/
he carieth nothynge with him: he is gone in
the twynckinge of an eye. Destruccion ta-
keth holde vpon him as a water floude / & ỳ
tēpest stealeth him awaye in ỳ night season.
A behement winde carieth him hence/ & de-
parteth: a storme plucketh him oute of hys
place. It rushcheth in vpon him / and spareth
him not/he maye not escape from the power
therof. Then clappe men their hādes at him/
yee & ieast of hī/ whē they loke vpō his place.

a* Understād/ myne spent. He meaneth that he will not suffre that his cōscience be fauryte/and that he wyll not haue an euell conscience for mille spendyng of his lyke ryme / in which he had lyued most innocētly.

¶ Job sheweth that the wyldome of God is vnsearchable.

¶ The.xxviij.Chapter.

A THere are places where syluer is molten / & where golde is tryed: where yron is dygged oute of the grounde/ & stones resolued to metall. The darcknes shall once come to an ende/he can seke out ỳ grounde of all thingis: the stones/the darcke/ & ỳ horrible shadow. With the ryuer of water parteth he a sunder the straunge people / ỳ knoweth no good neyghbourheade: soch as are rude/vnmanerly & boyustours. He bringeth foode out of ỳ erth/ & that which is vnder/consumeth he w̄ fyre. There is founde a place / whose stones
B are cleane Saphirs/ & where ỳ clottes of ỳ earth are golde. There is a waye also ỳ the
byrdes knowe not/that no vulturs eye hath
sene: wherin ỳ proude & hye mynded walke
not/ & where no lyon cōmeth. There putteth
he his hande vpō the stony rockes/and ouer-
throweth the moūtaynes. Riuers flowe out
of the rockes/ & loke what is pleasaunt/his
eye seyth it. Out of droppes bryngeth he
greate floudes together/ & the thinge that is
hyd bringeth he to lyght. How cōmeth a mā
C then by wysdome? Where is the place ỳ men
fynde vnderstanding? Verely no mā can tell
how worthy a thynge she is / nether is she
founde in the lande of the lyuinge. The depe
sayeth: she is not in me. The see sayeth: she
is not with me. She can not be gotten for ỳ
most fyne golde/nether maye ỳ pryce of her
be bought with eny moneye. No wedges of
golde of Ophir / no precious Onix stones/
no Saphirs maye be cōpared vnto her. No/
nether golde ner Christall / nether swete o-
dours ner golden plate. There is nothing so
worthy/or so excellent/as once to be named
vnto her: for perfecte wysdome goeth farre
be yonde them all. The Topas that cōmeth
out of Inde/maye in no wyse be lickened vn-
to her: yee no maner of apparell how plea-
saunt and fayre soeuer it be.

From whēce then cōmeth wysdome? and
D where is the place of vnderstandynge? She
is hyd from the eyes of all men/yee & frō the
foules of ỳ ayre. Destruccion & death saye:
we haue herde tell of her w̄ oure eares. But
God seyth her waye/and knoweth her place.
For he beholdeth the endes of the world and
loketh vpō all that is vnder heauen. When
he weyed the wyndes/ & measured ỳ waters:
when he set the rayne in ordre/and gaue the
mightie floudes a lawe? Then dyd he se her/
then declared he her/ prepared her & knewe
her. And vnto man he sayde: Beholde, to feare
the Lorde/is wysdome: & to forlake euell.
is vnderstandynge.

¶ Job cōplayneth of the prosperitie of the tyme past/ sutterlly reproupnge hys frendes of iniurye / be cause they sayde ỳ Job suffered accordyng to his deseruyng.

¶ The.xxix.Chapter.

A MOreouer Job proceaded and went forth
in his communycacyon/ sayinge:
O that I were as I was in ỳ monethes by past / and in the dayes
when God preserued me: when hys lyght
shyned vpon my head: when I wente after
the same light & shynynge euē thorowe the
darcknesse. As it stode with me/when I was
welthy & had ynough: when God prospered
my house: whē the Almightie was with me:
B when my houshold folckes stode aboute
me: whē my wayes ranne ouer with butter/
and when the stony rockes gaue me ryuers
of oyle

of oyle: when I wente thorow the citie vnto
the gate/and whē they set me a chayre in the
strete: whē the young men (as soone as they
sawe me) hyd them selues / & when the aged
arose/and stode by vnto me: when the Prin-
ces left of their talking/ & layed their hande
to their mouth: when the myghty kepte styll
their voyce/and when their tonges cleued to
the rofe of their mouthes. When all they ỳ
hearde me/called me happye: and when all
they that sawe me/wysshed me good. For I
C delyuered the poore when he cryed / and the
fatherlesse that wanted helpe. He that shuld
haue bene lost / gaue me a good worde/ and
the wyddowes herte prayled me. And why?
I put vpon me* ryghtuousnes / which co-
uered me as a garmēt / and equyte was my
crowne. I was an eye vnto the blinde/and a
fote to ỳ lame/ I was a father vnto ỳ poore/
and when I knew not their cause/ I sought
it out diligently. I brake the chakes of the
vnryghtuous / and plucte the spoyle out of
their teth.

Therfore/ I thought verely/that I shulde
haue dyed in my nest: & that my dayes shulde
haue bene as many as the sondes of the see.
D For my rote was spred out by ỳ water syde/
& the dew laye vpō my corne. Myne honour
encreased more and more/and my bowe was
euer the stronger in my hand. Vnto me men
gaue eare, me they regarded/ & with sylence
they tarryed for my councell. If I had spokē/
they wolde haue it none other wayes / my
wordes were so well taken amonge them.
They wayted for me/as the earth doth for ỳ
rayne: and gaped vpon me / as the grounde
doth to receaue the b* latter shower. When
I laughed / they knew well it was not ear-
nest: and this testymony of my countenaūce
pleased them nothing at all. When I agreed
vnto their waye/ I was the cheke/and sat as
a kynge amonge his seruauntes: Or as one
that comforteth soche as be in heuynesse.

* This ryghtwines is no nother thyng/ thā to lyue mēk ly amōgst mē/ hurting no mā & geuyng vnto euery mā that wych belongeth vnto hym Gene. xxx. c. & Psal. xv. a

b* Ỳ latter shower is vnderstand holesome doctryne which causeth iustice & iudgement to spryngc.

¶ The greate displysynge of men and curse of God that Job suffereth.

¶ The.xxx.Chapter.

A BUt now they that are myne inferi-
ours and younger then I, haue me
in derysyon: yee euen they/whose
fathers I wold haue thought scorne
ne to haue set with the dogges of my catell.
The power & strēgth of their handes might
do me no good/and as for their age, it is spēt
and past awaye without any prokyt. For be-
ry misery and honger/they wente aboute in
the wyldernesse lyke wretches and beggers/
pluckyng vp herbes from amonge the bus-
ches/ & the Iunipers rote was their meate.
And when they were dryuen forth/men cried
after them / as it had bene after a theke.

Their dwellynge was belyde foule brokes/ B
yee in the caues & denns of the earth. Vpon
the drye heeth wente they aboute cryinge/ &
in the brome hyles they gathered thē to ge-
ther. They were the chyldren of fooles & vy-
laynes/ which are deed awaye frō the world.
Now am I their songe / & am become their
teasting stock: they abhorre me/ they fle farre
fro me/ & stayne my face with spetle. For the
Lorde hath opened his quyuer/he hath hytt
me/ & put a brydle in my mouth. Vpon my
right hande they rose to gether agaynst me/
they haue hurte my fete/made a waye to de-
stroye me/ & my path haue they clene mar-
red. It was so ealy for them to do me harme/
that they neded no man to helpe them. They
fell vpō me / as it had bene the breakyng in
of waters / & came in by heapes to destroye
me. Fearfulnesse is turned agaynst me.
Myne honoure vanysheth awaye more C
swyftly then wynde/ & my prosperite depar-
teth hēce lyke as it were a cloude. Therfore
is my mynde poured full of heuynesse/ & the
dayes of trouble haue takē holde vpon me.
My bones are pearled thorow in the nyght
season/ & my synewes take no rest. With all
their power haue they chaūged my garmēt/
& gyrded me therwith/as it were w̄ a coate.
I am euē as it were claye/ & am become like
asshes and dust. When I crye vnto the/ thou
doest not heare me: & though I stande before
the/ yet thou regardest me not. Thou art be-
come myne enemye/ & w̄ thy violent hande
thou takest part agaynst me. In tymes past
thou dydest set me vp on hye/as it were abo-
ue the wynde/but now hast thou geuē me a
very sore fall. Sure I am/ ỳ thou wylt dely-
uer me vnto death: where as a lodgynge is
prepared for all men lyuynge. Now vse not
mē to do violēce vnto thē/ that are destroyed D
all ready: but where hurte is done/ there vse
they to helpe. Dyd not I wepe in the tyme of
trouble? Had not my soule compassyon vpō
the poore? Yet neuertheleste where as I lo-
ked for good/euell happened vnto me: and
where as I wayted for lyght / there came
darcknesse. My bowels seeth within me/ &
take no rest/ for the dayes of my trouble are
come vp on me. Mekely & lowly came I in/
yee & without any displeasure: I stode vp in
the congregacyon/and cōmuned with them.
But now. I am a companyon of dragons/ &
a felowe of Estriches. My skynne vpon me
is turned to black/and my bones are brent
with heate: my harpe is turned to sorow/ &
my pype to weepynge.

¶ Job recyteth the innocencye of his lyuynge and nombre of his vertues.

¶ The.xxxj.Chapter.

A a* To make a couenaunt with his eyes / is / to mortifye the cõcupiscence of the hert / that commeth by the meanes of the eye: which is to plucke out the eye / as is sayde Mal. v. e.

Ia* Made a couenaunt with myne eyes / that I wolde not loke vpon a damsell. For how greate a porciõ shal I haue of God frõ aboue? & what enheritaunce frõ the almyghtye on hye? Is for the vngodly & he that ioyneth him selfe to the cõpany of wycked doers shall not destruccion & mylery come vpon hym? Doth not he se my wayes / & tell all my goynges. If I haue cleued vnto vanyte or yf my fete haue runne to dylceaue: let me be weyed in an euen balaunce / that God may se my innocency. If so be that I haue withdrawne my fote out of ỹ ryght waye / yf my hert hath foloweed myne eye syght / yf I haue stayned or defiled my hãdes: O then is it reyson that I sowe / and another eate / yee that my generacion and posterite be cleane roted out. If my hert hath lusted after my neghboures wyfe / or yf I haue layde wayte at his doze. O then let my wife be another mans harlot and let other lye with her. For this is a wickednesse & synne / that is worthy to be punyshed / yee a fyre that vtterly shulde consume / & rote out all my substãce. Dyd I euer thinke scorne to do right vnto my seruantes & maydẽs / whẽ they had eny mater aga ynst me. But seynge ỹ God will sytt in iudgmẽt what shall I do? And for so moch as he will nedes vylett me / what answere shall I geue hym? He that fashyoned me in my mothers wombe / made he not him also? were we not both shapen alyke in oure mothers bodies? When the poore desyred any thinge at me / haue I denyed it them? Haue I caused the wyddowe stande waytinge for me in vayne? Haue I eaten my porcyõ alone / that the fatherlesse hath had no parte w̃ me? for mercy grewe vp with me fro my youth / & cõpassion fro my mothers wombe. Haue I sene any man perish thorow nakednesse & wãt of clothinge? Or any poore man for lack of rayment / whose sides thanked me not / because he was warmed with the wolle of my shepe? Dyd I euer lyfte vp my hande to hurte the fatherlesse? yee in the gate where I sawe my selfe to be in auctorite: then let myne arme fall fro my shulder / & myne arme holes be broken frõ the ioyntes. For I haue euer feared the vengeaũce & punishemẽt of God / & knew very well / ỹ I was not able to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confydence? Haue I reioyced because my substãce was great / & because my hande gat so moche? Dyd I euer greatly b* regarde the rysing of the sonne? or had I the going downe of the moone in greate reputacyon? Hath my hert medled priuely w̃ any disceate? Or / did I euer kysse myne awne hande (that were a wyckednesse worthy to be punyshed / for then shulde I haue denyed the God that is aboue. Haue I euer reioyced at the hurte of myne enemy? Or was I euer glad / ỹ any harme happened vnto him? Oh no. I neuer suffred my mouth to do soche a synne / as to wysh hym euell. Yet they of myne awne houshold saye: who shall let vs to haue oure belly full of hys flesh? I haue not suffred a straunger to lye with out / but opened my dozes vnto him. Haue I euer done any wicked dede where thorow I shamed my selfe before men: or any abhomynacyõ / that I was fayne to hyde it? For yf I had feared any greate multytude of people: or yf I had bene dysprysed of the symple / O then shuld I haue bene afrayed. Thus haue I quyetly spent my lyfe / & not gone out at the doze. O that I had one whych wolde heare me. Lo / this is my cause. Let the almyghty geue me answere: & let hym that is my contrary party / sue me with a lybell. Then shall I take it vpon my shulder / & as a garlande about my head. I haue told the nõber of my goinges / & delyuered them vnto hym as to a Prynce. But yf case be that my c* lande crye aga ynst me / or that the forowes therof make any cõplaynte: yf I haue eatẽ the frutes therof vnpayed for / yee yf I haue greued any ofỹ plowmen: then let thystles growe in steade of my wheate / & thornes for my barlye.

B

C

D

c* The lande cryeth agaynst hym / when the houshold men defrauded of their wages crye therfore agaynst hym: to the hyre of the workemen crieth. Jaco. v. And the forowes make lamentacio / whẽ they that plowe the ground make the forowes / are deprymed of their duty.

¶ Here ende the wordes of Job.

¶ Eliu after the other had fynyshed their communycacyon / reproueth them of folyshnes. Age maketh not a man wyse / but the spyrete of God.

¶ The. xxxij. Chapter.

SO these thre men wolde stryue no more with Job / becaule he helde hym selfe a ryghtuous man. But a* Eliu the sonne of Barachell the Bussite of the kinred of Ram / was very sore displeased at Job / that he called him selfe iust before God. And with Jobs thre fryndes he was angry also / becaule they had founde no reasonable answere to ouercome hym. Now taried Eliu tyll they had ended their cõmunicacyon with Job / for why they were elder then he. So when Eliu the sonne of Barachel the Bussite sawe / ỹ these thre men were not able to make Job answere / he was mylcontent: so that he gaue answere him selfe / & sayde: Consyderyng / that I am youõge / & ye be men of age / I was afrayed / & durst not shew forth my mynde / for I thought thus within my selfe: It becommeth olde men to speake / & the aged to teache wisdome. Euery mã (no doute) hath a mynde / but it is the inspiracio of the Almighty that geueth vnderstanding. All mẽ are not wyse / nether doth euery aged man

A

a*. S. Hierome in hys treatyse of the tradicios of the Hebrues vpon Genesis sayth / that this Eliu was that Balaã / of whõ is spoken Numeri. xxij.

B

C

man vnderstande the thinge that is lawfull. Therfore wyll I speake also (in so farre as I maye be heard) & wyll shew you myne opynyon. For when I had wayted tyll ye made an ende of youre talkynge / and heard youre wysdome / what argumẽtes ye made in your communycacyon: yee when I had dylygẽtly pondred what ye sayde I founde not one of you that made any good argument aga ynst Job / or that directly coude make answere vnto his wordes: lest ye shulde prayse youre selues / to haue foũde out wysdome: becaule it is God that hath cast hym out / & no man. Neuertheleste / seynge he hath not spokẽ vnto me / therfore wyll not I answere hym as ye haue done (for they were so abashed / that they coude not make answere / nor speake one worde) but in so moche as ye wyll not speake / standynge styll lyke dom men / and makynge no answere: I haue a good hope for my parte to shappe him an answere / and to shewe him my meanyng. For I am full of wordes / & the spyrete that is within me / compelleth me.

D

Beholde / I am as the new wyne / which hath no bente / and burstetb the newe vessels in sunder. Therfore wyll I speake / that I may haue a bente: I will opẽ my lyppes / & make answere I will regarde no maner of personne / no mã will I spare. For yf I wold go aboute to please men / I knowe not how sone my maker wolde take me awaye.

¶ Eliu sheweth wherin Job offendeth. With God may we not stryue / nor curiously searche out his workes.

¶ The. xxxiij. Chapter.

A WHerfore heare my word (O Job) & herken vnto me all / that I wyll saye: Beholde / I wyll open my mouth / and my tonge shall speake out of my chawes. My hert shall orore my wordes a ryght / & my lyppes shall talke of pure wisdome. The spyrite of God hath made me / & the breth of the almyghtye hath geuen me my lyfe. If thou canst / then geue me answere: prepare thy selfe to stande before me face to face. Beholde / before God am I euen as thou / for I am fashyoned and made euen of the same moulde. Therfore / thou nedest not be afrayed of me / nether nedest thou to feare / that my auctoryte shalbe to heuy for the. Now hast thou spoken in myne eares / & I haue herde the voyce of thy wordes: I am clene without any faute / I am innocent / & there is no wickednes in me. But lo / he hath pyked a quarell aga ynst me / & taketh me for his enemy: he hath put my fote in ỹ stockes / & loketh narowly vnto all my pathes. Beholde / vnto these vnreasonable wordes of thyn wyll I make answere.

B

Shulde God be reproued of man? Why doest thou then stryue aga ynst him / becaule he geueth the no accõptes of all his doinges? For when God doth once cõmaunde a thing there shulde no man be curyous / to searche whether it be ryght. In dreames & vysyõs of the nyght season (when slomyrynge cõmeth vpõ men / ỹ they fall a slepe in their beddes) he rowndeth thẽ in the eares / he informeth them / and sheweth them playnly / that it is he / which withdraweth man from euyll / deliuereth hym from pryde / kepeth hys soule from destruccio / & his lyfe from the swearde. He chasteneth hym with sycknesse / and bringeth hym to his bed: he layeth fore punyshement vpon hys bones / so that hys lyfe maye awaye with no bred / & his soule abhorreth to eate any dayntye meate: In so moche that his body is cleane consumed awaye / and his bones appeare no more. Hys soule draweth on to destruccyon / & hys lyfe to death. Now yf there be a* messenger (one amõge a thousande) sent for to speake vnto man / and to shewe hym the ryght waye: then the Lorde is mercyfull vnto hym / & sayeth: He shalbe delyuered / that he fall not downe to destruccyon / for I am sufficyently recõcyled. Than hys flesh (which hath bene in mysery & trouble) shalbe as it was in hys youth. For yf he submytte hym selfe vnto God / he is gracyous / and sheweth hym hys countenaũce ioyfully / and rewardeth man for his rightuoulnes. So che a respecte hath he vnto men. Therfore let a man confesse (and saye) I offended / but he hath chastened and reformed me: I dyd vnryghtuously / neuertheleste he hath not recompensed me therafter. Yee he hath delyuered my soule from destruccyon / and my lyfe / that it seeth the lyght. Lo / thus worcketh God allwaye with man / that he kepeth hys soule from perysshynge / and letteth hym enioye the lyght of the syynynge. Marcke well (O Job) and heare me: holde the styll / vntyll I haue spoken. But yf thou hast any thynge to saye / then answere me / and speake / for thy answere pleaseth me. If thou hast nothinge / then heare me / and hold thy tonge / so shall I teache the wysdome.

C

* That is / an instructor w̃ the worde of God.

D

¶ Eliu prayseth the iustyce of God / whych iudgeth the worlde / and gouerneth all.

¶ The. xxxiiij. Chapter.

A ELiu proceeding forth in his communycacyon / sayde: Heare my wordes (O ye wyse men) herken vnto me / ye that haue vnderstandynge. For lyke as the mouth tasteth ỹ meates / so the eare proueth and dyscerneth the wordes. As for the iudgement / let vs seke it out

out amōge oure selues/that we may knowe what is ryght. And why? Job hath sayde: I am ryghtuous/but God doth me wronge. I must neades be a lyer/ though my cause be right/and violently I am plaged where as I made no fawte: where is there soche one as Job/ ý drycketh vp scornefulnes like water? which goeth in the cōpany of wycked doers/ & walketh with vngodly men? For he sayeth: Though a man be good/yet is he naught before God. Therfore herken vnto me/ ye that haue vnderstandynge.

Loke before in the.xv.b.

B

Farre be it from God/that he shuld medle with wickednesse: and farre be it from the almightye/ ý he shulde medle with vnrightuous dealynge: but he rewardeth the workes of man/and causeth euery man to finde acordinge to his wayes. For sure it is/ /that God condemneth no man wrongously/and the iudgement of the Allmyghtye is not vnrightuous. Who ruleth ý earth in his stead? Or/ whom hath he sett to gouerne the whole worlde? To whom hath he geuen hys herte/ for to drawe his spyrete and breth vnto hym? All flesh shall come together vnto naught/ & all men shall turne agayne vnto earth. If thou now haue vnderstandynge/heare what I saye/ & herken to the voyce of my wordes.

Saye he be made whole / that loueth no ryght? If thou were a very innocent man/ shuldest thou then be punysched? For he is euen the same/ that knoweth the rebellions kynges/ & sayeth to Princes: Vngodly men are ye. He hath none respecte vnto the per-
C sonnes of the lordly/ & regardeth not the rych more then poore. For they be all the wordke of his handes. In the twynckllinge of an eye shall they be slayne: & at mydnight/ when the people & the tyrauntes rage/ then shall they perysh/ & be taken awaye without handes. And why? hys eyes loke vpon the wayes of man/and he seyth all his goynges. There is no darcknes nor thycke shadowe / that can hyde the wycked doers frō hym. For no man shalbe suffred to go into iudgemēt with God.

Many one/yee innumerable doth he punyshe/and setteth other in their steades. For he knoweth their euell & darcke workes/ therfore shall they be destroyed. They that were in the steade of Sears/ dealt lyke vngodly men. Therfore turned they back trayterously & vnfaythfully from hym / & wolde not receaue his wayes. In so moch that they haue cauled the voyce of the poore to come vnto hym/ & now he heareth the complaynte of soche as are in necessite. If he deliuer and graūte pardō, who will iudge or condemne? But yf he hyde awaye his coūtenaūce/ who wyll turne it aboute agayne, whether it be
D to the people or to any mā? For the wycked-nesse and synne of the people/ he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God/ I wyll not hynder the. If I haue gone a mysse/ enfourme me: yf I haue done wronge/ I will leaue of. Wylt thou not geue a reasonable answere? Art thou afrayed of any thynge/ seinge thou begannest fyrst to speake/ & not I? For els the men of vnderstandynge & wysdome/ that haue herde me, might saye: What canst thou speake? As for Job he hath nether spoken to the purpose nor wisely. O father/ let Job be well tryed / because he hath turned hym selfe to the wycked: yee aboue hys synnes he hath blasphemed / which offence he hath done euen before vs/ in that he stryueth agaynst God with his wordes.

¶ Nether doth godlynesse profet/or vngodlynes hurt to God but to man.

¶ The.xxxv.Chapter.

Eliu spake more ouer /and sayde: Thynkest thou it ryght that thou sayest: I am ryghtuous before God? Seinge thou sayest so/how doest thou knowe it? What thinge hast thou more excellēt then I/ ý am a synner? Therfore wyll I geue answere vnto the and thy frynds: loke vnto the heauen / & behold it: consyder the cloudes/how they are hyer then thou. If thou synnest/what doest thou vnto B hym? If thyne offences be many/ how gettest thou his fauoure? If thou be rightuous what geuest thou hym? Or what receaueth he of thy handes? Of soche an vngodly person as thou/ & of the sonne of man that is ryghtuous as thou pretendest to be: there is a greate cry & cōplaynte made by them that are oppressed with violence/ yee euery man complayneth vpon the cruell arme of tyrantes. For soche one neuer sayeth: Where is
C God that made me? & that stryneth vpon vs/ ý we myght prayse hym in the night? Which geueth vs more vnderstanding then he doth the beastes of the earth/ & teacheth vs more then the foules of heauen.

If any soche complayne/ no man geueth answere/ & that because of the wyckednesse of proude tyrauntes. But yf a man call vpō God / doth not he heare hym? Doth not the almyghtye accepte hys crye? When thou D speakest then/ shulde not he pardon the / yf thou open thy selfe before hym/and put thy trust in him? Then vseth he no vyolence in his wrath/ nether hath he pleasure in curyous & depe inquyliciōs. Therfore hath Job opened his mouth but in vayne / & folysly hath he made so many wordes.

¶ Eliu sheweth wherfore God punysheth and correcteth.

¶ The.xxxvj.Chapter

Eliu

A Eliu proceaded forth in his talkīg & sayde: Holde the styll a lytle/ & I shall shewe the/ what I haue yet to speake on Godes behalfe. I wyll open vnto the yet more of myne vnderstandynge/and proue my maker righteous. True are my wordes/ & no lye: & the knowledge wher with all I argue agaynst the/ is perfecte. Behoide/ God casteth not awaye ý mightye, for he him selfe is mighty in power and wysdome.

As for the vngodly/he preserueth thē not/ but helpeth the poore to their right. He turneth not his eyes awaye frō the righteous/ he setteth vp kynges in their trone/and confirmeth them/so that they allwaye sytt ther B in. But yf they be layed in prison and cheynes/ or bounde with the bondes of pouerte: then sheweth he them their worckes & dedes & the synnes wherwith they haue vsed cruell vyolence.

a* With punishing & nurtryng to rolle them in the eares/is/to brīg thē to ý knowledge of their synnes / and to cause thē to be persuaded in thē selues/ that they be punysched for them.

a* He with punishynge and nurtringe of them/ rowndeth them in the eares/warneth them to leaue of from their wyckednesse/ & to amende. If they now wyll take hede and be obedient/they shall were out their dayes in prosperite/and their yeares in pleasure & ioye. But yf they wyll not obeye / they shall go thorow the swearde/ & perish or euer they be awarre. As for soche as be fayned/dissemblers and ypocrites/they heape vp wrath for thē selues: for they call not vpō hym/though they be his preseoners. Thus their soule perisheth in folysshnesse/and their lyfe with the condemned. The poore delyuereth he out of his straytenesse/ & comforteth soche as be in necessyte and trouble. Euen so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is benethe: and yf thou wilt holde the quyete/ he shall fyll thy table with plenteousnesse.

Neuertheleste thou hast condemned the
C iudgement of the vngodly/ yee euen soche a iudgemēt and sentence shalt thou suffre. For then shall not thy cause be stilled with cruelte/nor pacyfyed with many gyftes. Hath God ordened then/that the glorious lyfe of the/ & all soch mighty men shulde not be put downe? Prolōge not thou the tyme/ tyll ther come a nyght for the / to set other people in thy steade. But bewarre that thou turne not aside to wickednesse and synne/which hither to thou hast chosen more then mekenesse. Behoide/ God is of a myghtye hye power: Where is there soche a gyde and lawe geuer as he? Who wyll reproue hym of his waye? who will saye vnto hī: thou hast done wrōg?

D Consyder how greate and excellent his
D worckes be/whom all men loue and prayse: yee wonder at hym/and yet they se hym but afarre of. Behoide/ so greate is God/ that he passeth oure knowledge/ nether are we able to come to the experience of his yeares. He turneth the water to small droppes/ he dryueth his cloudes to gether for to rayne/ so ý they poure downe and droppe vpon men. He can spryede out the cloudes (a couerynge of his tabernacle) and cause hys lyght to shyne vpon them/ & to couer the botome of the see. By these thinges gouerneth he hys people/ & geueth them aboundaunce of meate. In ý turnyng of a hande he hydeth the lyght/ & at hys commaundement it commeth agayne. The ryslyng vp therof sheweth he to his frendes and to the catell.

¶ Eliu proueth that the wysdome of God is vnsearcheable.

¶ The.xxxvij.Chapter.

At this/my hert is astonned / & moued out of his place. Heare then ý A sounde of his voyce / & the noyse ý goeth out of his mouth. He gouerneth euery thing vnder the heauē/ & his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious maiesty geueth soche a thonder clappe/that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horryble sownde/when God sendeth oute hys voyce: greate thinges doth he/which we can not cōprehende. When he cōmaundeth the snowe/ it falleth vpon the erth: As soone as he geueth the rayne a charge/ immedyatly ý showers haue their strength / and fall downe. He sendeth feare vpon euery man/that they might knowe their awne worckes. The bee- B stes crepe into their dēnes/ & take their rest. Out of the south commeth the tempest/and colde out of the north.

At the* *breth of God/the frost cōmeth/ & the waters are shed abrode. The cloudes do their labour in geuing moystnesse/the cloudes poure doune their rayne. He dystrybuteth also on euery syde/acordinge as it pleaseth him to deale out his worckes/that they maye do / whatsoeuer he cōmaundeth them thorow the whole worlde: whether it be to punysh any lande/or to doo good vnto them/ that seke hym.

a* The breth of God here signifieth a stroge and vehement wynd/as is the north wynde.

Herken vnto this (O Job) stand styll/and
C consider the wondrous worckes of God. Art thou of councell wyth God / when he doth these thinges? When he causeth the lyght to come forth of hys cloudes? Art thou of hys councell, when he spredeth out the cloudes? Hast thou the perfecte knowledge of hys wonders? and how thy clothes are warme/ when the lande is styll thorow the South wynde? Hast thou helped hym to spreade out the heauen/which is to loke vpon/as it were

were cast of cleare metall? Teache vs what we shall saye vnto hym / for we are vnmete
D because of darcknes. Shall it be tolde hym what I saye? Shuld a man speake / or shulde he kepe it backe? For euery man seyth not the light / that he kepeth cleare in ȳ cloudes / which he cleanseth whan he maketh ȳ wynde to blowe. Golde is brought out of ȳ Noryth / but the prayse & honoure of Gods feare cõmeth from God hym selfe. It is not we that can fynde out the almyghtye: for in power / equite / & righteousnesse / he is hyer than can be expressed. Seinge then ȳ euery body fareth hym / why shulde not all wyse men also stande in feare of hym.

¶ The wondres and marvelles that the Lorde hath done from the begynnynge.

¶ The .xxxiij. Chapter.

A Then spake the Lord vnto Job out of the storme / & sayde: what is he that hydeth his mynde with foolysh wordes? Gyrde vp thy loynes lyke a man / for I will question the / se thou geue me a directe answere. Where wast thou / whē I layde the foundacyõs of ȳ earth? Tell planely yf thou hast vnderstanding. Who hath measured it / knowest thou? Or / who hath spreade ȳ lyne vpõ it? Where vpõ stande the pylers of it? Or / who layed ȳ corner stone?
*a. He sayth not that heaue was made before the earth: but whē his godly wysdome made the / he sayth he had a dwelling place and that he neaded no erthly mãs ayde: for then was he prayed of the angels / which here are called the sonnes of God. He meaneth also that there was no man by or helpe hym / when he made the starres and created the intellectuall and spirituall natures.
Where wast thou / *whē the morning starres prayled me together / and all the chyldren of God reioyled tryumphantly? Who shut the see with dores / whē it brake forth as a chyld out of hys mothers womb? When I made
B the cloudes to be a couering for it / & swadled it with the darcke? when I gaue it my commaundement / making dores & barres for it / sayng: Hither to shalt thou come / but no forther / & here shalt thou laye downe thy prouide & hye waues. Hast thou geuen the morning his charge (as soone as thou wast borne) & shewed the daye spring his place / ȳ it might take holde of the corners of the earth / & that ȳ vngodly might be shakē out? Their tokēs & weapōs hast thou turned lyke clay e / & lett thē vp agayne as the changing of a garmēt. Yee thou hast spoyled the vngodly of their light / & brokē the arme of ȳ prouide. Camest thou euer into the grounde of the see: or hast thou walked in the lowe corners of the depe? Haue the gates of deth bene opened vnto the / or hast thou sene the dore of euerlastyng treasure? Hast thou also perceaued how broade ȳ earth is? Now yf thou hast knowledge of all / then shew me where light dwelleth / & where darcknes is: that thou mayest bringe vs vnto their quarters / yf thou canst tell the waye to their houses.

¶ Knewest thou (whē thou wast borne) how olde thou shuldest be? Wentest thou euer in to the threasuries of the snowe / or hast thou sene the secrete places of the hayle / which I haue prepared agaynst the tyme of trouble / agaynst the tyme of batell and warre? By what waye is the lyght parted / and the heate dealt out vpon the earth? Who deuydeth the aboundaunce of waters into ryuers / or who maketh a waye for the stormy wether / that it watereth & moystureth the drye and baren grounde: to make the grasse growe in places where no body dwelleth / and in the wyldernes where no man remayneth? Who is the father of rayne? Or who hath begotten the droppes of dewe? Out of whose wõbe came the yse? Who hath gendred the coldnes of the ayre? that ȳ waters are as harde as stones / and lye congeled aboue the depe. Hast thou brought ȳ bryght starres together? Or art thou able to breke the circle of heauē? Canst thou bryngе forth the morynge starre or the euenynge starre at conuenient tyme / & cõueye them home agayne? Knowest thou ȳ course of heauen / that thou mayest set vp the ordynaunce therof vpõ the erth? Moreouer / cāst thou lyft vp thy voyce to the cloudes / ȳ they maye powre downe a greate rayne vpõ the? Canst thou thondre also that they maye go their waye / & be obediēt vnto the / sayng: Lo here are we. Who geueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? who stylleth the behement waters of the heauen? who turneth the clottes to dust / & then to be clottes agayne? Huntest thou the praye frõ the lyõ / or fedest thou his welpes lying in their dēnes / & lurking in their couches? who prouideth meate for the rauē / when his younge ones crye vnto God / & fle aboute for want of meate?

¶ God speaketh vnto Job shewynge hym by the examples of hys wordes / that hys wysdome is vnsearchable.

¶ The .xxxix. Chapter.

Knowest thou the tyme when the wilde goates bringe forth their yõge amõge ȳ stony rockes? Or layest thou wayte whē the hyndes ble to fawne? Reckenest thou the monethes after they engendre / that thou knowest the tyme of their bearinge? or when they lye downe / when they cast their younge ones / & when they are deliuered of their trauayle & payne? How their younge ones growe vp & waxe greate thorow good fedyng? who letteth the wilde asse go fre / or who loseth ȳ bondes of the mule? Vnto whom I haue geuen the wyldernes to be their house / & the vntylled lande to be their dwellyng place. That they may geue no force for the multytude of people in the cities / neither regarde the cryenge of the dryuer: but seke their pasture about the

the mountaynes / and folowe ȳ grene grasse.
B Wyll the vnicorne be so tame as to do ȳ seruyce / or to abyde styll by thy crybbe? Canst thou bind ȳ yock about him in thy forowes / to make hym plowe after the in the valleis? Wayest thou trust hym (because he is strõg) or committe thy labour vnto hym? Wayest thou beleue him / that he wyll bringe home ȳ corne / or to cary any thinge vnto the barne? The Estrych (whose fethers are fayrer than the wynges of the sparow hauke) when he hath layed hys egges vpon the grounde / he bredeth them in the dust / & forgetteth them: so that they might be trodē with fete / or broken with some wylde beast. So harde is he
C vnto hys ponge ones / as though they were not hys / & laboureth in vayne without any feare. And that because God hath takē wysdome from him / & hath not geuē hym vnderstandynge. When his tyme is / he flyeth vp on hye / & careth nether for horse ner man.

Hast thou geuen the horse his strength / or lerned him to bowe downe his neck w̃ feare: that he letteth him selfe be dryuen forth lyke a grashopper / where as the stoute neyenge that he maketh / is fearfull? he breaketh the grounde with the hoffes of his fete chearfully in his strength / & runneth to mete ȳ harnesse men. He layeth alyde all feare / hys stomack is not abated / nether starteth he a back
D for any swerde. Though the quyuers rattle vpõ hym / though the speare & shylde glystre: yet rusheth he in fearsely / and beateth vpon the grounde. He feareth not the noyse of the trompettes / but as soone as he hearcth the shawmes blow / thush (sayeth he) for he smelleth the batell a farre of / the noyse / the Captaynes and the shoutinge.

Commeth it thorow thy wysdome / ȳ the Gothauke flieth towarde the South? Doth the Aegle mounte vp / and make his nest on hye at thy commaundement? He abydeth in the stony rockes / & vpon the hye toppes of harde moũtaynes / where no man can come. From thence maye he beholde hys praye / & loke farre about with his eyes. His younge ones are fed with bloude / & where any deed body lyeth / there is he immedyatly.

Moreouer / God spake vnto Job & sayde: Can he that stryueth with the almyghtye / be at rest? Shulde not he which disputeth with God / geue hym an answere? Job answered the Lorde / sayinge: Beholde / I am to vyle a personne / to answere the / therfore wyll *a I laye my hand vpõ my mouth. Once or twyse haue I spoken / but I wyll saye no more.

*a. To put his hand vpon his mouth / is to kylde his peace & to be styll & astonyed at the soddayn anger of God. Mich. vij. d.

¶ Job humbleth hym selfe vnto God / the descripcyõ of an Elephant. Leuyathan.

¶ The .xl. Chapter.

Then spake ȳ Lorde vnto Job out of ȳ storme / & sayde: Gyrde vp thy loynes lyke a man / and tell me the thinges that I wyll aske the. Wilt thou disanulle my iudgement? Or wilt thou condemne me / that thou thy selfe mayest be made righteous? Job. xxxviij. a. Is thyne *a arme then lyke the arme of God? Maketh thy voyce loche a sounde as hys doth? Then arme thy selfe w̃ thyne awne power / vp / decke the in thy ioly araye / poure out ȳ indignaciõ of thy wrath: se that thou cast downe all the proude / loke well / that thou makest all soche as be stubburne / to obeye: treade all the vngodly vnder thy feate / cast thē downe into ȳ myre / & couer their faces w̃ darcknesse: Then wil I cõfesse also / ȳ thyne awne ryght hand hath sauedȳ.

*a. Arme for power / stregth or myght: as in Psal. lxiij. a

Beholde / *b Behemoth (whom I made w̃ ȳ) which eateth haye as an ore: lo / how strõg he is in his loynes / & what power he hath in the nauell of hys body. He spredeth out hys tayle like a Cedre tre / all his baynes are tyed. His shynnes are lyke pypes of brasse / hys rygge bones are lyke staues of yron. Fyrst when God made hym / he ordened the wyldernesse for hym / that the mountaynes shulde geue hym grasse / where all the beastes of the fylde take their pastyme. He lyeth amonge ȳ redes in the Mosses / the fennes hyde hym w̃ their shadowe / & the wylowes of the broke couer him round aboute. Lo / without any labour might he drincke out of ȳ whoale floud & suppe of Jordane without any trauayle. Who darre laye hande vpõ hym opẽly / & vndertake to catch hym? Or / who darre put a hooke thorow his nose / & laye a snare for hys?

*b. The Hebrues vnderstande by Behemoth the greatest beast in ȳ erth that is an Elephant. Other vnderstãde ther by any earthly beaste that is great: but vnto an Elephãt do all the properties here recyted ryght well agree / wherfore it seameth most agreable to the trueth / that by the word be signefyed an Elephant.

Darrest thou drawe out *c Leuyathan w̃ an angle / or bynde hys tonge with a snare? Canst thou put a ryng in the nose of hym / or bore hys chaftes thorow with a naule? Wyll he make many fayre wordes with the (thynkest thou) or flattre the? Wyll he make a couenaunt with the? Or art thou able for to compell him to do the cõtinuall seruyce? Wylt thou take thy pastyme with hym as w̃ a byrde / or geue hym vnto thy maydes / that thy companyons may hew hym in peces / to be parted amõge the marchaunt men? Canst thou fyll the net with his skynne / or the fysh pannyer with his heade? Darrest thou laye hande vpon him? It is better for the to consyder what harme might happen the there thorow & not to touche hym. For whē thou thinkest to haue holde vpon him / he shall begyle the: Euery man also that seyth hym / shall go backe. And why? there darre none be so bold as to rayse hym vp.

*c. Leuyathan as dyuerse learned mã expoude / signifieth the greatest fysh that lyueth in the see / which is a whalle.

¶ Of the same Leuyathan wherof is mencyoned in the Chapter afore.

¶ The .xli. Chapter.

Who

A Who is able to stande before me? Or/who hath geuē me any thing afore hande/ that I am bounde to rewarde him agayne? All thinges
Jere.l.b. vnder heauē are myne. I feare him not/whether he threatē or speake fayre. Who lyfteth him vp/& stripeth him out of his clothes/or who taketh hym by the bytt of hys bridle? Who openeth ỳ dore of his face? for he hath
B horrible tethe round aboute. His body is couered with scales as it were with shyldes/ lockte in/kepte/& well compacte to gether. One is so ioyned to another/ ỳ no ayre can come in: Yee one hangeth so vpon another/ & stycketh so to gether/ ỳ they cā not be sundered. His nesinge is lyke a glystering fyre/ & his eyes lyke the morynge styne. Out of his mouth go torches & fyre brandes/out of his nostreis ther goeth a smoke/ lyke as out
C of an hote sething pot. His breth maketh ỳ coales burne / the flamme goeth out of hys mouth. In his necke remayneth strength/ & before hys face sorowe is turned to gladnesse. The membres of hys body are ioyned so strayte one to another / and cleue so fast to gether/that he can not be moued.

His hert is as herde as a stone/& as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtiest of all are afrayed/& the waues heuy. If he drawe out the swearde / there may nether speare/ ner brest plate/abyde hym. He setteth as moche by a strawe as by yrō / and as moche by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe: & as for slynge stones/he careth as moche for
D stubble as for them. He counteth the hāmer no better then a strawe/ he laugheth hym to scorne that shaketh the speare. He treadeth the golde in ỳ myre lyke the sharpe pot sherdes. He maketh the depe to seethe and boyle lyke a pot/and stereth the see together lyke an oyntment. The waye is lyght after him/the depe is his walkynge place. Upon erth is there no power lyke vnto hys / for he is so made that he feareth not. If a man will consydre all hye thinges/this same is a king ouer all the chyldren of pryde.

¶ The repentallce of Job. He prayeth for his frindes/ & his goodes are restored double vnto hym.

¶ The.xlij.Chapter.

Esai.xxviii.c. i.Reg.xvi.b. A Then Job answered the Lorde/ and sayd: I knowe that thou hast power ouer all thinges/& ỳ there is no thought hyd vnto the. For who can kepe his awne councell so secrete/ but it shalbe knowne? Therfore haue I spoken vnwysely / seynge these thinges are so hye/ & passe myne vnderstandyng. O herken thou vnto me also/& let me speake: answere vnto the thinge that I wyll aske the. I haue geuen diligent eare vnto the/& now I see the w̄ myne eyes. Wherfore I geue myne awne selfe the blame/& take repentaūce in ỳ dust and asshes.

Now when the Lorde had spoken these wordes vnto Job/he sayde vnto Eliphas the Themanite: I am displeased with the & thy two frendes/for ye haue not spoken ỳ thing B that is ryght before me/lyke as my seruaūt Job hath done. Therfore take. vij. oxen & .vij. rammes/and go to my seruaunt Job / offre vp also for youre selues a brentoffringe: and Marc.c. let my seruaūt Job prayre for you. Him will I accepte/& not deale with you after youre folysynesse: in that ye haue not spoken the thinge which is ryght/ lyke as my seruaunt Job hath done.

So Eliphas the Themanite/ Baldad ỳ Suhite & Sophar the Naamathite wente their waye/and dyd accordyng as the Lorde cōmaunded thē. The Lorde also accepted ỳ C personne of Job/and the Lorde turned hym vnto Job/whē he prayed for his frindes: Yee the Lorde gaue Job twyse as moche as he had afore.

And then came there vnto him all his brethren/all his systers/with all them that had bene of his acquantaunce afore/ & ate bred with him in hys houlse/wondring at hym/ & comfortynge hym ouer all the trouble/ that the Lorde had brought vpon hym. Euery man gaue him a shepe and a Jewell of gold.

And the Lorde made Job rycher then he was before: for he had. xiiij. M. shepe. vj. M D camels/a. M. pouck of oxē/& a. M. asshes. He had chyldren also. vij. sonnes & .iij. doughters. The fyrst called Daye: the second Pouerte: the thyrde All plenteousnes. In all ỳ lande were none foūde so fayre/as ỳ doughters of Job/& their father gaue them enheritaunce amonge their brethren. After this lyued Job. xl. yeares/so that he sawe his childrē/& hys chyldrēs children to the fourth generacyon. And so he dyed/ beinge olde & of a perfecte age.

John gwen

Dauid. vriah.

¶ The fyrst Psalme. Morning. 1 Day

¶ Those that forsake the councelles and tradycyons of the wycked/and wholly geue them selues to knowe the lawe of God/and to lewe it in their lyuyng: doth thys Psalme pronounce blessed/ bothe yere in the A worlde to come/ and the contrarye parte/in both the worldes/miserable and wretched.

b* The waye of synners / is/ their maners & ordynaunces/ in whych they walche / as it were in a waye. Waye in the scripture is taken for whatsoever we do or pobaute/be it good or euyll/ as in the last verse of thys Psalme.

B

b* To lyyte in the seate of ỳ scornefull/is to cōspire with the/ & to become fellowes of their wyckednesse: as in the Psal. xxv. b

c* To stād in iudgement / is/ to wynne the processe/and to gaue sentence: pronounced on their sydes: as to robbe iudgement/is/ to let the processe/& to haue sentence pronounced agaynst ryght & trueth. Esa. x. a. So then this text meaneth no more/but that the wycked shall haue suche a terrible sentence geuen vpon them/that they shall not be able to abyde/when the Lorde shall come to the generall iudgemēt: it meaneth not that the wycked shall not appeare in the iudgement.

Blessed is the man / that goeth not in the councell of the vngodly: that abyd[e]th not in a* the waye of synners/ b* and lyyteth not in the seate of the scornefull.

But delyteth in the lawe of the Lorde / & exercyseth hym selfe in his lawe/bothe daye and nyght.

So che a man is lyke a tre planted by the waterclyde/ that bryngeth forth his frute in due season.

His leaues shall not fall of/& loke what soeuer he doth/it shall prospere.

As for the vngodly/it is not so with them: but they are lyke the dust / which the wynde scatereth awaye from of the grounde.

Therfore ỳ vngodly shall not be able c* to stande in the iudgement/nether the synners in the congregacyon of the ryghtuous.

For the Lorde aloweth the waye of the ryghtuous/but ỳ waye of the vngodly shall perysche.

¶ The.ij.Psalme.

¶ They that knowe not God are moued agaynst the kyngdome of Christ with wonderfull intentes / but in vayne: yet runneth their rage thorow the whole worlde. The only waye to healthy is to cōmit thyselfe to Christ.

A *Why do the Heathen grudge? why do the people ymagyne bayne thinges? *The Prophete.

The Kynges of the earth stande vp / and the rulers are come together / agaynst the Lorde and agaynst hys anoynted.

*Let vs breake their bondes asunder / & cast awaye their yock from vs. *The Enemye.

B

*Neuertheleste he that dwelleth in heauen / shall laugh them to scorne: yee euen the Lorde hym selfe shall haue them in derysyon. *The Prophete.

Then shall he a* speake vnto them in hys wrath / & vexe them in hys sore dylpleasure. a* To speake vnto the in hys wrath/is to ordeyne and determine to destroye the. Jeremy. xviij. a.

*Yet haue I setmy Kynge vpon my holy hyll of Syon. *God.

*As for me/I will preache ỳ lawe/wherof the Lorde hath sayde vnto me: Thou art my sonne/this daye haue I begotten the. *The Kyng Christ.

Desyre of me/& I shall geue ỳ the Heathen for thyne enheritaunce/Yee the bittermost partes of the worlde for thy possession. b* A rodde of yron: for a sure and vnbowable domynyō / as it is sayde Psalm. lxxxviij. c. and Esay. xliij. b.

Thou shalt rule them with a b* rodde of yron/and breake them in peces like an earthen vessell.

*Be wyse now therfore/ O ye Kynges/ be warned/ ye that are iudges of the earth. *The Prophete.

Serue the Lorde with feare/and reioyse
before hym with reuerence.
c* Kylle the sonne/lest the Lorde be an-
grye/¶ so ye perysshe from the ryght waye.
For his wrath shalbe kindled shortly: bles-
sed are all they that put their trust in hym.

c* Kylle the sonne/so readeth the Hebr. It is a fygurative speach/in whych by the signe is vnderstande that/which is signyfyed therby. For by the kylle of the kynges hande euen now adayes in many regyons do the subiectes testyfye/that they wyll be in the fayth ¶ power of the kynge. He calleth hym sonne/because he before brought in the father/sayynge: Thou art my sonne. The Gre. he readeth: receaue instruccion/or be lerned: meaning therby that they shulde submyt them selues vnto the kynge Christ/and receaue hys instruccyon and chastenynge.

¶ The. iij. Psalme.

¶ Dauid speakynge vnto the Lorde/wondreth both at the nombre and confydence of hys enemyes/wych came agaynst hym/¶ comfyrmeth him selfe with greate faiethe vnto his helpe/although his enemyes were at hande ready to stryke him: both because nomãets can saue hym/¶ because none can be partakers of health or saluacyon but they that beleue in hym and trust to hym.

a* Psalme/in Hebr. Mizrom that is/a song: or as some will the sounde of an harpe.

A a* Psalme of Dauid when he fledde
from the face of Abſalom.

The storye of thys tytle is in the secõd of the kynges from the. xv. Chapter vnto the. xx.

A Vthy are they so many/O Lorde/that
trouble me? a greate multytude are
they/that ryse agaynst me.
Yee many one there be ỳ saye of my soule:
ther is no helpe for him in God. b* Selah.
But thou/O Lorde/art my defender/
my worshyppe/and the lifter vp of my head.
I call vpon the Lorde wyth my voyce/¶
he heareth me out of hys holy hyll. Selah.
I layed me downe ¶ slepte/but I rose vp
agayne/for the Lorde sustayned me.
B I am not afrayed for thousandes of the
people/that compasse me rounde aboute.
Vp Lorde/and helpe me/O my God:
for thou smitest al myne enemyes vpon the
cheke bones/and c* breakest the teeth of the
vngodly.
Helpe belongeth vnto the Lorde/therfore
let thy blessynge be vpon thy people.

b* Selah. This worde after Rab. Kim. was a sygne or toke of lyfting vp the voyce/¶ also a monycio ¶ aduertisemẽt to enforce the thought ¶ mynde earnestly to geue hede to ỳ meaning of the verse vnto which it is added. Some will that it sygnifie perpetually or verely.

c* To breake the teeth of the vngodly/is/to reige tonaught the blasphemy of the ỳ withstande the truth. Psal. lviij. b

¶ The. iiij. Psalme.

¶ Dauid prayseth the benyuolence ¶ the ready healpe of God towarde hym in the conspiracy of Abſalom. He reproueth the madnes of the heades ¶ rulers of Israel that conspyred agaynst hym/¶ calleth thẽ agayne to amendement: and after he glorysyeth of the aboundaunce of goodes/peace/and saiethe restored agayne vnto hym by the benefyte of the Lorde.

a* To the Chaunter in b* Neginoth/
a Psalme of Dauid.

a* That is here translate/To the Chaunter/is in Hebrue Lamnazeah: which worde after the mynde of Abrah. Ezra ¶ Dauid Kimhi/expositoures in Hebrue/sygnyfyeth/To the cheake of the syngers: whych we comely call in Englysh/Setter of the queare or chaunter. This interpretacyon also do both the moast ¶ the best lerned of the Latenystes best alowe/and therfore haue I folowed the same the whole Psalter thorow/expressynge it by this worde Chaunter. Notwithstandynge dyuers Authoures do dyuerlly interprete it. Some saye that it signyfieth/To the victour or ouercomer: some/to the vyctorye: which maye thus agree and concorde together yf thou take a Psalme to be a stryrynge ¶ an exhortacyon to put oure trust in God/being sure to obtayne the vyctorye: And where some interprete/vnto the ende/vnderstande euen the same: for therfore do we put oure trust in God/that we may come to the ende of the vyctorye. Some translate the tytle thus: A vehement and often made exhortacion in instrumentes of mulyche/a Psalme to Dauid/that is/as they them selues expounde it: a Psalme reuelate to Dauid/for Dauid is in Hebrue the datyke case not the genytyke.

b* Neginoth sygnyfyeth the tune or note of the instrumentes wher after the Psalmes before wych it is prekyred/were songe: for the Psalmes were songe at certen instrumentes/but so that the swete tune ¶ melodye of the instrumẽtes prepared the mynde more perfectely to perceaue the wordes of the holy dyte.

A Heare me when I call/O God of my
ryghtuoulnes: thou that cõfortest me
in my trouble: haue mercy vpon me/¶
herken vnto my prayer.
O ye sonnes of men/how longe wyll ye
blasyheme myne honour? why haue ye soch
pleasure in vanyte/and seke after lyes?
Selah.
Knowe thys/that the Lorde dealeth mar-
uelously wyth hys saynte: ¶ when I call vpõ
the Lorde/he heareth me.
Be angrye/but synne not: comen wyth
youre awne hertes vpon youre beddes/and
remembre youre selues. Selah.
Offre the sacrifyce of ryghtuoulnes/¶
put your trust in the Lorde.
There be many that saye: who wyll do vs
any good? Lorde c* lyft vp vpon vs the lyght
of thy countenaunce.
Thou reioyest myne herte/though their
encreace be greate both in corne ¶ wyne.
Therfore wyll I laye me downe in peace/
and take my rest: for thou Lorde only settest
me in a sure dwellynge.

B c* That is/ loke louyngly vpõ vs/fauoure vs/stretch forth thy goodnes towarde vs. For on soch as we fauour loke we amyably/¶ beholde thẽ with a countenaũce ỳ wyttnesseth frendshyppe.

¶ The. v. Psalme.

¶ A prayer of hym that is oppressed of wycked enemyes/whom when he beholdeth that they cannot but be hated of God/he taketh hert that after he is deliuered frõ all ieopardye/he shall geue thanckes to God hys sauyour in the company of the holy: Therfore beseketh he the Lorde to leade and condeth hym that he be not trapped wyth their wyles: ¶ further/to ouerthrowe them/and to cheare and incourage the godly.

a* To the Chaunter by b* Nehiloth/
a Psalme of Dauid.

a* Loke in the tytle of the Psalme that goeth next before.

b* Nehiloth sygnyfyeth by interpretacyon heritages: or as some wyll a certen instrument of mulyche.

Heare

A Heare my wordes (O Lorde) consyder
my cayllynge.
O marke the voyce of my petycyõ/
my kynge and my God/for vnto the wyll I
make my prayer.
Heare my voyce c* by tymes (O Lorde)
for early in the morynyng wyll I gett me vn-
to the/yee and that with diligence.
For thou art not the God that hath plea-
sure in wyckednesse/there may no vngodly
personne dwell with the.
Soche as be cruell maye not stande in
thy syght/thou art an enemye vnto all wy-
cked doers.
Thou destroyest the lyers: the Lorde ab-
horreth the bloude thyrstye and dyscetfull.
B But as for me/I wil come into thy house/
euen vpon the multytude of thy mercy: and
in thy feare wyll I worshyppe towarde thy
holy temple.
Lede me (O Lord) in thy rightuoulnesse)
because of myne enemyes/¶ make thy waye
playne before me.
For there is no faithfulnesse in their mou-
thes: they dyssemble in their hertes: their
throte is an opẽ sepulchre: with their tonges
they dissceaue.
C Punysh them (O God) that they may pe-
rysh in their awne ymaginacions: cast them
out because of the multitude of their vngod-
lynesse/for they rebell agaynst the.
Agayne/let all them that put their trust
in the/reioyse: yee let them euer be geuynge
of thankes/because thou defendest thẽ: that
they which loue thy name/maye be ioyfull
in the.
For thou Lorde geuest thy blessinge vnto
the ryghtuous: ¶ with thy fauorable kynd-
nes thou defendest him/as with a shylde.

c* He sayth be-tymes ¶ early in the morning because ỳ tyme is conuenyent to prayer and to heare the word of God in: at which tyme at so they customably came to gether both to the tabernacle and vnto the temple of God.

¶ The. vj. Psalme.

¶ This Psalme contayneth a fervent prayer of one that is oppressed with grefe/and that greatly abhorreth death/fearyng lest the glory of God shulde be any thinge darckened therwith/and that also glorysyeth of the helth restored agayne vnto hym.

a* To the chaunter b* by Negynoth vpon
c* Sheminith/a Psalme of Dauid.

a* Loke in the tytle of the fourth Psal. for them both.

c* Sheminith is as moche to saye as an eyght/or an instrument of mulyche that hath eyght stringes.

A O Lord b* rebuke me not in thyne an-
ger: Oh chasten me not in thy heuy
dysplesure.
Haue mercy vpõ me (O Lorde) for I am
weake: O Lord heale me/for all c* my bones
are vexed.
My soule also is in greate trouble/but
Lorde how longe?
Turne the (O Lorde) ¶ delyuer my soule:
Oh saue me for thy mercyes sake.
For c* in death no man remembreth the:
Oh who wyll geue the thankes in the hell?

b* Rebuke me not in thyne anger. c. That is so heuely as one that were angred ¶ moued with great and hydeous indignacyon. Some expositde anger ¶ heuy displeasure/or (as the commen reꝓll. readeth) furie/

I am weery of groning: euery night wash
I my bedde/and water my couche with my
teares.
My countenaunce is chaunged for very
inwarde grefe/I consume awaye/I haue so
many enemyes.
Awaye fro me all ye wicked doers/for the
Lorde hath herde the voyce of my weepynge.
The Lorde hath hearde myne humble pe-
tycyon/the Lorde hath receaued my prayer.
All myne enemies shalbe confounded and
sore vexed: yee they shalbe turned backe ¶
put to shame/and that ryght soone.

B to signyfie the dreadfull iudgement of God/whith no man auoydeth/but he ỳ here seaketh after mercye. And where god iudgeth w̃ tranquylyte ¶ peacablenes/¶ hath neither anger or furie in him/yet cannot the scripture shew vnto vs what God shall appeare vnto them that shall feale hys iudgement: but yf it speake after oure maner/of God as though it spake of a man: as in the Psal. vj. c. Loke after in the Psal. xxxviij. a.

e* My bones are vexed. ¶ c. Of this ye haue Esaye. xxxviij. c.

f* They be in the death and in the hell that dispayre and blasyheme God/as it is sayde Psal. xcv.

¶ The. vij. Psalme.

¶ He desyreth to be saued from the greate ¶ grevous persecucyon of Saul. He mencyoneth hys awne innocencye. He prayeth that he maye obtayne the kyngdome promesed hym/to thintet that the people might be gethered to God/and the mysche of the wycked expelled: Then sayth he that the wycked shall perysshe with their awne swerde/¶ endeth the Psalme with the prayse of God.

a* Sigaion of Dauid/which he sang for
the wordes of Cus the sonne of Jemini.

Reade the story in the. ij. of the kynges. xvi.

a* Sigaion as some wyll/signifyeth an exercyse/that is/a payneful and heuy temptacyon of Dauid. Other interprete it an ignorauncе/because he knew not the faute that was layde vnto him. Some saye that it was one of the instrumentes/wherat all the Psalmes before which it is sett/were songe. Some thincke that it is a certayne kynde of melodye.

That is here called Cus/in the place of the kynges aboue reherised is called Semei.

A Lorde my God/in the do I trust: saue
me from all them that persecute me/¶
delyuer me.
Lest b* he hantch vp my soule lyke a lyõ/
and teare it in peces/whyle there is none to
helpe.
O Lorde my God/yf I haue done any
soche thing/yf there be any vnrightuoulnes
in my handes:
If I haue rewarded euyll vnto them that
dealt frendly with me/or hurte thẽ that with
out any cause are myne enemyes:
c* Then let myne enemye persecute my
soule/and take me: ye let hym treade my lyfe
downe in the earth/and laye myne honour in
the dust. d* Selah.
Stande vp (O Lorde) in thy wrath/lyft
vp thy selfe ouer the furyous indygnacyon
of myne enemyes: aryse vp (for me) in the vẽ-
geaunce that thou hast promysed.
That the congregacyõ of the people may
come aboute the/for their sakes therfore lift
vp thy selfe agayne.

b* That is/ Cus. After the Hebrues is Saul vnderstande ther by.

c* By these. iij. is vnderstande an vtter destruccyõ. Esay. vij. a.

d* Loke in the iij. Psal. a.

¶ The Lord is iudge ouer the people: auēge me then (O Lorde) accordynge to my rychtiousnes & innocencye.

Oh let ȳ wyckednes of the vngodly come to an ende: but maynteyne ȳ iust/ thou righ-
e* That is/ exa mynest & lokest on the though tes/ delectacios desyres/ & pleasures of man. 1. Reg. xvi. b. Prouer. xvi. a.
tiouis God/ that* tryest the very hertes and the reynes.

My helpe cōmeth of God/ which preser-
ueth them that are true of herte.

God is a rychtiouis iudge/ & God is euer
ch̄reatenynge.

D If men wyll not turne/ he hath whett his
f* swerde. Loke Esaye xxvij. a.
f* swerde: he hath bent his bowe and made it ready.

He hath prepared hym the weapens of death/ and ordened hys arowes to destroye.

Beholde/ he trauayleth with mischefe/ he hath conceaued vnhappynesse/ and brought forth a lye.

He hath graue and digged vp a pytte/ but he shall fall hym selfe into the pytte that he hath made.

g* That is: the euyll which he doth vnto other shall fall vpon him selfe. Ecclesiastic. xxvij. d.
g* For hys vnhappynes shall come vpon hys awne head/ & hys wyckednes shall fall vpon hys awne pate.

As for me/ I wyll geue thankes vnto the
A Lorde for his rychtiousnes sake/ and wyll
praysle the name of the Lorde the most hyest.

¶ The. viij. Psalme.

The prayseth and greatly wondereth at the inestymable benyfyte and lyberalytye of God maker of all thinges towarde mankynde/ which euery wherewith an vnspeakable glorye sheweth his euerlasting power and strength.

a* Loke in the Tytle of the fourth Psal.
To the chaunter vpon Githith/ a Psalme of Dauid.

b* Githith after some signyfyeth as moche as for the wyne presses. After some/ concernyng the Gethites. After other it is an instrument of musyke.

A O Lorde oure gouernour: how wonder-
c* What is signyfyed by hys name: ye haue Psal. xlviij. c.
full is* thy name in all ȳ world: how excellēt is thy glory aboue ȳ heauēs:

Out of the mouth of the very babes and
sucklynges thou hast ordeyned praysle/ be-
cause of thyne enemyes/ that thou myghtest destroye the enemye & the auenger.

For I cōsydre thy heauēs/ euē the worcke of thy fingers: the moone & the starres which thou hast made.

B Oh what is man/ that thou* art so mynd-
d* That is/ that thou so knowest hym/ cherest and prouydest for him.
full of him: ether the sonne of man that thou vysytest hym:

After thou haddest for a season made him
lower then the aungels/ thou* crownedest
e* To crowne hym. & c. is/ to make hi a kyng which thynge was fulfylled in Christ after his resurrecciō Mat. xxviij. d.
him with honour and glory.

Thou hast set him aboue the worckes of
thy handes: and thou hast put all thynges in
subiecciyon vnder his fete.

All shepe and oxē/ yee and the beastes of
the felde.

The foules of the ayre/ the fysh of the see/ and whatsoeuer walketh thorow the wayes of the see.

And of hi doth the epistle to the Hebrues expounde thys verse. Hebr. ij.

O Lord oure gouernoure/ how wonder-
full is thy name in all the worlde:

¶ The. ix. Psalme.

The geueth thankes for a great victorye obtayned/ & for the fall of a great enemy/ soche as Goliath or some other Prynce of the Phylistynes. He prayseth the rychtwelnes of God/ which al wayse auengeth hys. He prayeth God to pull vnder the wycked.

a* To the chaunter vpon b* Almuth Laben/ a Psalme of Dauid.

b* Almuth Laben/ as some thincke/ signifieth a certayne instrumēt of musyke. Some saye/ that Almuth signyfyeth/ of the deeth: which same vnderstande by Laben/ Goliath or some other Philistine. Some reade the tytle thus: A vehement and often made exhortacyon of a secret or folysh sonne: They vnderstande therby the rychtwelle/ which by fayth is the sonne of God/ & the same is to the world folish/ because he is cōtynually in deeth and secrettes: for his lyfe is hydde in Christ tyll the hydde thinges be shewed agayne in the iudgemēt of God/ then shall it appeare that the death of this worlde is glorye. Felix readeth the tytle thus: vnto the victour or ouercomer of the death of a kole. which ye may well vnderstande of the death of folysh Antychrist & of the ruyne of his kyngdome: howbeit this tytle shulde seame more conuenient for the next Psalme/ which after the Hebrues is a distinct Psalme from thys/ where as the Latenistes make this and the next bothe one.

a* Loke the tytle of the. iij. Psalme

I wyll geue thankes vnto the (O Lorde
A with my whole herte/ I wyll speake of
all thy meruelous worckes.

I wyll be glad/ and reioyse in the/ yee my
longes wyll I make of thy name/ O thou
moost hyest.

Because thou hast dryuē myne enemyes
abacke/ they were dysconfyted/ and perished
at thy presence.

For thou hast maynteyned my rycht and
my cause: thou sytteest in the throne that art
the true iudge.

Thou rebukest the Heythen/ & destroyest
the vngodly/ thou puttest out their name for
euer and euer.

The enemyes swerdz are come to an ende/
thou hast ouerthrowen their* cytyes/ their
memoryall is perysched with them.
c* Cytyes here signifie the defences/ succours/ armour wyly doctrine fayned rychtiousnes/ and all that the worlde trusteth in agaynst ȳ Lord/ as in Esaye xxviij. b.

But the Lorde endureth for euer/ he hath
prepared his seate vnto iudgement.

He gouerneth the world with reghtiousnes/ and mynystreth true iudgement vnto the people.

The Lorde is a defence for the poore/ a
defence in the tyme of trouble.

Therfore they that know thy name/ put
their trust in the: for thou (Lorde) neuer fay-
lest them/ that seke the.

O praysle the Lorde/ which dwelleth in
Syon/ shewe the people of his doinges.

And why: d* he maketh inquysycyon for
their blonde/ and remembreth them: he for-
getteth not the* complaynte of the poore.
d* Or as some wyll/ he requireth their blonde or slaughter. that is/ he seaueth not innocent blonde vnalēged/ nor forgetteth the crie of the afflyct. Gene. xlij. d.
e* The complaynte of the poore/ is the feruent desyre and burning affecyō wherewith they crye vnto the Lorde/ & he

Haue mercy vpō me (O Lord) cōsydre the
trouble he

poore in ȳ scrip-
ture are vnder
stād ȳ afflict
wyth feale
their heade and
temptaciō/ and
which sorowe &
lamēt that the
truth is ouer-
troden/ which
put no trust at
all in any thig
that is in thys
world: yee
which are
despised & forsa-
ken of the world:
seeame only to
the liuing god:
assured that at
hys hande they
shal find ch̄eal-
pe/ though the
world be neuer
so frowarde a-
gayns them/ as
in the next Psal-
me. d.
trouble that I am in amōge myne enemyes/
thou ȳ lyftest me vp frō the* gates of death.

That I maye shew all thy prayses with-
C in the* s* portes of the daughter of Siō/ and
reioyse in thy sauynge health.

As for the Heythē/ they are sunckē downe
in the pytte that they made: in the same nette
which they spyed out prynely/ is their awne
feete taken.

Thus ȳ Lord is knowne to execute true
iudgement/ when the vngodly is trapped in
D the worckes of his awne handes. Selah.

The wycked must be turned vnto hell/ &
all the Heythen that forget God.

But the poore shall not all waye be out
of remembraunce/ the pacyent abydinge of
soche as be in trouble shall not perysh for
euer.

Up Lord/ let no mā haue the vpper hand/
let the Heythen be condemned before the.

O Lorde set a scolemaster ouer thē/ that
the Heythen maye knowe them selues to be
but men. *h Selah.

f* The gates of death are the iudgemētes of deeth/ the counselles of the wicked/ the cōgregacyōs of Sathan/ the doctrines of falsnes/ and whatsoeuer leadeth to death.

g* The portes or gates of the daughter of Syō are/ the companies of the good and fayth full/ in whych are receyed the truthes of God/ and all that leadeth to lyfe. Psal. xxxvij. a.

h* O Selah loke the. iij. Psalme. a

¶ The. x. Psalme.

¶ A prayer agaynst frowarde/ malycyouse/ & wycked men/ which bothe with wyles and vyolence oppresse all that are poore and helpelesse: wherin also their intolerable pride and vngodlynes/ with their studye and desyre to hurte other are descrybed.

A ¶ There is no Tytle in the Hebrew.

Why arte thou gone so farre of/ O
Lorde: wylt thou hyde thy selfe in
tyme of trouble:

Whyle the vngodly hath ȳ ouer
hande/ the poore must suffre persecucyon:

O that they were taken in the ymaginacyon which they go aboute.

For ȳ vngodly maketh boost of his awne hertes desyre/ the couetous blesseth him self/ and blasphemeth the Lorde.

The vngodly is so proude and full of in-
B dignacyon/ that he careth not: nether is God
before his eyes.

His wayes are allwaye filthye/ thy iudg-
mentes are farre out of his sight/ he defyeth
all his enemyes.

For he sayeth in hys herte: Tush/ I shall
neuer be cast downe/ ther shal no harme hap-
pen vnto me.

His mouth is full of curlyng/ fraude & di-
sceate: vnder hys tōge is* trauayle & sorow.
i* Trauel and sorowe in the Scripture are taken for wyckednes and malice/ as in the Psal. cxl. c.

He sytteth lurkyng in the gardens/ that
he maye prynely murthur the innocent/ hys
eyes are set vpon the poore.

C He lyeth waytynge secretly/ as it were a lyon in hys denne.

He lurketh that he maye rauysh the poore
yee to rauish the poore/ when he hath gotten
him in to hys nett.

Then smyteth he/ then oppressyth he and
casteth downe the poore with his auctorite.

For he sayeth in hys herte: Tush/. God
hath forgotten/ he hath turned awaye hys
b* face/ so that he will neuer se it.
b* The face of God in ȳ scripture signyfyeth ofte the fauour/ grace or benyuolence of God/ as in the Psal. lxxx. b. & cxix. c.

Aryse O Lorde God/ lyfte vp thyne hand/
and forget not the poore.

Wherfore shuld ȳ wicked blasphemeth God
& saye in his herte: tush/ he careth not for it:

Thys thou seest/ for thou consydrest the
mysery and sorowe.

The poore geueth him selfe ouer in to thy
D hande/ and cōmitteth him vnto the/ for thou
art the helper of the frendlesse.

Breake thou the arme off the vngodly and malycious/ search out ȳ wickednesse which he hath done/ that he maye perish.

The Lorde is kynge for euer/ the Heithen shall perish out of his lande.

Lord/ thou hearest ȳ c* desyrous longyng
of the poore: they herte is sure/ that thyne
eare herkeneth therto.
c* Loke the Psalme next before. b

Helpe ȳ fatherlesse and poore vnto their
rycht/ that the vngodly be no more exalted
vpon earth.

¶ The. xi. Psalme.

The reasoneth his wrong with them that thrust him forth of all the domynyon of Israel/ so that he founde no place to abyde in. He prayseth hys confydence to Godwarde/ and the iudgement of God both towarde the good and euell.

a* To the chaunter/ of Dauid.
a* Loke the tytle of the fourth Psal.

A IN the Lorde put I my trust: how wyll
ye then saye to my soule: that the shulde
fle as a byrde vpon youre hyll:

For lo, b* the vngodly haue bēt their bowe/
& made ready their arowes in the quyuer/ ȳ
they maye prynely shute at them/ which are
true of hert.
b* The vngodly haue bent ther bowe. & c. That is a borowed speache/ by which is signyfyed ȳ the wycked enemyes of Dauid were most prest and ready to destroye him. For this Psalme as some supposse/ was made when he fledde frō Saul/ & hidde hym selfe frō him in dyuers & londry places as ye reade i. Reḡ xxvij. chap. to ȳ. xxviij where his persecucyōs was so great/ that at ȳ length he was fayne to fle out of the coastes of Israel vnto the Philistines. After lyke maner do oure Saules dayly persecute ȳ Christe. Psal. xxxvij. b

The foundaciō haue they cast downe/
what can the rychtiouis then do with all:

But the Lorde is in hys holy temple/ the
Lordes seate is in heauen: He consydereth it
wyth hys eyes/ hys* eye lyddes beholde the
chyldren of men.
c* Loke the Psalme next before. b

The Lorde seith bothe the rightuous and
vngodly/ but who so delyteth in wyckednes/
him his soule abhorreth.

Upō the vngodly he shall reyne snares/
fyre/ brymstone/ storme and tempest: thys
rewarde shall they haue to drynke.

For the Lord is ryghtuous/ and he loueth
ryghtuoulnes: his countenaunce beholdeth
the thinge that is iust.

¶ The.xij.Psalme.

The cõplayneth that right tuoulnes & fayth are euery where decayed/& that wyly & gylefull flatterers rule all/and prayeth the Lorde to haue compassyon on the afflict/which they cruelly vexe:& also to helpe thē accordyng to his worde/which onely can not deceaue/and to deliuer his/from the hylthye companye of the wicked.

a* Loke the tytle of the.iij Psalme.

¶ a* To the Chaunter vpon b* Sheminith/ a Psalme of Dauid.

b* Loke the tytle of the.vi. Psalme.

A Helpe Lord/for there is not one saincte more: very fewe faythfull are there amonge the chyldren of men.

Euery mā telleth lyes to hys neyghbour/ they do but flatter with their lyppes and dyssemble in their herte.

O that the Lorde wolde rote out all dysceatfull lyppes/and the tōge that speaketh proude thynges.

Which saye: oure tonge shulde preuayle: we are they ẏ ought to speake/ who is lorde ouer vs?

B Now for the troubles sake of the oppressed / and because of the complaynte of the poore/I wyll vp(sayeth the Lorde) I wyll helpe them/and set them at rest.

c* That is/ often tymes.

The wordes of ẏ Lorde are pure wordes: euen as the syluer/which from earth is tryed and purifyed c* vij.tymes in the fyre.

d* That is/ so the & soch mē / after Rimbi. But after Abr. Exra. thy wordes.

Kepe d* thē therfore(O Lord)& preserue vs from this generacyon for euer.

And why? when vanyte & ydylnes getteth the ouerhande amonge the chyldren of men/ all are full of the vngodly.

¶ The.xiij.Psalme.

¶ Dauid being in a ieopardouse case & in great perell doth earnestly with petifulnes desyre Godes helpe/ to thintent that hys enemyes shulde not reioyce at hys deeth/but that he rather myght reioyce of his health obtayned/and worthely magnyfye and prayse his preseruer God.

a* Loke the tytle of the.iiij Psalme

A a* To the chaunter/a Psalme of Dauid.

How longe wylt thou forget me / O Lorde? for euer? how longe wylt thou hyde thy face fro me?

b* That is/ how longe shal I take deliberacyon.

Oh b* how longe shall I seke councell in my soule? how longe shall I be so vexed in myne herte? how longe shall myne enemye tryumphe ouer me?

c* Lighte.& ce. That is/ make me circumspect & diligent/ that I nether set light to do ẏ which ought to be done/ nether forlyghty attempt that which ought to be eschewed/& so come vnwysely in the hādes of myne enemyes & be oppressed of them: & therfore do some trade: kepe me awayke for that which is here reade lyghten myne eyes.

B Consyder/& heare me/O Lorde my God: c* lyghten myne eyes/ d* that I sleape not in deeth.

d* That I sleape not in deeth/that is/that I sleape not the slepe of deeth/that I dye not and be ouer come of myne enemyes: and therfore foloweth it/lest myne enemye saye/I haue preuayled.& ce.

Lest myne enemye saye: I haue preuayled agaynst hym: for yt I be cast downe/they that trouble me wyll reioyce at it.

But my trust is in thy mercy/& my hert is ioyfull in thy sauynge health.

I wyll synge of the Lorde/that dealeth so louyngly with me.

(Yee I wyll prayse the name of the Lord the moost hyest.)

¶ The.xiiij.Psalme.

¶ The bewayleth that all places are full of wycked and open synners/& descrybeth their most corrupt/ fythy and vyolent condycyon: and further/he prophecyeth vengeaunce to them / and saluacyon to the innocent/ whom they oppresse and deuoure.

a* Loke the tytle of the fourth Psalme.

a* To the chaunter/of Dauid.

A The fokolysh bodyes saye in their hertes: thusch/ there is no God

b* They are al gone out of the waye / that is/ they are all departed frō the waye of God/ & haue set a side his lawe/& are fallen to their awne inuencions/councelles and p. ouyphys. Psal.liij.a. Roma.iij.b.

They are corrupte/& become abhomynable in their doinges / there is not one that doth good.

The Lorde loked doune from heauē vpō the chyldren of men/to se yt there were any that wolde vnderstande & seke after God.

But b* they are all gone out of the waye/ they are all together become vnprofytable: there is none that doeth good/no not one.

B How can they haue vnderstandyng/ that worcke myschefe/eatinge vp my people/as it were bred/& call not vpon the Lorde?

Therfore shall they be brought in greate feare/for God standeth by the c* generacyon of the rightuous.

c* The generacio of the rightwes are al those wbych by fayth are made the sonnes of god/iustified by the rycht welnes of Christ. Psal.cxij.a.

As for you/ d* ye haue made a mocke at ẏ coūcell of the poore/because he putteth his trust in the Lorde.

d* ye haue made a mock.&ce. that is/ye haue cōtemned/ blasphemed & made heresye the councell of the poore/ desplised/and rycht wys man: because he forsoke all prouysion for him selfe but that only which he vnfaynedly beleued to haue of God/ for hys sauyng healthes sake Christ.

Oh that the saufynge health were geuen vnto Israel out of Sion.

Oh that the Lord wolde deliuer his people out of captyuyte.

Then shulde c* Jacob reioyce/and Israel shulde be rycht glad.

e* By Jacob or Israel is vnderstande the whole stocke/ progeny/& ofspryngе of Jacob or Israel/as in the Psalme. xx.a.

¶ The.xv.Psalme.

¶ This Psalme descriveth what maners & condycions the very Cytezyns of heauē & membres of the church of God must haue.

A Psalme of Dauid.

A Lorde/ who shall dwell in thy tabernacle? who shall rest vpon thy holy hyll?

Euen he that leadeth an vncorrupt life: that doth the thing which is rycht / and that a* speaketh the treuth frō his hert.

a* To speake the trueth frō hys hert / is/ to meane good fayth and to do that he promeseth/so that he fayne not in worde another thynge then he thyncketh in hert. Psalme xij.a

He that vseth no disceat in hys tonge: he ẏ doth no euell to his neyghbour/ & slaunderyth not his neyghbours.

He that setteth not by the vngodly / but maketh moche of them that feare the Lorde: he that sweareth vnto his neyghboure/& disappointeth hym not.

He that geueth not his money vpō vsury/ & taketh no rewarde agaynst the innocent.

Who so doth these thinges/shall neuer be remoued.

¶ The

a* That is/ no hypyte/ or honour of chestal rye/ or an inferiumit of mu sycke.

¶ The.xvj.Psalme.

¶ The desyreth God to be hys defender. He profesleth that he is geuen to the fauour of the sayncte/& that he abhorreth Idolatrers. He loketh to haue the perfect and continuall ioye of the sycht of God.

*. Michtam of Dauid.

A Preserue me(O God) for in ẏ do I trust.

b* Here and in many other places/ the scripture calleth the faythfull sayncte/ as in the Psal. xij. a. & the Apostle in many places of hys pistles.

I haue sayde vnto the Lorde: thou art my God/ my goodes are no thinge vnto the.

All my delyte is vpon the* b* sayncte that are in the earth/and vpon soche lyke.

But they that runne after another / shall haue greate trouble.

Their drynchoffringes of bloude wyll not I offre/nether make mencyon of their name in my mouth.

The Lorde him selfe is my good & my porcyon/thou mayntaynest myne enheritaūce.

c* Is on my ryght hande/ that is helpeth ryght and succoureth me/ & is prest & redy therto. Psal. cix. d.

B The lot is fallē vnto me in a fayre groūd/ yee I haue a goodly heritage.

I wyll thanke the Lorde for geuyng me warnynge: my reynes also haue chastened me in the nyght season.

d* Thou shalt not leaue my soule in hell / ẏ is/ thou shalt not so forsake me that my soule shal dye: And that foloweth/ nether shalt thou suffre thy sayncte to se corrupcyon signifieth: thou shalt not suffre my body to abyde in the graue/& so to corrupt. So doth Peter expounde thys place of Christ. Act.ij.& Paul Act.xiij.

Afore hand sawe I God all wayes before me/for he* is on my ryght hande/ ẏ I shuld not be moued.

Therfore ryd my hert reioyce/& my tōge was glad, my flesh also shall rest in hope.

For why? d* thou shalt not leaue my soule in hell/nether shalt thou suffre thy sayncte to se corrupcyon.

Thou hast shewed me the wayes of lyke: thou shalt make me full of ioye w̄ thy countenaunce.

At thy ryght hande there is pleasure and ioye for euermore.

¶ The.xvij.Psalme.

¶ A vehement and feruent prayer of Dauid that he myght be deliuered from the persecucyons of Saul. He innocently prayseth his awne innocēcye/as he dyd in the.vij. Psalme. He cryeth for healpe/ descriveth the proude condicions & vayne intencions of his persecuters/ and confesseth that his felycytie consyste in the knowledge of God.

A prayer of Dauid.

A Heare the right(O Lord) cōsider my cōplayne: herken vnto my prayer/that goeth not out of a fayned mouth.

Let my sentence come forth frō thy presence: & loke vpon the thinge that is equall.

Thou hast proued & vysyted myne herte in the nyght season: thou hast tryed me in the a* fyre: & hast foūde no wickednes in me: for I vtterly purposed that my mouth shuld not offende.

a* The afflycyons sent of God is the fyre that tryeth all the faythfull/ as in the Psal.lxvi.c & 1. Petri.iiij.c

B Because of the wordes of thy lippes / I haue kept me frō the workes of men: in the waye of the extortherer.

b* To crye is not to roare in the quere/but to praye instantly & affectuously hand with the whole hert/ as Psal.xvij.a

Oh order thou my goinges in thy pathes: that my footes steppes slippe not.

For vnto thee I cry: heare me O god: encline thine eares to me: & herke vnto my wordes.

Shewe thy maruelous louing kindnesse/ O thou that saueest thē which put their trust in the/from soche as resist thy right hande.

Kepe me as the apple of an eye/defende me vnder the c* shadowe of thy wynges.

c* The shadow of hys wynges here signifie ẏ protecyō & vnspeakable goodnes of God/ by which only we stāde in safetie. It is a borowed speache of the nature of a hē- ne/which nourisheth/feedeth & defendeth her chekens vnder her winges/ yee keyghteth for thē/& desposeth her awne lyke to saue them. Thyck borowed a like speche in Matth. xxiij.d.

From the vngodly ẏ trouble me/fro myne enemyes which compasse my soule rounde aboute.

Whych māteyne theyr awne welthynesse wyth oppressyon / & theyr mouth speaketh proude thynges.

They lye waytinge in our waye on euery syde/turninge their eyes downe to the groūd

D Like as a lyon ẏ is gredy of hys pray / & as it were a lyōs whelpe lurckyng in his dēne.

Up Lorde/dysapoynte hym and cast hym downe: deliuer my soule wyth thy swerde from the vngodly.

From the men of thy hand (O Lorde) frō the men off the worlde / whych haue theyr porcion in this like: whose belyes thou fyllest wyth thy treasure.

They haue chyldren at theyr desyre/ and leaue the reste of theyr substaunce for theyr babes.

But as for me/I wil beholde thy presence in rightuoulnes: and when thy glory appeareth / I shall be satysfyed.

¶ The.xviij.Psalme.

¶ First he descriveth the great & feruent conkydēce which he had in God/ & then the cruelles wherwith he was ouerladen: after that/ the power of God and goodwyll towarde hym: Then sheweth he his awne deliueraunce/his innocency & the iudgement of God towarde all men. And after these/the great victorye obtayned of his most myghty enemye/& that the coastes of hys kyngdome were meruelously enlarged/& his power confyrmed for euer: at the last he endeth the Psalme with prayses/& w a prophesy of Christ.

¶ a* To the chaunter of Dauid seruaunt of the Lorde/ which sayde vnto the Lorde the wordes of this songe/ on the daye in wych the Lorde deliuered hym frō the hand of all his enemyes/& frō the hād of Saul/& sayd.

a* Loke the tytle of the fourth Psalme.

A I wyll loue the(O Lorde) my strength.

The Lord is my succour/ my refuge/ my Sauyour: my God / my helper in whom I trust: my buckler/ b* ẏ horne of my health/and my protecyon.

b* He calleth God the horne of his healthe/ the cause by him he had subdued his enemyes/& obtayned health. It is a borowed speache of horned beastes / which w̄ theire hornes defende them selues/& driue awaye the that seyght against them. Psal.xliiij.a.

I wyll prayse the Lorde/& call vpō him/ so shall I be safe fro myne enemyes.

c* The sorowes of death cōpassed me / and the brokes of vngodlynes made me afrayed.

c* By the sorowes of death.

The paynes of hell came about me / the snares of death toke holde vpon me.

Yet in my trouble I called vpō the Lord/ & complayned vnto my God.

So he heard my voyce out of hys holy temple/and my cōplaynt came before him/ yee

and wrockes of vngodlines (by which is meant the obstynate multytude of the wicked rvngodly) the paynes of hell & the snares of death: are signified the ieopardous / & terryble feares wheych by the wyckednes of his enemyes happened vnto hym / & brought him very often nyge to deathes doare: so that by ỳ iudgemẽt of the flesh he thought hym selfe vtterly cast away.

d* Coales after the vse of the scripture signifie the sweapings / the anger / or the indignacyon of god. Psal. cxx. a

e* Of this ye haue Gene. xi a

f* Cherubin in Hebrue signifieth in English swyft wydes.

By all the thinges here rehersed is described the power / mighte & maiestye of almyghtye god / wheych he declareth in te apistles / of which the whole. xxix Psal. entreateth / and in Job xxxvij. are like thinges mencyoned to the setting out of his power.

Often tymes we reade / that God when he wolde moare openly & moare expressely declare hys power vnto men / caused thunder / lightening / & earthquakes. &c. As in Exo. xix. whẽ the lawe was geuen. And 1. Regll. xij. when the people delyred a kyng. Wat. xxiij when Christ was on ỳ crosse Act. ij. whẽ the holy gost came vpon the Apostles. Actu. viij. whẽ they prayed With soch lyke wondres do some suppose ỳ God did at one tyme or other wewe his benyuolence to Dauid / and confyrmed hys promes / w̃ shaking of the earth / sendyng thunder / lightenig / hayle / clouddes / stormes & other terryble tokens / wherwith he holpe Dauid / & ouer thyne hys enemyes. Nether let ytcieth it that the Scripture mẽcyoneth not therof in many place. For it mẽcioneth not the tempest which Elias prophecyed to come in ỳ deliuerance of Jerusalẽ from the Assyrias / yet who wyll deny but that it was in very deade so done.

g* By the waters / are signified / myghty & valyaunt enemies. fro which he saith he was delyuered by the hand of god

h* Rowme ynoughe signifieth abundance or prosperitye of all thynges / Psal. cxix. d

i* Heed for ruler or gouerner

k* Straunge chyldren are those that ought to be of ỳ householde of God / & that also auaunt thẽselues therof / but be in deade worldely / & walcke not in tomesed in God.

the pathes of his commaundementes / as they haue ỳ Wherof is spoken Esai. i. a.

mastery 4. ¶ The. xix. Psalme.

¶ He describeth the power of God / wonderfully declared by the workmãshipe of the heauens. He sheweth the excellentnes of the lawe of God / delyreth to be saued from synne / and willeth that whatsoeuer he either thynketh in hert or speaketh w̃ mouth / maye be good and acceptable to God.

a* Loke the tytle of the fourth Psalm.

a* To the chaunter / a Psalme of Dauid.

A The very heauens declare the glory of God / and the very firmament sheweth his handye worcke.

One daye telleth another / and one nyght certifyeth another.

There is nether speach ner lãguage / but their voyces are herde amonge them.

Their sounde is gone out in to all landes / and their wordes in to the endes of the worlde.

B In them hath he sett a tabernacle for the Sunne / wheych commeth forth as a bryde-grome out of his chambre / and reioyseth as a giaunte to runne his course.

It goeth forth frõ the one ende of the heauen / and runneth aboute vnto the same ende agayne / and there maye no man hyde hym selfe from the heate therof.

b* The lawe of the Lorde is a perfecte lawe it quickeneth the soule.

The testimony of the Lorde is true / and geueth wysdome euen vnto babes.

C The statutes of the Lorde are right / & reioyse the herte: the cõmaundemẽt of ỳ Lorde is pure / and geueth light vnto the eyes.

The feare of the Lorde is cleane / and endureth for euer: the iudgmentes of the Lord are true and ryghtuous altogether.

More pleasaunt are they then golde / yee then moch fyne golde: sweter then hony and the hony combe.

Yeche thy seruaunt kepeth / & for keping of them there is greate reward.

D Who can tell / how oft he offendeth? Oh clense thou me fro my secrete fautes.

Kepe thy seruaũt also frõ presumptuous synnes / lest they get the dominion ouer me: so shall I be vndefyled and innocent frõ the greate offence.

Yee the wordes of my mouth and the meditacion of my herte shalbe acceptable vnto the / O Lorde / my helper and my redemer.

b* The lawe of the Lorde is ministred vnto vs ỳ well consumyng / ỳ which must be done / and for ỳ dyddyng he contrarys: vnto which the fleshe of man must fauour / & helpe to do it / & cercyse him selfe therin / as Dauid Psal. 1. a

¶ The. xx. Psalme.

¶ A prayer wherin the people delyreth helth to kyng Dauid / goyng to a difficulte and ieopardus battell / & also a thanckesgeuynge of health and victorye geuen from aboue.

a* Loke the tytle of the fourth Psalm.

a* To the chaunter / a Psalme of Dauid.

A The Lorde heare the in the tyme of trouble / the b* name of the c* God of Jacob defende the.

b* That is / ỳ maiestye.

c* By the God of Jacob or Israel is vnderstande the God of ỳ whole stocke / progenye & ofspryng of Jacob or Israel. & further of all the people of the Lorde: as in Esa. xliij. a

B The cause why / is / ỳ Jacob / which as ye reade Gene. xxxv. b. was after called Israel / was father vnto the xij. Patriarches / of whom the xij. trybes and the whole people of Israel descended.

d* Loke the Psalm. iij. a.

Sende the helpe frõ the Sanctuary / and strength the out of Sion.

Remembre all thy offerynges / and accepte thy brent sacrifyce. d* Selah.

Graunte he thy hertes delyre / and fulfyll all thy mynde.

We wyll reioyse in thy health / & triuphe in the name of the Lorde oure God: the Lord perfourme all thy peticions.

Now knowe I / that the Lorde helpeth his anoynted / and will heare him from hys holy heauen: myghtye is the helpe of hys ryght hande.

Some put their trust in charettes / and some in horses: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen / but we are rysen and stande vp right.

Saue / Lorde / and helpe vs / O kynge / when we call vpon the.

¶ The. xxi. Psalme.

¶ A thanckesgeuynge which the people vsed for the victory and other benefytes that Dauid aboundantly receaued.

a* To the chaunter / a Psalme of Dauid.

a* Loke the tytle of the fourth Psalm.

A Lorde / how ioyfull is the kynge in thy strength? O how exceadynge glad is he of thy sauynge health?

Thou hast geuẽ him his hertes delyre / & hast not put him frõ ỳ request of his lippes. b* Selah.

For thou hast preuẽted him with syberall c* blessynges / and set a crowne of golde vpon his heade.

He asked lyfe of the / and thou gauest him a longe lyfe / euen for euer and euer.

His honoure is greate in thy sauynge health / glory and great worshipe shalt thou laye vpon him.

For thou shalt geue him euerlastynge felycite / and make him glad with the ioye of thy countenaunce.

And why? because the kynge putteth his trust in the Lorde / and in the mercy of ỳ most hiest he shall not myscary.

Let all thine enemyes fele thy hãd: let thy right hande fyndeout all them that hate the.

Thou shalt make them lyke a fyre ouen in tyme of thy wrath: the Lorde shall destroye them in his displeasure / and the fyre shall consume them.

Their frute shalt thou rote oute of the earth / and their sede from amonge the chyldren of men.

For they intended myschefe agaynst the / & ymagyned soche deuyces / as they were not able to perfourme.

Therfore shalt thou put thẽ to flight / and

b* Loke the Psalm. iij. a

c* Blessyng / for honoures / as in Gene. xij. I wyll blesse thẽ that blesse the. &c.

d* This is also a vsuale thig in the Scriptures / to take the hand of God for the vengeaunce wheych he taketh on sinners Job. xix. a Psal. x. c. and. xxxix. c

wyth thy strynges thou shalt make ready thyne arowes agaynst the faces of them.

Be thou exalted / Lorde, in thyne awne strength / so wyll me synge and prayse thy power.

¶ The. xxij. Psalme.

¶ Dauid declareth very evydently in thys Psalme that he was a sygure of Christ. First he declareth Christes deiection & small estymacyō: then the exaltacyon and dylatacyon of his kyngdome / euē to the coastes of the earth and ende of the worlde / & all vnder the sygure and shadow of him selfe.

¶ a* To the Chaunter vpon * b Aieleth * c of the dawnyng / a Psalme of Dauid.

b* Aieleth signifieth a certen instrument of musike: or as some wyll / a certē kynd of melodye. Dyuers Authoures do dyuerslly expounde it.

c* Of the dawning / this Psalme was made of oure Sauyour Christ / & because it was not conuenyent to describe him with oute a mystical worde / he calleth him the dawning / or (as some wyll) the morning starre.

A My God / my God: why hast thou forsaken me? the wordes of my cōplaynte are farre fro my health.

a* Note the Title of the fourth Psal.

O my God / I d* crye in the daye tyme / but thou hearest not: and in the night season also I take no rest.

d* What is signified by crying in the scripture / ye shall fynde in the Psal. xv. a

Yet dwellest thou in the sanctuary / O thou worshyppe of Israel.

Oure fathers hoped in the / they trusted in the / and thou dyddest delyuer them.

They called vpon the / & were helped: they put their trust in the / & were not confounded.

But as for me / I am a worme & no mā: a very scorne of mē & ý out cast of ý people.

B All they ý se me / laugh me to scorne: they shute out their lippes / & shake their heades.

He trusted in God / let him delyuer hym: let him helpe him / yf he wyll haue him.

But thou art he ý toke me out of my mothers wombe: thou wast my hope / when I hanged yet vpon my mothers breastes.

e* Under the name of beasts are vnderstand the heades / rulers and mighty of power / which are fattnede wth the ryches of thys worlde. Amos. iiij. a

I haue bene left vnto the euer sence I was borne / thou art my God / euē fro my mothers wombe.

C O go not fro me then / for trouble is harde at hande / and here is none to helpe me.

e* Greate bulles are come about me / fatt oxen close me in on euery syde.

They f* gape vpon me wth their mouthes / as it were a rampynge and roarynge lyon.

f* To gape or open their mouthes wide / is expounded in Job xvi. b.

I am poured out lyke water / all my bones are out of joynt: my hert in the middest of my body is euen lyke melteynge waxe.

My strēgth is dryed vp lyke a potsherde / my tūge cleueth to my goomes / & thou hast brought me in to the dust of death.

D g* By dogges are vnderstand the tyrannye & the cruelty of the Jewes towarde christ. Like dogges are ther at they stode starynge and lookynge vpon me.

g* For dogg (are come about me / ý cōcell of the wycked hath layed leage agaynst me.

They pearled my handes and my fete / I might haue tolde all my bones: as for them / they stode starynge and lookynge vpon me.

They haue parted my garmentes amōge them / and cast lottes vpon my vesture.

But be not thou farre fro me / O Lorde: thou art my succoure / haste the to helpe me.

Delyuer my soule from the swearde / my dearlyng frō the power of the dogge.

Saue me from the lyons mouth / & heare me frō amonge ý hornes of the h* vnicornes.

h* By these vnicornes vnderstande the cōmen people of the Jewes which cruelly furiously put them selfes in peace agaynst christ / crying. Crucifye hi. Crucifie hi. Math. xxvij. i

So wyll I declare thy name vnto my brethrē / in the mydde of the cōgregacion wyll I prayse the.

i* The greate congregacō is the whole compayne & multitude of the thy. k are God / as well of the Jewes as of the gentyles throwe oute the whole worldye they beleue to receaue the promises of God for Christes sake onely: as it is sayde in Joel. ij. g. And the ryme shall come ý wholsoever call &c.

O prayse the Lorde ye ý feare him: Magnify him all ye sede of Jacob / and lett all ý sede of Israel feare him.

For he hath not despised ner abhorred the miserable estate of ý poore: he hath not hyd his face fro me / but whē I called vnto him / he herde me.

I wyll prayse the in the l* greate congregacyon / and perfourme my vowes in ý sight of all them that feare the.

The poore shall eate & be satisfyed: they that seke after the Lorde shall prayse hym: oure herte shall lyue for euer.

All the endes of the worlde shall remēbre them selues / and be turned vnto the Lorde: and all the generacyons of the Heithen shall worshippe before him.

For ý kyngdom is the Lordes / & he shall be the gouuernoure of the Heithen.

All loch as be k* fat vpon earth / shall eate also and worshippe l* All they that lye in ý dust / and lyue so hardly / shall fall downe before hym.

The sede shall serue hym / and preach of the Lorde for euer.

They shall come / and declare hys rycht uoulnes: vnto a people that shall be borne / whom the Lorde hath made.

¶ The. xxiij. Psalme.

¶ The describeth the wonderfull suertye & great grace of a faythfull and sure confydence in God.

A Psalme of Dauid.

The Lord is my shepherde / I can want nothynge.

He fedeth me in a grene pasture / & ledeth me to a fresh m* water.

m* This freshe water is the healthfull water of the worde of God / of which is sayde Esai. lv. a

He quickeneth my soule / & bryngeth me forth in the waye of ryghtuoulnes for hys names sake.

Though I shulde walke now in ý valley of ý n* shadow of death / yet I feare no euell / for thou art wyth me: thy staffe & thy shepehoke comforte me.

B n* Shadowe / for darknes & afflicciō / as it is is sayd Esai. lix. e

Thou preparest a o* table before me agaynst myne enemyes: thou anoyntest my head with oyle / and fyllest my cuppe full.

o* Note the Psal. xxviij. f.

Oh lett thy louynge kyndnes and mercy folowe me all the dayes of my lyfe / that I maye dwell in ý house of the Lorde for euer.

¶ The

¶ The. xxiiij. Psalme.

¶ When the Lorde had shewed vnto Dauid that the threshyng flour of Ornan ý Jebusyte / which was in the hyll Moria / was the place where he wolde haue a temple buylded for hym / Dauid monysshed with the syngular goodnes of God towarde the Israelites amongest whō he had chosen hym a dwellyng place / desceryveth to whō the place of God doth verely belonge / and which is the very nacion of God / & amongest whom he vouchsafeth to dwell. Then he exhorteth them to the buyldynge of the temple.

¶ A Psalme of Dauid.

A The earth is the Lordes / & all ý therin is: the compase of the world / & all that dwell therin.

For he hath founded it vpon the sees / and buylded it vpon the floudes.

Who shall go vp in to the hyll of ý Lorde? Or / who shall remayne in his holy place?

Euen he that hath innocent handes and a cleane hert: which a* lifteth not vp his myne de vnto vanyte / & sweareth not to disceaue.

a* Which lyfteth not vp hys mynde vnto vanitie. That is / which glorifyeth not hym selfe ner sweareth or lifteth by hym selfe as though he were some what / but taketh hym selfe for nothynge. Gala. vi. c.

He shall receaue the blessynge from the Lorde / and mercy from God his sauioure.

B This is ý generacīō of thē that seke him / of thē ý seke thy b* face / O Jacob. Selah.

b* That is / the fauour of thy God.

Open your gates (O ye prynces) lett the euerlastyng dores be opened / that the kyng of glory maye come in.

Who is this kyng of glory? It is ý Lorde stronge and myghtie / euen the Lorde mighty in batel.

Open youre gates (O ye prynces) lett the euerlastynge dores be opened / that ý kyng of glory maye come in.

Who is this kyng of glory? It is the Lord of Hoostes / he is ý kyng of glory. c* Selah.

c* Note in the third Psalm. a

¶ The. xxv. Psalme.

¶ A prayer of Dauid oppressed both with synne and with enemyes. He prayeth the Lorde to delyuer him from his synnes to shewe him his wayes and to rydd him from the surye of his enemyes. In the ende he prayeth for all the people.

¶ Of Dauid.

A Unto the (O Lorde) I lyft vp my soule. My God / I trust in the: Oh lett me not be cōfounded / lest myne enemyes triumphe ouer me.

d* To knowe the wayes of ý lorde is / to lyue & lyke ý pleaseth God: that is to lyue in his feyth / & to lett him leade vs by hys goodnes: the same is the waye of lyfe / before mē. Jer. vi. c

For all they that hope in the shall not be ashamed: but loch as be scornefull desyrers without a cause / they shall be put to cōfusyon.

Shewe me thy wayes / O Lord / & teach me thy pathes.

Lede me in thy trueth and lerne me / for thou art the God of my healthe / and in the is my hope all the daye longe.

B Call to remembrance / O Lorde / thy tender mercyes and thy louynge kyndnesses / which haue bene euer of olde.

Oh remēbre not the synnes & offences of my youth / but accordynge vnto thy mercy thynke vpō me / O Lorde / for thy goodnesse.

O how kendly & ryghtuous is the Lord / therfore will he teach synners in the waye.

He ledeth the symple a right / & loch as be e* meke thē lerneth he his wayes.

e* Meke / is a feyr & ryghtuous man / which is not hasty to be wrothe / but suffereth all thynge / & is not lyke vnto the Pharisyes / which are proude / & despyse other men. Luke. xviij. a

All the wayes of the Lorde are very mercy and faythfulnesse / vnto loch as kepe hys f* testament and conuenaunt.

f* A Testament is properly the last wyll of hym that dyeth / wheych maye not be chaunged or altered. Wherfore the Testament of christ is the promes and ý worde / wherby we be elect & chosen ý chyldren of God through him / as he sayth. Heb. ix. d.

For thy names sake / O Lorde / be merciefull vnto my synne / for it is greate.

What soeuer he be that feareth ý Lorde / he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease / and his sede shal possesse the lande.

The secrete of the Lorde is amonge them that feare him / and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lorde / for he shall plucke my fete oute of the net.

Turne the vnto me and haue mercy vpon me / for I am desolate and in mysery.

The sorowes of my herte / are greate / O bryngе me out of my troubles.

Lohe vpon myne aduersyte & mysery / & and forgeue me all my synnes.

Consydre how myne enemyes are many / and beare a malicious hate agaynst me.

O kepe my soule / and delyuer me: let me not be cōfounded / for I haue put my trust in the.

Let innocency and ryghtuous dealynge wayte vpon me / for my hope is in the.

Delyuer Israel / O God / out of all hys trouble.

¶ The. xxvi. Psalme.

¶ He describeth to the ensample of the good / what endeueraunce he gaue to innocencye: & how warely he eschued the company of the euell: then prayeth he to eskape the vengeance that abydeth ý wicked / sythe he lyueth holely / and desyreth nothynge moare then to set oute the glory of God.

¶ Of Dauid.

A Be thou my iudge / O Lord / for I walke innocently: my trust is in the Lorde / therfore shall I not fall.

Examen me / O Lord / and proue me: trie out my a* reynes and my hert.

a* By the hert & reynes wyll he signifye the delectacions and affecyons of the flesshe / wheych let hym to folowe God.

For thy louyng kyndnesse is before myne eyes / and I walke in thy trueth.

B As aboute in the Psal. xvi. b.

b* I syt not amonge vayne personnes / & haue no fellishipe with the disceatfull.

I hate the congregacyon of the wycked / and I will not syt amonge the vngodly.

b* To syt amonge vayne persones / is / to conspyre wyth the vnbeleuynge & to be a cōpanio of their vnbelefe / as aboue in ý first Psal. a of ý scornefull.

I walshe my handes with innocency / O Lorde / and so go I to thyne aulter.

That I maye shewe ý voyce of thy prayse and tell of all thy wonderous worckes.

Lorde / I loue ý habitacion of thy house / & the place where thy honoure dwelleth.

O destroye

C O destroye not my soule with ỳ synners/
c* O this loke ỳ Psal.lxxvij.a ner my lyfe with the bloudthyrstye.
In whose c* handes is wyckednesse/ and
their ryght hande is full of gyftes.
But as for me I wyll walcke innocent-
d* Note in the Scriptuers is take for the affeccyō/desyre or wyll of ỳ hert/ as after in the Psal.xxxvi.b. ly: O delyuer me/and be mercifull vnto me.
My d* fote standeth right: I wyll prayse
the(O Lorde)in the congregacions.

¶ The.xxviij.Psalme.

¶ This Psalme made Dauid vpon some greate and Jeopardous perill/against which he hertened him selfe not a lytell/with callyng to remẽbraunce the promes of God:& therby persuaded him selfe that he shulde haue the victorye/& after lyue peaceablyin the trade of godly lyuyng.

¶ Of Dauid.

T He Lorde is my lyght and my health:
whom then shulde I feare? the Lorde
is the strength of my lyfe/ for whome
then shulde I be afrayed?
Therfore when the wycked/ euen myne
enemyes and my foes/came vpō me/to eate
vp my flesh/ they stombled and fell.
B Though an hoost of men were layed a-
a* The scripture dothe often take a rock/ for strength & stablenes fygured of Christ/ which is ỳ true & suer foundacio of ỳ church. Psal.xla. gaynst me/yet shall not my hert be afrayed:
& though there rose vp warre agaynst me/
yet wyll I put my trust in him.
One thynge haue I desyred of ỳ Lorde/
which I wyll requyre:namely/ that I may
dwell in the house of the Lorde all the dayes
of my lyfe/to beholde the fayre beutie of the
Lorde/and to vyslet his temple.
b* That is/ vanquellyed myne enemyes.
For in the tyme of trouble he hath hyd
me in his tabernacle/ yee in ỳ secrete place
of his dwellyng hath he kepte and set me vp
c* To hyde his face fro hi/ is/ not to care for him/to trouble hym/ and not to heare hym: And on ỳ contrary parte not to hyde his face fro hi is/to care for him/to healpe him and succoure him & fauorably to heare him. Psal.xxxiij.li. cij.cxliij.
vpon a a* rocke of stone.
And now hath he b* lyft vp my head aboue
myne enemyes/ ỳ cōpassed me rouide about.
C Therfore wyll I offre in his dwellynge/
the oblacyon of thākesgeuyng: I wyll singe
and speake prayses vnto the Lorde.
Herken vnto my voyce/ O Lorde/ when
I crye vnto the: haue mercye vpon me and
heare me.
My hert speaketh vnto ỳ/my face seketh
the/yee Lorde/thy face wyll I seke.
d* This is expounded in the Psalm.cxliij.b
D c* hyde not thou thy face fro me/ cast
not thy seruaunt of in displeasure.
Thou art my succoure/leaue me not/ne-
ther forsake me/O God my sauyoure.
For my father and my mother haue for-
sake me/but the Lorde hath taken me vp.
e* To tarye ỳ Lordes leasure is/not to determyne God a tyme when he shulde healpe vs/ but pacyently to abyde/ assured ỳ healpe wyll come. Psal. xxxvij.&c.
E Shewe me thy waye O Lorde/& lede me
in the right path/because of myne enemyes
Delyuer me not in to the wyles of myne
aduersaryes/ for there are false wytnesses
rysen vp agaynst me/and they ymagyn my-
schefe.
Neuertheless I beleue verely to se the
goodnesse of ỳ Lordin ỳ d* lāde of ỳ lyuing.
O e* tary thou ỳ Lordes leysure/be stroge/
let thyne hert be of good comforte/ & wayte
thou still for the Lorde.

¶ The.xxviij.Psalme.

The prayeth the Lord/not to forsake him in his great necessytie He desyreth that he beyng innocent/be not auenged with the wycked:and willeth that euen they also maye not haue suche iudgement as they haue deserued:Then geueth he thanckes to God for the victorye/and prayeth for the people.

¶ Of Dauid.

U Nto the wyll I a* crye/ O my stronge
defence:thyncke no scorne of me/lest/
lyk thou make ỳ as though thou herdest
not/I be come lyke them/ that go downe in
to the b* pytte.
Heare the voyce of my humble peticyon/
when I crye vnto the/& holde vp my handes
towarde thy holy temple.
O plucke me not awaye amonge the vn-
godly & wicked doers/ which speake frendly
to their neyghboure/but ymagyn myscheke
in their hertes.
Rewarde them accordynge to their dedes
and wyckednesse of their awne inuencions.
Recompense them after the worckes of
their handes/paye thē ỳ they haue deserued.
For they regarde not the worckes of the
Lorde/ner the operacyon of his hādes:ther-
fore shall he breake thē downe/& not buylde
them vp.
Praysed be the Lorde / for he hath herde
the voyce of myne humble peticyon.
The Lorde is my strenght and my shylde:
my hert hoped in him/and I am helped:ther-
c fore my herte daunseth for ioye / and I wyll
synge prayses vnto him.
The Lord is ỳ strength of his people/he
is ỳ defender & Sauioure of his anoynted.
O helpe thy people/geue thy blessing vn-
to thyne enheritaunce: fede them/& sett thē
vp for euer.

a* Loke in Exod. xviij.d & i.Reg.viij.b
b* Pytt/ for prison or graue in the earth. Psal.lxxxviij.a

¶ The.xxix.Psalme.

The prayseth God by the power that he sheweth in thonder & other tempestes/and reioyceth of his goodnes towarde the people of Israel.

¶ A Psalme of Dauid.

A Scribe vnto the Lorde/O ye mightie/
ascribe vnto the Lorde worshippe and
strength.
Geue the Lord the honoure of his name/
bowe youre selues to the holy magesty of
the Lorde.
It is the Lorde that cōmaundeth ỳ wa-
ters:It is the glorious God that maketh ỳ
thonder:it is the Lorde that ruleth the see.
The voyce of ỳ Lorde is mightye in ope-
racyon/the voyce of the Lord is a glorious
voyce.
The voyce of the Lorde breaketh the Ce-
dre trees:yee the Lorde breaketh the Ceders
of Libanus.

Ye maketh

Ye maketh them to skyppe lyke a calfe:
Libanus & Sirion lyke a yonge vnycorne.
The voyce of the Lorde deuydeth the fla-
C mes of fyre:the voyce of the Lorde b* shaketh
the wyldernesse/ yee the Lorde shaketh the
wyldernesse of Cades.
The voyce of the Lorde moueth the hyn-
des and discouereth ỳ thicke bushes: in his
temple shall euery man speake of hys ho-
noure.
The Lorde stilleth the water floude/& the
Lorde remayneth a kynge for euer.
The Lorde shall geue power vnto hys
people/ the Lorde shall geue his people the
blessynge of peace.

b* That is maketh the hyde & terrible beastes of the wyldernes to quake.

¶ The.xxx.Psalme.

The geueth thākes for the obtaynyng of his health. He greatly prayseth the goodnes of God/ whych sendeth not aduersytie vnto his people but for the best/ & protesteth/that he desyreth not the lengthening of his lyfe for any other cause/then to restoare and set forth the thinges that make for the glorie of God & profet of the sayntes.

¶ A Psalme and songe of the dedycacyon of
the house a*/ of Dauid.
a* Understād of God.
A I Wyll magnifye the/O Lorde/for
thou hast set me vp/ & not suffred
my foes to triumphe ouer me.
O Lord my God/I b* cryed vn-
to the/and thou hast healed me.
b* Loke Exo. xiij.d.& i.Reg. vij.b.
Thou Lord hast brought my soule out of
c* Here is it manyfest ỳ hell is taken for the estate of ỳ deed/ as well of the good as of the euell/ as it is sayde Ecclesi. xxxvij.g
*hell:thou hast kepte my life/where as they
go downe to the pytte.
Singe prayses vnto ỳ Lorde(O ye sain-
tes of hys) geue thankes vnto hym for a re-
membraunce of his holynesse.
For his wrath endureth but ỳ twincling
B of an eye/and his pleasure is in lyfe: heuy-
nesse maye well endure for a nyght/but ioye
commeth in the morynge.
As for me/ when I was in prosperite/ I
sayde:Truly/I shall neuer fall more.
And why? thou Lorde of thy goodnesse
hadest made my hyll so stronge.
But as soone as thou turnedest thy face
C fro me/I was brought in feare.
Then cryed I vnto the/O Lorde/yee vn-
to the Lorde made I my prayer.
What profyt is there in my bloude/ yf I
go downe to corrupcyon?
Maye the dust geue thanckes vnto the?
Or shall it declare thy faythfulnesse?
Heare/O Lorde/ and haue mercy vpon
D me:Lorde be thou my helper.
And so thou hast turned my heuynesse in
to ioye:thou hast put of my d* sack cloth/ &
gyrded me with gladnesse.
That myne honour myght synge prayses
vnto ỳ without cesyng:O Lorde my God/
I wyll geue thanckes vnto the for euer.

d* To put of sackcloth is/ to put awaye ỳ sadnes of hys herte: because they vsed to clothe the selues with sacke cloth in time of their extreame sadnes/as ye se in Esther & in many other places.

¶ The.xxxi.Psalme.

The sheweth wherwith he strengthened hys hope/ what he desyred for/ what he complayned of/ in what case he was/and how he was mynded/ when he & his were be sett rounde aboute in the wildernes of Sodab & sought a meane to escape. He prayseth the great goodnes of God/to ward all suche as feare him: And moueth men to the feare and loue of God/which cannot forsake them that leane vnto him.

a* To the chaunter/a Psalme of Dauid.

I N the/O Lorde/is my trust: let me ne-
uer be put to cōfusyon/but delyuer me
in thy b* rightuousnesse.
Bowe downe thine eare to me/make haste
to delyuer me:be thou my stronge rocke and
a house of defence/ ỳ thou mayest saue me.
For thou art my strōg holde & my castel:O
be thou my gide/& lede me for thy nams sake.
Drawe me out of the nett that they haue
laied priuely for me/for thou art my strēgth.
Into thy hād I cōmēde my spryte:thou hast
delyuered me O Lorde thou God of treuth.
I hate them that holde of vanities/ & my
trust is in the Lorde.
I wyll be glad and reioyce in thy mercy:
for thou hast cōsydered my trouble/thou hast
knowne my soule in aduersite.
Thou hast not delyuered me ouer in to ỳ
handes of the enemye/but hast set my fete in
a large rowme.
Haue mercy vpon me/ O Lord/for I am
C in trouble myne eye is cōsumed for very he-
uynesse/yee my soule and my body.
My lyfe is waxen olde with heuynesse/&
my yeares with mournynge.
My strēgth fayleth me because of myne
aduersyte/and my bones are corrupte.
I am become a very reproke amonge all
myne enemyes/ my neyghbours and they
of myne awne acquauntaunce are afrayed
of me:they that se me in the strete/ conueye
them selues fro me.
I am cleane forgotte & out of mynde/as a
deed man:I am be come lyke a broke vessell.
For I haue herde ỳ blasphemy of ỳ mul-
titude:euery man abhorreth me: they haue
gathered a councell together agaynst me/ &
are purposed to take awaye my lyfe.
But my hope is in the Lorde/and I saye:
thou art my God.
My tyme is in thy hande:delyuer me fro
the hande of myne enemyes/ and from them
that persecute me.
Shewe thy seruaut the lyght of thy cōte-
naunce/helpe me for thy mercyes sake.
Let me not be cōfounded/O Lord/for I
call vpon the: let the vngodly rather be put
to confusyon/and brought vnto the hell.
Let the lyenge lyppes be put to sylence/
whych cruelly/disdanefully/& desypteffully/
speake agaynst the ryghtuous.

a* Loke the Tytle of the fourth Psal.

b* The rightewesnesse of god in the Psalmes is hys goodnes/ mercye & kindnes/wherby he redemeth vs from the bondage of Sathan and ly-
B berally geueth vs hys kyngdom. Psal. xxxv.d.xl.b.&c.

O how

O how greate & manykolde is thy good/ which thou hast hyd for thē that feare the?
O what thinges bringest thou to passe for them/that put their trust in the/euen before the sonnes of men?
Thou hydest them priuely by thyne awne presence from the proude men/ thou kepest them secretly in thy tabernacle/ frō the strife of tonges.
Thankes be to the Lorde/for he hath shewed me maruelous greate kyndnesse in a stronge cytie.
For when the soddane feare cam vpō me/ I sayde: I am cast oute of thy syght.
Nevertheles/thou herdest myne humble
G prayer/when I *cryed vnto the.
*c Loke Ero. xxiij. d. & i. Reg. viij. b.
O loue the Lorde (al ye his saynctes) for the Lorde preserueth the faythfull/and plenteously rewardeth he the proude doer.
Be stōge therfore and take a good herte vnto you/ all ye that put youre trust in the Lorde.

¶ The. xxxij. Psalme.

The sheweth that all aduersyties come of synne/ & that he therfore is happye/that hath his synnes forgeuen: And further/that both forgeuenes of sinnes and the protecyon and defence of God are obtayned by earnest acknowledgynge of oure offences/ & feruent prayer.

a* Or intelligens.

a* In instruccyon of Dauid.

A Blessed are they/ whose vnryghtuoulnesse is forgeuē/ and whose synnes are couered.
*Roma. iiij. a.
* Blessed is the man/vnto whō the Lorde imputeth no synne/ in whose spyrete there is no gyle.
For while I helde my tonge/my bones cōsumed awaye thorow my daylye complaynynges.
And because thy hande was so heuy vpon me both daye and nyght/ my moysture was lyke the drouth in Sommer. b* Selah.
B Therfore I confessed my synne vnto the/
b* Loke the thirde Psal. a. and hyd not myne vnryghtuoulnesse.
I sayde: I wyll knowledge myne offence/ & accuse my self vnto the Lorde/ and so thou forgauest me the wyckednesse of my synne Selah.
For thys shall euery saynete make hys prayer vnto the in due season/therfore shall
c* Of these waters/ ye haue in the Psal. viij. c. & of the floude. Gen. vi. c
not ỳ greate c* water floudes come nye him.
Thou art my defence in the trouble that is come aboute me/ O compasse thou me about also wī ỳ ioye of delyueraūce. Selah.
C I will enforme the/ & shewe the the waye
d* I wyll fasten myne eyes vpon the/ that is/ I wyll se to the by my prouidence/ & be thy
wherin thou shalt go: d* I wyll fasten myne eyes vpon the.
Be not ye now lyke horses and mules/ which haue no vnderstandynge.
Whose mouthes thou must holde with bryt
and bydle/ yf they wyll not obeye the. helper & counsellor.
Greate plages shall ỳ vegodly haue/but who so putteth his trust in the Lorde/mercy shall compasse him on euery syde.
Be glad/O ye rightuous/ & reioyse in the Lorde/be ioyfull all ye ỳ are e* true of hert. e* Of this/ loke the Psal. xxiij. b.

¶ The. xxxiij. Psalme.

The exhorteth and moueth men diligētly to prayse God: And sheweth that all thynges are full of hys goodnes.

R Eioyse in the Lorde/ O ye ryghtuous/ for it be commeth well the iust to be thankfull. A
Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrument of ten strynges.
Singe him a new songe/yee synge lustely vnto him/and with a good corage.
For the worde of the Lorde is true/ & all his worckes are faythfull.
He loueth mercy and iudgmēt/ the earth B is full of the goodnesse of the Lorde.
By the worde of the Lorde were the heauens made/and all the Hoostes of them by ỳ breth of his mouth.
He gathereth the waters together as it were in a bottell/ & laieth vp ỳ depe in secret.
Let all the earth feare the Lorde/and lett all them that dwell in the worlde/ stande in awe of hym.
For loke what he sayeth/ it is done: and loke what he cōmaundeth/it standeth fast. C
The Lorde bryngeth the councell of the Heythen to naught/and turneth the deuyces of the people.
But the councell of the Lorde endureth/ and the thoughtes of his herte from generacion to generacion.
Blessed are the people that holde ỳ Lorde for their God/and blessed are the folcke whō he hath chosen to be hys heretage.
The Lorde loketh downe from heauen/ & beholdeth all the chyldren of men: from hys D
a* Heauen is called the stōg feate habitacle or dwellynge place of God/ because it is perpetuall and perysheth not/ but dureth euer. Psal. ij.
a* stronge seate he consydreth all them that dwell in the worlde.
He only hath fashyoned all the hertes of them/and knoweth all their worckes.
A kynge is not helped by his awne great Hoost/nether is a giaunte saued thorow the myght of his awne strenght.
A horse is but a bayne thing to saue a mā/ it is not the power of hys strength that can E
delyuer him. Beholde/ the eye of the Lorde loketh vnto them that feare him/ & put their trust in his mercy.
That he maye delyuer their soules from death/ & to fede them in the deare tyme.
Let oure soule paciently abyde the Lord/ for he is oure helpe and shylde.
So shall oure herte reioyse in hym/ because

cause we haue hoped in his holy name.
Let thy mercyfull kyndnesse/ O Lorde/ be vpon vs/like as we put oure trust in the.

¶ The. xxxiiij. Psalme.

Dauid prayseth the Lord/because he prouydeth for his chosen in tyme of neade: and moueth all men to endeuer them selues to innocencye and godlynes/ because soch as are indued therwith/are rydde forth of all parels & abōndātly rewarded with al goodnes.

1. Reg. xxi. d. *Of Dauid/ when he fayned hym self to be madde before Abimelech: whych droue hym awaye/and he departed.

A I Wyll alwaye geue thanckes vnto the Lorde/ hys prayse shall euer be in my mouth.
My soule shall make her boast in ỳ Lord:
a* The humble or meake are all soch as haue determyned with them selues to beare ỳ crosse/ which meruell intreated of ỳ worlde because they be not of ỳ world Joh. xv. c. All thoseare displeased wyth their awne euelles/ & thyst ryghteoselnes/ & in reuoucynge of them selues do wholly cōpt them into the hande of God/ as before in the Psal. xxv. b.
the humble shall heare therof/ & be glad.
O prayse the Lorde wyth me/and let vs magnyfye his name together.
I sought the Lorde/and he hearde me/yee he delyuered me out of all my feare.
They that haue an eye vnto hym/ shalbe lightened/ & their faces shal not be shamed.
B This poore man cryed vnto the Lorde/ & he hearde hym/yee and delyuered hym out of all his troubles.
The Aungell of the Lorde pytcheth hys tente rounde aboute hym that feare hym/ & delyuereth them.
O taste and se how frendly the Lorde is/ blessed is the man that trusteth in hym.
O feare the Lord/ye that be his saynctes: for they that feare hym/lacke nothinge.
The b* ryche shall want and suffre hunger/but they which seke the Lord/shall wāt no maner of thynge/ that is good.
C Come hyther/ O ye chyldren/ herke vnto
b* By the riche are vnderstande the cruell/ raueners/ robbers/ & soch vsyce of the sweete & labour of other. Psal. xi. c.
me/ I wyll teach you the feare of the Lorde.
Who so lysteth to lyue/and wolde fayne
c* See good dayes.
Let hym refrayne his tonge from euell/ & hys lyppes that they speake no gyle.
Let hym eschue euell/and do good: Let hym seke peace and ensue it.
For the d* eyes of ỳ Lord are ouer ỳ rightu-
c* To se good dayes is/ to syt in peace/to time quietly & trāquillytye/ & to lede a peasable life. 1. Pet. iij. c
ous/ & his eares are opē vnto their prayers.
But the e* face of the Lorde beholdeth thē
D that do euell/ to destroye the remembraunce of them out of the earth.
When the ryghtuous crye/the Lord hearethem/ & delyuereth them out of all their troubles.
d* The eyes of the Lorde do manyfestly signifye his fauour. Psal. xi. b.
The Lorde is nye vnto them that are cōtryte in hert/ and wyll helpe soch as be of an humble spyrete.
e* Loke after in the Psal. li. b
Greate are the troubles of ỳ ryghtuous/ but the Lorde delyuereth them out of all.
He kepeth all their bones/ so that not one of them is broken.
But my fortune shall slaye the vngodly/ &
they that hate the ryghtuous shalbe gylty.
The Lorde delyuereth the soules of hys seruauntes/and all they that put their trust hym/ shall not offende.

¶ The. xxxv. Psalme.

The delyuerth the Lord to fight for hym agaynst Saul & his adherētes/ & to deliuer hym forth of their hādes.

Of Dauid.

S Tryue thou wyth them/ O Lorde/ ỳ A
stryue wyth me/ fyght thou agaynst them that fyght agaynst me.
Laye hande vpon the shylde & speare/and
a* What the standyng vp or the arylyng of God signifieth ye shall fynde after in ỳ Psalme. lxviij. a.
a* stande vp to helpe me.
Drawe out thy swearde/ and stoppe the waye agaynst them that persecute me/ saye vnto my soule: I am thy helpe.
Let them be confounded & put to shame/ that seke after my soule: let them be turned back and brought to confusyō/ that ymagyn mysche fe for me.
Let them be as the dust before the winde/ and the aungell of the Lorde scaterynge thē.
Let their waye be darcke and slyppery/ & the aungell of the Lorde to persecute them.
For they haue priuely layed their nett to destroye me without a cause/ yee and made a pytte for my soule/ which I neuer deserued.
Let a sodden destruccyon come vpon him B
vnawarres/ & the net that he hath layed priuely/catch hym self/ that he maye fall in to hys awne mischefe.
But let my soule be ioyfull in the Lorde/ and reioyse in hys helpe.
All my bones shall saye: Lorde/ who is lyke vnto the? which delyuerest the poore frō those ỳ are to stronge for hym/ yee the poore and the nedy from hys robbers.
False wytnesses are rysen vp/ and laye to my charge thinges that I knowe not.
They rewarde me euell for good/to the greate dyscomforth of my soule.
Neuerthelesse/ when they were sick/ I C
put on a sack cloth: I humbled my soule wyth
b* Fastyng/ and my prayer turned into myne awne bosome.
b* By thys fast in the scryptures is vnderstande all maner of chastenyng of the body & mortificacyon of the flesh. Num. xxx c. iij. Reg. xxi. c Tobi. xij. c. Judith. viij. c.
I behaued my self as though it had bene my frende or my brother/ I wente heuely/ as one that mourneth for his mother.
But in myne aduersite they reioyse/ & gather them together: Yee the very lame come together agaynst me vnawarres/ makynge mowes at me/and ceasse not.
With the gredy and scornefull ypocrites they gnasshed vpon me with their teeth.
Lorde/ whan wilt thou loke vpon thys?
O restore my soule from the wycked rumoure of them/ my dearlyng from the lyons?
So wyll I geue the thanckes in ỳ greate cōgregaciō/ & prayse ỳ amōge moch people.
O let thē not triūphe ouer me/ ỳ are myne enemyes

enemyes for naught: O let thē not wyncke
vp their eyes/that hate me wythout a cause.
And why? their comenting is not for peace/
but they ymagyn kaile wordes agaynst the
outcastes of the lande.
D They gape vpō me with their mouthes/
saying: there/there: we se it with oure eyes.
This thou seest/O Lorde: holde not thy
tonge then/go not farre fro me/O Lorde.
Awake Lorde/& stande vp: auenge thou
my cause/my God/& my Lorde.
Judge me/O Lorde my God/ accordyng
to thy ryghtuousnesse/ that they tryumphe
not ouer me.
O let them not saye in their hertes: there
there/so wolde we haue it: O lett them not
saye: we haue ouercome hym.
Let them be put to confusion & shame/
that reioyse at my trouble: let them be clo-
thed with reproke and dishonoure/that boost
them selues agaynst me.
Let them also be glad and reioyse/that fa-
youre my rightuous dealynge: yee let them
saye alwaye: blessed be the Lord/which hath
pleasure in the prosperyte of hys seruaunt.
And as for my tonge/it shalbe talkyng of
thy ryghtuousnes and of thy prayse/ all the
daye longe.

¶ The. xxxvj. Psalme.

¶ Thy prayseth the goodnes of God exceedingly/in that
he shutteth not vp his mercy from the vngodly/when
they haue greuously offended hym. He sheweth also/
that the chosen receaue his goodnes before other/ and
prayeth hym more largely to dyst rybute hys benefy-
tes vnto them that knowe hym: and to delyuer hym
from the vyolence of the wycked: whose fall & ruyne
he also prophecyeth.

** To the Chaunter/ of Dauid the seruaūt
of the Lorde.

A MY hert sheweth me the wickednesse of
the vngodly/ that there is no feare of
God before hys eyes.
For he dyssembleth before his face/ so lōg
tyll his abhomynable synne be founde out.
The words of his mouth are vnrigtuous-
nes & disceate/he wil not be lerned to do good
He ymagyneth mischefe vpō his a* bedd/
he wyll come in no good waye/ ner refuse ỳ
thinge that is euell.
Thy mercy/ O Lorde/ reacheth vnto the
heauen/ & thy faythfulnesse vnto the clouds.
Thy ryghtuousnesse standeth lyke the
stronge mountaynes/and thy iudgemēt like
the greate depe.
Thou Lord preseruest both men & beests.
B How precious is thy mercy/O God/that
the chyldrē of men maye put their trust vn-
der the shadowe of thy wynges.
They shalbe satysfyed with the plēteous-
nesse of thy house/ and thou shalt geue them
drynke of the ryuer of thy pleasures.
For by the is the b* well of lyfe/and in thy
lyght/shall we se lyght.
O spreade forth thy louyng kyndnesse vn-
to them that knowe the/and thy ryghtuous-
nesse vnto them that are true of hert.
O let not the c* fote of pryde ouertake
me/O let not the* hand of the vngodly cast
me downe.
As for wycked doers/they fall/ they are
cast downe/ & are not able to stande.

¶ The. xxxvij. Psalme.

¶ Lest the prosperyte of the euell shulde greue the
good/he sayth: that vnto sochas feare God and lyue
ryghtuously/all thynges shall happen well/ and that
they shall in very deede be happye: where as the vn-
godly although the seame to florysche for a tyme/ shall
at ỳ last be roted/ & wiped cleane out of the waye.

A Psalme of Dauid.

A FRet not thy selfe at the vngodly/ be not
thou enuyous agaynst the euell doers.
For they shall soone be cut downe
lyke the gralle/and be wythered euen as the
grene herbe.
a* Put thou thy trust in the Lorde/ & be
doinge good: so shalt thou dwell in the lande/
& verely it shall fede the.
Delyte thou in the Lorde/ & he shall geue
the thy hertes desyre.
Commytte thy waye vnto the Lorde/ set
thy hope in hym/ & he shall bringe it to passe.
He shal make thy rightuousnesse as cleare
as ỳ light/ & thy iust dealing as ỳ noone daye.
Holde the still in the Lorde/ & abyde pa-
cyently vpon hym: but greue not thy selfe at
one that hath prosperyte/ and lyueth in ab-
homynacyon.
Leaue of from wrath/let go displeasure/ B
let not thy gelously moue the also to do euell.
For wycked doers shalbe roted oute/ but
they that pacyently abyde the Lorde/ shall
enherit the lande.
Suffre yet a lytle whyle/and the vngod-
ly shalbe clene gone: thou shalt loke after
hys place/and he shalbe awaye.
But the b* meke spreted c* shall possesse
the earth/and haue pleasure in moch rest.
The vngodly layeth wayte for the iust/ &
gnasheth vpon him with his tethe.
But the Lord laugheth him to scorne/ for
he seyth that his daye is commynge.
The vngodly d* drawe out the swerde and
bende their bowe/ to cast downe ỳ symple &
poore/ & to slaye sochas go the ryght waye.
Neuertheles/their swerde shal go thorow
their awne herte/ & their bowe shalbe brokē.
A small thinge that the ryghtuous hath/
is better then greate ryches of the vngodly.
For the c* armes of the vngodly shalbe
broke/but ỳ Lord vpholdeth the ryghtuous.
The Lord knoweth the dayes of the god-
ly/ & their inheritaunce endureth for euer.
They shall not be cōfounded in ỳ perlous
tyme/ & in the dayes of derth they shall haue
ynough.
As for ỳ vngodly/they shall perysche: and
D when the enemyes of the Lorde are in their
floures/they shall consume/yee euen as the
smoke shall they consume awaye.
The vngodly* borroweth and payeth not
agayne/but the rightuous is mercyfull and
lyberall.
Soch as be blessed of hym/ shall possesse
the lande: and they whom he curseth/ shalbe
roted out.
The Lorde ordreth a good mans goinge/
and hath pleasure in his waye.
Though he fall/he shall not be hurte/ for
the Lorde vpholdeth him with his hande.
I haue bene yonge/and now am olde: yet
sawe I neuer the rightuous forsake/ ner his
sede to seke their bredde.
The ryghtuous is euer mercyfull/ and
E ledeth gētly/therfore shal his sede be blessed
Fle from euell/ and do the thynge that is
good/so shalt thou dwell for euer.
For the Lorde loueth the thynge that is
ryght/he forsaketh not his sayncts/ but they
shall be preserued for euermore: as for the
sede of the vngodly/it shalbe roted out.
Yee the ryghtuous shall possesse the land/
and dwell therin for euer.
The mouth of the rightuous is exercised
in wysdome/ and hys tonge talketh of iud-
gment.
The lawe of his God is in his hert/ ther-
F fore shall not his fotesteppes slyde.
The vngodly seyth ỳ ryghtuous/ & goeth
aboute to slaye him.
But the Lorde wyll not leaue him in hys
handes/ ner condempne hym when he is
iudged.
Hope thou in the Lord/ & kepe his waye.
& he shall so promote the/ ỳ thou shalt haue
the lande by enheritaunce/ and se/ when the
vngodly shall perishe.
I my selfe haue sene the vngodly in great
power/ & florishinge lyke a grene baye tree:
but whē I wēt by/ so/ he was gone: I sought
G him/but he coude no where be founde.
Kepe innocency/ and take hede vnto the
thynge that is ryght/ for that shall bringe a
man peace at the last.
As for the transgressours/ they shall pe-
rishe together/and the vngodly shall be ro-
ted out at the last.
The helpe of the ryghtuous commeth of
the Lorde/he is their strength in the tyme of
trouble.
The Lorde shall stande by them/and saue
them: he shall delyuer thē from the vngodly/
and helpe them/because they put their trust
in hym.

a* Thys is ỳ true honoure and seruyce of God/as it is sayde. Exo. xx. g

b* Thys is erpounded before in ỳ Psal. xxxiiij. a.

c* Not that they shalle lordes of ỳ earth: but shall contynue longer then those that desire vengeaunce & shall haue the fruycyon of all good thynges as moch as shal suffise them.

d* These are borrowed speaches/by whych is sygnyfyed that the wycked are prest & readye to destroye the godly/as before in the Psal. xi. a

c* That is the power of the vngodly. Psal. xliiij. a.

¶ The. xxxviij. Psalme.

¶ Dauid taken with a feruent dyseale/ desyreth to be
rydde therof/ althoughe hys synnes haue deserued so
to be chastened. He cōplayneth wōderfully of the in-
tollerable violence of his sycknes/of the fayntnes of
his frendes which forloke him/and of the cruelnes of
his enemyes: Then requyreth he the healp of God/
vnto whom he wholly commyttetth him selfe.

¶ a* To the chaunter/ to bryngе to remem-
braunce. b*

b* Understande/ the benefyte of God in to the her-
tes of the people/be cause he had delyuered hym from
so paynfull a diseale/ and restored him to his health.
Howbeit some thynck that this whole Psalm intrea-
teth of the sycknes of the soule/that is/of the synnes/
wherwith dauid was exercyled. And they vnderstād
the tytle thus. To bryng to remembraunce & to know
oure corrupcyon and fraylnes/take awaye by Christ/
to as many as repent and beleue.

A P c* Put me not to rebuke (Oh Lorde) in
thine anger: Oh chasten me not in thy
heuy displeasure.
For thyne arowes styck fast in me/ & thy
hande presseth me sore.
There is no whole parte in my body/
because of thy displeasure: there is no rest in
my bones/ by reason of my synnes.
For my wyckednesses are gone ouer my
heade/ and are lyke a sore burthen/ to heuy
for me to beare.
My woundes styncke and are corrupte/ B
thorow my foolysynesse.
I am brought in to so greate trouble and
mysery/ that I go mournynge all the daye
longe.
For my loynes are cleane dryed vp/ and
there is no whole parte in my body.
I am feble & sore smytten/ I roare for the
very disquyetnes of my hert.
Lorde/thou knowest all my desyre/ & my
gronynge is not hyd from the.
My hert panteth/my strēgth hath fayled
me/ & the lyght of myne eyes is gone fro me.
My louers and frendes stande lokynge
vpon my trouble/and my kynsmen are gone
a farre of.
They that sought after my lyfe/and to do
me euell/ spake of lyes & ymagined disceate
all the daye longe.
As for me/I was lyke a deake mā & herde
not: and as one that were domme/ not ope-
nynge his mouth.
I am be come as a mā that heareth not:
and that can make no resistaunce wyth hys
mouth.
For in the/ O Lorde/ is my trust/ thou
shalt heare me/O Lorde my God.
My desyre is/that myne enemyes trium- D
phe not ouer me: for yf my fote slyppe/ they
reioyse greatly agaynst me.
I am redy to suffre trouble/and my heui-
nesse is euer in my syght.

Dd For

a* Some reade thus. The vngodly lendeth vpō vsury not for naught.

a* Loke the tytle of the. iiij. Psalme.

c* Put me not &c.

Some suppose that thys Psalm and the vi. & the. xxx. & xxxij. do describe some great & feruēt sycknes/wherwith Dauid was soare troubled and vexed:

B And that he in this and the other above recyted Psalmes complayneth vpon the greuous payines/whych he suffered by the meanes of thas sycknes: Which paynes (saye they) he here calleth a chastenyng in anger and heuy displeasure/ C and the arowes & hande/ that is/the plage of God. Loke before in the Psalme. vi. a.

a* Loke the title of the. xxxj. Psalme.

b* Thys is erpounded before in ỳ Psal. xxxiiij. a.

c* Thys is the fruytfulnes of ỳ holy goost. Esa. xxx. a.

c* By the fote of pryde and hand of vngodlynes/he sygnyfyeth the vyolence/oppressis & tyrāny of the euel. Exo. xiij. g

For I confesse my wyckednesse / and my synne greueth me.

But myne enemyes lyue / & are mightie: and they that hate me without a cause / are many in nombre.

They ẏ rewarde me euell for good / speake euell of me / because I folowe the thynge that good is.

Forsake me not (O Lorde my God) O go not farre fro me.

Haste the to helpe me / O Lorde my succoure.

¶ The. xxxix. Psalme.

¶ He sheweth that although he were vexed with the greuous paynes of his sycknes / yet he kept him selfe so with in hys boundes / that he let no vnsyttynge wordes escape him in the tyme of his complaynynge / chefely whyle the wycked heard him.

a* Loke the tytle of the. iiij. Psalme.

a* To the chaunter for b* Iduthun / a Psalme of Dauid.

b* Iduthun is the name of a chaunter. i. Paralip. xvi. d. and. xxv. a. Kimhi thynketh that Dauid made this Psalm / and that it was wont to be songe of that kynde of syngars ouer which Iduthun bare rule. Some thynck it to be a certen songe / after whose tyme the Psalme was sunge.

I sayde: I wyll kepe my wayes that I offended not in my tonge.

And so I shut my mouth / whyle the vngodly layed wayte for me.

I helde my tonge / I was domme / I kepte sylence / yee euen from good wordes / but it was payne and greefe to me.

My hert was hote within me / and whyle I was thus mulynge / the fyre kyndled: so ẏ I spake with my tonge.

Lorde / let me knowe myne ende / and the nombre of my dayes: ẏ I maye be certyfyed what I wante.

Behold / thou hast made my dayes a spane longe / and my lyfe is as it were nothyng before the.

c* Loke the thyrd Psalm. a

O how vayne are all mē liuing? c* Selah.

Yee euery mā walketh as it were a shadow / and disquieteth him selfe in vayne: he heapeth vp ryches / and can not tell to whom he gathereth them.

And now Lorde wherin shall I comforte me? my hope is in the.

Delyuer me from all myne offences / and make me not a scorne vnto the foolish.

I kepe sylence / and open not my mouth / for thou hast done it.

Turne thy plagȝ awaye fro me / for I am consumed thorow the feare of thy d* hande.

d* Of this is spoken before in the Psalm. xxi.

When thou punishest mā for synne / thou chastenest him: so ẏ his beutye cōsumeth awaye / like as it were a mothe. O how vayne are all men? Selah.

Heare my prayer O Lorde / and consyder my callynge: shewe not thy selfe as though thou sawest not my teares. For I ama strager and pilgrymme with the / as all my forefathers were.

Oh spare me a lytle that I maye refreth my selfe / before I goo hence / and be no more sene.

¶ The. xl. Psalme.

¶ He reioyseth that he is rydde forth of his great leopardye by the helpe of God / and wondereth at his vnspeakable goodnes towarde them that feare him: and for it / ẏthe he setteth not by sacrifyces / but requireth the whole man / he cōmytteth hym selfe vnto him: and sayth that he wyll prayse his rightwesnes & goodnes contynually: Then sheweth he the greuousnes of the leopardye wherin he was / & the cause therof / whych was his synnes. At the last he belecheth God to ouerthrowe his enemyes / and to gladden the hertes of the good.

a* To the chaunter / a Psalme of Dauid.

a* Loke the tytle of the. iiij. Psalme.

A

I Wayted paciently for the Lorde / which enclynedhim self vnto me: and herde my callynge.

He brought me out of the horryble pytte / out of the myre and claye: he sett my fete vpō the rocke / & ordred my goinges.

He hath put a newe songe in my mouth / euen a thanckelgeuynge vnto oure God.

Many men seynge thys / shall feare the Lorde / and put their trust in him.

Blessed is the mā that setteth hys hope in the Lorde / and turneth not vnto the proude / and to soch as go aboute with lyes.

O Lorde my God / greate are thy wonderous worckes whych thou hast done: and in thy thoughtȝ towarde vs there maye none be syckened vnto the. B

I wolde declare them / and speake of thē: but they are so many / that they can not be tolde.

Sacrifyce and offerynge thou woldest not haue b* but a body hast thou ordeyned me: burntofferynges and sacrifyce for synne thou hast not alowed.

b* Some redde thus: but myne eares hast thou opened. vnderstande / to heare roundly and to obeye.

Then sayde I: Lo / I come. In the begynnyng of the boke is it is writte of me / that I shulde fulfyll thy wyll O my God / and that am I content to do: yee thy lawe is within my hert.

I wyll preach of thy ryghtuousnesse in ẏ great cōgregacyon: Lo / I wyll not refrayne my lippes / O Lorde / & that thou knowest.

I do not hyde thy ryghtuousnes in my hert / my talkynge is of thy treuth & sauyng health: I kepe not thy louing mercy & faithfulnesse backe from the greate cōgregacion.

Turne not thou thy mercy fro me O Lord / C but let thy louynge kyndnesse and treuth alwaye preserue me.

For innumerable troubl ȝ are come about me: my synnes haue taken soch holde vpon me / that

me / that I am not able to lohe vp: yee they are mo in nōbre then ẏ hearres of my head / and my hert hath fayled me.

O Lorde / let it be thy pleasure to deliuer me / make haste (O Lorde) to helpe me.

D Let them be ashamed and cōfounded / that seke after my * soule / to destroye it: let them fall backwarde and be put to confusyon / ẏ wish me euell.

* Soule / for lyfe as in Mat. x. xvi. and Luk. ix

Let thē soone be brought to shame / that crye ouer me: there there.

But let all those that seke the / be ioyfull and glad in the: & lett all soch as delyte in thy sauynge health / saye allwaye: the Lorde be prayled.

As for me / I am poore & in mysery / but the Lorde careth for me.

Thou art my helper and redemer / make no longe tarynge / O my God.

¶ The. xli. Psalme.

¶ In this Psalme also speaketh he of a dysease / wherin whyle he was holde / his enemyes were greatly reioyced / hoppynge that he shulde be made awaye with ẏ violence of his dysease / And in which also his fryndes had forsake him / but God holpe him which allwayes wolde preserue him: And therfore in the begynnyng / he pronounceth hym happye whych perceaueth that councell of God concernynge him.

a* To the chaunter / a Psalme of Dauid.

* Loke the tytle of the. iiij. Psalme.

A

B Lessed is he / that cōsyderyth ẏ b* poore: the Lorde shall delyuer him in the tyme of trouble.

b* Poore in the scripture signifyeth not only hym that hath no money / & good of this worlde: but also hym ẏ hathe a sorrowfull hert / & hym in whom ther is no hyp ocrysyde / but onely meakenes & lowlynge lowlynes.

The Lorde shall preserue hym / and kepe him aliue: he shal make him to prospere vpō earth / and shall not delyuer him in to ẏ wyll of his enemyes.

The Lord shall refreth him / whē he syeth sick vpon his bedd / yee thou makest his bedd in all his sicknesse.

I sayde: Lord be merciful vnto me / heale my soule / for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye / and his name perishe?

B Though he came in to se / yet meaned he falsede in his hert / heapynge mylchefe vpon him selfe.

All they that hate me / rume together agaynst me / and ymagyn euell agaynst me.

They haue geuen a wycked sentence vpō me: when he syeth / he shall rise vp no more.

Yee euen myne awne familier frende / C whō I trusted / which dyd eate my bred / hath lyft vp his hele agaynst me.

But be thou merciful vnto me (O Lord) rayse thou me vp / and I shall reward them.

By this I knowe thou fauourest me / that my enemye shall not triumphe ouer me.

Thou hast vpholdē me because of my innocency / and set me before thy face for euer.

O blessed be the Lorde God of Israel / frō hence forth and for euer more / Amē / Amen.

¶ The seconde treatyse.

¶ The. xlij. Psalme.

¶ He sheweth how sorowfull he was / because he was set from the holy assemble and feast of the Lord by the cōspiracye of his sonne Absolom: and how he was disquyeted with the voyces of the wycked / which blasphemed the delyre of Godlynes wherunto he was geuen / for a vayne and vnprofytable thyng.

a* To the chaunter / a monicyon of ẏ sonnes of Corah.

a* Loke the tytle of the iiij. Psalme.

A

Like as the hert delyreth the water brokes / so longeth my soule after the / O God.

My soule is a thurste for God / yee euē for the lyuynge God: when shall I come / and beholde the face of God?

My teares are my meate daye and night / whyle it is daylye sayde vnto me: where is now thy God?

Now when I thincke there vpō / I poure out my hert by my self: for I wolde fayne go hence with the multitude / & passe ouer with them vnto the house of God / in the voyce of prayse and thanckelgeuynge / amonge soch as kepe holy daye. B

Why art thou so full of heuynes (O my soule) & why art thou so vnquiete within me?

O put thy trust in God / for I will yet geue him thākes / for the helpe of his cōtenaunce.

My God / my soule is vexed within me: therfore I remembre the lande of Iordane / and the lytle hyll of Hermonim.

One depe calleth another wyth the voyce C of thy whystles / all thy waues and water floudes are gone ouer me.

The Lorde hath promysed hys louynge kyndnesse daylye / therfore will I prayse him in the night season / and make my prayer vnto the God of my lyfe.

I wyll saye vnto God my stony rock: why hast thou forgottē me? why go I thus heuely / whyle the enemye oppressyth me? D

Whyle my bones are brokē / & whyle myne enemyes cast me in the tethe / daylie sayinge vnto me: where is now thy God?

Why art thou so heuy (O my soule) & why art thou so disquieted within me?

O put thy trust in God / for I will yet thāke hym for the helpe of his countenaunce / & because he is my God.

¶ The. xliij. Psalme.

¶ He desyreth to be delyuered frō the cōspirers with Absolom / that he maye worthely prayse God in hys holy temple.

G a* Eure sentence vpon me (O God) and I defende my cause agaynst the vnholy people: Oh delyuer me frō the dysceatfull / and wycked man.

a* Some redde. Reuēge me.

For thou (O God) art my stregth: why hast thou shot me from the? Why go I then so heuely /

uely/whyle the enemye oppressyth me?
Oh sende out thy lyght and thy trueth/ý they maye leade me and bryngе me vnto thy holy hyll/and to thy dwellynge.
That I maye go in to the aulter of God/ B euen vnto the God whych is my ioye & pleasure/& vpon the harpe to geue thankes vnto the/O God/my God.
Why art thou so heuy (O my soule) and why art thou so disquyeted within me?
O put thy trust in God/ for I wyll yet geue hym thanckes for the helpe of hys coũtenaunce/and because he is my God.

¶ The. xliiij. Psalme.

¶ The cõplayneth that Israel suffereth so greuous persequucyon for the honoure of God and holy lyuinges sake/and that yet God is not present with thẽ in myracles doynge/as he in tymes past was: And prayeth him to put forth his power/and deliuer his from the iniuryes of the wycked.

¶ a* To the chaunter an instruccyon of the sonnes of Corah.

A We haue herde w̃ oure eares (O God) oure fathers haue tolde vs/what thou hast done in their tyme of olde.
How thou hast dryuen out the Heithen w̃ thy hande/and planted b* them in: how thou hast destroyed the nacyons and cast thẽ out.
For they gat not the lande in possessyon thorowe their awne swerde/ nether was it their awne c* arme that helped them.
But thy ryght hande/ thyne arme and the lyght of thy coũtenaunce/because thou haddest a fauoure vnto them.
Thou art the kynge and my God/ thou sendest helpe vnto Iacob.
Thorow the/ wyll we ouer throwe oure enemyes: & in thy name will we treade them vnder/that ryse vp agaynst vs.
For I wyll not trust in my bowe/it is not my swerde that shall helpe me.
But it is thou that sauest vs from oure enemyes/& puttest thẽ to cõfusion ý hate vs. B
We wyll allwaye make oure boaste of God/& prayse thy name for euer. d* Selah.
But now thou forsakest vs/& puttest vs to confusyon/ and goest not forth wyth oure Hostes.
Thou makest vs to turne oure backe vpõ oure enemyes/ so that they wych hate vs/ spoyle oure goodes.
Thou lettest vs be eaten vp lyke shepe/ & scatrest vs amonge the Heithen.
C Thou sellest thy people for naught/ & takest no moneye for them.
Thou makest vs to be rebuked of oure neyghbours/to be laughed to scorne and had in derisyon/of them ý are rounde about vs.
Thou hast made vs a very bywordе amõge the Heithen/and that the people shake their heades at vs.

a* Loke the tytle of the. iiij. Psalme.
b* That is/ oure fathers.
c* Arme is generally take for any thynge wherunto we leane & trust/as here for fleshly & worldly power. & in the Psal. x. d. Hyt followеth/But thy ryght hand &c. that is/ thy streangth thy healp/thine aydе &c.
d* Loke the thyrd Psalme.

My confusyon is daylie before me/& the shame of my face coueretb me.
For the voyce of the sclaunderer and blasphemer/for the enemye and auenger.
All this is come vpõ vs/ and yet haue we not forgotten the/ ner behaued oure selues vnkaythfully in thy couenaunt.
Oure herte is not turned backe/ nether oure steppes gone out of thy waye.
For thou hast e* smittẽ vs in ý place of dragons/& couered vs w̃ the shadowe of deeth.
If we had forgottẽ ý name of oure God/ & holdẽ vp oure handes to eny straunge God.
Shulde not God kynde it out? for he knoweth the very secretes of the hert.
But for thy sake we are kylled all ý daye longe/and are counted as shepe apoynted to be slayne.
Up Lorde/why slepest thou? A wake/ & cast vs not of for euer.
Wherfore f* hydest thou thy face? wylt thou cleane forget oure mylery & oppressiõ?
For oure soule is brought lowe euẽ vnto the dust/& oure bely cleueth vnto the groũd.
Arise O Lord/helpe vs and deliuer vs for thy mercy sake.

e* That is/ thou hast condempned vs to the place of serpẽtes or dragons: or/ thou hast dryuẽ vs in to the place of. serpẽtes or dragons. B By the place of serpẽtes is vnderstande) their bondage amõge the Heithen/wych in cruelnes are lyke vnto serpẽtes: The same calleth he the shadowe of deeth. for it is worse then deeth & moare to be feared/to be put in all thynges to the arbytrement & pleasure of the vngodly/ to heare continually the name of God blasphemed & all Godlines despised & all maner of iniuries & wrõges done to the fauourers therof. Therfore sayth he. Thou hast couered vs with the shadow of deeth that is/with the very darcknes of deeth. Esai. xv. e.
f* God is sayd to hyde his face/whẽ he suffereth the good to be persequuted of the euell/as it is sayde of his awakyng. Psal. lxxviij. g.

¶ The. xlv. Psalme.

¶ The sonnes of Corah prayse Salomõ for the bewtye/eloquence/strength/power/and noblenes both of him and of his wyfe: and also for the nobylitye of their chyldren. In them do they also fygure Christ/ and the power and nobylytie of his kyngdome.

a* To ý chaunter/upõ b* Solanim/an instrucciõ of ý childrẽ of Corah/a long of loue.

a* Loke the tytle of the. iiij. Psalm.
b* It is a certayne instrumẽt of musyke.

M Y hert is endyting of a good matter/ I speake of that/which I haue made of the kynge: My tonge is the penne of a ready wryter. A
Thou arte the fayrest amonge the chyldrẽ of men/full of grace are thy lyppes/therfore God blesseth the for euer.
Gyrde the with thy swerd vpõ thy thyghe (O thou mightye) w̃ worshype & renowne.
Good lucke haue thou with thyne honoure/ryde on with ý treuth/mekenesse & righteousnes: and thy right hand shall teach the wonderfull thynges. B
Thy c* arowes are sharpe/the people shalbe subdued vnto the/ euen in the myddest amonge the kynges enemyes.
Thy seate (O God) endureth for euer: the scepter of thy kyngdom is a ryght scepter.
Thou hast loued rightuousnesse/ & hated iniquite: wherfore God (which is thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes.

c* The arowes of God maye sygnyfye the wordes wherwith the conscyence is pyrced thorow the feare of the iust iudgmẽt of God. Job. vi. a.

All thy

All thy garmẽtes are lyke myrre/ Aloes & Casia/whẽ thou cõmest out of thine yuerye palaces in thy beutifull glory.
Kyngs daughters go in thy goodly araye/ and vpon thy right hande standeth the quene in a vesture of the most fyne golde.
C Herken (O daughter) consyder/& encline thine eare: forget thyne awne people/ & thy fathers house.
So shall the kynge haue pleasure in thy beutye/for he is thy Lord/& thou shalt worshype him.
The daughters of Tire shall be there with gyftes/ the ryche amonge the people shall make their supplicacyon before the.
The Kynges daughter is all glorious within/her clothynge is of wrought golde.
D She shalbe brought vnto the kynge in raymẽt of nedle worke/& maydẽs after her/ soch as be next her shalbe brought vnto the.
Wyth ioye and gladnesse shall they be brought/ & go in to the kynges palace.
In steade of thy fathers thou hast gotten b* chyldren, whom thou shalt make prynces in all landes.
I wyll remembre thy name from one generacyon to another: therfore shall ý people geue thãkes vnto the/ worlde without ende.

b* By these chyldrẽ are signyfyed the Apostles/which come tyme are called prynces & iudges Esa. xlvij. Psal. xlv.
c* Loke the tytle of the. iiij. Psalme.

¶ The. xlvi. Psalme.

¶ The sweryty wherin the godly be in all maner of ieopardyes/by the helpe of God.

a* To the chaunter/ a longe of the chyldren of Corah vpon b* almuth.

A IN oure troubles & aduersyte/ we haue founde/that God is oure refuge/ oure strenght and helpe.
Therfore wyll we not feare/though ý erth fell/and though the hylles were caryed in to the myddest of the see.
Though the waters of ý see raged & were neuer so troublous/ and though the mountaynes shoke at the tẽpest of ý same. Selah.
For there is a floude/ which with hys ryuers reioyseth ý cytie of God/ the holy dwellynge of the most hyest.
God is in ý myddest of her/therfore shall she not be remoued: for God helpeth her/and that ryght early.
The Heithen are madd/ the kyngdomes B make moch a doo: but when he sheweth hys voyce/the earth melteth awaye.
The Lorde of Hostes is with vs/the God of Iacob is oure defence. c* Selah.
O come hither/and beholde the worckes of the Lorde/ what destruccyons he hath brought vpon the earth.
He hath made warres to cease in all the worlde: he hath broken the bowe/ he hath knapped the speare in sonder/ and brent the charettes in the fyre.

a* Loke the tytle of the. iiij. Psalme.
b* Loke the tytle of the. ix. Psalme.
c* Loke the tytle of the. a

Be styll then and confesse that I am God: I wyll be exalted amonge the Heithen/ and I wyll be exalted vpon earth.
The Lorde of Hostes is w̃ vs/the d* God of Iacob is oure defence. Selah.

d* Of this ye haue in the. xxi. Psal. a

¶ The. xlvij. Psalme.

¶ Of the excellẽt glorie of God declared thorow the whole worlde. Of the conuersyon of kynges & people vnto God.

To the chaunter/a Psalme of the chyldrẽ of Corah.

A O clappe youre handes together (all ye people) O synge vnto God w̃ the voyce of thanckes geuynge.
For the Lorde the most hyest is to be feared/& he is the greate kyng vpon all ý earth.
He shall subdue the people vnder vs/and the Heithen vnder oure fete.
He choseth vs for an heretage/ the beutie of Iacob whom he loued. b* Selah.
God is gone vp with a mery noyse/ & the Lorde with the sownde of the trompet. B
O synge prayses/singe prayses vnto God: O synge prayses/ synge prayses vnto oure kynge.
For God is kyng of all ý earth/ O synge prayses vnto him with vnderstandynge.
God is kynge ouer the heithen/ God sytteth in his holy seate.
The prynces of the people are gathered together vnto the God of Abrahã: c* for God is farre hyer exalted/ then the mightye lordes of the earth.

b* Loke the third Psalme. a
c* Some teade. The protectoures or defenders of the earth belong to God. Rom. xiij. a.

¶ The. xlviij. Psalme.

¶ The great glorie & felycytie of the Church & congregacyon/in that they haue God euer present wyth them/ to be their defender: described vnder the fygure of Ierusalem.

A Songe of a Psalme of ý chyldrẽ of Corah.

A GReate is ý Lord & hyelie to be prayled/ in the cytye of oure God/ euen vpon his holy hyll.
The a* hyll of Sion is like a fayre plãte/ wherof all the lande reioyseth: vpon ý north syde lyeth the cytie of the great kynge.
God is well knowne in her palaces/ ý he is the defence of the same.
For lo/ kynges are gathered/and gone by together.
They marueled/ to se soch thynges: they were astonied/and sodenly cast downe.
Feare came there vpon them/ and sorowe as vpon a woman in her trauayle.
Thou shalt breake the shyppes of ý see/ thorow the east wynde.
Lyke as we haue herde/so se we in ý citie of ý Lord of Hostes/in ý cytie of oure God. b* God vpholdeth the same for euer. b* Selah.
We wayte for thy louynge kyndnesse (O

a* By the hill of Sion is vnderstande the church: as aboue in the. ý. Psalme. b. and. lxxviij. g.
b* Loke the third Psalme. a

¶ God) in the myddest of thy temple

e* By the name of God / is signifyed hys maiestye / power / wyldome / & goodnes / aboue in the. viij. a xxi. b. xxxiij. a beneathe in the liij. b. cxiij. a. cxiij. b.

O God / accordyng vnto thy e* name / so is thy prayse vnto ỳ worldes ende: d* thy ryght hãde is full of ryghtuousnes.

d* That is that wyych thou doest is ryghtwes.

Oh let the mount Sion reioyse / and the daughters of Iuda be glad because of iudgmentes.

Walke aboute Sion / go rounde aboute her / and tell her e* towres.

e* Loke the Psalm. cxxij. b

Marcke well her walles / set vp her houses / that it maye be tolde them ỳ come after.

For this God is oure God for euer & euer / and he shall allwaye be oure gyde.

¶ The. xlix. Psalme.

¶ The mystery and madnes of them that lett by rychesse / which receaue their felicytie in this worlde / & shal after contynually remayne in hell: where as the vertuous shall haue euerlastynge ioye.

a* To the chaunter / a Psalme of the children of Corah.

a* Loke the tytle of the. xlij Psalme.

A Heare thys / all ye people: ponder it well / all ye that dwell vpon the earth.

Hye and lowe / ryche and poore / one with another.

My mouth shall speake of wyldome / and my hert shall muse of vnderstandynge.

I will enclyne myne eare to the parable / and shewe my darcke speach vpõ the harpe.

Wherfore shulde I feare the euell dayes / when the wyckednesse of my heles cõpaseth me rounde aboute?

B They that put their trust in their good / and boost thẽselues in the multitude of their ryches.

No mã maye delyuer his brother / ner make agrement vnto him for God.

For it costeth more to redeme their soules / so that he must let that alone for euer.

Yee though he liue longe / and se not ỳ graue.

For it shall be sene / ỳ soch wyse men shall dye and perishe together / as well as ỳ ignorant and folysh / and leue their goodes for other.

Loke what is in their houses / it contynueth still: their dwellyng places endure frõ one generacyõ to another / and are called after their awne names vpon the earth.

C Neuertheles man abydeth not in soch honour / but is compared vnto ỳ brute beastes / and becõmeth lyke vnto them.

This waye of theirs is very folyshnesse / and yet their posteryte prayse it wyth their mouth. b* Selah.

b* Loke the thirde Psal. a.

They lye in the hell like shepe / death shall gnawe vpon them / and the ryghtuous shall haue dominacyon of them in the morynge by tymes: their strength shall consume / and hell shalbe their dwellynge.

c* That is from perdicyõ & eternall dãpnacyon.

But God shall delyuer my soule frõ ỳ c* power of hell / when he receauet ỳ me. Selah.

D Be not thou afrayed / when one is made ryche / & ỳ glory of his house increased.

*Job. xxvij. b.

*For he shall cary nothynge awaye wyth him when he dyeth / nether shall hys pompe folowe him.

Whyle he lyueth / he is counted an happie mã: and so longe as he is in prosperyte / men speake good of him.

But when he foloweth his fathers generacyon / he shall neuer se lyght eny more.

When a man is in honoure and hath no vnderstandinge / he is cõpared vnto the brute beastes / and becommeth lyke vnto them.

¶ The. l. Psalme.

¶ The prophecyeth that God wyll call all nacyons of the earth vnto him / by the Gospell: And that he will requyre the confessyon & prayseyng of his name / & not sacrifyce: And how greatly he will abhorre thẽ / which boast them selues to be religyous and holy / and are in deade nothyng lesse.

¶ A Psalme of Asaph.

A The Lorde euen the myghtye God hath spokẽ / & called the world frõ the rysyng vp of the sonne vnto ỳ goinge downe of the same.

Out of Sion apeareth ỳ glorious beutye of God.

Oure God shall come / & not kepe sylence: there goeth before him a cõsumyng fyre / and a mightie tempest rounde aboute hym.

He shall call the heauens from aboue / & the earth / that he maye iudge his people.

Gather my saynctes together vnto me / those that sett more by the couenaunt then by eny offeryngе.

And ỳ heauẽs shal declare his rightuousnesse / for God is iudge him selfe. a* Selah.

B Heare / O my people: lett me speake / let me testifye amonge you / O Israel: I am God / euen thy God.

a* Of thys Psalme. ij. a

I reproue the not because of thy sacrifice / thy burntofferyngs are allwaye before me.

I wyll take no bullocks out of thy house / ner gotes out of thy foldes.

For all the beastes of the felde are myne / and thousandes of cattell vpon the hylles.

I knowe all the foules vpon the mountaynes / and the wylde beastes of the feld are in my syght.

If I be hongrye / I wyll not tell the: for ỳ whole worlde is myne / & all that therin is.

Thynkest thou / that I wyll eate the flesh of oxen / or drynke the bloude of goates?

C Offre vnto God prayse and thanckesgeuynge / and paye thy vowes b* vnto the most hyest.

b* That is after the wyll of God.

And call vpon me in the tyme of trouble / so wyll I heare the / ỳ thou shalt thanke me.

But vnto the vngodly sayeth God: Why doest

doest thou preach my lawes / and takest my couenaunt in thy mouth?

Where as thou hatest to be reformed / and castest my wordes behynde the?

If thou seest a theke / thou runnest w̃ him / and art partaker with the adiouterers.

Thou lettest thy mouth speake wickednesse / and thy tonge paynteth disceate.

D Thou sittest & speakest agaynst thy brother / yee & sclaunderest thyne awne mothers sonne.

This thou doest / whyle I holde my tonge: and thynckest me to be euen soch one as thy self: but I wyll reproue the / and set my selfe agaynst the.

O consyder this / ye that forget God: lest I plucke you awaye / and there be none to delyuer you.

Who so offreth me thanckes and prayse / he honoureth me: and this is the waye / wherby I wyll shewe him ỳ sauynge health of God.

¶ The. li. Psalme.

¶ A prayer of Dauid wherin he earnestly acknoledgeth his synnes / he desyreth the holy ghoost / & prayeth for the church / which is the true Ierusalem.

a* To the chaunter / a Psalme of Dauid / whẽ the Prophet Nathan came vnto hym / after he b* was gone in to Bethsabe.

a* Loke the tytle of the iij. Psalme.

b* That is / had companied with.

A Haue mercy vpon me (O God) after thy goodnes / & accordyng vnto thy greate mercyes / do awaye myne offences.

Wash me well fro my wickednesse / and clense me fro my synne.

c* In the solempne sacrifice for synne / of which Nu. xix. a in the cleansynge of the leper / of which Leui. xiij. ther was slope anointed & iopned to. By that sprynckling was signifyed syght prayers & hertfelt that waieth be here / that is / for full accomplysh of his prayse: wyych times had / & the fauour of God obtayned / the inwynde reioyseth with vnspeakable ioye / and becometh moche whiter to the eye of the soule than doth any snowe to the bodely eye. Some vnderstand ỳ ỳ slope / the ratiõ of Christ / ỳ which onely

For ỳ c* I knowledge my fautes / & my synne is euer before me.

Agaynst the only / agaynst the haue I synned / and done euell in thy syght: that thou mightest be iustified in thy saynges / & shuldest ouer come when thou art iudged.

B Beholde / I was borne in wyckednesse / & in synne hath my mother conceaued me.

But lo / thou hast a pleasure in ỳ treuth / and hast shewed me secrete wyldome.

D Purge me with c* Isope / and I shal be cleane: wash thou me / and I shalbe whyter then snowe. Oh let me heare of ioye & gladnesse / that the bones which thou hast brokẽ / maye reioyse.

Turne thy face frõ my synnes / & put oute all my mislydedes.

Make me a cleane hert / O God / & renue a ryght spryte within me.

C Cast me not awaye from thy presence / & take not thy holy spryte from me.

O geue me ỳ comforte of thy helpe agayne / and stablish me with thy fre spryte.

Then shall I teach thy wayes vnto the wicked / ỳ synners maye be conuerted vnto the.

Deliuer me frõ bloude giltynesse O God / thou that art the God of my health / that my tonge maye prayse thy rightuousnesse.

Dyen my lyppes / O Lorde / that my mouth maye shewe thy prayse.

D We are purified frõ oure synnes.

For yẽ thou haddest pleasure in sacrifice / I wolde geue it the: but thou delytest not in burntofferyngs.

The sacrifyce of God is a troubled spryte / a broken and a contrite hert / O God / shalt thou not despyse.

d* The sacrifyce of ryghtwesnes is the mortifynge of the fleashe and meakenynge of the hert / the praysynge of God & knowledgynge oure selues synners. Psal. iiij. b.

O be fauorable & gracyous vnto Sion / ỳ the walles of Ierusalẽ maye be buylded.

For then shalt thou be pleased wyth the d* sacrifyce of ryghtuousnesse / with ỳ burntofferyngs & obiacyons: then shall they laye bullockes vpon thyne aulter.

¶ The. lij. Psalme.

¶ The declarydeth the frowarde mynde and intent of Doeg / and after that / his banyshment / and the ioyfulnes that the ryghtwes had therof.

a* To the chaunter / an exortacyõ of Dauid / when Doeg the Edomyte came to Saul / & shewed hym / sayinge: Dauid is come to the house of Ahimelech.

a* Loke the tytle of the fourth Psal. The storye of thys tytle is in. ij. Reg. xxij.

A Why boastest thou thy self / thou Tyraunt / that thou canst do mischefe?

Where as the goodnesse of God endureth yet daylie.

Thy tonge ymagineth wickednesse / and with lyes it cutteth like a sharpe raloure.

Thou louest vngraciousnesse more then good / to talke of lyes more then ryghtuousnesse. Selah.

Thou louest to speake all wordes ỳ maye do hurte. O thou false tonge.

Therfore shall God cleane destroye the / smyte the in peces / plucke ỳ out of thy dwellynge / and rote the out of the lande of the lyuynge. Selah.

B The rightuous shall se this / and feare / & laugh him to scorne.

Lo / this is the mã / that toke not God for his strẽgth / but trusted vnto ỳ multitude of his riches / & was mightie in his wickednesse.

As for me / I am lyke a grene olyue tre in the house of God: my trust is in the tender mercy of God for euer and euer.

I will alwaye geue thankes vnto the / for ỳ thou hast done: and will hope in thy name / for thy saynctes lyke it well.

¶ The. liij. Psalme.

¶ The complayneth that all places are full of the wicked and vngodly / as before in the. xiiij. Psalme.

a* To the chaunter vpõ b* Mahalath / an instruccyon of Dauid.

a* Loke the tytle of the fourth Psal.

b* It is a certayne songe / or instrument of musycke / signifyng dysease / or heritage.

THe folish bodyes saye in their hertes: Tush / there is no God.

Corrupte are they / and become abhominable in their wyckednesses: there is not one / that doth good.

c* To seke after God is / at no hande to seke oure awne / in any thynge: but both to do and suffer all thynges to the glorie of God and profet of oure neyghbour / to renye oure selues & all oures & be come the seruauntes of all men: And this is the especyall poynt of Godlynes / against whych no men strynye moare stykly / then the bloud thyrsty and disceatfull / which thynck they seke God / & seke thē selues.

d* The meanyng herof shall ye fynde in the Psalm. xliij. a.

e* Of this ye haue in Esai. lxiij. c

The liiij. Psalme.

The sheweth how he delyred healp of the Lorde / and was heardе / when he was brought in to great Jeopardye / by the treason of the Zephites: & how God toke vengeaunce of his enemyes.

a* To the chaunter in Neginoth / an instrucyon of Dauid / when the Zephites came and sayde vnto Saul: Dauid is hydde amongest vs.

The storie of this Tytle is in i. Reg. xxiij. d.

HElpe me (O God) b* for thy names sake / and delyuer me in thy strength.

Heare my prayer (O God) consyder the wordes of my mouth.

For straungers are rysen vp agaynst me / and the mightie (which haue not God before their eyes) seke after my soule. c* Selah.

But lo / God is my helper: it is he that vpholdeth my soule.

He shall reward euell vnto myne enemies: and in thy treuth shalt thou destroye them.

A free wyll offerynge will I geue the / and prayse thy d* name O Lorde / because it is so comfortable.

For thou hast delyuered me out of all my trouble / so that myne eye seyth his desyre vpon myne enemyes.

b* These wordes of the Hebrues / for thy names sake / in thyne name / for thy name / or by thy name / signify as moche to vs / as / in / for / or by thy maiestye / glorie / goodnes / magnifycence / power / wyldō / &c. Psal. xxv. c

c* This is expounded in the Psal. iij. a

d* The Psal. xlviij. c.

The lv. Psalme.

The complayneth that he was brought in to a great straynte / througe most wycked and craftye men / whō he toke for his cheafe frendes.

a* To the chaunter in Neginoth / an instrucyon of Dauid.

a* Loke the Tytle of the fourth Psal.

HEare my prayer / O God / and hyde not thy selfe fro my peticyon.

Take hede vnto me and heare me / how pyteously I mourne and complayne.

The enemye cryeth so / and the vngodly commeth on so fast: for they are mynded to do me some mischefe / so malycyously are they set agaynst me.

My herte is heuy within me / and the feare of death is fallen vpon me.

Fearfulnesse and tremblynge are come vpon me / and an horryble drede hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue / that I myght fle somwhere / and be at rest.

Lo / then wolde I get me awaye farre of / and remayne in the wyldernesse. c* Selah.

I wolde make haist to escape / from the stormy wynde and tempest.

Destroye their tonges (O Lorde) and deuyde them / for I se vnryghtuoulnes & stryfe in the cytie.

This goeth daye and nyght aboute the walles / mischefe and vyce are in the myddest of it.

Wickednesse is therin / disceate and gyle go not out of her stretes.

If it were myne enemye that reuyled me / I coude beare it: or yf one that ought me euell wyll dyd threaten me / I wolde hyde my selfe from him.

But it is thou my companyon / mygyde & myne awne famylier frende.

We hed swete and secrete cōmunicacion together in the house of God.

Lett death come hastely vpon them / and lett them goo downe quyck into hell / for wyckednes is amonge them in their dwellynges.

As for me / I wyll call vnto God / and the Lorde shall helpe me.

In the euenynge / mornyng and at noone daye wyll I mourne and complayne: and he shall heare my voyce.

It is he that delyuereth my soule in peace / from thē that laye wayte for me: for they are many agaynst me.

Yee euē God that endureth for euer / shall heare me / and bryngе them downe. Selah.

For they wyll not turne: and why? they feare not God.

Yee they laye handes vpon soch as be at peace with him / & so they breake his couenaunt.

Their mouthes are softer then butter / & yet haue they battell in their mynde: their wordes are smoother then oyle / and yet be they very swerdes.

O cast thy burthen / or care / vpō the Lorde / he shall norysh the / and not leaue the ryghtuous in vnquietnesse.

But as for them / thou (O God) shalt cast downe into the pytte of destruccyon.

The bloudthrustye & disceatfull shall not lyue out halfe their dayes. Neuertheleſſe my trust is in the.

meaning. ii. The. lvi. Psalme.

The sheweth how he called on the helpe of the Lorde / when he was in leopardy before Achis King of Geth: and how he accused the wyles and vyolence of Saul and his adherentes / which had dryuen hym into that perell.

a* To the chaūter / vpon b* the domme stock dowue: which flyeth farre of / c* Michtam of Dauid / when the Philistines toke hym in Geth.

a* Loke the tytle of the. iiij. Psalme.

b* Abra. Esra thincketh that the dome stocke dowue was the begynnynge of a songe / after whose tune this Psalme was songe. Kimhi and other suppose that Dauid called hym selfe / a dōme stock dowue which flewe farre / because he commytted hym selfe wholy vnto God / and geuyng none answere to his aduersaryes fledde farre from his awne nacys vnto the Philistines / which were not only strangers / but also enemyes. The story here of is reade. i. Reg. xxi.

c* Loke before in the tytle of the. xvi. Psalme.

BE mercyfull vnto me (O God) for men wyll treade me downe: they are dayly fyghtynge and troublynge me.

Myne enemyes treade me dayly vnder their fete / for they be many & proudly fighte agaynst me.

Neuertheleſſe / when I am afrayed / I put my trust in the.

I will comforte my selfe in Godes word / yee I wyll hope in God / and not feare: What can d* flesh then do vnto me?

They vexe me dayly in my wordes: all they ymagyne / is to do me euell.

They holde all together / & kepe them selues close: they marcke my steppes / how they maye catch my soule.

But in vayne / for it shall escape thē: and why? thou (O God) in thy dyspleasure shalt cast downe soche people.

Thou tellest my flyttinges / thou puttest my teares in thy botell / & nombrest them.

When soeuer I call vpon the / myne enemyes are put to flight: wherby I knowe that thou art my God.

In Godes worde wyll I reioyse / in the Lordes worde wyll I comforte me.

Yee in God do I trust / & am not afrayed: what can man than do vnto me?

Unto thē (O God) wyll I paye my vowes / vnto the wyll I geue thankes and prayse.

For thou hast delyuered my soule from death / and my fete from fallynge / that I maye walke before God in the lyght of the lyuynge.

d* flesh doth often signyfye as moche as man. Rom. iij. c for by the deedes of the lawe shall no flesh be iustified / that is no man: & lyke wyse here.

The lvij. Psalme.

The sheweth how he escaped all leopardye / when he was in the caue and hys soudyars with hym / and with what affecyon he gaue thanckes vnto the Lord therfore: with a descrypcyon of the malyce & hate of his enemyes toward him.

a* To the chaūter / b* destroye not c* Michtam of Dauid / when he fledde from Saul into the caue.

a* Loke the tytle of the iij. Psalme.

b* Or / Thou shalt not destroye or make awaye (as some wyll). By this he signifieth / after the mynde of Kimhi / that he twyse with stode and stylled his soudyars / which moued him to destroye and kyll Saul. Esra thincketh it to be a certē tune & maner of syngyng.

c* Of this in the tytle of the. xvi. Psalme.

BE mercyfull vnto me / O God / be mercyfull vnto me / for my soule trusteth in the: & vnder the shadowe of thy wynges shalbe my refuge / vntyll wyckednesse be ouer past.

I call vnto God the most hyest / euen the God that shall helpe me vp agayne.

He shall sende from heauē / & saue me frō the reproke of hym that wolde swalowe me vp. d* Selah.

This shall God sende / for his mercy and faythfulnes sake.

I lye vp my soule amonge the cruell liōs: euē amōge the children of men / whose e* teche are speares and arowes / and their tonge a sherpe swerde.

Set vp thy selfe / O God / aboue the heauens / and thy glory aboue all the earth.

They haue layed a neet for my fete / and pressed downe my soule: they haue dygged a pytt before me / and are fallen into it them selues. Selah.

My hert is ready / O God / my hert is redy to synge and geue prayse.

Awake / O my f* glory / awake lute and harpe / I my selfe wyll awake right early.

I wyll geue thankes vnto the / O Lorde / amōge the people / I wyll synge prayses vnto the amonge the Heithen.

For the greatnes of thy mercy reacheth vnto the heauēs / and thy faythfulnesse vnto the cloudes.

Set vp thy selfe / O God / aboue the heauens / & thy glory aboue all the earth.

a* Loke the tytle of the iij. Psalme.

b* Of this / in the tytle of the Psalme next before.

c* The signyficacyon here of / ye haue in the Tytle of the. xvi. Psalme.

d* Of this is sayde Prouerb. xxx. b.

e* Of this is sayde Prouerb. xxx. b.

f* Glory here signifieth the songe or Psalme by whych he prayseth god: or after some / the soule of hym that prayseth.

The lviij. Psalme.

An inuectyue agaynst the flatterers and adherētes of Saul / with whose punyshement he prophecyeth that the ryghtuous shalbe wonderfully reioyced.

a* To the chaunter b* Destroye not c* Michtam of Dauid.

a* Loke the tytle of the. iiij. Psalme.

b* Of this / in the tytle of the Psalme next before.

c* The signyficacyon here of / ye haue in the Tytle of the. xvi. Psalme.

d* Or: Is this iustyce in dede domme: that ye ought to pronounce: ye right wes thynges that ye ought to iudge / O ye sonnes of men: Or: ye holde the conseil pronounce ye in dede that which is right wes: ye sonnes of men iudge ye after the thynges & ryght are:

Jd* If youre myndes be vpon ryghtuoulnesse in dede / then iudge the thynge that is ryght / O ye sonnes of men.

But ye ymagin mischefe in youre hertes / and youre handes deale with wyckednesse.

The vngodly are frowarde / euen from their mothers wombe: as soone as they be

bozne/they go a straye and speake lyes.

They are as furyous as the serpent/euen lyke the deak Ader that stoppeth her eares.

That she shulde not heare the voyce of the charmer/charme he neuer so wylely.

e* That is/ bring to naught the blasphemy of them/ which call me a seducer. Psal. ij. b.

e* Breake their teth (O God) in their mouthes/smyte the chaft bones of the lyons whelpes in sonder/O Lozde.

That they maye fall awaye / lyke water that runneth a pace: & that when they shote their arowes/they may be broken.

Let them consume awaye lyke a snayle/& lyke the vntymely frute of a womã/ and let them not se the sunne.

Or euer youre thornes be sharpe / ỳ wzath shall take thẽ awaye quycke/ lyke a stormy wynde.

The ryghtuous shall reioyse whẽ he seyth the bengeaunce / and shall wash hys fete in the bloude of the vngodly.

So that men shall saye/verely there is a reward for the ryghtuous:doutles/there is a God that iudgeth the earth.

¶ The.lix.Psalme.

The deseyreth helpe agaynst his enemyes. He boasteth his innocencye. He descriueth the maners of his enemyes/and prophecieth their auengement.

a* Loke the tytle of the.iij. Psalme

a* To the chaunter/b* destroye not/c* Michtam of Dauid/when Saul sende to watch the houle/to thyntent to kyll hym.

b* Of this in the.lvij. Psal.

c* The signyfycacyon herof is shewed before/in the xvi. Psal. The storye of this tytle shall ye fynde in the first of the kynges the.xix. Chapter.

Deliuer me fro myne enemyes (O my God) and defende me from them that rysse vp agaynst me.

O deliuer me from the wycked doers/ & saue me from the bloudthursty men.

For lo/they lye waytinge for my soule: ỳ myghty men are gathered together agaynst me/ without any offence or faute of me/ O Lozde.

They runne / and prepare them selues/ with'out my faute: Arise/ come thou helpe me/and beholde.

Stand vp O Lozde God of Hostes/thou God of Israel d* to vyset all Heythen:be not mercyfull vnto them that offende of malycyous wyckednesse. Selah.

d* To visite for to chastẽ: as in the Psalme. lxxxix. c

Let them go to and fro/and runne aboute the cytye/houlynge lyke dogges.

Beholde/they speake (agaynst me) with their mouth/swerdes are vnder their lippes/ for who reproueth them?

But thou (O Lozde) shalt haue them in derisiõ/thou shalt laugh al Heithẽ to scorne.

My strength do I ascrybe vnto the/for thou (O God) art my defender.

God sheweth me his goodnes plenteously/God letteth me se my desyre vpon myne enemyes.

Slaye them not/lest my people forget it: but scatre them abroade with thy power/ & put them downe/O Lozde my defence.

For the synne of their mouth/for ỳ wordes of their lyppes/ and because of their pryde/ let them be taken:and why? their preaching is of cursynge and lyes.

Consume them in thy wzath / consume them that they maye perish/and knowe that it is God/ wyych ruleth in Jacob and in all the wozlde. *e Selah.

e* Loke the Psalme.lij.a.

Let them go to and fro/and runne about the cytye/houlynge lyke dogges.

Let them rũne here and there for meate/ and grudge when they haue not ynough.

As for me/I wyll synge of thy power / & prayse thy mercy by tymes in the mornyng: for thou art my defence & refuge in the tyme of my trouble.

Vnto the (O my strength) wyll I singe/ for thou (O God) art my defence/ & my mercyfull God.

¶ The.lx.Psalme.

The sheweth how God being displeased/had in tymes past geuẽ the people of Israel into the handes of their enemyes/but dyd yet mercyfully helpe them agayne: he sheweth also the power and dominyõ of the Israelytes/vnto whom now are subdued the Moabytes/& the Phylistines: and hopeth by the power of God to haue the victorye of the Amonytes.

a* Loke the tytle of the.iij. Psalme.

b* What is signyfyed herby ye shall fynde in the tytle of the xvi. Psalme.

To the chaunter/ vpon the rose of wytnesse/b Michtam of Dauid/ for to teache: when he fought agaynst c* Syria of Mesopotamia/& Syria of Zoba: and when Joab turned backe/and slue.xij.thousand Edomytes/in the valley of Salt.

c* That is/ ỳ parte of Syria which is called Mesopotamia & that which is called Zoba.

God/thou that hast cast vs out & scatered vs abroade / thou ỳ hast bene so sore displeased at vs/comforte vs agayne.

Thou that hast remoued the lande & deuyded it/heale the sores therof/ for it shaketh.

Thou hast shewed thy people heuy thinges/thou hast geuẽ vs a d* drynke of wyne/ that we slombre with all.

d* This drynke of wyne & c. signifieth the anger of the Lord or the suffrance of some plage/ or the cuppe of anger. Apocal. xiiij. b.

Yet hast thou geuen a token for soche as feare the / that they maye cast it vp in the trueth. e* Selah.

e* Psal. iij. a.

That thy beloued myght be deliuered/ helpe thẽ with thy ryght hande / & heare me.

God hath spokẽ in his Sanctuary (which thinge reioyseth me) I wyll deuyde Sichẽ/ & meate out the valley of Suchoth.

Galaad is myne / Manasses is myne/ Ephraim is the strength of myne heade/Iuda is my Captayne.

Moab is my washpotte/ouer Edom will I stretche out my shoue / Phylystea shalbe glad of me.

Who will leade me into the stronge cite?

¶ Who

Who wyll bryngeme into Edom?

Shalt not thou do it/ O God/ thou that hast cast vs out: thou God/ that wentest not out with oure hostes?

O be thou oure helpe in trouble/ for vayne is the helpe of man.

Thorow God we shal do greate actes/for it is he ỳ shall treade downe oure enemyes.

¶ The.lxj.Psalme.

The desyreth to be deliuered from perell/& straight wayes / wyth a promes of thanckesgeuynge boasteth/ that his desyre is heard. He maketh hym selfe a fygure of Christ/ & of ỳ kyngdome/ which lasteth euer.

a* b* Loke the tytle of the.iij. Psalme for the both.

a* To ỳ chaũter vpõ b* Neginoth/ of Dauid.

Heare my cryinge (O God) geue hede vnto my prayer.

c* From the endes of the earth wyll I call vnto the / when my herte is in trouble: Oh set me vp vpon an hye rocke.

c* To crye fro the endes of the earth is/ bryngin a farre contrey to lyghe w affecciõ & prayer with feruẽt desyre/ to come out of the tribulacio & aduersytye/ wherin we are oppressed in those farre contreys: and to be brought agayne to the place wher we wold wyth vs. Reade the.iij. of the kynges/ the.xvij. Chapter. e. David was dryven into the vtmost coastes of al Israel/ both whẽ Saul & Absalõ persecuted hi. And therfore sayth he/ how farre so euer I be out lawed/ yet wyll I call vpon the Lord/ & trust fuerly to obtayne my request.

For thou art my hope/a strong tower for me agaynst the enemye.

I wyll dwell in thy tabernacle for euer/ that I maye be safe vnder the couerynge of thy wynges. Selah.

For thou/O Lord/hast herde my desyres/ thou hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the kynge a longe lyke/that his yeares may endure thorow out all generacyons.

That he maye dwell before God for euer: Oh let thy louynge mercy and faythfulnes preserue hym.

So wyll I all waye synge prayses vnto thy name/that I maye dayly perfourme my vowes.

¶ The.lxij Psalme.

The teacheth to trust to God onely/and not to men/ nether to any of their strengthes or armyes: And descrybeth their frowardenes and vanytye/ wyth the vengeaunce that abydeth it from aboue.

a* To the chaunter/for b* Jouthun/ a Psalme of Dauid.

My soule wayteth only vpon God / for of hym commeth my helpe.

He only is my strength/ my saluacyon/ my defence/ so that I shall not greatly c* fall.

c* To fall or be remoued in the scripture is/ to be confounded/ troubled/& to haue a quakinge & trẽbling cõscience. Before in the Psal. xv. b. and xx. b.

How longe wyll ye ymagyn mischefe agaynst euery man: ye shalbe slayne all the sorte of you: yee as a tottrynge wall shall ye be/and lyke a broken hedge.

Their deuyce is only how to put him out/ their delite is in lyes: they geue good wordes wyth their mouth/but curse vnto their herte. Selah.

Neuerthelesse/my soule abideth only vpõ God/for he is my God.

He only is my strẽgth/my saluacyõ/ & my defence: so that I shall not fall.

In God is my health/my glory/my might/ and in God is my trust.

O put youre trust in hym all waye (ye people) poure out youre hertes before hym/ for God is oure hope. b* Selah.

b* Loke the third Psalme.

As for men/they are but vayne//men are dyscreatfull: vpon the weyghtes they are all together lyghter than vanyte it selfe.

O trust not in wrongе and robbery/geue not youre selues vnto vanyte: yf ryches encrease/let not youre herte vpon them.

God spake once a worde/ twyse haue I heard the same: that power belongeth vnto God.

That thou Lozde art mercyfull/ and that thou rewardest euery man accordynge to his workes.

¶ The.lxiij.Psalme.

The sheweth how he gaue his mynde to the contemplacyon of the goodnes and power of God/and was therwith wonderfully comforted / when he was absent from the holy feast in the wildernes of Juda/ throughe the persecucyon of Saul: and how he sawe by the spirite/both his exaltacyon and the destruccion of his enemyes: wherin he also figureth Christ vnder the person of hym selfe.

a* He meaneth the wyldernes of Ziph/ which fell to the lott of Juda.

A Psalme of Dauid/when he was in the a* wyldernes of Juda.

God / thou art my God: early wyll I seke the.

My soule thirsteth for the/my flesh longeth after the in a baren and drye lande/ where no water is.

Thus do I loke for the in thy Sãctuary/ that I myght beholde thy power and glory.

For thy louynge kyndnesse is better then lyfe/my lyppes shall prayse the.

As longe as I lyue wyll I magnyfy the/ and lyft vp my handes in thy name.

My soule is satisfyed euen as it were w mary & fatnesse/ when my mouth prayseth the with ioyfull lyppes.

In my bedde wyll I remembre the/ and when I wake my talkinge shalbe of the.

For thou hast bene my helper/ and vnder the shadowe of thy wynges wyll I reioyse.

My soule hangeth vpon the / thy ryght hande vpholdeth me.

They seke after my soule/but in vayne/ for they shall go vnder the earth.

b* He meaneth Saul & his hoste

b* They shall fall into the swerde / and be a porcyon for foxes.

But the kynge shall reioyse in God: all they that sweare by him/ shalbe commended/ for the mouth of lyers shalbe stopped.

¶ The.lxiiij.Psalme.

A prayer agaynst betrayers/ whose dispolycyon he describeth/and prophecyeth their auengement.

*a To

a* Loke the tytle of the. iiij Psalme

a*To the chaunter/ a Psalme of Dauid.

A Hear my voyce/O God/ in my complaynte/ preserue my lyfe from feare of the enemye.

Hyde me from the gatheryuge to gether of ỳ frowarde/ frō ỳ heape of wycked doers.

Which whett their tonges lyke a swerde/ and shute with their venymous wordes lyke as with arowes.

That they may preuely hurt the innocēt/ & sodenly to hit hym with out any feare.

B They haue deuyled mylchefe/ & communed amonge thē selues/how they may laye snares: tush (saye they) who shall se them?

b* The true of hert/ are those that nether for the prosperyte of the vnfayth full/ner power of the good are seduced: but alwayse iudgig well of God/ are pleased w that he doeth/ contented only with hys promes contayned in his worde. Psal. lxxiij. a.

They ymagyn wyckednes/ & kepe it secrete amonge them selues/ euery man in the depe of his herte.

But God shall sodenly shute w an arow/ that they shalbe wounded.

Yee their awne tonges shall make them fall/ in so moch that who so seyth them/ shall laugh them to scorne.

And all men that se it/ shall saye: this hath God done/ for they shall perceaue that it is hys worcke.

C The rightuous shall reioyce in the Lord/ & put his trust in hym: and all they that are b* true of herte/ shalbe glad therof.

C The. lxv. Psalme. Evening. 12.

C Che sheweth that God which principally & properly ruleth in Sion (by which is signified the congregaciō of the faythfull) ought to be knowen and worshipped of all men: because he geueth aboundance/ both of thinges parteyning to this life/ & of heuenly thing (also.

a* Loke the tytle of the. iiij Psalme

a*To the chaunter/ a Psalme and songe of Dauid.

A Thou/O God/ art prayled in Syon/ & vnto the is the vowe perfourmed.

Thou hearest the prayer/ therfore commeth all fleash vnto the.

Oure misledes preuayle agaynst vs/ Oh be thou merycfull vnto oure synnes.

Blessed is the mā whom thou chosest and receauest vnto the/ that he may dwell in thy courte: he shalbe satisfyed with the pleasures of thy house/ euen of thy holy temple.

B Heare vs/ according vnto thy wonderfull rightuousnesse/ O God oure saluacyō: thou that art the hope of all the endȝ of the earth/ and of the broade see.

Which in his strēgth setteth fast ỳ moūtaynes/ and is gyrded aboute with power.

Which stylleth the raginge of the see/ ỳ roarynge of his waues/ and the woodnes of the people.

They that dwel in the vttermoost partes are afrayed at thy tokens/ thou makest both the morynyng & euenyng starres to prayse ỳ.

C Thou visitest the earth/ thou waterest it/ and makest it very plenteous.

The ryuer of God is full of waters/ thou preparest man his corne/ & thus thou proudest for the earth.

Thou waterest her forowes/ thou breakest the harde clottes therof/ thou makest it soft with the droppes of rayne/ & blessest the increase of it.

Thou crownest the yeare with thy good/ and thy b* fotesteppes droppe fatnesse.

b* Rab. Kim. vnderstandeth this of the clouds. Rab. Ezra of rūning waters.

The dwellynges of the wyldernes are fat also/ that they droppe with all: and the lytle hylles are pleasaunt on euery syde.

The foldes are full of shepe/ the valleys stande so thicke with corne that they laugh and synge.

C The. lxvi. Psalme.

C A thanksgeuing for the deliueraunce of the people of Israel/ wherin the Psalmyst moueth all men to the prayslnge of the Lorde.

a* Loke the tytle of the. iiij Psalme

a*To the chaunter/ a Psalme of Dauid.

A Be ioyfull in God/ all ye landes/ singe prayses vnto the honour of his name/ make his prayse to be glorycus.

Saye vnto God: O how wonderfull are thy worckes? thorow the greatnesse of thy power shall thyne enemyes be confounded.

O that all the worlde wolde worshyppe the/ synge of the/ & prayse thy name. Selah.

O come hither and behoide the worches of God/ which is so wonderfull in his doingȝ amonge the chyldren of men.

B He turned the see into drye lande/ so that they wente thorou the water on fote: therfore wyll we reioyce in him.

He rulleth with hys power for euer/ hys eyes behoide the people: the rēnagates shall not be able to exalte them selues. b* Selah.

b* Loke the Psal. iij. a

C O magnyfye oure God/ ye people/ make the voyce of his prayse to be hearde.

Which holdeth oure soule in life/ and suffreth not oure fete to slyppe.

For thou/ O God/ hast proued vs/ thou hast tryed vs lyke as syluer is tryed.

Thou hast brought vs into captyuyte/ & layed trouble vpon oure loynes.

Thou hast suffredmen to ryde ouer oure heades/ we wente thorow fyre & water/ but thou hast brought vs out/ and refreshed vs.

Therfore wyll I go into thy house wyth brētoffrynges/ to paye the my vowes/ which I promysed with my lyppes/ & spake wyth my mouth/ when I was in trouble.

I wyll offre vnto the fatt brentsacrifices with the smoke of rammes/ I will offre bullockes and goates. Selah.

D O come hither & herken/ all ye that feare God/ I wyll tell you/ what he hath done for my soule.

I called vnto hym with my mouth/ and gaue hym prayses with my tunge.

If I enclyne vnto wyckednesse with my herte/ the Lorde wyll not heare me.

Therfore God hath hearde me/ and consydered the voyce of my prayer.

Prayled be God/ which hath not cast out my prayer/ ner turned his mercy fro me.

C The. lxvij. Psalme.

C Che wysheth the fauour of God to the people of Israel/ to thyntent that therby the knowledge & prayse of his godly goodnes may be spredde thorow the hole worlde.

a* Loke the tytle of the. iiij. Psalme for the both.

a*To the chaunter/ in b* Neginoth/ a Psalme & songe.

A God be merycfull vnto vs/ blesse vs/ & shewe the lyght of hys countenaunce vpon vs. c* Selah.

b* In the Psal. iij. a. is the meaynge of thys wyde shewed.

That we may know thy waye vpō earth/ thy sauyng health amonge all Heithen.

Let the people prayse the/ O God/ yee let all people prayse the.

O let the people reioyce and be glad/ that thou iudgest the folke ryghtuously/ and gouernest the nacyons vpon earth.

Let the people prayse the/ O God/ let all people prayse the.

God/ euen oure awne God/ geue vs hys blessynge/ that the earth maye bryngе forth her encrease.

God blesse vs/ and let all the endes of the worlde feare hym.

morning. 13.

C The. lxviij. Psalme.

C Che sheweth the great goodnes & wonderfull power which the Lorde exercised toward his people & the holy citie Ierusalem/ in geuyng them the victorye (as some expounde) of the Syrians/ the Edomytes/ & the Ammonytes: fyguringe openly therin the kyngdome of Christ/ vnto whom he sawe by the spirite that the hole worlde shulde obeye: wherfore he exhorteth all men to geue prayse vnto the Lorde.

a* Loke the tytle of the iij. Psalme.

a*To the chaunter/ a Psalme and songe of Dauid.

A Let b* God arise/ so shall his enemyes be scattered/ and they that hate hym/ shall flee before him.

b* God arise/ when he sheweth ỳ he hath a wyll to helpe and to saue. Psalme. xij. b xxvi. a. xliiij. d. &c.

Lyke as ỳ smoke vanysheth/ so shalt thou drye them awaye: & lyke as wax melteth at the fyre/ so shall the vngodly perysh at the presence of God.

But the ryghtuous shalbe glad & reioyce before God/ they shalbe mery & ioyfull.

Oh synge vnto God/ synge prayses vnto his name: magnyfye hym that rydeth aboue the heauens (whose name is the Lorde) and reioyce before hym.

B He is a father of the fatherlesse/ he is a defender of wyddowes: euen God in his holy habytacyon.

He is the God that maketh men to be of one mynde in a house/ and bryngeth the prisoners out of captyuyte in due season/ but letteth the rēnagates cōtynue in scarcenesse.

O God/ when thou wentest forth before the people/ when thou wentest thorow the wyldernesse. Selah.

The earth shoke/ and the heauēs dropped at the presence of God in Sinai/ at the presence of God/ which is the God of Israel.

Thou O God sendest a c* gracyous rayne vpon thyne enheritaunce/ and refreshest it/ when it is drye.

c* By this gracyous rayne is signyfyed the worde & gospel which is the lawe of ỳ spirite & of life. Psalme. cxlviij. b.

That thy beastȝ may dwell therin/ which thou of thy goodnesse hast prepared for the poore.

C The Lorde shall geue the worde/ with greate hostes of Euangelystes.

Kynges with their armyes shall fle/ and they of the housholde shall deuyde ỳ spoyle.

If so be that ye lye amonge the pales/ the doues fethers shalbe couered with syluer/ & her wyngcs of the colour of golde.

When the Almyghty setteth Kynges vpō ỳ earth/ it shalbe cleare euē in the darcknes.

The hyll of Balan is Gods hyll/ the hyll of Balan is a plenteous hyll.

Why hoppe ye so/ ye d* greate hylles? d. That is/ mighty kynges.

It pleaseth God to dwell vpon thys hyll/ yee the Lorde wyll abyde in it for euer.

D The charettes of God are many M. tymes a thousande/ the Lorde is amonge thē in the holy Sinai.

Thou art gone vp an hye/ thou hast led captyuyte captyue/ and receaued gyftes for men: Yee euen for thyne enemyes/ that they might dwell with the Lorde God.

Prayled be the Lord dayly/ euen the God which helpeth vs/ & poureth hys benefytes vpon vs e* Selah.

e* Loke the Psal. iij. a

The God that is oure Sauyour/ euen God the Lorde by whom we escape death.

E The God that smyteth the enemyes vpon the heades and vpon the hearie scalpes: soche as go on styll in their wyckednes.

The Lord hath sayde: some wyll I bringe agayne from Balan/ some wyll I bryngе agayne from the depe of the see.

That thy fote may be dypped in the bloud of thyne enemyes/ and that thy dogges may lycke it vp.

It is well sene/ O God/ how thou goest/ how thou my God and Kynge goest in the Sanctuary.

The singers go before/ and then the mynstrels amonge the maydēs w the tymbrels.

O geue thankes vnto God the Lorde in ỳ the congregacyon/ for the welles of Israel.

There lytle Beniamin/ the Prynces of Iuda/ the Prynces of Zabulon/ and the Prynces of Nephthaly beare rule amonge them.

Thy God hath cōmytted strength vnto ý / stablyth the thinge / O God / that thou hast wrought in vs.

For thy temples sake at Ierusalem shall kynges bryngе presentes vnto the.

G Repyroue the beastes amonge the reedes / the heape of bulles with the calues: those ý dryue for money.

Oh scatre the people ý delyte in batayle.

The Prynces shall come out of Egypte / the Morysās land shall stretch out her handes vnto God.

* Psal. cij. a Synge vnto God / O ye kingdomes of ý earth: O syng prayses vnto ý Lord.* Selah

Which sytteth in the heauens ouer all frō the begynnynge: Lo / he shall sende out hys voyce / yee and that a myghtye voyce.

Attcrybe ye the power vnto God / his glorys is Israel / and his might in the cloudes. God is wonderfull in his Sanctuary / he is the God of Israel / he wyll geue strēgth and power vnto his people. Blessed be God.

¶ The. lxix. Psalme.

¶ A cōplaynte of the great aduersitys of Dauid / bearyng the fygure of Christ / & of the sayncte & Christen / his membres. And after / a prayer for delyuerance therfrom: Then a ioyfull reioysinge for helpe geuen / with a prophecye of the encrease of the church ioyned therunto.

a* Loke the tytle of the. iij. Psalm. b* Of Solanim ye haue in the tytle of the xlv. Psalme.

a* To the chaunter vpon b* Solanim of Dauid.

A Helpe me / O God / for the c* waters are come in euen vnto my soule.

c* Waters here signyfye the greafes & panges of death.

I stycke fast in ý depe myre / where no ground is: I am come into depe waters / & the floudes wyll drowne me.

I am weery of crying / my throte is drye / my syght fayleth me / for waytinge so longe vpon my God.

They that hate me without a cause / are mo then ý hearres of my head: they that are myne enemyes & wolde destroye me giltlesse are myghtye: I am fayne to paye the thinges that I neuer toke.

B God thou knowest my symplenesse / and my fautes are not hyd from the.

Let not thē that trust in the / O Lord God of Hoostes / be ashamed for my cause: let not those that seke the / be confounded thorow me / O God of Israel.

And why? for thy sake do I suffre reproke / shame couereth my face.

I am become a straunger vnto my brethren / & an aleauē vnto my mothers chyldrē.

d* Of this zeale or Ielouly ye haue in Exo. xx Deu. iij. d. and iij. Reg. xix. b.

For the d,* zele of thyne house hath euen eaten me / and the rebukes of thē that rebuked the / is fallen vpon me.

C I wepte and chastened my selfe with fastynge / and that was turned to my reproke.

I put on a sack cloth / and therfore they iested vpon me.

They that sate in the gate / spake agaynst me / & the drōckardes made songes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Heare me / O God / with thy greate mercy and sure helpe.

Take me out of ý myre / ý I syncke not: D Oh let me be delyuered from them that hate me / and out of the depe waters.

Lest the water floud drowne me / that the depe swalowe me not vp / and that the pytte shut not her mouth vpon me.

Heare me / O Lord / for thy louyng kyndnesse is comfortable: turne the vnto me according vnto thy greate mercy.

Hyde not thy face from thy seruaunt / for I am in trouble: O haste the to helpe me.

Drawe nye vnto my soule / & saue it: Oh E delyuer me because of myne enemyes.

Thou knowest my reproke / my shame & my dyshonour: myne aduersaryes are all in thy syght.

The rebuke breaketh my herte / and maketh me heuy: I loke for some to haue pytye vpon me / but there is no man: & for some to comforte me / but I kynde none.

They gaue me gall to eate / and when I was thursty / they gaue me vineger to drinke.

Let their e* table be made a snare to take them selues with all / an occasyon to fall and a reward vnto them.

Let their eyes be blinded / that they se not: and euer bowe downe their backes.

Powre out thyne indignacyon vpon thē / and let thy wrathfull dyspleasure take holde of them.

Let their habytacyon be voyde / & no man to dwell in their tentes.

For they persecute hym whom thou hast smyten / and belyde thy woundes they haue geuen hym moo.

Let them fall from one wyckednesse to another / & not come into thy rightuousnesse.

* f Let thē be wyped out of the boke of the liuing / & not be wrytte amōge ý rightuous.

As for me / I am poore and in heuynesse / let thy helpe defende me / O God.

That I may prayse the name of God with a songe / & magnifye it with thankesgeuing.

This shall please the Lorde better then a bullocke / that hath hornes and hookes.

O consyder this and be glad (ye that be in aduersyte) seke after God / and youre soule shall lyue.

For the Lorde heareth the poore / and despyseth not hys preloners.

Let heauen and earth prayse hym / the see and all that moueth ther in.

For God wyll saue Syon / & buylde the cytyes of Iuda / that men may dwell there / and

e* Let their table be made a snare. &c. That is / Let their opinion & doctrine be the cause of their sykness & destruccio as it is come to the Iewes. Roma. xi. b.

E The Hebru Paraphrast sayth thus: Let soche a dyner be set before thē wherunto they may be so vnfelde that they cā not escape. The scripture is a snare to ý vngodly / wherwyth they be trapped: although they be neuer so wel lerned. For only the spirituall perceiueth the meaning therof. On ý other syde vnto the godly / F thoughe they haue neuer so litel lerning or none at all / it is the ryuer of the water of life. Ioā. vij. f.

f* That is / Let thē be wyped out of the noumbre of thē whome thou hast chosen to lyfe. The boke of the lyuynge is no nother G thing / than the euerlasting elecciō & predestinaciō of god / the which vndoubted foloweth vocacyō & justificacyō. Daniel. xij. a. Philip. iiij. a. & Apocal. iij. a.

and haue them in posse syon.

The sede of hys seruauntes shall inheret it / & they ý loue his name shall dwell therin.

¶ The. lxx. Psalme.

The delyzeth helpe / & the auengemēt of his enemyes / that the sayncte maye reioyce of his ayde.

a* Loke the tytle of the. iij. Psalme.

a* To the chaunter / of Dauid to bryngе to remembraunce.

A Haste the / O God / to delyuer me / & to helpe me / O Lorde.

b Psalm. xl. c. Let them be shamed & confounded that seke after my soule: * let them be turned backwarde / and put to confusyon / that wysh my euyll.

Let them sone be brought to shame / that crye ouer me / there there.

But let all those that seke the / be ioyfull & glad in the: and let all soche as delyte in thy saynge health / saye alwaye: the Lorde be prayled.

As for me / I am poore & in mysery / haste the God for to helpe me.

Thou art my helpe / my redemer and my God: Oh make no longe taryenge.

¶ The. lxxj. Psalme.

The sheweth how he was cōforted of the Lord / which as he had preserued him sence he was a chylde / so he wolde not forsake him in his age / whē he delyred helpe agaynst them (as it is supposed) that consptred with Absalom: & how he gaue prayse and thanckes to him.

A IN the / O Lorde / is my trust / let me neuer be put to confusyō / but rydde me / & delyuer me thorow thy ryghtuousnesse: encyne thyne eare vnto me / & helpe me.

Be thou my stronge holde (where vnto I maye all waye fle) thou that hast promysed to helpe me: for thou art my house of defence and my castell.

Delyuer me / O my God / out of the hand of the vngodly / out of the hande of ý vnrightuous and cruell man.

For thou / O Lorde God / art the thinge ý I longe for / thou art my hope euen fro my youth.

I haue leaned vpon the euer sence I was borne / thou art he ý toke me out of my mothers wōbe / therfore is my prayse all waye of the.

B I am become a wonder vnto the multytude / but my sure trust is in the.

Oh let my mouth be fylled w̄ thy prayse and honour all the daye longe.

Cast me not awaye in myne olde age / forsake me not when my strength fayleth me.

For myne enemyes speake agaynst me / & they that laye wayte for my soule / take their counsell to gether / sayenge: God hath forsaken hym / persecute hym / take him / for there is none to helpe hym.

Go not farre fro me / O God: my God / haste the to helpe me.

Let them be confounded and perysh / that are agaynst my soule: let them be couered with shame and dyshonoure / that seke to do me euell.

As for me / I wyll pacyently abyde all C waye / and wyll euer encrease thy prayse.

My mouth shall speake of thy ryghtuousnesse and sauyng health a* all the daye longe / for I knowe no ende therof.

a* All the daye longe is often taken for continually & without ceasing / as in ý Prouerb. xxi. d. Gal. iij. a.

Let me go in (O Lorde God) and I wyll make mencyon of thy power and ryghtuousnesse only.

Thou / O God / hast lerned me fro my youth vp vntyll now / therfore wyll I tell of thy wonderous worckes.

Forsake me not / O God / in myne olde age / when I am gray headed: vntyll I haue shewed thyne arme vnto chylders chyldrē / & thy power to al thē that are yet for to come.

Thy ryghtuousnes / O God / is very hye / thou that doest greate thinges: O God / who is lyke vnto the?

D O what great troubles and aduersyties hast thou shewed me? and yet dydest thou turne and refresh me: yee and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honoure / and comforted me on euery syde.

Therfore will I prayse the and thy faythfulnesse / O God / playing vpon the lute / vnto the wyll I synge vpon the harpe / O thou b* holy one of Israel.

b* The holy one of Israell sygnyfyeth Christ. Psalme lxxxix. c

My lyppes wolde fayne synge prayses vnto the: and so wolde my soule whom thou hast delyuered.

My tonge talketh of thy ryghtuousnesse all the daye longe / for they are confounded and brought vnto shame / that sought to do me euell.

¶ The. lxxij. Psalme.

The prayeth that the kyngdome of God maye come thorow Christ / & prophecyeth of the noblenes / ryghtuousnes / plentyfulnes / and durablenes of this kyngdome: but all vnder the shadowe of the kyngdome of Salomon.

Of Salomon.

A Gyue the kynge thy iudgemēt / O God / & thy ryghtuousnesse vnto the kynges sonne.

That he maye gouerne thy people according vnto ryght / and defende thy poore.

That the a* * mountaynes maye bryngе peace / and the lytle hylles ryghtuousnesse vnto the people.

a* By the mountaynes are vnderstande the great men and rulers / that receaue the word of peace: and by the lytte hylles / their subiectes. Psalme cxiiij. a. cxlix. b Luke. iij. b.

He shall kepe the symple folke by their ryght / defende the chyldren of the poore / & punish the wrongus doer.

Thou shalt be feared as long as ý sunne and mone endureth / from one generacyon to another.

He shall come downe lyke the rayne in to a flese of wolle/ & lyke the droppes that water the earth.

In hys tyme shall ryghtuousnesse florysh/ yea and aboundaunce of peace/ so longe as the mone endureth.

B His domynyon shalbe from the one see to the other/ & from the floud vnto the worldes ende.

They that dwell in the wyldernes shall knele before him/ & his enemyes shall[b] *lick the dust.

b *That is/ shalbe humbled euē to the kyngge of the grounde. Esa. xlix. g.

The kynges of the see & of the Iles shall bringe presentes/ the kynges of Araby and Saba shall offre gyftes.

All kynges shall worshyppe hym/ and all Heathen shall do hym seruyce.

C For he shall delyuer the poore when he cryeth/ and the neady that hath no helpe.

He shalbe fauorable to ȝ simple & poore/ he shall preserue the soules of soche as be in aduersyte.

He shall delyuer their soules from extorcyon and wrong/ and deare shall their bloud be in hys syght.

c *That is to wete/ the kyng: after Rab: Sal. Or the poore/ after some.

c *He shall lyue/ and vnto hym shalbe geuen of the golde of Arabia: Prayer shalbe made euer vnto hym/ and daylye shall he be prayled.

There shalbe an heape of corne in the earth hye vpō the hilles/ his frute shal shake lyke Libanus/ and shalbe grene in the cyte/ lyke grasse vpon the earth.

D His name shall endure for euer/ his name shall remayne vnder the sunne amonge the posterites/ which shalbe blessed thorow him/ and all the Heathen shall prayse him.

Blessed be the Lorde God/ euen the God of Israel/ which only doth wōderous thyngs.

And blessed be the name of his maiesty for euer/ and all landes be fulfilled with his glory. Amen/ Amen.

Here ende the prayers of Dauid the sonne of Iesse.

The thyrde Treatyse.

The. lxxiij. Psalme.

The sheweth vnto the consolacyō of the godly/ which are greued and offended wyth the prosperyte of the wycked/ how vngracyous an ende it shall haue. And agayne how fortunate and happy an ende the mysterye wherwith the godly seame here to be exercysed/ shalbe rewarded with.

A Psalme of Asaph.

A Howlouynge is God vnto Israel/ to soche as are of a cleane hert:

Neuertheleſſe my fete were almost gone/ my treadynges had well nye slypte.

And why? I was greued at the wycked/ to se the vngodly in soche prosperyte.

For they are in no parell of death/ but stande fast lyke a palace.

They come in no mysfortune lyke other folke/ nether are they plaged lyke other mē.

And this is the cause that they be so pufft vp in pryde/ and ouerwhelmed with cruelte and vnryghtuousnesse.

Their eyes swell for fatnesse/ they do euē what they lyst.

B Corrupte are they/ and speake blasphemyes malycyously/ proude and presumptuous are their wordes.

They stretch forth their mouth vnto the heauen/ & their tōge goeth thorow ȝ world.

Therfore fall the people vnto thē/ & there out sucke they no small auauntage.

a *To wasche hys handes in innocencye/ is/ to shewe hys lyke to be pure & without reproke/ as it is sayde Psalme xxvi. b.

Tush (saye they) how shuld God perceaue it? is there knowlege in the moost hyest?

Lo/ these are the vngodly/ these prospere in the worlde/ these haue ryches in possessyō.

Shulde I then clense my herte in bayne (thought I) & a* wash my hādes in innocēcy?

Wherfore shuld I be then punished daylye/ & be chastened euery morynynge?

Yee I had almost also sayde euen as they: but lo/ then shuld I haue condemned the generacyon of thy chyldren.

Then thought I to vnderstande this/ but it was to harde for me.

Untyll I wente into the Sanctuary of God/ and consydered the ende of these men.

Namely/ how thou hast sett thē in a slyppery place/ that thou mayst cast thē downe headlynges and destroye them.

O how sodenly do they consume/ perysh/ and come to a fearfull ende?

Yee euē lyke as a dreame when one awaketh/ so makest thou their[b] *ymage to banysh out of the cite.

b *That is/ their estimacio or glorye.

Thus my hert was greued/ and it wente D euen thorow my reynes.

So folysh was I and ignorauunt/ and as it were a beast before the.

Neuertheleſſe I am all waye by the/ thou holdest me by my ryght hande.

Thou leadest me with thy councell/ and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen? there is no thing vpon earth/ that I desyre in comparyson of the.

My fleash & my hert fayleth/ but God is the strength of my hert/ & my porciō for euer.

For lo/ they that forsake the shall perysh: thou destroyest all them that[c] *cōmytte fornycacyon agayns the.

c *They cōmit fornycacion agayns hym/ that put their trust in any other than in hym alone.

But it is good for me/ to holde me fast by God/ to put my trust in the Lorde God/ and to speake of all thy worckes.

The. lxxiiij. Psalme.

The complayneth of the destruccyon of the temple/ and of the blasphemye of the wycked people agayns God and his holy thynges: And after he hath mēcyoned the power of God in the pryncypall thynges of this worlde/ to the strengthenynge & confyrmynge of hope/ he prayeth/ that the sayactes & godly personnes maye be auenged/ and the Heathen brought vnder with worthye punysshement.

In instruccyon of Asaph.

A O God/ wherfore doest thou cast vs so cleane awaye? why is thy[a] *wrath so hote agayns the shepe of thy pasture?

a *The wrath of God is some tyme taken for the vengeaſſce wherwyth he punysheth syners/ as in the Psal. xviij. a. But here it signifieth the punysshment wherwith he chastereth his. Psal. vj. a.

O thynke vpon thy congregacyō/ whom thou hast purchased from the begynnynge: the stake of thyne enherytaunce/ whom thou hast redemed/ euen this hyll of Sion wherin thou dwellest.

Treade vpon them with thy fete/ and cast them downe to the grounde/ for the enemye hath destroyed all to gether in ȝ Sanctuary.

Thyne aduersaries roare in thy houses/ & B set vp their banners for tokens.

Men may se the axes glyster aboue/ like as those that hewe in the wodd.

They cut downe all the sylyng worcke of the Sanctuary with bylles and axes.

They haue set fyre vpō the Sanctuary/ they haue defyled the dwellyng place of thy name/ euen vnto the grounde.

Yee they saye in their hertes: let vs spoyle them all to gether/ thus haue they brent vp all the houses of God in the lande.

We se oure tokens no more/ ther is not one Prophet more/ no not one that vnderstādeth eny more.

O God/ how longe shall the aduersary do this dyshonoure? how longe shall the enemy blasphemeth thy name? for euer?

C Why withdrawest thou thyne hand? why pluckest thou not thy right hande out of thy bosome/ to consume thyne enemyes?

But God is my kynge of olde/ the helpe that is done vpon earth/ he doth it hym selfe.

Thou deuidest the see thorow thy power/ thou breakest the heades of the dragons in the waters.

Thou smytest the heades of Leuiathan in peces/ & geuest hym to be meate for the people in the wyldernesse.

Thou diggest vp welles and brokes/ thou drynest vp myghtye waters.

The daye is thyne/ & the nyght is thyne: thou hast prepared the lightes and the sunne.

Thou hast sett al the borders of the earth/ thou hast made both sommer and wynter.

Remembre this/ O Lorde/ how the enemye rebuketh/ & how the folysh people blasphemeth thy name.

O delyuer not ȝ soule of thy turtle doue vnto the beastes/ and forget not the congregacyon of the b *poore for euer.

b *Loke the Psal. ix. b.

Loke vpon the couenaūt/ for the darcke houses of the earth are full of wyckednesse. D

O let not ȝ symple go awaye ashamed: for the poore & nedy geue prayses vnto thy name.

Arise/ O God/ & maynteyne thyne awne cause/ remembre how the folysh man blasphemeth the dayly.

Forget not the voyce of thyne enemyes/ for the presumpcyon of them that hate the/ increaseth euer more and more.

The. lxxv. Psalme.

C Oure saueour here vnder the shadowe of Dauid gloryeth of the power geuen vnto hym/ wherwith he wyll restoare the world now drawyng to an ende: and warneth that no man be so hardy as to withstande his kyngdome: and also prophecyeth greuouse vengeaſſce vnto all that go theraboute/ and all maner of prosperyte to them that beleue in hym.

a *To the chaunter/ b *destroye not/ a Psalme & songe of Asaph.

a *Loke the tytle of the. iiij. Psalme.

b *Of this ye haue in the Psalme. lvij. Here it hapely signyfyeth that the wycked goo aboute to destroye Dauid and those that beleue in hym/ but that it cā not be when the Lorde forbydeth.

A Nto ȝ/ O God/ wyll we geue thākes/ A yee vnto the wyll we geue thankes/ & seyng thy name is so nye/ we wyll tell of thy wonderous worckes.

When I maye get a conuenyent tyme/ I shall iudge accordyng vnto ryght.

The earth is weake & all that is therin/ but I beare vp her pylers.

I sayde vnto the madde people/ deale not so madly/ & to the vngodly: c *set not vp your hornes.

c * To set vp the hornes here is/ by pride to shewe their power. Amos vi. d.

Set not vp youre hornes on hye/ & speake not with a styf necke.

For promocyō cōmeth nether frō the East ner frō the west/ ner yet frō ȝ d *wyldernesse.

B

d * That is/ the South: because Iewrye hath a wyldernesse towarde the South.

And why? God is the Iudge: he putteth downe one/ and setteth vp another.

For in the hande of the Lorde there is a e *cuppe full of stronge wyne/ & he poureth out of the same:

e *Cuppe in ȝ scripture signifieth afflicyō/ & all that is offered vs by the wyll of God.

As for the dregges therof/ al the vngodly of the earth shall drynche them/ and sucke them out.

But I wyll talke of the God of Iacob/ & prayse hym for euer.

All the hornes of ȝ vngodly wil I breake/ & the hornes of ȝ ryghtuous shalbe exalted.

The. lxxvj. Psalme.

The sheweth that Ierusalem was maruelously and hyghly defended of the Lord/ and therby his exceading and terryble power.

a *To the chaster/ in b *Neginoth/ a Psalme and songe of Asaph.

a * b * These are both erpoūded in the tytle of the. iiij. Psal.

A IN Juda is God knowne / hys name is greate in Israel.

At e*Salem is his tabernacle / and his dwellynge in Syon.

e* That is/Jerusalem.

There breaketh he the arowes of ȝ bowe/ the shylde / the swerde / and the whole battayle. d*Selah.

d* Loke the Psal.iij.a.

Thou art of more honoure & myght then the hylles of robbers.

The proude shalbe robbed and slepe their slepe/and the myghtye shalbe able to do no thynge with their handes.

B When thou rebukest them/O God of Jacob / both the charettes and horsmen shall fall on slepe.

Thou art fearfull/for who may abyde in thy sight/when thou art angrye?

e* This is spoken of the godly and heuenly power/ wherby he doth marvelles/loche as was that of Sennacherib. iiij. Reg. xix. And.ij. Paral. xx. agayne the sonnes of Amon.

e* When thou lettest thy iudgement be herde frō heauē/the erth trembleth & is still.

Yee when God aryseth to geue iudgement/and to helpe all them that be in aduersytye vpon earth. Selah.

When thou punyshest one man/he must knowledge that thou art redy to punyshe other mo.

Loke what ye promyse vnto the Lorde youre God/ se that ye kepe it/ all ye that be rounde about hym: bringe presentes vnto hym that ought to be feared.

Which taketh awaye the breth of Prynces/and is wonderfull amonge the Kynges of the earth.

¶ The.lxxvij.Psalme.

The sayth that he was greaued aboue measure for the mysery of the holy people/& with sorowfule thoughts euen almost myndless: And agayne that he came to hym selfe and was comforted/ by the remembraunce of the wonders and marvelles / whych the Lorde had done for his people.

a* Loke the syle of the.xcy. Psalme.

b* Of thys/ ye haue in the title of ȝ. xxxix Psalme.

a* To the Chaunter/for b* Idithun a Psalme of Asaph.

A I Cryed vnto God wyth my voyce / yee vnto God cryed I with my voyce / and he heardc me.

In the tyme of my trouble I sought the Lorde / I helde vp myne handes vnto hym in the nyght ceason/for my soule refused all other comforte.

When I was in heuynesse/I thought vpō God: when my hert was vexed / then dyd I speake. Selah.

Thou heldest myne eyes wakynge/I was so feble/ that I coude not speake.

Then remembred I the tymes of olde / & the yeares that were past.

B I called to remembraunce my songe in the night/I cōmuned with myne awne hert/ and sought out my spyrete.

Wyll the Lorde cast out for euer?

Wyll he be no more intreated?

Is hys mercy clene gone?

Is hys promyse come vtterly to an ende for euermore?

Hath the Lord forgotte to be gracyous?

Or/hath he shutt vp hys lovynge kyndnesse in dysplesure? d*Selah.

C

d* Loke the Psalme.iij.a

At the last/I came to thys poynte/that I thought: O why art thou so folysh: the right hande of the moost hyest can chaunge all.

Therfore wyll I remembre the worckes of the Lorde/and call to mynde thy wonders of olde tyme.

I wyll speake of all thy worckes/and my talkynge shalbe of thy doinges.

Thy waye / O God / is holy: who is so greate and myghtye as God?

Thou art ȝ God that doth wonders/thou hast declared thy power amonge the people.

Thou wyth thyne e* arme hast delyuered thy people / euen the sonnes of Jacob & Joseph. Selah.

D

e* Arme for strength & power. As in Job xl.a.

The waters sawe the / O God / ȝ waters sawe the/& were afrayed/the deapthes were moued.

The thicke cloudes poured out water / ȝ cloudes thondered / and thyne arowes went abroade.

Thy thonder was heardc rounde aboute/ the lyghtenynges shone vpon the grounde/ the earth was moued and shoke with all.

Thy waye was in the see/ and thy pathes in the greate waters/yet coude nomā knowe thy f*fotesteppes.

f* The fotesteppes of the Lorde signifye the knowledge & perceueraūce of his worches i. Petri.iij.d.

Thou leddest thy people lyke a flocke of shepe/by the hande of Moses and Aaron.

¶ The.lxxviij. Psalme. Bonij. 15.

The sheweth that it is the commaundement of God and a specyall good thyng/perfectly to remembre the actes and deades of the Lorde done to his people. Then sayth he/that all thoughe they were vnkaythfull/ yet dyd he wonders in Egypte / and brought them from thence / and thoughe they prouocked hym to anger in the wyldernesse / gaue them aboundantly hys benefytes. And after that / when they were destroyed which came forth of Egypte/for their wyckednes: yet brought he their sonnes (although they followed their fathers vnkaythfulnes/& defyled the wonders done in the wildernes for their fathers) into the lande promised/& droue out the inhabiters: In which/although he often punyshed them greuously / when they prouoked and tempted hym/& at the last in token of a great feruent wrath/ desyde their great slaughter / suffered also the Arche to be taken from them/ in the tyme of Ely the Prestes: yet behylde he them fauorably agayne/ geuynge them Dauid to their Kynge/and restoaring godlynes agayne at Jerusalē. In which thyng he also prophecyeth of Christ vnder the shadowe of Dauid.

In instruccyon of Asaph.

A HEare my lawe / O my people / enclyne youre eares vnto the wordes of my mouth.

I wyll open my mouth in parables / and speake of thynges of olde.

which

Which we haue herde & knowne/ & loche as oure fathers haue tolde vs.

That we shulde not hyde them from the chyldren of the generacyons to come: but to shewe the honour of the Lorde/hys myght & wonderfull worckes that he hath done.

C

Ye made a couenaūt with Jacob/& gaue Israel a lawe/which he commaunded oure forefathers to teache their chyldren.

That their posterite myght knowe it/and the chyldren which were yet vnborne.

To thintent that when they came vp/they myght shewe their chyldren the same.

That they also myght put their trust in God/& not to forget what he had done/ but to kepe hys commaundementes.

And not to be as their forefathers/a a*froward and ouerthwarte generacion/a generacyon that set not their herte a ryght, and whole spyrete was not true towarde God.

a* Of a froward generacion: Mat. xij.c.

B Lyke as the chyldrē of b*Ephraim/which beyng harnessed and caryēg bowes/turned them selues backe in the tyme of batayll.

b* Although Ephraim in Jo. xiij. signifie but one tribe of the chyldren of Israel: neuertheless for the most parte / in the Prophetes by Ephraim are vnderstāde the ten tribes/which were vnder Jeroboam; as it appeareth Ose. iij.d.x.b.a.b.

Chey kepte not the couenaunt of God/ & woldc not walke in hys lawe.

They forgat what he had done / and the wonderfull worckes that he had shewed for them.

Maruelous thynges dyd he in the syght of oure fathers in the lande of Egypte/ euen in the feide of c*Zoan.

c* O. Tanis

Ye deuyded the see & let them go thorow it/& made the waters to stande lyke a wall.

In the daye tyme he led thē with a cloude/ & all the nyght thorow with a lyght of fyre.

Ye cloaue the hard rockes in the wyldernesse/& gaue them drynche therof / as it had bene out of the greate deapth.

Ye brought waters out of ȝ stony rocke/ so that they gushed out lyke the ryuers.

Yet for all this they synned agaynst him/ & prouoked the moost hyest in ȝ wyldernes.

They tempted God in their hert/ and requyred meate for their lust.

C

For they spake agaynst God/& sayde: yee yee/God shall prepare a d*table in ȝ wildernesse/ shall he?

d* By the table is vnderstande al sortes of vytayles necessary for mā: yet is it often taken for the bredde & water of the wisdome of the worde of God/as in the Psal.xxiij.b.

Lo/he smote the stony rocke/that the water streames gushed out/and the streames flowed with all: but how can he geue bred & prouide flesh for his people?

When ȝ Lord hearde this/he was wroth: so the fyre was kyndled in Jacob/ and heuy dysplesure agaynst Israel.

Because they beleued not in God / & put not their truste in hys helpe.

So he commaunded the cloudes aboue/& opened the dores of heauen.

Ye rayned downe Manna vpon them for to eate/and gaue them bred from heauen.

Then ate they angels e*fode / for he sent them meate ynough.

e* Manna is called the fode of angels / not that the angels vse loche fode/ but because it came doune frō heauen/wherby is the dwelling place of the angels. And therfore do some trade here/the bredde of the cloudes: because it came from the cloudes: some the bredde of ȝ mighty: because it cam from the almyghty. Exo.xvi.d. Sapien.xvi.c. & Joan.vi.d.

D

Ye caused the East wynd to blowe vnder the heauē/& thorow hys power he brought in the south wynde.

Ye made flesh to rayne vpon thē as thicke as dust/and fethered foules like as the sande of the see.

Ye let it fall amonge their tentes rounde aboute their habytacyons.

So they ate/and were fylled/for he gaue them their awne desyre.

They were not dysapoynted of their lust.

But whyle ȝ meate was yet in their mouthes: the heuy wrath of God came vpon thē/ slewe the f*wel thiest of thē/& smote downe the chosen men of Israel.

f* By the wel thy or fat in the Scrypture/& by the chosen/ are signified ȝ noble & mighty prynces & Prelates: & al those that are moost esteamed & honoured in thys worlde. Psalm. xxv.g

But for all this they sinned yet more/and beleued not his wonderous worckes.

Therfore their dayes were consumed in vanyte/and sodenly their yeares were gone.

When he slewe them/ they sought hym/ & turned them early vnto God.

They thought then that God was their succoure/ and that the hye God was their redemer.

Neuertheless they dyd but flatter him in their mouthes/ and dyssembled wyth hym in their tonges.

For their herte was not whole with him/ nether contynued they in his couenaunt.

But he was so merycfull/ ȝ he forgaue their mysdedes/and destroyed them not.

Yee many a tyme turned he his wrath awaye/ and wolde not suffre hys whole dysplesure to aryse.

For he considered ȝ they were but g*flesh: euen a wynde that passeth awaye/and commeth not agayne.

g* Flesh for man/ as in the Psal. lvi

O how oft haue they greued hym in the wyldernesse?

E

How many a tyme haue they prouoked hym in the desierte?

They turned backe/ and tempted God/& moued the holy one in Israel.

They thought not of his hand/in the daye when he delyuered them from the hande of the enemye.

How he had wrought hys myracles in Egypte/& his wondres in the lande of Zoan.

How he turned their waters in to blonde/ so that they myght not drynche of ȝ ryuers.

How he sent lyce amōge them/to eate thē vp/and frogges to destroye them.

How he gaue their frutes vnto the catyrpyller/& their laboure vnto the grasshopper.

How he bett downe their vyneyardes wt hayle stones/ and their molbery trees wyth the frost.

How he smote their catel wt hayle stones/

and their flockes with hote thonder boltes.

How he sent vpon them the furyoulnesse of his wrath/anger and dysplealure: wyth trouble and fallyng in of euell angels.

When he made a waye to hys fearfull indignacyon/and spared not h*their soules frō death / yee & gaue their i* catell ouer to the pestylence.

When he smote al ỳ fyrstborne in Egypt/ the mooste pryncypall and myghtyest in the dwellynges of k**Ham.

But as for his awne people/he lead them forth lyke shepe/and caried them in the wylderness lyke a flocke.

He brought thē out safely/ ỳ they shulde not feare/ and ouerwhelmed their enemyes with the see.

He caryed them l*vnto the borders of his Sanctuary: euen in to thys hyll / which he purchased with his ryght hande.

He dyd cast out the Heathen before them/ caused their lande to be deuyded amonge thē for an heritage/and made the trybes of Israel to dwell in their tentes.

For all this they tempted & displeased the moste hye God/and kepte not his couenaunt.

But turned their backes/and fell awaye lyke their forefathers/ startynge aside lyke a broken boowe.

And so they greued hym w̄ their hye places/and prouoked hym with their ymages.

When God hearde this/he was wroth / & toke fore dyspleasure at Israel.

So that he forsoke the Tabernacle in Silo/ euen his habitacion wherin he dwelt amonge men.

He delyuered their power into captyuite/ and their glory into the enemyes hande.

He gaue his people ouer into the swerde/ for he was wroth with his heritage.

The fyre consumed their yōge men / and their maydens were not geuen to mariage.

Their Prestes were slayne w̄ the swerde/ and there were no wyddowes to make lamentacyon.

So the Lorde m*awaked as one out of slepe/and like a gyaunte refreshed w̄ wyne.

He smote his enemyes in the hynder partes/and put them to a perpetuall shame.

He refused the tabernacle of Joseph/and chose not the trybe of Ephraim.

Neuertheleſſe/he chose the tribe of Juda/ euen the n*hyll of Syon which he loued.

And there he buylded his temple on hye/ & layed the foundacion of it lyke the groude/ that it myght perpetually endure.

He chose Dauid also his seruaunt/& toke hym awaye from the shepe foldes.

As he was folowinge the yowes greate w̄ yonge/he toke him/that he might fede Jacob hys people/and Israel his enherytaunce.

So he fed them with a faythfull and true hert/and ruled them with all the dilygence of hys power.

h* That is/ to put the to deth

i* Some reade/lyues

k* Ham for Egypte: because Mizraim of whom the Egypcians came was the sonne of Ham. Genesis.x.

l* That is / to the lāde of promesse: wher his sanctuary and holy place was

m* The Lorde awaketh when he ouerthrowe-eth the wycked & setteth vp the Godly.

n* Before in the psal. lxviij. a

¶ The. lxxix. Psalme.

¶ The complayneth of the mysery done to Jerusalē by Antiochus/& desyreth the helpe of God agaynst hym.

A Psalme of Asaph.

O God/the Heathē are fallen in to thyne heritage: the holy temple haue they defyled / and made Jerusalem an heape of stones.

*The deed bodyes of thy seruauntes haue they geuen vnto the foules of the ayre to be deuoured/and the flesh of thy saynctes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery syde of Jerusalem / and there was no man to burye them.

We are become an opē shame vnto oure enemyes / a very scorne and derysyon vnto them that are rounde aboute vs.

Lorde / how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignaciō vpō the Heathen that know the not/ and vpon the Kyngdomes that call not vpon thy name.

*For they haue deuoured Jacob/ & layed waste his dwellynge place.

O *remembre not oure olde synnes/ but haue mercy vpon vs/and that soone/ for we are come to greate mysery.

Helpe vs/O God oure sauyour/ for the glory of thy name: O delyuer vs / & forgeue vs oure synnes for thy names sake.

Wherfore shall the Heathē saye: where is now their God?

O let the vengeaunce of thy seruauntes bloude that is shed, be openly shewed vpō the Heathen in oure syght.

O let the sorowfull syghynge of the preisoners come before the/ and accordyng vnto the power of thyne b*arme/preserue those ỳ are appoynted to dye.

And for the blasphemy wherwyth oure neyghbours haue blasphemed the/ rewarde them/ O Lord/ seuē folde into their bosome.

So we that be the people & shepe of thy pasture/ shall geue the thanckes for euer/& wyll all waye be shewynge forth thy prayse more and more.

¶ The. lxxx. Psalme.

¶ The people of God cōmytted to the handes of the wycked desyreth to be rydde out of their bondage/and sheweth the former benefites of God vnder a borowed speache of a vyneyarde conferred to their present mi-sery/to the fortyfying & streāgthenyng of their hope.

a* To the chaunter/vpon b* Solanim/ a Psalme of Asaph.

i* Mach. vij.

a* Jeremy. x. d.

a* God remembreth not oure synnes whē he forgeueth the/ and punisheth the not as they haue deserued/ as he sayth Ezech. xviij. f. & Esa. lxiij. d.

b* In Job. xl. a. & in Esa. liij.

a* Loke in the tytle of the. iiij Psalme.

b* It is expoūded in the tytle of ỳ. xlv. Psal.

A HEare O thou shepherde of Israel/ thou ỳ leadest Jacob lyke a flocke of shepe: shewe thy selfe/ thou that syttest vpon the Cherubyns.

Before Ephraim/ Beniamin/and Manasses: stere vp thy power/& come helpe vs.

Turne vs agayne/O God/shewe ỳ lyght of thy countenaunce / and we shalbe whole.

O Lord God of Hostes/how longe wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares/yee thou hast geuen them plenteoulnes of teares to drynke.

Thou hast made vs a bery stryfe vnto oure neyghbours/ and oure enemyes laugh vs to scorne.

B Turne vs agayne/thou God of Hostes/ shewe the lyght of thy countenaunce / & we shalbe whole.

Thou hast brought a vyneyarde out of Egypte/thou dydest cast out the Heathen/& plante it.

Thou madest rowme for it/ and caused it to take rote/so that it fylled the lande.

The hylles were couered with ỳ shadowe of it/and so were the stronge Cedre trees w̄ the bowes therof.

She stretched out her braunches vnto the see/and her bowes vnto the water.

Why hast thou then broken downe her hedge/that all they whych go by/plucke of her grappes?

The wylde bore out of the wod hath roted it vp / and the beastes of the felde haue deuoured it.

C Turne the agayne/ thou God of Hostes/ loke downe from heauen/ beholde and vysit this vyneyarde.

Maynteyne it/that thy ryght hande hath planted/and the sonne whom thou madest so moche of for thy selfe.

For why? it is brent with fyre / and lyeth waste: O let them perysh at the rebuke of thy wrath.

Let thy c*hand be vpon the d*man of thy ryght hande/and vpon the man whom thou madest so moche of for thyne awne selfe.

And so will not we go back from the: Oh let vs lyue/& we shall call vpon thy name.

Turne vs agayne/O Lorde God of Hostes/ shewe the lyght of thy countenaunce/& we shalbe whole.

¶ The. lxxxj. Psalme.

¶ The exhorteth to seruе and worshyp God ernestly & mencioneth his benefites done vnto Israel: Then reciteth he brefely what aduersytye they receaued for their settynge lyght by God/and how moche felycyte they myght haue hadde / yf they had bene obedient vnto hym.

a* To the chaunter vpon b* Githith/ of Asaph.

c* hande here is taken for autoryte/ mancipe/ strength & ayde. Psalme lxxix. f

d* That is/ Christ/ whych after the manner of speaking of the scripture/ sytteth on the ryght hād.

a* Loke the tytle of the. iiij. Psalme.

b* Of this ye shall be before in the tytle of ỳ. iij. Psalme.

Singe merely vnto God which is oure strength/ make a chearfull noyse vnto the God of Jacob.

Take the Psalme / bryngе hyther the tabret/ the mery harpe and lute.

Blowe vp the trōpettes in the new mone/ vpon oure solempne feast daye.

For this is the ple in Israel / and a lawe of the God of Jacob.

This he ordened in Joseph for a testymony/when he came out of Egipt/& had hearde a straunge language.

When he eased hys shoulder frō the burthen/and when hys handes were delyuered from the pottes.

When thou calledst vpon me in trouble/I helped the/and hearde the/what tyme as the storme fell vpon the /*I proued the also at the water of stryfe. *Selah.

Heare/O my people/for I assure the O Israel/yf thou wylt herken vnto me:

There shal no straunge God be in the/ neither shalt thou worshyppe any other God.

I am the Lorde thy God/which brought the out of ỳ lande of Egypt/c*opē thy mouth wyde/and I shall fyll it.

But my people wold not heare my voyce/ and Israel wolde not obeye me.

So I gaue thē vp vnto their awne hertes lust / and let them folowe their awne ymagynacyons.

O that my people wolde obeye me/for yf Israel wolde walke in my wayes:

I shuld soone put downe their enemyes/ & turne myne hād against their aduersaries.

The haters of the Lorde shulde mylse Israel/but their tyme shulde endure for euer.

He shuld feade thē with the fynest wheate floure / and satysfye them with hony out of the stony rocke.

¶ The. lxxxij. Psalme.

¶ The monysheth Princes to endeuour them selues to ryghtuousnes/ and accuseth the moost of them of mauntryte. He beseeketh God that he wyll vouchsafe to iudge the worlde by Christ/ vnto whose inheritaunce he also prophecyeth that all the gentyls shall fall.

A Psalme of Asaph.

GOd standeth in the congregacyō of the a*Goddes/and is a Judge amonge the Judges.

How longe wyll ye geue wrong iudgement/and accepte the personnes of the vngodly? Selah.

Defende the poore and fatherlesse/se that loche as be in nede and necessite haue right.

Delyuer the outcaste & poore/& saue him from the hande of the vngodly.

Neuertheleſſe/they will not be lerned and vnderstande/but walcke on styll in b*darcknesse: therfore must all the foundacyōs of the lande be moued.

c* That is / a manor of speaking of the Hebrues: for that we saye: Aske what thou wylt / & I will geue it the. John. xiij. b.

a* Kinges/ princes/ and rulers are in the scripture called goddes/as here and in Exod. xxij. d.

b* Darcknes for ignorauncе Ephe. iiij. d

c* Christ expounded this in John. x. c.

I haue sayde: c* ye are Goddes / ye all are the chyldren of the moost hyest.

But ye shall dye lyke men / and fall lyke one of the tyrauntes.

d* Arryse / O God / & iudge thou the earth / for all Heathen are thyne by enherytaunce.

¶ The. lxxxiij. Psalme.

¶ The holy people cõplayneth that all the borderers aboute the had conspired to destroye them / & prayeth that they maye vtterly be consumed and wasted / euen as their olde enemyes were consumed and wasted.

A Ionge and Psalme of Asaph.

HOlde not thy tonge / O God / kepe not stylll sylence / refrayne not thy selfe O God.

For lo / thyne enemyes make a murmurynge / & they ỏ hate the / lyft vp their heade.

They ymagyn craftely agaynst thy people / & take coũcell agaynst thy secrete ones.

Come (saye they) let vs rote them out frõ amonge the people / that the name of Israel maye be put out of remembrauncе.

For they haue cast their heades together w̃ one consent / & are confederate agaynst ỏ.

B ¶ The tabernacles of the Edomites and Ismaelytes / the Moabytes and Hagarenes.

Gebal / Ammon / and Amalech: the Philistynes with them that dwell at Tyre.

a* Of this ye haue in the Psalme. iij. a

Assur also is ioyned vnto them / and helpe the chyldren of Loth. a* Selah.

But do thou to them as vnto the Madianites / vnto Sisera / and vnto Iabin by the broke of Kyson.

Whych perysched at Endor / & became as the donge of the earth.

* Iudi. vij. g.

*Make their Princes lyke Oreb & Zeb. Yee make all their Princes lyke as Zebea and Salmana.

Which saye: we wyll haue the houses of

C God in possesyon.

O my God / make thẽ lyke vnto a whele / and as the stubble before the wynde.

Lyke as a fyre that burneth vp the wod / & as the flame ỏ consumeth the moũtaynes.

Persecute them euẽ so with thy tempest / and make them afrayed with thy storme.

Make their faces ashamed / O Lorde / that they maye seke thy name.

Let thẽ be confounded & vexed euer more & more: let them be put to shame & perish.

That they may know that thou art alone / that thy name is the Lorde / & that thou only art the moost hyest ouer all the earth.

¶ The. lxxxiiij. Psalme.

a. Of this ye haue in the tytle of the. viij. Psalme

¶ Here is descryped the erydynge kerueut desyre of Dauid to come vnto the holy assemble / and the felicitie of thẽ that come vnto it / & that prayse God in it.

A Psalme vpõ a* Gitthith / a Psal. of ỏ sonnes of Corah.

b* Dwellynges here signyfie the congregacyons of the faithful people as in Nu. xxiiij a. How goodly are the tetes of Jacob. & c. where by tẽtes are signified their dwellyng places: for at that tyme had they no nother thynge to dwell in.

HOw amyable are thy b* dwellynges / O thou Lorde of Hostes?

My soule hath a desyre & longinge for the courte of the Lorde / my hert and my flesh reioyse in the lyuyng God.

For the sparow hath founde her an house / and the swalowe a nest / where she may laye her yonge: euẽ thy aulters O Lorde of Hostes / my Kynge and my God.

O how blessed are they that dwell in thy house / they are all waye prayslyng ỏ. Selah

Blessed are the men whose strength is in the / in whose herte are thy wayes.

Which goinge thorow the vale of mysery ble it for a well / and the poles are filled with water.

They go from strength to strength / and so the God of Goddes appeareth vnto them in Sion.

c* This is expounded in the Psalme. xx. a.

O Lord God of Hostes / heare my prayer: herken O c* God of Jacob.

Beholde O God oure defence / d* loke vpõ the face of thyne anoynted.

d* To loke vpon the face / is / to heare gracyously and to shewe a tokẽ of benyuolence / as in Nume. vi. d.

For one daye in thy courte is better then a thousande.

I had rather be a dore keper in the house of my God / then to dwell in the tentes of the vngodly.

For the Lord God is a lyght and defence / the Lorde wyll geue grace and worsshyppe / and no good thinge shall he witholde from them that lyue a godly lyfe.

O Lorde God of Hostes / blessed is the man that putteth hys trust in the.

¶ The. lxxxv. Psalme.

¶ A prophecye of the kyngdome of Christ / & a prayer for hys commyng: with a descrypcyon of the felycitie wherwith all thynges shalbe fulll / when it shall happẽ.

a* To the chaunter / a Psalme of the sonnes of Corah.

a* Loke in the tytle of the. iij Psalme

LOrde / thou bare st a loue vnto thy land / A thou oydest bryngе agayne the captyuyte of Jacob.

Thou dydest forgeue the offence of thy people / & couerdest all their synnes. b* Selah

b* Loke the Psal. iij. a.

Thou tokest awaye all thy displeasure / and turnedest thy selfe from thy wrathfull indygnacyon.

Turne vs then / O God oure Sauyour / and let thyne anger cease from vs.

Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrath frõ one generacyon to another?

Wylt thou not turne agayne and quyckẽ vs / that thy people maye reioyse in the?

c* The speakyng of ỏ Lord is a manyfest shewing & euydent declaryng of hys

B wyll in the hertis of men: as ye may se by the wordes of Micheah. iij Regum. xxij. e. Wordely speache dieth he none / for he is a spyrte. Joã. iiij.

I wyll herken what the Lorde God wyll saye / c* for he shall speake peace vnto hys people and to hys saynctes / that they turne not them selues vnto folysynes.

For hys saluacyon is nye them that feare hym / so that glory shall dwell in oure lande.

Mercy & trueth are met to gether / rygh-

tuousnesse and peace kysse ech other.

Trueth

Trueth shall ryse out of the earth / and ryghtuousnesse shall loke downe frõ heauẽ.

And why? the Lorde shall shewe louynge kyndnesse / and oure lande shall geue her encreale.

d* Ryghtuousnesse shall go before hym / and prepare the waye for his comynge.

d* Or / fayth & ryghtyse.

morning 17.

¶ The. lxxxvi. Psalme.

¶ A prayer wherin he fyrst prayeth that he may lyue innocently / & then fortunately / & in safetye from hys enemyes. He mencyoneth also the power and goodnes of God / that hath & shalbe moost aboundãtly shewed / both vnto hym and to other.

A prayer of Dauid.

A BOwe downe thyne eare / O Lorde / and heare me / for I am comforties & poore.

O kepe my soule / for I am holy: my God / helpe thy seruaũt that putteth his trust in the.

Be mercyfull vnto me / O Lorde / for I

a* What to call or crie signyfyeth in the scripture / is sayde in Exo. xiij. d. & i. Reg. vij. b. & Psal. xvi. a.

a* call daylye vpon the.

Comforte the soule of thy seruaunt / for vnto the / O Lorde / do I lyft vp my soule.

For thou Lorde art good and gracyous / and of greate mercy vnto all them that call vpon the.

Geue eare Lorde vnto my prayer / & poũdre my humble desyre.

In the tyme of my trouble I call vpõ the / B for thou hearest me.

Amonge ỏ Goddes there is none lyke vnto the / O Lorde / there is not one that can do as thou doest.

All nacyons whom thou hast made / shall come and worshyppe before the / O Lorde / and shall glorytye thy name.

For thou art great / thou doest wonderous thynges / thou art God alone.

Leade me in thy waye / O Lorde / that I may walke in thy trueth: O let my hert desyre in fearynge thy name.

I thanke the / O Lorde my God / & wyll prayse thy name for euer.

b* That is / out of extreame Jeopardyes.

For great is thy mercy towarde me / thou hast deliuered my soule from the * b nethermost hell.

C O God the proude are rysen agaynst me / and the congregacion of the myghtye seketh after my soule / & set not ỏ before their eyes.

But thou / O Lorde God / art full of compassyon / and mercy / longe suffrynge / great in goodnes and trueth.

O turne the then vnto me / haue mercy vpõ me: geue thy strength vnto thy seruaũt / and helpe the sonne of thyne handmayde.

Shewe some tokẽ vpon me for good / ỏ they which hate me / maye se it / and be ashamed: because thou Lorde hast helped me / & comforted me.

¶ The. lxxxvij. Psalme.

¶ The prayseth the heuenly Jerusalem / that is / the cõgregacyõ of the faythfull / vnto which he prophecieth that very many shall come of all nacyons.

A Psalme and longe of the sonnes of Corah.

HEr foundacõs are vpõ the holy hylles: the Lord loueth the a* gates of Sion more then all ỏ dwellynges of Jacob.

a* The gates of Sion signifie the congregacyons of the faythfull / as be fore in the Psalme. xv. c.

Very excellent thynges are spoken of the thou b* cyte of God. Selah.

b* The citie of God signifieth the churche of God / as in the Psalme. xlvi. a

I wyll thynke vpon * * Rahab & Babylõ / so that they shall know me.

Yee the Phylistines also / and they of Tyre with the Moryans. Lo there was he borne.

For there is a floude / whych w̃ hys ryuers reioyseth the cytye of God.

And of Sion it shalbe reported / that he was borne in her / euẽ the moost hyest which hath buylded her.

*† That is / Egypt: which is so called in Esa. li.

The Lorde shall cause it to be preached & wrytten amonge the people / that c* he was borne there. Selah.

c* Some vnderstãde this of Salomon / bearing the figure of Christ.

Therfore the dwellinge of all syngers & daunsers is in the.

¶ The. lxxxviij. Psalme.

¶ A vehement complaynte wherin he complayneth that he is oppressed / and euen all most dead / with extreame aduersyte: & that as it seme th / as well of some greuous sycknesse / as of persecucyon of his enemyes.

A Psalme and longe of the sonnes of Corah / to the chaunter vpon a* Mahalath / for b* afflicyon / an instrucyon of c* Heman the Ezrahyte.

a* What thys signifieth is before sayd in the tytle of the. liij Psal. Some reade / as touchynge dysease for afflicyon.

DLorde God my sauyour / I crye daye A and night before the: Oh let my prayer b* entre into thy presence / enclyne thyne eare vnto my callynge.

b* The Greke. to answer / or synge.

c* Of that Heman / whych was one of the chefe syngers. i. Para. vi. and xxvi.

For my soule is full of trouble / & my lyfe draweth nye vnto hell.

I am coũted as one of thẽ that go downe vnto the pytte / I am euen as a man ỏ hath no strength.

Fre amonge the deed / lyke vnto thẽ that lye in the graue / which be out of remembrauncе / and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte / B in the darcknesse and in the depe.

Thyne indignacion lyeth harde vpon me / & thou vexest me w̃ all thy floudes. d* Selah

d* Loke the thyrd Psalme. a

Thou hast put awaye myne acquantaũce farre fro me / and made me to be abhorred of them: I am so fast in prison / that I can not get forth.

My syght fayleth for very trouble: Lorde I call daylye vpon the / and stretch out myne handes vnto the.

Doest thou shewe wonders amonge the deed?

Can the Phylyciõs rayse thẽ vp agayne / that they maye prayse the?

Maye thy louyng kyndnes be shewed in the graue / or thy faithfulnesse in destruccio?

C Maye thy wonderous workes be knowne

C in the darcke/or thy ryghtuousnes in ye lande where all thynges are forgotten?

Unto the I cry: O Lorde/ and early cõmeth my prayer before the.

Lord/ why puttest thou awaye my soule? Wherfore hydest thou thy face fro me?

My strẽgth is gone for very sorow & mysery/ w̃ fearfulnesse do I beare thy burthẽs.

Thy wrathfull displeasure goeth ouer me/ the feare of the oppressetth me.

They come rounde about me daylye lyke water/ & cõpase me together on euery syde.

My louers & frinds hast thou put awaye fro me/ & turned awaye myne acquaintaũce.

C The.lxxxix. Psalme.

Ge 17

The elegantly and copyously declareth that the newe and euerlastynge couenaunt which is made by Christ the sonne of Dauid/ betwixt God and the chosen/ shall neuer be broken/ and that vnder the figure of Dauid & hys posterytye. In the begynnynge of the Psalme he extolleth the goodnes of God/ by which he vouchsafed to make a couenaunt with his sayncte.

An instruccyon of Ethan the Ezrahyte.

a MY longe shalbe all waye of the louing kyndnesse of the Lorde/ w̃ my mouth wyll I euer be shewynge thy faythfulnesse from one generacyon to another.

For I haue sayde: mercy shalbe set vp for euer/ thy faythfulnesse shalt thou stablysh in the heauens.

*ij. Reg. vij. c. *I haue made a couenaunt with my chosen/ I haue sworne vnto Dauid my seruaũt.

Thy sede wyll I stablysh for euer/ and set vp thy trone from one generacyon to another.

a * Loke the thyrd Psalme. a*Selah.

O Lorde the very heauens shall prayse thy wonderous worckes/ yee and thy faythfulnes in the congregacyon of the saynctes.

B For who is he amõge the clouds/ ẽ may be compared vnto the Lorde?

Yee what is he amonge the gods/ that is lyke vnto the Lorde?

God is greatly to be feared in the counsell of the saynctes & to be had in reuerence of all them that are aboute hym.

O Lorde God of Hostes who is like vnto the in power? thy trueth is rounde aboute the.

Thou rulest the pryde of the see/ thou stillest the waues therof/ when they aryse.

Thou breakest the proude/ lyke one that is wounded/ thou scatterest thyne enemyes abroade with thy myghtye arme.

The heauẽs are thyne/ the earth is thyne: thou hast layed the foundacion of the rounde worlde/ and all that therin is.

C Thou hast made the north and the south/ Tabor & Hermon shall reioyse in thy name.

Thou hast a myghtye arme/ strong is thy b*hande/ and hye is thy ryght hande.

b * Hande/ loke before in the Psal. lxxx. c.

Ryghtuousnes and equite is the habytacion of thy seate/ mercy and trueth go before thy face.

Blessed is the people/ O Lorde/ that can reioyse in the/ & walketh in the lyght of thy countenaunce.

Their delyte is in thy name t**all the daye longe/ and thorow thy ryghtuousnesse they shalbe exalted.

t * That is/ continually/ as in the Psal. lxxi. c

For thou art the glory of their strength/ & thorow thy fauoure shalt thou lyft vp oure hornes.

The Lorde is oure defence/ and the c**holy one of Israel is oure kynge.

c * By the holy one of Israel is alwayse signified Christ. D

Thou spakest somtyme in vysyons vnto thy saynctes/ and sayde: I haue layed helpe vpon one that is myghty/ I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunt/ with my d*holy oyle haue I anoynted him.

d * By the holy oyle is vnderstande the holy goost/ the grace/ mercy and worde of God: by the which ẽ soule is refreshed & delyuered frõ payne to spirytuall toye. Psal. xlv. b

My hand shall holde hym fast/ and myne arme shall strengthen hym.

The enemye shall not ouercome hym/ & e* the sonne of wyckednesse shall not hurte hym.

e * John. iij. d. & i. John ij. d

I shall smyte downe hys foes before hys face/ and plage them that hate hym.

My trueth also & my mercy shalbe with him/ and in my name shall hys f* horne be exalted.

f * That is/ his power/ glorye/ & maiestye shal be encreased. Psal. cxij. b. & cxlix. b.

I wyll set hys hande in the see/ and hys ryght hande in the floudes.

He shall call me: thou art my father/ my God/ and the strength of my saluacyon.

And I wyll make hym my eyrst borne/ hyer then the kynges of the earth.

My mercy wyll I kepe for him for euermore/ and my couenaunt shall stande fast with hym. E

His sede wyll I make to endure for euer/ yee and his trone as the dayes of heauen.

But yf hys chyldren forsake my lawe/ & walke not in my iudgementes.

If they breake myne ordynaunces/ and kepe not my commaundementes.

g*I wyll vyset their offences wyth the rodde/ and their synnes with scourges.

g * That is/ I wyll punyshe/ as in Exo. xx. a

Neuertheleste/ my louyng kyndnesse will I not vtterly take from hym/ ner suffre my trueth to fayle.

My couenaunt wyll I not breake/ nor dysanulle the thynge that is gone out of my lyppes.

I haue sworne once by myholinesse/ that I wyll not fayle Dauid.

Hys sede shall endure for euer/ and hys f seate also lyke as the sunne before me.

He shall stande fast for euermore as the moone/ and as the faythfull wytnesse in heauen. h*Selah.

h * Of Selah is spoken in the iij. Psalme. A.

But

But now thou forsakest & abhorest thyne anoynted/ and art displeased at him.

Thou hast turned backe the couenaunt of thy seruaunt/ and cast hys crowne to the grounde.

Thou hast ouerthrowne all his hedges/ & broken downe his stronge holdes.

All they that goo by/ spoyle him/ he is become a rebuke vnto his neyghbours.

Thou settest vp the ryght hãde of his enemyes/ and makest all hys aduersaryes to reioyse.

Thou hast taken awaye the strength of his swerde/ and geuest him not victory in the battayle.

Thou hast put out his glory/ and cast his Crone downe to the grounde.

The dayes of his youth hast thou shortened/ & couered him with dishonoure. Selah.

G

Lord/ how longe wylt thou hyde thy selfe? For euer? shall thy wrath burne lyke fyre?

O remembre how shorte my time is/ hast thou made all men for naught? What mã is he that lyueth/ and shall not se death?

Maye a man delyuer his awne soule frõ the hande of hell? Selah.

i. Reg. xvj. c *Lorde/ where are thy olde louyng kyndnesses/ whych thou sworest vnto Dauid in thy trueth?

Remembre Lorde the rebuke that ẽ multitude of the people do vnto thy seruauntes/ and how I haue borne it in my bosome.

Wher wyth thyne enemyes blasphemethe/ and sclaunder the fotesteppes of thyne anoynted.

Thanckes be to the Lorde for euermore: Amen: Amen.

C The fourth treatyse.

Mon. 18

C The.xc Psalme.

The complayneth of the vanitye of this presente lyfe/ and desyreth the fauour of God/ that he wyll vouchsafe to prosper the thynges which he goeth aboute.

A prayer of Moses the man of God.

A LORDE thou art oure refuge frõ one generacion to another.

Before the mountaynes were brought forth/ or euer the earth & the worlde were made/ thou art God from euerlastyng and worlde without ende.

Thou turnest mã to destruccyõ/ Agayne/ thou sayest: come agayne ye chyldrẽ of mẽ*.

B For a thousande yeares in thy syght are but as yesterdaye that is past/ and lyke as it were a nyght watch.

* Understãd: to lyfe & welfare. Some/ to repentaunce.

As sone as thou scatrest them/ they are euen as a slepe/ and fade awaye sodenly like the grasse.

In the mornyng it is grene and groweth vp/ but in the euenynge it is cut downe and wythered.

For we consume awaye in thy displeasure/ and are afrayed at thy wrathfull indignacyon.

Thou settest oure mildedes before the/ & C oure secrete synnes in the lyght of thy countenaunce.

For when thou art angrye/ all oure dayes are gone/ we bryngeour yeares to an ende/ as it were a tale that is tolde.

b*The dayes of oure age are iiij. score yeares and ten: and though men be so stronge ẽ they come to. iiij. score yeares/ yet is their strength then but laboure & sorowe: so soone passeth it awaye/ and we are gone.

b * The dayes of oure age/ for the dayes of oure lyfe.

But who regardeth ẽ power of thy wrath/ thy fearfull and terryble displeasure?

O teach vs to nombre oure dayes/ that we maye applye oure hertes vnto wysdome.

Turne the agayne (O Lorde) at the last/ D and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy/ and ẽ soone: so shall we reioyse and be glad all the dayes of oure lyfe.

Comforte vs agayne/ now after the tyme that thou hast plaged vs/ and for the yeares wherin we haue suffred aduersyte.

Shewe thy seruauntes thy worcke/ and their chyldren thy glory.

And the glorious maiesty of the Lorde oure God be vpon vs: O prospere thou the worcke of oure handes vpon vs/ O prospere thou oure handy worcke.

C The.xci. Psalme.

A

Ge. b.

The declareth how safe and fre from all euelles he is/ which w̃ a sure fayth cõmytteth hym selfe to God.

U Who so dwelleth vnder the defence of ẽ most hyest/ and abydeth vnder the shadow of the Allmightye.

He shall saye vnto the Lorde: O my hope and my stronge holde/ my God/ in whom I wyll trust.

For he shall delyuer the from the a* snare of the hunter/ and from the noysome pestylence.

a * This snare here signifieth all naughtye doctryne/ whereto be taken of the scripture euell expounded/ or of the euell inuencions of men/ as it is sayde before in the Psal. lxix. e and. cxix. d.

b*He shall couer the vnder hys wynges/ that thou mayest be safe vnder his fethers: his faythfulnesse & trueth shall be thy shylde and buckler.

b * He shall couer the vnder his wynges &c. That is/ he shal succoure & defende the by his protecyon and kepe the in safetye. They be speaches borowed of the nature of a hene/ wych w̃ her wynges and fethers defedeth and saueth her chekyns.

So that thou shalt not nede to be afrayed for eny bugges by nyght/ ner for the arowe that flyeth by daye.

For the pestilence that crepeth in ẽ darcknesse/ ner for the sycknesse that destroyeth in the noone daye.

B

A thousande shall fall beside the/ and ten thousande at thy ryght hand/ but it shall not come nye the.

chekyns.

Yee with thyne eyes shalt thou beholde/ and se the reward of the vngodly.

For thou Lorde art my hope/thou hast set thyne house of defence very hye.

There shall no euell happen vnto the/neither shall eny plage come nye thy dwellyng.

For he shall geue his angels charge ouer the/to kepe the in all thy wayes.

They shall beare the in their handes/that thou hurt not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Adder/ the yonge Lyon and the Dragon shalt thou treade vnder thy fete.

Because he hath sett his loue vpon me/I shall delyuer him: I shall defende him/for he hath knowne my name.

When he calleth vpon me / I sh all heare him: yee I am with him in his trouble/wher out I wyll delyuer hym/ and bringe hym to honoure.

With longe lyfe wyll I satisfye him/and shewe him my saluacyon.

¶ The.xcij.Psalme.

¶ The sabboth daye is a mete and cōuenyent tyme to prayse the Lorde/ because there is then leasure to thyncke of his benefytes and to geue hym thanckes therfore.

A ¶ A Psalme of the longe for ȳ sabboth daye.

IT is a good thyng to geue thanckes vnto the Lorde/and to synge prayses vnto thy name/O most hyest.

To tell of thy louynge kyndnesse early in the mornynge/and of thy trueth in the night season.

Vpon an instrument of ten strynges/vpō the lute and with a songe vpon the harpe.

For thou Lord hast made me glad thorow thy worckes/and I wyll reioyse ouer ȳ operacyon of thy handes.

O Lord/how glorious are thy worckes/ thy thoughtes are very depe.

B In a*vnwyse man wyll not knowe this/ and a foole wyll not vnderstande it.

a* An vnwyse mā is he that is vnfaithfull/an hypocryte / or one that mystrusteth God. Proner.xij.a. Esa.xxxij.a

That the vngodly are grene as the grasse/ & that all the worckes of wyckednes do florish, to be destroyed for euer.

But thou Lorde O most hyest / abydest worlde without ende.

For lo/thyne enemyes/O Lord/lo/thyne enemyes shall perishe/and all the worckers of wickednes shalbe scatred abroade.

But my horne shalbe exalted like ȳ horne of an b*vnicorne / & shalbe anoynted wyth fresh oyle.

b * An vnycorne in ȳ scripture is some tymes alowed & praysed/ as in the Psal. xxxviij. & some tyme dyspraysed / as in the Psalm xxij.

C Myne eye also shall se hys lust of myne enemyes/and myne eare shall heare his desyre of the wycked that ryse vp agaynst me.

The ryghtuous shall florish lyke a palme tree/and growe lyke a Cedre of Libanus.

Soch as be planted in the house of the Lorde/be frutefull/plenteous and grene.

That they maye shewe/how true ȳ Lord my strength is/and that there is no vnryghtuoulnesse in him.

¶ The.xciij.Psalme. Exod.18.

The prayseth the maiestye of God for the creacyon of the worlde/ and ouerthrowyng of fearfull & mighty people. A

THe Lorde is kynge / and hath put on glorius apparell / the Lorde hath put on hys apparell / and gyrded him selfe w̄ strength: he hath made the rounde worlde so sure/ that it can not be moued.

From that tyme forth hath thy seate bene prepared/thou art from euerlastynge.

The floudes aryse(O Lorde)the floudes lyft vp their noyse(the floudes lyft vp their waues.

The waues of the see are myghtie/ & rage horribly: but yet the Lorde that dwelleth on hye/is myghtier.

Thy testimonies/O Lord/are very sure/ holynesse becommeth thyne house for euer.

¶ The.xciiij.Psalme.

The calleth for the vndgmēt of God agaynst the wicked oppressours of the innocent and afflict personnes.

O Lorde God/to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth/shewe thy self. A

Aryse thou iudge of the world/& reward the proude after their deseruynge.

Lorde how longe shall the vngodly/how longe shall the vngodly triumphe?

How lōg shall all wicked doers speake so disdaynfully/& make soch proude boasting?

They smyte downe thy people/ O Lord/ and trouble thyne heritage.

They murthur the wyddowe & the straunger/and put the a*fatherlesse to death. B

a* Fatherlesse in the scripture are those that are destytute of al thinges & that have no mā to leane vnto/or any to care for them. Psal.cix.

And yet they saye: Tushe/the Lorde seyth not/the God of Iacob regardeth it not.

Take hede/ye vnwyse amonge ȳ people: O ye fooles/when wyll ye vnderstande?

He ȳ planted the eare/shall he not heare? he that made the eye/shall not he se?

He that nurtureth the Heathen/ and teacheth a man knowledge/shal not he punish?

The Lord knoweth ȳ thoughtes of men/ that they are but vayne.

Blessed is the mā/whom thou lernest (O Lorde)and teachest him in thy lawe.

That thou mayest geue hym pacience in tyme of aduersyte/vntil ȳ pytte be dygged vp for the vngodly. C

For the Lorde wyll not fayle his people/ nether wyll he forsake his inheritaunce.

And why? iudgmēt shalbe turned agayne vnto ryghtuoulnesse/and all soch as be true of hert shall folowe it.

Who ryseth vp with me agaynst the wycked? who taketh my parte agaynst the euell doers?

If the Lorde had not helped me/ my soule had almost bene put to sylence.

When I sayde: my fote hath slypped / thy mercy(O Lorde)helde me vp.

In the multitude of the sorowes ȳ I had in my herte / thy comfortes haue refreshed my soule. D

Wylt thou haue eny thynge to do wyth ȳ stoole of wickednesse/which ymagineth myscheke in the lawe?

They gather them together agaynst the soule of the ryghtuous/and cōdemne the innocent blonde.

But the Lorde is my refuge/my God is ȳ strength of my confydence.

He shall recompence thē their wyckednesse/ & destroye them in their awne malyce: yee the Lorde oure God shall destroye them.

memy.19 ¶ The.xcv Psalme.

¶ An exhortacyon to the earnest prayseyng of God.

A O Come let vs prayse the Lorde/ lett vs hertely reioyse in the strength of oure saluacyon.

Let vs come before his presence w̄ thanckesgeuyng/and shewe oure selfe glad in him with psalmes.

For the Lorde is a g reate God/& a great kynge aboue all goddes.

In his hāde are all the corners of ȳ earth/ and the strength of the hylles is his also.

The see is his/for he made it/& his hādes prepared the drie lande.

O come/let vs worshype & bowe downe oure selues: Lett vs kneele before the Lorde oure maker.

B For he is oure God: and we are the people of his pasture/ and the shepe of hys handes.

To daye yf ye wyll heare his voyce/hardē not youre hertes / as when ye prouoked in tyme of a*temptacion in the wyldernes.

a* This temptacyon was at the water of strife: of which reade. Numer. xx.

Where youre fathers tēpted me / proued me/and sawe my worckes.

Xl. yeares longe was I greued wyth ȳ generaciō/& sayd: they euer erre in their hert/ they verely haue not knowne my wayes.

Therfore I sayde vnto them in my wrath / that they shulde not enter in to my rest.

¶ The xcvi.Psalme.

The moueth all creatures to the prayse of God. A prophecye of the kyngdome of Christ and of the increase therof.

A O Synge vnto the Lorde a new songe/ synge vnto ȳ Lorde all ȳ whole earth.

i.para.xvi.c

Synge vnto the Lorde/ and prayse his name/be tellynge of his saluacyon from daye to daye.

Declare his honoure amōge the Heathē/ and his wonders amonge all people.

*Psal.xlviij.a Eccli.xliij.d

*For the Lord is great/and can not worthely be praysed: he is more to be feared then all goddes.

As for all the goddes of the Heathē/ they be put Idols / but it is the Lorde that made the heauens. B

Thanckesgeuynge and worshipe are before him/power & honoure are in hys Sanctuary.

Ascrybe vnto the Lorde (O ye kynredes of the Heathen)ascribe vnto the Lorde worshipe and strength.

Ascrybe vnto the Lord the honoure of his name/bryngе presentes/ and come in to hys courte.

O worshipe the Lorde in ȳ beutye of holynesse / lett the whole earth stande in awe of hym. C

Tell it out amonge the Heathē/ that the Lorde is kynge: and that it is he which hath made the rounde worlde so fast / that it can not be moued / and how that he shall iudge the people rightuously.

Let the heauens reioyse/and let the earth be glad: let the see make a noyse / yee and all that therin is.

Let the felde be ioyfull and all that is in it/let all the trees of the wodd leape for ioye.

Before the Lorde/for he commeth: for he commeth to iudge the earth: yee wyth ryghtuoulnesse shall he iudge the worlde/and the people with his trueth.

¶ The.xcvij Psalme.

Here prophecyeth he also of Christ/ in whom God wonderfully shewed his power vnto the saluacyon of his chosen/and to the ouerthrowing of their enemyes and of vayne superstycyōs: vnto the knowledgyng of whom he also exhorteth.

THe Lorde is kynge/the earth maye be glad therof: yee the multytude of the Ilesmaye be glad therof. A

Cloudes & darcknesse are rounde aboute him/rightuoulnesse and iudgmēt are the habitacyon of his seate.

There goeth a fyre before hym / to burne vp his enemyes on euery syde.

His lyghtenynges geue shyne vnto the worlde/the earth seyth it and is afrayed.

The hilles melt like wax at the presence of the Lorde of the whole earth.

The very heauens declare his ryghtuoulnes/and all the people se his glory.

Confounded be all they ȳ worshipe ymages/and delyte in their Idols: worshipe him all ye goddes.

Sion heareth of it & reioyseth: yee & all the a*daughters of Iuda are glad because of thy iudgmentes/O Lorde. B

a * That is/ Townes and vyllages.

For thou Lorde art the most hyest ouer all ȳ earth/ thou art exalted farre aboue all goddes.

O ye that loue the Lorde / se that ye hate the thynge which is euell: the Lorde preserueth the soules of his saynctes / he shall deliuer them from the hande of the vngodly.

There is sprونge vp a lyght for the ryghtuous / and a ioyfull gladnesse for soch as be b* true herted.

Reioyse therfore in the Lorde / ye ryghtuous: and geue thãkes for a remẽbraunce of his holynesse.

b* What the true herted signifyeth in the Scripture is sayde in the Psalm. xxiiij. b

¶ The. xcviij. Psalme.

¶ The here declareth the same ꝓ he dyd in the Psalme next before and in the. cxvi.

A Psalme.

A O Synge vnto the Lorde a new songe / for he hath done maruelous thynges.

With his awne ryght hande ꝛ with a* his holy arme hath he gotten the victory.

The Lord hath declared his sauyng health / ꝛ his ryghtuoulnes hath he openly shewed in the syght of the Heathen.

He hath remembred his mercy and trueth towarde the house of Israel: * so that all the endes of the worlde se the sauynge health of oure God.

a* Christ is called the arme of God / because ꝛ that in him are all thynges cõtayned Esa. xlij. c * Esa. lij. c

B Shewe youre selues ioyfull vnto ꝓ Lord all ye landes / synge / reioyse / ꝛ geue thãkes.

Prayse the Lorde vpon the harpe / synge to the harpe w̃ a psalme of thanckesgeuing.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lord the kynge.

Let the see make a noyse and all ꝓ therin is / yee the whole worlde / ꝛ all ꝓ dwell therin.

Let the floudes clappe their handes / and let all the hylles be ioyfull together:

Before the Lorde / for he is come to iudge the earth.

Yee with ryghtuoulnes shall he iudge ꝓ worlde / and the people with equite.

¶ The. xcix. Psalme.

¶ This Psalme declareth the goodnes and power of God for the benefytes and wonders done to Israeli.

A THe Lorde is kynge / be ꝓ people neuer so vnpacient: he sytteth vpon the Cherubins / be the earth neuer so vnquiete.

The Lord is greate in Sion / ꝛ hye aboue all people.

O let men geue thãkes vnto thy great and wonderfull name / for it is holy.

The kynges power loueth iudgmẽt / thou prepareſt equyte / thou executest iudgment and rightuoulnes in a* Jacob.

a* What is signifyed by Jacob ye haue in the Psalm. xxiiij. b. ꝛ. xx. a

O magnyfye the Lorde oure God / fall downe before his b* fote stole / for he is holy.

b* This fote stole was the mercy seate of God / wher at he was worshipped / as it appeareth. Exod. xxv. b. ꝛ Psal. c. xxxij. b

B Moses and Aaron amonge his prestes / ꝛ Samuel amõge soch as call vpõ his name: these called vpon the Lorde / ꝛ he hearde thẽ.

He spake vnto them out of the cloudy pyller / for they kepte hys testimonyes / and the lawe that he gaue them.

Thou heardest them (O Lorde oure God) thou forgauest thẽ O God / and punyshedst their awne inuencions.

O magnifye the Lorde oure God / ꝛ worshipe him vpon his holy hyll / for the Lorde oure God is holy.

¶ The. c. Psalme.

¶ A mocyon to the prayse of God in ꝓ holy assemble.

A Psalme of prayse.

BE ioyfull in God (all ye landes) A serue the Lorde w̃ gladnes / come before his presence with ioye.

Be ye sure / that the Lorde he is God: It is he that hath made vs / and not we oure selues: we are but his people / ꝛ ꝓ shepe of his pasture.

O go youre waye into his gates then w̃ thanckesgeuynge / and into his courtes with prayse / be thanckfull vnto hym / and speake good of his name.

For the Lorde is gracyous / hys mercy is euerlastynge / and his treuth endureth from generacion to generacion.

¶ The. ci. Psalme.

¶ The promeseth that he wyll exequute the offyce of a godly and holy prince / that is to saye / that he will both lyue innocently / and also oppresse the euell ꝛ auaunce the good.

A Psalme of Dauid.

MI songe shalbe of mercy ꝛ iudgment / A yee vnto the (O Lorde) wyll I synge.

O let me haue vnderstandynge in the waye of Godlynesse / vntyll the tyme that thou come vnto me: and so shall I walcke in my house with an innocent herte.

I wyll take no wicked thynge in hande / I hate ꝓ synne of vnfaythfulnesse / it shall not cleue vnto me.

a* A frowarde herte shall departe fro me / I wyll not knowe a wicked personne.

a* That is a frowarde hert which sayneth to be the honour ꝛ wyll of God / and yet in dede seketh nothing ꝛ true / as he saith Prouer. vi. b.

B Who so priuely sclaundreth his neyghboure / him will I destroye: Who so hath a proude loke ꝛ an hye stomacke / I maye not a waye with him.

Mine eyes shal loke for soch as be faithfull in the lande / that they maye dwell wyth me: ꝛ who so ledeth a godly lyfe / shalbe my seruaunt.

There shall no disceatfull personne dwell in my house / he that telleth lyes shall not tary in my syght.

I shall soone destroye all the vngodly of the lande / that all wicked doers maye be rooted out of the cytie of the Lorde.

¶ The. cii. Psalme.

¶ A vehement bewaylyng of the mysery of the holy people / in which they were almost oppressed wyth innumerable iuryes of the borderers and people that dwelt nert vnto them / at their returne frõ Babylon / when they came to repayre the temple ꝛ cytie of Hierusalem.

¶ A prayer

¶ A prayer of the afflyct / when he was in woo / and powered oute hys complaynte before the Lorde.

A HEare my a* prayer / O Lorde / and lett my cryenge come vnto the.

a* True prayer is an earnest ꝛ affectuous cõmunicacyon of the hert with God / and a dylygent consyderacyon of the thynges that want in vs: concerning the sekynge of hys glorye and doyng his will: with aburning ꝛ feruent desyre of the spirite / that requyreth him to repayre ꝛ amend that whych wanteth in vs. Psalm. v. a. Prouer. xv. d. Every Godly wyshe is also a good prayer.

Hyde not thy face fro me in ꝓ tyme of my trouble enclyne thyne eares vnto me when I call / O heare me / ꝛ that right soone.

For my dayes are consumed awaye lyke smoke / and my bones are brẽt vp as it were a fyre brande.

My hert is smytten downe and wythered lyke grasse / so ꝓ I forget to eate my b* bred.

b* Bredde for any maner of fode.

For the voyce of my gronynge / my bone wyll scarse cleue to my flesh.

I am be come lyke a Pellycane in ꝓ wildernes / and lyke an hole in a broken wall.

I wake / and am euẽ as it were a sparow sytynge alone vpon the house toppe.

Myne enemyes reuyle me all the daye B longe / they laugh me to scorne / ꝛ are sworne together agaynst me.

I eate ashes with my bred / and mẽgle my dryncke with weppynge.

And that because of thyne indignacyon ꝛ wrath / for thou hast taken me vp / and cast me awaye.

My dayes are gone lyke a shadowe / and I am wythered lyke grasse.

But thou / O Lorde / endurest for euer / and thy remembraunce thorow out all generacyons.

Arise therfore ꝛ haue mercy vpõ Sion / for it is tyme to haue mercy vpõ her / yee the tyme is come.

¶ And why? thy seruaunts haue a loue to her c* stones / ꝛ it pitieth thẽ to se her in the dust.

c* Stones he signifye the men vpon whõ the Church of God is edyfied and buylded as in. i. Pet. ii. a. And ye as lyuynge stones are made a spyritual house ꝛc.

The Heathẽ shall feare thy name / O Lord / and all the kynges of the earth thy maiesty.

For the Lorde shall buylde vp Sion / and shall apeare in his glory.

d* He turneth him vnto the prayer of the poore destitute / ꝛ despyseth not their desyre.

d* God is ready to loke vp to turne him to whatsoeuer he appyroueth ꝛ alloweth / and to whatsoeuer he is pleasyd w̃. Jerem. b. a. Shew O Lord lokest onely on fayth ꝛ trueth.

This shalbe wrytten for those that come after / that the people whych shalbe borne / maye prayse the Lorde.

For he loketh downe from his Sanctuary / out of the heauen doth the Lorde beholde the earth.

That he maye heare the mournynges of soch as be in captiuite / and deliuer the chyldren of death.

That they maye preach the name of the Lorde in Sion / ꝛ his worshipe at Jerusalẽ.

When the people are gathered together / ꝛ the kyngdomes also to serue the Lorde.

He hath brought downe my strẽgth in my iourney / and shortened my dayes.

Yet wyll I saye: O my God / take me not awaye in the myddest of myne age: as for thy yeares / they endure thorow out all generacyons.

Thou Lorde in the begynnyng hast layed the foundacyon of the earth / and the heauẽs are the workes of thy handes.

* They shall perishe / but thou shalt endure: they all shall were olde as doth a garmẽt / and as a vesture shalt thou chaunge them / ꝛ they shalbe chaunged. * Hebr. i. b

But thou art the same / ꝛ thy yeares shall not kayle.

The chyldrẽ of thy seruauntes shall cõtynue / ꝛ their sede shall prosypere in thy sight.

¶ The. ciii. Psalme.

¶ The prayseth the goodnes of God toward me / which both forgeueth them their synnes and aboundauntly distributeth vnto them worthy goodes.

Of Dauid.

PRayse the Lord / O my soule / and all A ꝓ is within me prayse hys holy name.

Prayse the Lorde O my soule / and forget not all his benefytes.

Wyych forgeueth all thy synnes / ꝛ healeth all thyne infirmities.

Which saueth thy lyfe from destruccyon / and crowneth the with mercy / and iouynge kyndnesse.

Which satisfyeth thy desyre wyth good thynges / makyng the yonge and lusty as an Aegle.

The Lorde executeth ryghtuoulnesse and B iudgment / for all them that suffre wronge.

He shewed his wayes vnto Moses / ꝛ hys workes vnto the chyldren of Israel.

The Lord is full of compassyon and mercy / a* longe suffeyrng / ꝛ of great goodnesse.

a* The Lorde is longe suffeyrng / which is moare then patyẽt: for he not onely suffreth / but also differeth vengeallce / desyryng the amendement of the synner / louyng better to pardon ꝛ forgeue then to punyshe. ¶ Rom. ij. a

He will not alwaye be chydynge / nether wyll he kepe his anger for euer.

He hath not dealt with vs after oure synnes / ner rewarded vs according to oure wickednesse.

For loke how hye the heauen is in comparison of the earth / so greate is his mercy also towarde them that feare him.

Loke how wyde the east is from ꝓ west / so farre hath he set oure synnes from vs.

Yee like as a father pitieth his awne chyldren / euen so is the Lord mercyfull vnto thẽ that feare him.

For he knoweth wherof we be made / he remembreth that we are but dust.

¶ That a mã in his time is but as is grasse / and floryscheth as a floure of the felde.

For as soone as the wynde goeth ouer it / it is gone / and the place therof knoweth it no more.

But the mercyful goodnesse of the Lorde D endureth for euer and euer / vpon them that feare him / and his rightuoulnesse vpon their chylders chyldren.

Ether despyseth thou the rychesse of hys goodnes / patyence ꝛ longe suffeyraunce ꝛc.

Soch

So ch as kepe his couenaunt/ & thincke
vpon his commaundementes to do them.
The Lorde hath prepared hys seate in
heauen/and his kyngdome ruleth ouer all.
O prayse the Lorde ye angels of his/ye ỳ
be myghtie in strength/ fulfyllyng his com-
maundement that men maye heare the voy-
ce of his wordes.
O prayse the Lorde all ye his Hostes./ ye
seruauntes of his/that do his pleasure.
O speake good of the Lorde all ye worckes
of his/in euery place of his dominiõ:prayse
thou the Lorde/O my soule.

¶ The.ciiij.Psalme.

The prayseth God for the creacyon of all thynges/ &
B for his godly gouernaunce therof.

PRayse the Lorde O my soule: O Lord
my God/thou art become exceadynge
glorious/ thou art clothed w̃ maiesty
and honoure.
Thou deckest thy self w̃ lyght / as it were
with a garment/thou spredest out ỳ heauen
lyke a curtayne.
Thou voltest it aboue with waters/ thou
makest the cloudes thy charet/ & goest vpon
the wynges of the wynde.
*Hebr.i.b. *Thou makest thyne angels spretes/and
thy ministers flammes of fyre.
Thou hast layed the earth vpon her foun-
dacyon/that it neuer mouetb at eny tyme.
Thou couerest it wyth the depe lyke as
wyth a garment / so that the waters stande
aboue the hylles.
But at thy rebuke they fle/at the voyce of
B thy thonder they are afrayed.
(Then are the hylles sene aloofe / and the
valleys beneth in their place which thou hast
appoynted for them.)
Thou hast set them their boundes/which
they maye not passe / that they turne not a-
gayne to couer the earth.
Thou causest the welles to spryngе vp
amonge the valleys / & the waters to runne
amonge the hylles.
That all beastes of the felde maye haue
dryncke/ & that the wilde asses maye quench
their thyrste.
Aboue vpõ the hylles haue the foules of
the ayre their habitacyon/and synge amõge
the braunches.
Thou watrest the hylles from aboue/the
earth is fylled w̃ the fruites of thy worckes.
Thou bryngest forth grasse for the catell/
and grene herbes for the seruyce of men.
Thou bryngest fode out of ỳ earth: wyne
to make glad the herte of man/ oyle to make
hym a chearfull countenaunce and bred to
C strength mans herte.
a* That is/that gro- The trees* of the Lord are full of sappe/
euẽ ỳ trees of Libanus which he hath plãted. we of the sel-
There make the bydes their nestes / and ues and are not
the fyre hylles are a dwellyng for ỳ storcke. graffed of men.
The hilles are a refuge for ỳ wildeg oates/
and so are the stony rockes for the conyes.
Thou hast appoynted the Moone for cer-
tayne seasons / the Sunne knoweth hys
goinge downe.
Thou makest darcknesse / that it maye be
night/wherin all the beastes of the forest do
moue.
Yee and the yonge lyons which roare af-
ter their prayse/and seke their meate at God.
But when the sunne arysetb / they get them
awaye together / & lye them downe in their
dennes.
Then goeth man forth to his worcke/and
to tyll his lande vntyll the euenynge.
*O Lord/how manifolde are thy workes/ *Psal.xcij.a
right wysely hast thou made them all: yea ỳ
earth is full of thy ryches.
So is this greate & wyde sea also / wher-
in are thynges creppynge innumerable/ both
small and greate beastes.
There go the shippes ouer / and there is D
that b* Leuiathã/whome thou hast made/ to b* Of this
take his pastyme therin. ye haue in Job
They wayte all vpõ the/ that thou mayest xl.d.
geue them meate in due season.
When thou geuest it them / they gather
it: when thou openest thyne hande/ they are
fylled with good.
But when thou hydest thy face / they are
sorofull: yf thou takest awaye their breth/
they dye/ & are turned agayne to their dust.
Agayne/ when thou lettest thy breth goo
forth/ they are made/and so thou renuest the
face of the earth.
The glorious maiesty of the Lorde endu-
reth for euer/ & the Lorde c* reioyseth in hys
worckes. c* What is
The earth trembleth at the loke of him/he signified by the
doth but touch the hylles and they smoke. reioysynge of
I wyll synge vnto the Lorde as longe as the Lord is sayd
I lyue/I wyll prayse my God whyle I haue Esa.lxv.d.
my beynge.
O that my wordes myght please him/for
my ioye is in the Lorde.
As for synners/they shalbe cõsumed out
of the earth / and the vngodly shall come to
an ende: but prayse thou the Lorde / O my
soule. Prayse the euerlastynge.

¶ The.cv.Psalme.

The moueth to prayse God in the holy assemble at
the Arcke of wytnes. and reciteth his benefites done
to the holy people.

DGeue thanckes vnto the Lorde / and A
call vpõ his name: tell the people what i. Paral.xvi.b
thynges he hath done. Esa.xxij.b.
O let your songes be of him: prayse him/
and

and let youre talkynge be of all hys wonde-
rous worckes.
Geue hys holy name a good reporte / lett
their hertes reioyse that seke the Lorde.
Seke the Lorde/and hys strength / seke
his face euermore.
Remembre the marueloys worckes that
he hath done/his wonders & the iudgmentes
of his mouth.
O ye sede of Abraham hys seruaunt / ye
chyldren of Jacob his chosen.
He is the Lorde oure God/whose punish-
mentes are thorow out all the worlde.
He is alwaye myndfull of hys couenaũt/
and promyse that he made to a thousand ge-
neracyons.
Yee the couenaunt that he made w̃ Abra-
ham/and the ooth that he sware vnto Isaac.
And apoynted the same vnto a* Jacob for
a lawe/ and to Israel for an euerlastynge
testament.
Sayenge: vnto the wyll I geue the lande
of Canaan/the lot of youre herytage.
B When there was yet but a fewe of them/
and the straungers therin.
What tyme as they went frõ one nacion
to another/ from one kyngdome to another.
He suffred no man to hurte them/but* re-
proued euen kynges for their sakes.
Touch not myne anoynted/do my prophe-
tes no harme.
Moreuer he a* called for a darth vpon the
lãde/ & destroyed b* all the prouisyõ of bread.
But he had sent a man before them/euen
*Joseph which was solde to be a bonde ser-
uaunt.
They c* hurte hys fete in the stockes the
yron pearced hys herte.
Vntill the tyme that his worde came/and
tyll the worde of the Lorde had tryed him.
Then sent the kyng & caused him to be de-
liuered/the prince of ỳ people bad lethim go.
He made him Lorde of his house/ & ruler
of all his substaunce.
That he might enfourme his princes after
his will / & teach his Senatours wysdome.
C Israel also came in to Egypte/and Jacob
was a straunger in the lande of Ham.
But he increased his people exceadingly/
and made them stronger then their enemies.
Whose hert turned/so that they hated his
people/ & dealt vntruly with his seruantes.
*Then sent he Moses his seruaunt / and
Aaron/whom he had chosen.
These dyd his tokens amonge them/ and
wonders in the lande of Ham.
* He sent darcknesse and it was darcke/
for they were not obedyent vnto hys worde.
*He turned their waters in to bloude/and
slewe their fyshe.

i Para.xvi.c

a* That is/ called a darth to come &c.
b* That is/all their vitayles.
*Gene.xlv.a. xxxvij.f.xxxix.a
c* By the hurtyng of his fete in the stocks is meant his imprisonement/of which Gene.xxxix.d. By the yron pearcynge hys harte is signified hys great greafes sorowes & care. C fulnes of mynde: whych are often signified by yron as after in the Psalme.b.fast bounde in myserye and yron.
*Exo.iij.iiij.v. Act.vij.d.

*Exo.x.e.

*Exo.viij.d Psal.lxxviijc.

*Exo.viij.b

*Exo.viij.d

*Exo.x.d

*Exo.xi.a.xij.e

D

*Exo.xiij.d

*Exo.xvi.c.

*Exo.xvij.b. Nume.xx.a

**Mark* *Mark*

Mark

Mark

*

Oure fathers regarded not thy wonders in Egypte / they kepte not thy greate goodnesse in rememorauce: but were disobedient at the see/euen at the reed see.

B Neuertheles/he helped thē for his names sake/ that he myght make hys power to be knowne.

He rebuked the reed see/and it was dried vp: so he ledd thē thorow ȳ depe as in a wyldernesse.

Thus he saued them from the hand of the hater/and delyuered them frō ȳ hande of the enemye.

a* Exodi.xiiij.g * As for those that troubled them the waters ouerwhelmed thē/ there was not one of them left.

Then beleued they in his worde / & sange prayse vnto hym.

But within a while they forgat his workes/and wolde not abyde his councell.

C A lust came vpō them in the wyldernesse/ so that they tempted God in the deserte.

Yet he gaue them their desyre/and sent thē ynough at their wylles.

They angred Moses in ȳ tentes/& Aaron the sayncte of the Lorde.

So ȳ earth opened & swalowed vp Dathan/& couered ȳ congregacion of Abiram.

The fyre was kyndled in their company/ the flame brent vp the vngodly.

Exo.xxxij.a. *They made a calfe in Horeb / and worshypped the molten ymage.

b* That is/ God: whych was their glorye. Thus they turned their b* glory in to the symilitude of a calfe/that eateth haye.

They forgat God their Sauiour/whych had done so greate thynges in Egypte.

c* That is/ Egypt: as before in the Psal. lxxviij.c. Wonderous workes in ȳ lāde of c* Ham/ and fearfull thinges in the reed see.

So he sayde he wolde haue destroyed thē/ had not Moses his chosen stande before him in that gappe: to turne awaye his wrathful indignacyon/lest he shulde destroye them.

Yee they thought scorne of that pleasant lande/and gaue no credence vnto his worde.

But murmured in their tentes / and herkened not vnto the voyce of the Lorde.

Then lyft he vp his hande agaynst them/ to ouerthrowe them in the wyldernes.

To cast out their sede amōge the nacions/ and to scater them in the landes.

C They ioyned thē selues vnto Baal Peor/ and ate the offerynges of the deed.

Thus they prouoked hym vnto anger vp their awne inuencyons / and the plage was greate amonge them.

Numeri.xxv.a. *Then stode vp Phinehes & executed iustice/and so the plage ceased.

And that was counted vnto him for rygh-teousnesse/amōge all posterite for euermore.

They angered hym also at the waters of strife/so ȳ Moses was punyshed for their sakes.

Because they prouoked his spirite /and he tolde them planely with his lyppes.

Neither destroyed they the Heathen/as the Lorde commaunded them.

But were mengled amonge the Heathen/ and lerned their workes.

In so moch ȳ they worshipped their ymages/which turned to their awne decaye.

Yee they offred their sonnes & their daughters vnto deuels.

And shed ȳ innocēt bloude of their sonnes & of their daughters/whom they offred vnto the ymages of Canaan/ so that the lande was defyled with bloude.

Thus were they stayned with their awne workes/and wente a whorynge with their awne inuencyons.

Therfore was the wrath of the Lord kynled agaynst hys people / in so moch ȳ he abhored his awne enheritaunce.

And gaue them ouer in to the hāde of the Heathē/& they that hated them / were lordes ouer them.

Their enemyes oppressed them / and had them in subiecyon.

Many a tyme dyd he delyuer thē/but they prouoked him wyth their awne inuencions/ & were brought downe for their wickednesse.

Neuertheless when he sawe their aduersyte/he herde their complaynte.

He thought vpon his couenaunt/ and pytied them/accordynge vnto the multitude of hys mercyes.

Yee he made all those that had lead them awaye captyue/to pytie them.

Delyuer vs/O Lorde oure God/and gather vs from amonge the Heathen: that we maye geue thanckes to thy holy name / and make oure boast of thy prayse.

Blessed be ȳ Lord God of Israel frō euerlastyng & world without ende/ & let all people sayye: Amē/Amē. Prayse ȳ euerlastyng.

¶ The fyfth treatyse.

¶ The.cviij. Psalme.

The sheweth that all euels and aduersyties are both sent and taken awaye of God.

D Geue thanckes vnto the Lord/ for he is gracyous / and hys mercy endureth for euer.

Let them geue thanckes whom the Lord hath redemed/and delyuered from the hande of the enemye.

And gathered them out of the landes / frō the East/from the West/from the North and from the a* South.

a* Hebr. Sea: that is to sayye/ towarde Arabia whych is in the Southe parten.

They went astraye in the wyldernesse in an vntrodē waye/& fonde no citie to dwel in.

Hongrye

Hongrie & thirstye / & their soule faynted in them.

So they b* cryed vnto the Lorde in their trouble/& he delyuered thē frō their distresse.

b* What is meant herby/ye shall fynde in the Psal. xv. & Exodi. xiij.d

He led thē forth by the ryght waye/ ȳ they myght go to the cytie where they dwelt.

O that men wolde prayse the goodnesse of the Lorde/and the wonders that he doth for the chyldren of men.

B For he satisfyed the emptie soule/ & fylled the hongrie soule with good.

So ych as sat in darcknesse and in the shadowe of death/ beynge fast bounde in mysery and c* yron.

c* Loke the Psalme.cv.b.

Because they were not obedīēt to the cōmaundementes of God / but lyghtly regarded the councell of the most highest.

Their herte was vexed with laboure/they fell downe/ & there was none to helpe them.

So they cryed vnto the Lorde in their trouble/and he delyuered them oute of their dystresse.

He brought them out of darcknesse & out of the shadowe of death/& brake their bōdes in sonder.

O that men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

d* By the gates and barres are vnderstāde all instrumentes of helpe for warre/ whych (how many & stronge so euer they be) proffet nothyng agaynst the Lorde. After the maner of speache vseth Christ of the gates of hell/ for the stregthes & powers of the that be in hell. Esay. xlvi.c The gates of hell shall not preuayle. &c.

For he hath broken the d* gates of brasse/ and smytten the d* barres of yron in sonder.

Folysh mē were plaged for their offence/ and be cause of their wyckednesse.

C Their soule abhorred all maner of meate/ they were euen harde at deathes dore.

So they cryed vnto ȳ Lord in their trouble/& he delyuered thē out of their dystresse.

He sent his worde and healed them / and saued them from destruccyon.

O that men wolde prayse the goodnesse of the Lorde/and the wōders that he doth for the chyldren of men.

That they wolde offre vnto him the sacrifyce of thāckelgeuyng/& tell out his worcks with gladnes.

They that go downe to the see in shippes/ & occupie their busynesse in greate waters.

These men se the workes of the Lorde/& his wonders in the deape.

For at his worde/the stormy winde ariseth/ and lyfteth vp the waues therof.

They are carried vp to ȳ heauē / & downe agayne to ȳ deape/their soule melteth awaye in the trouble.

They rele to and fro / they stacker lyke a droncken man/and are at their wyttes ende.

So they crye vnto ȳ Lord in their trouble/& he delyuereth thē out of their distresse.

He maketh the storme to cease/ so that ȳ waues are styll.

Then are they glad because they be at rest/and so he bryngeth them vnto the hauen where they wolde be.

D O that men wolde prayse the goodnes of the Lorde/and the wondres that he doth for the chyldren of men.

That they wolde exalte him in the cōgregacyon of the people / and loaue hym in the seate of the elders.

Which turneth the floudes into drye land/ and drieth vp the water springes.

A fruteful lande maketh he barē/for the wyckednesse of them that dwell therin.

Agayne/he maketh ȳ e* wyldernes a standing water/& water springes of a drie groūde.

e* What the wildernes here signifyeth is shewed in Esa. xxxv.a

There he setteth the hongrye / that they maye buylde them a cytie to dwell in.

That they maye sowe their groūde/plāte vyneyardes / to yelde thē frutes of increase.

f* That is/he maketh thē to encrease.

He f* blesseth thē / so ȳ they multiplye exceadingly/and suffreth not their catell to decrease.

When they are mynished & brought lowe thorowe oppressyon / thorowe eny plage or trouble.

Though he suffre them to be euell intreated thorow tyrauntes / or lett them wandre out of the waye in the wyldernesse.

Yet helpeth he the poore out of misery (at the last) and maketh hym an householde lyke a flocke of shepe.

The rightuous will cōsydre this & reioyse/ ȳ mouth of all wickednesse shall be stopped.

Who so is wyse/& pondreth these thynges well / shall vnderstande the louynge kyndnesses of the Lorde.

Eccli. 22.

¶ The.cviij. Psalme.

The sheweth ȳ he feruently desyreth to prayse God and recyteth the noblenes of his kyngdom and in him as in a shadowe the nobylite of Christes kyngdome.

A Songe of a Psalme of Dauid.

A D *God/my herte is ready to synge / and to geue prayse. *Psal.lvi.b

Awake/O my glory/awake lute & harpe/I my myself will awake right early.

I wyll geue thanckes vnto the/O Lord/ amonge the people / I wyll synge prayses vnto the amonge the Heathen.

For the greatnesse of thy mercy is higher then the heauens/and thy faythfulnesse reacheth vnto the cloudes.

B *Set vp thy selfe/O God/aboue the heauens/and thy glory aboue all the earth. *Psal.lvi.b.

* That thy beloued maye be delyuered: helpe then with thy ryght hande & heare me. *Psal.lx.

God hath spokē in his Sāctuary/wych thynge reioyseth me.

I will deuyde Sichem/and meate out the valley of Suchoth.

Galaad is myne/Manasses is myne/ Ephraim is the strength of my head / Iuda is *Psal.lix.b

Ke my

my captayne.

¶ Moab is my washpotte/ouer Edom will I stretch oute my shue / Philistea shall be glad of me.

Who will leade me in to the strōge citie? Who wyll brynge me in to Edom?

Shalt not thou do it (O God) whych hast cast vs out: thou God/that wentest not forth with oure Hostes?

O be thou our helpe in trouble/for vayne is the helpe of man.

Thorow God we shall do greate actes/for it is he ȳ shall treade downe oure enemyes.

¶ The.cix. Psalme.

¶ Agaynst Doeg and other flatterers of Saul/which with their lyes prouoked hym agaynst Dauid: And vnder the shadowe of them agaynst Judas& all suche as after that maner trouble the sonnes of God: Then bewayleth he his mysserie/and prayeth for helpe.

a* Loke the tytle of the.xiij. Psalme.

a* To the chaunter/a Psalme of Dauid.

A HOlde not thy tōge/o God of my praise.

For the mouth of the vngodly / yee & the mouth of ȳ disceatfull is opened vpō me/& speake agaynst me w̄ false tōges.

They cōpase me aboute w̄ wordes of hatred/& fyght agaynst me without a cause.

For ȳ loue that I had vnto thē/they take now my cōtrary parte/ but I geue my selfe vnto prayer.

Thus they rewarde me euell for good / & hatred for my good wyll.

Set an vngodly mā to be ruler ouer him/ & let Satan stande at his ryght hande.

When sentence is geuē vpō him/ let him be condempned/and let his prayer be turned in to synne.

*John.xvij.c. Acta.i.d.

*Let his dayes be fewe/& his bishoprycke let another take.

a* The wordes which in ȳ prophetes are spokē after the maner of deslyring wishyng or prayyng ought

a* Let hys chyldren be fatherlesse / & his wyfe a wydowe.

Let his chyldrē be vagaboundes/ & begg their bred: lett them seke it / as they that be destroyed.

B Let the extorcioner consume all that he hath/and let straungers spoyle his laboure.

Let there be no man to pitye/ ner to haue compassyon vpon his fatherlesse chyldren.

Let his ende be destruccyon/& in ȳ nexte generacion let his name be cleane put out.

often to be vnderstād as prophecyes that shall in deade come to passe: as/let his chyldren be vagabondes/for his chyldren shalbe vagaboundes: and soforth of the other that folowe. As in the Psal.xl.c. Burlet all those that seke the be ioyfull &c.

Let ȳ wyckednesse of hys fathers be had in remēbraunce in the syght of the Lorde/ & let not ȳ synne of his mother be done awaye.

Let thē alwaye be before the Lord/but as for the memoriall of them selues / lett it perysh from out of the earth.

And that because hys mynde was not to do good/but persecuted ȳ poore helpless / & him ȳ was vexed at the herte / to slaye hym.

His delyte was in cursynge / and therfore shall it happen vnto hym: he loued not blessynge/and that shall be farre from him.

He clothed hym selfe with cursynge lyke as with a rayment: yee it wente in to his bowels lyke water/& lyke oyle in to his bones.

Lett it be vnto hym as the clocke that he hath vpon hym/and as the gyrdle that he is gyrded with all.

Let it thus happen from the Lorde vnto myne enemyes / & to those that speake euell agaynst my soule.

But deale thou with me/ O Lorde God/ accordynge vnto thy name/ for swete is thy mercy.

O deliuer me/for I am helpless & poore/ and my herte is wounded within me.

D I go hence lyke the shadowe that departeth/& am dryuē awaye as the greshoppers.

My knees are weake thorow b* fastyng/ my flesh is dried vp for want of fatnesse.

b* By fastyng here is vnderstand all bodyly afflyccion: as it is sayde before in the Psal. xxxv.c.

I am become a rebuke vnto thē/they loke vpon me and shake their heades.

Helpe me/O Lorde my God / oh saue me for thy mercyes sake.

That they maye knowe/how that this is thy hande/and that thou hast done it.

Though they curse/yet blesse thou: and let thē be confounded/that rise vp agaynst me/ but let thy seruaunt reioyce.

Lett myne aduersaryes be clothed with their awne shame/as with a cloake.

As for me/I wyll geue thanckes vnto the Lord wyth my mouth/ & prayse hym amōge the multitude.

For c* he standeth at the ryght hande of ȳ poore/ to saue hym frō soch as condempne hys soule.

c* He stādeth at the ryght hande of the poore / that is he is prest and readye to helpe the poore. As before in the Psal.xvi.b

¶ The.cx. Psalme.

¶ The describeth the kyngdom of Christ/which begāne mystiō & is come through the whole world/& shall haue the ouerhande tyll his enemyes be made his fote stole.

A Psalme of Dauid.

THe Lorde sayde vnto my Lorde: a* Syt thou on my ryght hande/ b* vntyll I make thyne enemyes thy fote stole.

a* To syt on his right hande/ is / to haue the same glorye of the godly maiestye that he hath/to rule & gouerne as largely as he doth. Ephe. ij.d. whō he sett on hys right hādinhe uenly thynges / aboue all rule.&c. that is made hym equall with him selfes ruler ouer all thynges.

b* Loke Mat. xxij.d.

The Lorde shall sende the rodde of thy power out of Sion/be thou ruler euen in ȳ myddest amonge thyne enemyes.

In the daye of thy power shall thy people offre the freewyll offryng/ with an holy worshipe/the dewe of thy byrth is of the wombe of the morynge.

The Lord sware/& will not repēt: Thou art a prest for euer after ȳ order of Melchisedec.

c* Of this ye haue.iiij.Reg. xxv.g

The Lorde vpon thy ryght hande / shall smyte euen kinges in the daye of his wrath.

He shall be iudge amonge the Heathen/ he shall fyll them with deed bodyes/& smyte in sonder the heades ouer diuerse countres.

He shall drynche of the broke in ȳ waye/ therfore shall he c* lyft vp his head.

¶ The

¶ The.cxi. Psalme.

¶ The power/wyldome/& goodnes of God are prayled/which are euydent to se by his worckes and actes done amonge the people of Israell.

Prayse the euerlastynge.

A I Wyll geue thanckes vnto the Lorde w̄ my whole herte: secretly amonge the faithfull/& in the congregacyon.

Psal. cix.a. iud.cxxxvij.a.

The worckes of ȳ Lord are great/sought out of all thē that haue pleasure therin.

His worcke is worthy to be prayled and had in honoure/ and his ryghtuousnesse endureth for euer.

The mercyfull and gracyous Lorde hath so done hys maruelous worckes / that they ought to be had in remembraunce.

He geueth meate vnto them / that feare him/he is euer myndfull of hys couenaunt.

B He sheweth his people the power of hys worckes/that he maye geue them the* heritage of the Heathen.

The worckes of his hādes are veryte and iudgment/all his cōmaundemētes are true.

They stande fast for euer and euer / & are done in trueth and equyte.

He sent redempcyon vnto hys people / he hath commaunded his cōuenaunt for euer/ holy and reuerent is his name.

Job.xxviij.d. Prouer.i.a and.ix.c. Eccli.i.b.

*The feare of the Lorde is the begynning of wyldome, a good vnderstandyng haue all they that do therafter: the prayse of it endureth for euer.

¶ The.cxii. Psalme.

¶ He declareth the perpetuall prosperite of thē which feare and worthyp God/ and contrefet hys goodnes.

Prayse the euerlastynge.

A BLesse is the mā that feareth the Lord/ & hath greate delyte in hys cōmaundementes.

His sede shall be myghtye vpō earth/the generacyon of the faythfull shalbe blessed.

Ryches and plenteousnesse shalbe in hys house/& his rightuousnes endureth for euer

Unto the godly there aryseth vp lyght in the darcknesse: he is mercyfull / louynge and ryghtuous.

Well is he that is mercyfull / and lendeth gladly/& pondreth his wordes w̄ discrecion.

For he shall neuer be moued/ ȳ rightuous shall be had in an euerlastyng remēbrance.

B He wyll not be afrayed for eny euell tydinges/his herte standeth fast/and beleueth in the Lorde.

His herte is stablished/he will not shrynke/vntill he se his a* delyre vpō his enemies.

a* That is/ vengeaunce & destruccyon. ij.Corin.x.b.

*He hath sparsed abroade / & geuē to the poore/his ryghtuousnes remayneth for euer/ his horne shalbe exalted with honoure.

The vngodly shall se it/and it shall greue hym: he shall gnash with is teeth & consume awaye/& ȳ delyre of ȳ vngodly shall peryth.

¶ The.cxiij. Psalme.

¶ He moueth to the prayse of God/ because he leyth all thynges/and ruleth and gouerneth them after his wyll and pleasure.

Prayse the euerlastynge.

PRayse the Lorde (O ye seruauntes) O prayse the a* name of the Lorde.

A a* Name: for fame/renowne & glorye: as in Joan.xvij.a.

Blessed be the name of the Lorde/ from this tyme forth for euer more.

The Lordes name is worthy to be prayled/from the rylynge vp of the Sunne vnto the goinge downe of the same.

The Lorde is hye aboue all Heathen / & his glory aboue the heauens.

B b* That is/ to be fruteful & to haue a whole housholde of the fruite of her bodye / where as in the tyme of her barenes she late alone. It signifieth not to holde a house of her awne / for that do many barrē/ whych neuer haue chylde.

Who is lyke vnto the Lorde oure God/ that hath his dwellynge so hye/whych humbleth him selfe / to beholde that is in heauen and earth?

Which taketh vp the symple out of ȳ dust/ and lyfteth the poore out of the myre.

That he maye sett him amonge the prynces/euen amonge the prynces of his people.

Which maketh the barē womā b* to kepe house/and to be a ioyfull mother of chyldrē.

Prayse the euerlastynge.

¶ The.cxiiij. Psalme.

¶ The briefly recyteth the greatest and cheake mysracles which the Lorde dyd for Israel/when he brought them out of Egypt.

A *When Israel came oute of Egypte/& the a* house of Jacob frō amonge that straunge people.

* Exodi.xiij.d. a* That is/ the stocke/sede & ofspynge of Jacob or Israel: as before in the Psal.xiiij.b.& xx.a. Reade the xiij. and xiiij. of Exodus/ & the ij. of Josue/ & this Psalme shalbe easye to the.

b* Juda was *his Sanctuary / Israell hys domynion.

B b* By Juda is also vnderstāde the whole nōbre of ȳ people of Israel.

The see sawe that / and fled / Jordan turned backe.

The mountaynes skipped like rammes/ and the lytle hylles lyke yonge sheye.

What ayled the/ O thou see / ȳ thou fledest? and thou Jordan / that thou turnedest backe?

d* Ye mountaynes/ that ye skypped lyke rammes: & ye lytle hylles/lyke yonge sheye?

The earth trembled at the presence of ȳ Lorde/at the presence of the God of Jacob.

e* Whych turned the harde rocke in to a standynge water / and the flynt stone into a spryngynge well.

c* That is/the holy people of the Lorde.

d* This is expounded in the Psalm.lxxij.a. How beit some/& those excellently lerned/vnderstande it of the shakyng/ trembling & leapynge of the hyll Sion / when the Lorde came downe to geue the lawe. Exodi.xix.c.& d. which shaking (saye they) was not onely sene in that hyll alone/but also in all the hylles nye vnto hyt.

e* Of the rock turned into water/yee reade. Exo.xvij. & Num.xx.

¶ The.cxv Psalme.

¶ He prayeth God for the glorye of his names sake to forther his people/to thyntet that it maye be euydently knowen that he alone is God/and the Idoles of the Heathen but vayne thynges.

A NOt vnto vs/O Lord/not vnto vs/ but vnto thy a* name geue the prayse / for thy louynge mercy & faythfulnes.

a* What is here signified by his name/ is sayde Psalm. xlviij.c.

Wherfore shall the Heathen saye: where

is now their God?

As for oure God/he is in heauen/he doth whatsoeuer it pleaseth him.

*Psalm.xiij.c. Esa.xl.d. Sapien.xv.d Baruch.vi.

*Their ymages are but syluer and golde/ euen the worcke of mens handes.

They haue mouthes/and speake not: eyes haue they/but they se not.

They haue eares/&heare not:noses haue

B they/but they smell not.

They haue handes and handle not/fete haue they/but they can not goo/nether can they speake thorow their throte.

They that made thē/are lyke vnto them/ and so are all soch as put their trust in them.

But lett Israel trust in the Lorde/for he is their succoure and defence.

Let the house of Aaron put their trust in the Lorde/for he is their succoure & defence.

C They that feare the Lorde/lett them put their trust in the Lorde/for he is their succoure and defence.

b* That is/ doth good to vs/fauoreth & multiplyeth vs/maketh vs fortunate and luckye. Gene. xij.a.

The Lorde is myndfull of vs/and b*blesseth vs:he blesseth ye house of Israel/he blesseth the house of Aaron.

Yee he blesseth all thē that feare ye Lorde/ both small and greate.

The Lorde encrease you more and more: you/and youre chyldren.

c* The deed prayse not the &c. Some vnderstande here by the deed/ those that dyed in ye wildernes. Nume. xvi.g.&.xxv.a b. And the Jewes which the Romayns slue. Also/those that dye in their impetite/&soche as beyng yet a lyue/are deed/ thorow synne. i.Timoth.v.a

D

Ye are the blessed of the Lorde/which made heauen and earth.

All the whole heauēs are the Lordes/but ye earth hath he geuē vnto ye chyldrē of men.

c* The deed prayse not the(O Lorde) neither all they that go downe in to sylence.

But we wyll prayse ye Lord/frō this tyme forth for euermore. Prayse ye euerlastyng.

Amen.

¶ The.cxvi.Psalme.

¶ A thanckesgeuyng for the healp of the Lorde wherby he escaped whē he was compalled about with the hoste of Saul. He recyteth the greate leopardy and straytes wherin he then was:and prayseth the goodnes of God/by whose benefyte he was preserued.

I

I Am well pleased/ that the Lorde hath herde the voyce of my prayer.

That he hath enclyned his eare vnto me/therfore wyll I call vpon hym as longe as I lyue.

*Psal.xvij.a.

*The snares of death cōpaled me rounde aboute/the paynes of hell gat holde vpō me/ I founde trouble and heuynesse.

Then called I vpō the name of the Lord: O Lorde:delyuer my soule.

Gracious is ye Lorde/& a*rightuous/yee oure God is mercyfull.

a* The Lorde is not called rychtwes alonely because he is parfect of hi selfe in all thynges/ but also/because he maketh vs rychtwes by his sōne Christ/ Rom.iij.d. whō God hath made a seate of mer-

B

The Lorde preseruyeth the symple/I was brought downe/and he helped me.

Turne agayne then vnto thy rest/O my soule/for the Lord hath geuē the thy delyre.

And why thou hast delyuered my soule from death/myne eyes from teares/ and my fete from sawlynge.

I wyll walcke before the Lorde/ in the b*lande of the lyuynge.

*I beleued/ and therfore haue I spoken/ but I was sore troubled.

I sayde in my haste:All men are lyers.

What reward shall I geue vnto ye Lord/ for all the benefytes ye hyt hath done vnto me.

I wyll receaue the c* cuppe of saluacyō/ and call vpon the name of the Lorde.

I wyll paye my vowes in the presence of all his people/right deare in the syght of the Lorde is the death of his sayncte.

O Lorde/I am thy seruaunt/I am thy seruaunt/and the sonne of thy handmayde/ thou hast broken my bondes in sonder.

I wyll offre to ye/the sacrifyce of thāckelgeuynge/ and wyll call vpon the name of ye Lorde.

I wyll paye my vowes vnto ye Lorde in ye syght of all his people/in the courtes of the Lordes house/euen in the myddest of the/O Jerusalem. Prayse the euerlastynge.

c & cetera. to shewe therighteousnes whych before hym is of valure. &c.

b* Of the lād of the lyuyng/ what it signyfyeth/ loke in Esai.liij.c.

*ij.Corint.iiij.c

c* The cuppe of saluacion do many expolde to be afflicion/ vexacyon and tribulacyon.

¶ The.cxvii.Psalme.

¶ The prophesieth that the benefyte of the Gospell shal come vnto the Gentyles and Heathen.

O Prayse the Lorde all ye a*Gentyles/ laude him all ye people.

A

a* By the gentyles or Heathē are vnderstād/ the vnfaithfull that beleue not in God/& by the people the faythfull & beleuers. Psalm. xlv.d. Therfore shall the people geue thanckes. &c.

For his mercyfull kyndnes is euer more and more towarde vs/and the treuth of the Lorde endureth for euer. Prayse the euerlastynge.

¶ The.cxviij.Psalme.

¶ A songe/wherwith Dauid delyuered from his aduersytyes/ and promoted to the kyngdome of all Israel gaue thanckes to God openly in the tabernacle: In which he also beareth the fygure of Christ.

D

*Geue thanckes vnto the Lorde/ for he is gracious/& his mercy endureth for euer.

A

*Psal.cv.a. cij.a.cvij.a. i.Mach.iiij.c.

Let Israel now cōfesse/that his mercy endureth for euer.

Let the house of Aaron now cōfesse/ that his mercy endureth for euer.

Yee let thē now that feare the Lorde cōfesse/that his mercy endureth for euer.

I called vpon the Lorde in trouble/& the Lorde herde me at large.

*The Lord is my helper/I wyll not feare what man doeth vnto me.

B

*Heb.xiij.b.

The Lorde is my helper/ and I shall se my delyre vpon myne enemyes.

It is better to trust in the Lorde/ then to put eny confydence in man.

It is better to trust in the Lorde then to put eny confydence in prynces.

C

All Heathen compaled me rounde about/ but in the name of the Lord wyll I destroye them.

They kepe me in on euery side/but in the name of the Lorde/I wyll destroye them.

They

They came aboute me lyke bees/& were as hote as the fyre in the thornes/ but in the name of the Lorde I wyll destroye them.

They thrust at me/that I might fall/but the Lorde was my helpe.

*The Lorde is my stregth/and my songe/ and is become my saluacyon.

*Exo.xv.a Esa.xij.a

C The voyce of toye and myrth is in ye dwellynges of the rychtyous/ for the rycht hāde of the Lorde hath gotten the victory.

The rycht hande of the Lorde hath ye preemynence/the rycht hande of the Lord hath gotten the victory.

I wyll not dye/ but lyue/ and declare the worckes of the Lorde.

The Lorde hath chastened & correcte me/ but he hath not geuen me ouer vnto death.

a* Open me the gates of rychtuousnes/ that I maye goo in there thorow/ and geue thanckes vnto the Lorde.

a* To open ye gates of rychtwelnes/is/ to open vnto the worlde the graces rychtwelnes ye cometh of God. So Esai. xxvi.a. Open the gates that the good people maye go in.&c.

This is the dore of the Lorde/ the rychtuous shall entre in thorow it.

I thancke the/that thou hast herde me/& art become my saluacyon.

The same b* stone whych the buylders refused/ is become the heade stone in ye corner.

b. The stone/ is Christ: & the buylders/ soche teachers as taught that he was vnprofytable. Matth. xxj.d. Soche buylders remayne yet/ and shall do to the worldes ende.

Thys was the Lordes doynge/ and it is marueloys in oure eyes.

This is the c*daye/which the Lorde hath made/let vs reioyce and be glad in it.

c* By daye here/vnderstād ye tyme of preachynge the Gospell & gladde tydynges of Christ/ whych contynueth as longe as ye true faith in Christ remayneth. Of thys daye also speaketh Paul ij.Corint.vi.a Behold now is the daye of saluacyon &c

D

Helpe now O Lorde/ O Lorde sende vs now prosperite.

Blessed be he that commeth in the name of the Lorde/we wysh you good lucke/ ye that be of the house of the Lorde.

God is the Lorde/& hath shewed vs light: O garnyth the solempne feast wyth grene braunches/ euē vnto the hornes of ye aulter.

Thou art my God/and I wyll thācke the: thou art my God/and I wyll prayse the.

O geue thanckes vnto the Lorde/ for he is gracious/and hys mercy endureth for euer.

Ecclesi. 24.

¶ The.cxix.Psalme.

¶ This Psalme declareth how moche the sayncte & Christen fet by the lawes of God/and how greatly they endeuour thē selues vnto them: in so moche that they sorowe them to be transgressed & withstanded of the wycked: And how they prayse to be taught thē frō aboue/& to be accustomed with thē: & wyshe as many as transgresse & withstande them/to be destroyed and made awaye.

Aleph.

A

B Lessed are those that a* be vndefyled in the waye: which walcke in the lawe of the Lorde.

a* To be vndefyled in the waye/is/to lyue in fayth that worcketh by charitie: and to walcke in the lawe/ is to be obyedyent in it & lyue after it.

Blessed are they that kepe hys testymonies/and seke him with their whole herte.

which walcke in his wayes/& do no wyckednesse.

Thou hast geuen strayte charge to kepe thy commaundementes.

O that my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded/whyle I haue respecte vnto all thy cōmaundemētes.

I wyll thancke the with vnfayned herte/ because I am learned in the iudgmentes of thy rychtuousnesse.

I wyll kepe thy statutes/O forsake me not vtterly.

Beth.

B

Where withall shall a yonge man clense his waye? Euen by rulynge hym selfe after thy worde.

With my whole herte do I seke the/O let me not go wrōge out of thy cōmaundemētes.

Thy wordes haue I hyd within my herte/ that I shulde not synne agaynst the.

Prayled be thou O Lorde/ O teach me thy statutes.

With my lyppes wyll I be tellyng out all the iudgmentes of thy mouth.

I haue as greate delyte in the waye of thy testymonies/as in all maner of ryches.

I wyll exercyse my selfe in thy cōmaundmētes/& haue respecte vnto thy totepathes.

My delite shalbe in thy statutes/I will not forget thy wordes.

Gimel.

G

O do well vnto thy seruaūt/that I maye lyue and kepe thy wordes.

Open thou myne eyes/and so shall I spie out wonderous thynges in thy lawe.

I am a straunger vpon earth/O hyde not thy commaundementes fro me.

My soule breaketh oute/ for the very ferueut desyre ye I haue alwaye vnto thy iudgmentes.

Thou rebukest the proude/cursed are they that departe from thy commaundementes.

O turne fro me shame and rebuke/ for I kepe thy testimonyes.

b* Prynces also syt & speake agaynst me/ but thy seruaūt is occupyed in thy statutes.

b* Prynces for all maner of rulers/ be they spiritualle or spirituall(as they call thē) which

D

In thy testymonies is my delyte/ they are my councelers.

Daleth.

D

My soule cleaueth to the dust/O quycke thou me accordynge to thy worde.

I knowledged my wayes/ & thou herdest me/O teach me then thy statutes.

Make me to vnderstande the waye of thy commaundementes/and so shall I talcke of thy wonderous worckes.

My soule melteth awaye for very heuynesse/O set me vp accordyng vnto thy worde

Take fro me ye waye of lyenge/& graunte me thy lawe.

I haue chosen the c* waye of treuth/ thy iudgmentes haue I layed before me.

I stycke vnto thy testymonies/O Lorde

after the outward apperaunce of this worlde seme most sage & wyse. Soche withstode hym & spake agaynst hym.

c* The waye of treuth is the lyke ye is ordered after the worde

of truethe/whi-
che is cõtayned
in ỳ Scripture.
Therin sayth
Dauid that he
hath walked:
not in fayned tra-
dycions & hy-
pocrysy imagined
by him selfe/or
by any mortall
man. In the sa-
me sygnifyca-
cyon vseth S.
Peter thys
worde. ii. Pet.
ij. a. ther shalbe
false teachers
&c. by which ỳ
waye of truethe
shalbe euell
spoken of &c.
d* he delyreth
to haue an o-
ther vnderstã-
dyng then that
which is
but man-
ly which is ig-
norant of God
and of his will/
power/mercy
and anger: yet
though it we-
re neuer so
well instruct
and taught yet
woulde it neuer
vnderstãd of it
selfe/ wyth
oute the spirite
of God/ that
God is mercy-
full & rightwes
and forgeueth
synnes freely w
out any deser-
uynges. Psal.
cxix.

confounde me not.

ן I wyll runne the waye of thy cõmaunde-
mentes/ whẽ thou hast comforted my herte.

ה He. 5.

E ה Teach me O Lorde the waye of thy sta-
tutes/and I shall kepe it vnto the ende.

ה O *geue me vnderstãdynge/and I sha l
kepe thy lawe/ yee I shall kepe it wyth my
whole herte.

ה Leade me in the path of thy commaund-
mentes/for that is my delyre.

ה Enclyne myne herte vnto thy testymo-
nies/and not to couetousnes.

ה O turne awaye myne eyes/ lest they be-
holde vanite/& quycken me in thy waye.

ה O stablish thy worde in thy seruaunt/ ỳ
I maye feare the.

ה Take awaye ỳ rebuke that I am afrayed
of/for thy iudgmentes are amyable.

ה Beholde/ my delyte is in thy cõmaunde-
mẽtes/O quyckẽ me in thy ryghtuousnesse.

ו Vau. 6.

F ו Let thy louynge mercy come vnto me/O
Lorde/and thy sauynge health accordynge
vnto thy worde.

ו That I maye geue answere vnto my blas-
phemers/for my trust is in thy worde.

ו O take not ỳ worde of treuth vtterly out
of my mouth/for my hope is in thy iudgmẽt.

ו So shall I alwaye kepe thy lawe/yee for
euer and euer.

ו And I wyll walcke at lyberty/ for I seke
thy commaundementes.

ו I wyll speake of thy testimonies euen be-
fore kynges/and wyll not be ashamed.

ו My delyte shalbe in thy cõmaundmẽtes/
which I loue.

ו My handes also wyll I lyft vp vnto thy
commaundementes which I loue/& my tal-
kynge shalbe of thy statutes.

ז Zain. 7

G ז O thyncke vpon thy seruaunt as concer-
nynge thy worde/ wherin thou hast caused
me to put my trust.

ז For it is my cõforte in my trouble/yee thy
worde quyckeneth me.

ז The proude haue me greatly in derisyon/
yet thryncke not I from thy lawe.

ז I remembre thyne euerlastyng iudgmẽt.
O Lorde/and am comforted.

ז I am horribly afrayed for the vngodly/ ỳ
forsake thy lawe.

ז Thy statutes are my songes in the house
of my pylgremage.

ז I thyncke vpon thy name/O Lord/ in the
nyght season/and kepe thy lawe.

ז It is myne awne/for I kepe thy cõmaũd-
mentes.

ח Heth. 8. Comp. 25.

H ח Thou art my porcyon/ O Lorde/ I am
purposed to kepe thy lawe.

ח I make myne humble petycyon in thy
presence with my whole herte/O be mercy-
full vnto me accordynge vnto thy worde.

ח I call myne awne wayes to remembrãce/
and turne my fete in to thy testimonies.

ח I make haste/and prolonge not the time/
to kepe thy commaundementes.

ח The congregacyons of the vngodly haue
robbed me/but I forget not thy lawe.

ח At mydnight stande I vp/to geue thãkes
vnto the/ for the iudgmentes of thy rygh-
tuousnesse.

ח I am a companyon of all them that feare
the/and kepe thy commaundementes.

ח *The earth/O Lorde/ is full of thy mer-
cy. O teach me thy statutes. * Psal. cxxix.

ט Teh. 9

ט O Lord/ thou hast dealt frendly with thy
seruaunt/ accordynge vnto thy worde. I

ט O learne me thy kyndnesse/ nourtoure &
knowledge/for I beleue thy cõmaũdemẽt.

ט Before I was troubled/I went wronge/
but now I kepe thy worde.

ט Thou art good & frendly/O teach me thy
statutes.

ט The proude ymagin lyes vpon me/but I
kepe thy commaundemẽtes with my whole
herte.

ט Their herte is as fat as brawne/ but my
delyte is in thy lawe.

ט It is good for me ỳ I haue bene in trou-
ble/that I maye learne thy statutes.

ט The lawe of thy mouth is dearer vnto
me/then thousandes of golde and syluer.

י Iod. 10.

י *Thy hãdes haue made me and fashyoned B
me/O geue me vnderstãdynge/that I maye * Gene. 1. d.
learne thy commaundementes. Job. x. a

י They ỳ feare the/wyll be glad when they
se me/because I put my trust in thy worde.

י I knowe/O Lorde/ that thy iudgmentes
are right/and that thou of very faithfulnesse
hast caused me to be troubled.

י O let thy mercyfull kyndnesse be my com-
forte/ accordynge to the promes that thou
hast made vnto thy seruaunt.

י O let thy louyng mercies come vnto me/
that I maye lyue/for thy lawe is my delyte.

י Let the proude be cõfounded/ which hã-
dle me so falsly.

י But let loch as feare the/ and knowe thy
testymonies/be turned vnto me.

י O lett myne herte be vndefyled in thy sta-
tutes that I be not ashamed.

כ Caph. 11.

כ My soule longeth for thy sauynge health/ L
for my trust is in thy worde.

כ Myne eyes lõge sore for thy worde/sayng:
O when wylt thou comforte me?

כ For I am become like a botell in ỳ smoke/
yet do not I forget thy statutes.

כ How many are the dayes of thy seruaũt?
When wylt thou be auẽged of myne aduer-
saryes?

כ The proude haue dygged pyttes for me/
which are not after thy lawe.

כ All thy commaundementes are true/they
persecute me falsly/O be thou my helpe.

כ They haue allmost made an ende of me
vpõ earth/but I forsake not thy cõmaunde-
mentes.

כ O quyckẽ me after thy louyng kyndnes/&
so shall I kepe ỳ testimonyes of thy mouth.
mong. 26.

ל Lamed. 12.

M ל O Lord/thy worde endureth for euer in
heauen.

ל Thy treuth also remayneth frõ one ge-
neracyon to another: thou hast layed ỳ foũ-
dacyon of the earth/and it abydeth.

ל They contynue this daye accordynge to
thyne ordynaunce/for all thynges serue the.

ל If my delyte were not in thy lawe/ I
shulde perysche in my trouble.

ל I wyll neuer forget thy commaunde-
mentes/ for with them thou quickenest me.

ל I am thyne/ Oh helpe me/for I seke thy
commaundementes.

ל The vngodly laye wayte for me to de-
stroye me/but I consydre thy testimonyes.

ל I se that all thyngs come to an ende/but
thy commaundement is exceadynge broade.

מ Mem. 13.

N מ O What loue haue I vnto thy lawe? all
the daye longe is my talkynge of it.

מ Thou thorow thy commaundement hast
made me wyser then myne enemies/for it is
euer by me.

מ I haue more vnderstandyng then all my
teachers/for thy testymonies are my studie.

מ Yee I am wyser then ỳ aged/ for I kepe
thy commaundementes.

מ I retrayne my fete frõ euery euell waye/
that I maye kepe thy wordes.

מ I thrynck not from thy iudgmentes/ for
thou teachest me.

מ O how swete are thy wordes vnto my
throte?

מ Yee more then hony vnto my mouth.

מ Thorow thy cõmaundementes I get vn-
derstanding/therfore I hate all false wayes.

נ Nun. 14

O נ Thy worde is a e** lanterne vnto my fete
and a lyght vnto my pathes.

נ I haue sworne & am stedfastly purposed/
to kepe ỳ iudgmẽtes of thy ryghtuousnesse.

נ I am troubled aboue measure/ quycken
me/ O Lorde/ accordynge vnto thy worde.

נ Let the free wyll offerynges of my mouth
please the, O Lord/& teach me thy iudgmẽt.

נ * My soule is alwaye in my hande/ yet
do not I forget thy lawe.

נ The vngodly haue layed a snare for me/
but yet swarue not I frõ thy cõmaundmẽt.

נ Thy testymonyes haue I claymed as
myne heritage for euer: and why? they are ỳ
very ioye of my herte.

נ I applye myne herte to fulfyll thy statu-
tes alwaye, euen vnto the ende.

e* The worde of God is called a lanterne and lyght/ because that wythout it/all that ther is/is darknes: because that

f* To haue his soule in his hande/is/to be apoynted and readye to offer his lyfe to daunger: as ye haue in Job. xiij. c where it is expounded more at large.

ס Samech. 15

ס I hate ỳ vngodly/but thy lawe do I loue.

ס Thou art my defence & shylde/ my trust
is in thy worde.

ס Away fro me ye wycked/ I wyll kepe
the commaundementes of my God.

ס O stablish me accordyng vnto thy worde/
that I maye lyue/ & let me not be disapoyn-
ted of my hope.

ס Holde thou me vp/and I shall be safe: yee
I shall euer be talkynge of thy statutes.

ס Thou treadest downe all them ỳ departe
frõ thy statutes/for they ymagin but disceate

ס Thou puttest awaye all the vngodly of
the earth lyke drosse/ therfore I loue thy te-
stymonies.

ס My flesh trembleth for feare of the/and I
am afrayed of thy iudgmentes.

ע Ain. 16

ע I deale w̃ the thynge ỳ is lawfull & right/ O
O geue me not ouer vnto mine oppressours.

ע Be thou suerte for thy seruaunte to do
him good/ ỳ the proude do me no wronge.

ע Myne eyes are wayted awaye with lo-
kyng for thy health/and for the worde of thy
rightuousnesse.

ע O deale w̃ thy seruaunt accordyng vnto
thy louynge mercy/& teach me thy statutes.

ע I am thy seruaũt/ O graunte me vnder-
stãding/that I maye know thy testimonies.

ע It is tyme for the (O Lorde) to laye to
thine hãde/for they haue destroyed thy lawe.

ע For I loue thy commaundemẽtes aboue
golde and precious stone.

ע Therfore holde I streyght all thy com-
maundementes/and all false wayes I vtter-
ly abhorre.

פ Phe. 17. Comp. 130.

פ Thy testymonyes are wonderfull/ ther- R
fore doth my soule kepe them.

פ When thy worde goeth forth/ it geueth
lyght & vnderstandynge, euen vnto babes.

פ I opẽ my mouth and drawe in my breth/
for I delyre thy commaundementes.

פ O loke thou vpon me/& be mercifull/as
thou vsest to do vnto those ỳ loue thy name.

פ Order my goinges after thy worde that
no wyckednesse raygne in me.

פ O delyuer me frõ ỳ wrõgfull dealinges
of men/& so shall I kepe thy cõmaundemẽt.

פ Shewe ỳ lyght of thy countenance vnto

thy seruaunt/ and learne me thy statutes.
ב Myne eyes gushe out w water/ because men kepe not thy lawe.

ז Zade.

S ז Ryghtuous art thou/ O Lorde/ and true is thy iudgment.
ז The testymonyes that thou hast cōmanded are exceadynge/ ryghtuous and true.
ז *My zele hath euē consumed me/ because myne enemyes haue forgotten thy wordes.
ז Thy worde is tryed to the vttermost/ and thy seruaunte loueth it.
ז I am small and of no reputacyon/ yet do not I forget thy commaundementes.
ז Thy ryghtuousnesse is an euerlastynge ryghtuousnes/ and thy lawe is true.
ז Trouble and heuynesse haue taken holde vpō me/ yet is my delyte in thy commaundementes.
ז The ryghtuousnes of thy testymonyes is euerlastyng/ O graunte me vnderstādyng/ and I shall lyue.

ח Koph.

T ח I call with my whole herte/ heare me/ O Lorde/ I wyll kepe thy statutes.
ח Yee euen vpon the do I cal/ helpe me/ and I shall kepe thy testymonies.
ח Early in the morynge do I g* crye vnto the/ for in thy worde is my truste.
ח Myne eyes preuente the night watches/ that I myght be occupied in thy wordes.
ח Heare my voyce/ O Lorde/ according vnto thy louynge kyndnesse/ quycken me according as thou art wont.
ח They drawe nye that of malyce persecute me/ and are farre from thy lawe.
ח Be thou nye at hande also/ O Lorde/ for thy promyses are faythfull.
ח As concernynge thy testimonies/ I haue knowne euer cens the begynnynge/ ý thou hast grounded them for euer.

ר Res.

E ר O cōsyder myne aduersyte/ & delyuer me/ for I do not forget thy lawe.
ר Manteyn thou my cause and defende me/ quycken me according vnto thy worde.
ר Health is farre from the vngodly/ for they regarde not thy statutes.
ר Greate is thy mercy/ O Lorde/ quycken me as thou art wont.
ר Many there are that trouble me/ & persecute me/ yet do not I swarue from thy testimonyes.
ר It greueth me/ when I se/ that the transgressours kepe not thy lawe.
ר Consyder/ O Lorde/ how I loue thy commaundementes/ O quycken me with thy louynge kyndnesse.
ר Thy worde is true from euerlastynge/ all the iudgmentes of thy ryghtuousnesse endure for euer more.

ש Sin.

ש h*The prynces persecute me wout cause/ but my herte stādeth in awe of thy wordes.
ש I am as glad of thy worde/ as one ý fyndeth greate spoyles.
ש As for lyes/ I hate and abhorre them/ but thy lawe do I loue.
ש i* Seuē tymes a daye do I prayse the/ because of thy ryghtuous iudgmentes.
ש Greate is the peace that they haue which loue thy lawe/ & they are not offended at it.
ש Lorde/ I loke for thy sauynge health/ & do after thy commaundementes.
ש My soule kepeth thy testymonyes/ and loueth them exceadingly.
ש I kepe thy commaundementes and testimonyes/ for all my wayes are before the.

ת Thau.

ת Let my complaynte come before the/ O Lorde/ geue me vnderstandynge/ according vnto thy worde.
ת Oh let my supplicacyon come before the/ delyuer me according to thy promes.
ת My lyppes shall speake of thy prayse/ seynge thou hast taught me thy statutes.
ת Yee my tonge shall synge of thy worde/ for all thy commaundementes are ryght.
ת Let thyne hande helpe me/ for I haue chosen thy commaundementes.
ת I longe for thy sauynge health/ O Lord/ and in thy lawe is my delyte.
ת Oh let my soule lyue and prayse the/ that thy iudgmentes maye helpe me.
ת I go astraye/ lyke a shepe that is lost: Oh seke thy seruaunt/ for I do not forget thy cōmaundementes.

Psal. cxx. Pslalme.

C An affectuous complaynte of the prophete/ beynge dryuē oute of the lande & abydyng amonge the wycked that dyd all thynges by fraude and violence.

*‡ The longe of the steares.

*‡ In Hebr. Waheloth. Abr. Ezra thynketh it to be the begynnynge of some longe/ after whose tune the Psalmes that haue this tytle were longe. Other expounde it to synnifye: in a hyghe place. Some ther be which saye/ that the Leuytes sange all these Psalmes in Dauids house/ vpon the steares which went frō the the chamber where the men assembled/ to the chamber where the wemen commenly abode.

When I am in trouble/ I call vpon the Lorde/ & he answereth me. Joan. ij. a.
Delyuer my soule/ O Lorde/ from lyenge lyppes/ & from a dyscreatfull tonge.
What reward shall be geuen or done vnto the/ thou false tonge.
Euen myghtye and sharpe arowes/ wyth hote burnynge a* coales.
Wo is me that my banishmēt endureth so lōge: I dwell in ý tabernacles of ý forowfull.
My soule hath longe dwelt amōge them/ that

h * Of the prynces is sayd above in thys Psalm. c

i * That is oft tymes.

g * What is signifyed by crying/ ye haue in the. Psalme xv. a.

a * Coales/ what they signifye/ loke the Psalm. xviij. b

that be enemyes vnto peace.
I laboured for peace/ but when I spake therof/ they made them to battayle.

C The. cxxi Psalme.

C The sheweth that the godly must loke for their helpe of God only/ & that he geueth it very readely.

The longe of the steares.

A I Lyft vp myne eyes vnto the *hylles/ from whence cōmeth my helpe.
My helpe commeth euen from the Lorde which hath made heauen and earth.
He wyll not suffre thy fote to be moued/ and he that kepeth the/ slepeth not.
Eccle. v. g *Beholde/ he that kepeth Israel/ doth nether slombre nor slepe.
The Lorde him selfe is thy keper/ ý Lord is thy defence vpon thy ryght hande.
So that the sunne shall not burne the by daye/ nether the moone by nyght.
The Lorde preseruyeth the from all euell/ yee it is the Lorde that kepeth thy soule.
The Lorde preseruyeth thy goynge out & thy commynge in/ from this tyme forth for euer more.

* hylles for heauens.

C The. cxxij. Psalme.

C Under the shadow and fygure of Ierusalem he describeth the felycytie of the congregacyon of Christ/ and the delyes of the sayntes/ wyshyng euer the furtheraunce of it.

The longe of the steares

A I Was glad/ when they sayde vnto me: We wyll go in to the house of the Lorde.
Oure fete shall stande in thy gates/ O Ierusalem.
Ierusalem is buylded as a cytye/ that is at vnyte in it selfe.
For there the tribes go vp/ euen the tribes of the Lorde: to testyfye vnto Israel/ to geue thanckes vnto the name of the Lorde.
For there is the seate of iudgement/ euen the seate of the house of Dauid.
O praye for the peace of Ierusalē/ they shall prospere that loue the.
B Peace be within thy walles/ & plenteousnes within thy palaces.
For my brethren and companions sakes/ I wyll wyth the prosperite.
Yee because of the house of the Lord oure God/ I wyll seke to do the good.

C The. cxxiij. Psalme.

C The godly subdued to the wycked/ do affectuously desyre God to delyuer them/ for vnto hym they wholy commyt them selues.

The longe of the steares.

A Vnto the lyft I vp myne a* eyes/ thou that dwellest in the heauens.
Beholde/ euē as the eyes of seruantes loke vnto the handes of their masters: & as the eyes of a mayden vnto the handes of her mastresse/ euen so oure eyes wayte vpon the Lorde oure God/ vntyll he haue mercy vpon vs.
Haue mercy vpon vs/ O Lord/ haue mercy vpon vs/ for we are vtterly desployed.
Oure soule is fylled with the scornefull reproke of the welthy/ and wyth the despitefulnesse of the proude.

a * By the eye do the Hebrues almost cōtinually vnderstāde ý herte & minde: as before in the Psal. xxi. a. & in many other places.

C The. cxxiiij. Psalme.

C The godly reioyse that they are rydde/ by the helpe of God/ frō a Jeopardy wherevnto they were very nye.

* The longe of the steares.

If the Lorde had not bene of oure syde (now maye Israel saye) If the Lorde had not bene of oure syde/ whē men rose vp agaynst vs.
They had swalowed vs vp quycke/ when they were so wrathfully dysplease at vs.
Yee the waters had drowned vs/ ý streame had gone ouer oure soule.
The depe waters of the proude had gone euen vnto oure soule.
But prayled be the Lord/ whych hath not geuen vs ouer for a praye vnto their teeth.
Oure soule is escaped/ euē as a byrde out of the snare of the fouler: the snare is broken and we are delyuered.
Oure helpe standeth in the name of the Lorde/ which hath made heauen and earth.

* O thys is spoken before in the tytle of the cxx. Psalme.

C The. cxxv. Psalme.

C The churche or congregacyon is in sadetye when the Lorde defendeth it/ and thalue prosperous when he fauoreth it/ and purgeth the wycked therout.

The longe of the steares.

A They that put their trust in the Lorde/ are euen as the mount Syon/ which may not be remoued/ but standeth fast for euer.
The hylles stande about Ierusalem/ euē so standeth the Lorde round about his people/ from this tyme forth for euermore.
That the rodd of the vngodly come not into the lot of the ryghtuous/ lest ý ryghtuous put their hande vnto wyckednesse.
Do well/ O Lorde/ vnto those ý be good and *true of herte.
As for soche as turne backe vnto their awne wyckednesse/ the Lorde shall leade the forth with the euyll doers: but peace be vpō Israel.

* What is signifyed by the true of hert is sayde before in the. xxiij. Psal.

C The. cxxvj. Psalme.

C He descrybeth the gladnes of the people returnyng agayne from Babylon/ & vnder the fygure herof the reioysynge of the Christen/ whom the sonne of God hath made fre from the captiuyte of synne and deeth.

The longe of the steares.

A When the Lorde turneth agayne the captyuyte of Sion/ then shall we be lyke vnto them that dreame.
Then shall oure mouth be fylled wyth laughter/ and oure tonge with ioye.
Then shall it be sayd amonge the Heathē: the Lorde hath done greate thinges for thē.

Yee the Lorde hath done greate thynges for vs all readye/wherof we reioyse.

Turne oure captiuyte/ O Lorde/as the ryuers in the south.

They ye sowe in teares/shall reape in ioye.

He that now goeth in his waye weepynge & beareth forth good sede/ shal come agayne with ioye/& bringe his sheaues with hym.

¶ The.cxxvii.Psalme.

¶ By the only liberalyte & gyft of God is the house and houshold geuen/the cytye defended/meate mynystred/chyldren & those toward and thryftye obtayned.

*Of this ye haue before in the tytle of the.cxx. Psalme.

*The songe of the steares.

A Except the Lorde buylde the house/ their labour is but lost that buylde it.

Except the Lorde kepe the cytye/the watchman waketh but in vayne.

It is but lost labour that ye rise vp early/ and take no rest/but eate the bredde of carefulnesse: for loke to whom it pleaseth him/he geueth it in slepe.

Lo/chyldren and the frute of the wombe are an herytage & gift/ ye cõmeth of ye Lorde.

Lyke as the arowes in the hande of the gyaunt/euen so are the yonge chyldren.

Happy is the man/ that hath his quyuer full of them: they shal not be ashamed, when they speake with their enemyes in the gate.

¶ The.cxxviii.Psalme.

¶ He that feareth God shall do well and fortunately at all seasons.

The songe of the steares.

A Blessed are all they that feare ye Lorde/ and walke in hys wayes.

For thou shalt eate the labours of thyne awne handes: O well is the/ happy art thou.

Thy wyfe shalbe as ye frutefull vyne vpõ the walles of thy house.

Thy chyldren lyke the Olyue braunches rounde aboute thy table.

*That is/fulled with welth & prosperyte.

Lo/thus shall the man be a* blessed/ that feareth the Lorde.

The Lorde shall so blesse the out of Siõ/ that thou shalt se Ierusalem in prosperyte all thy lyfe longe.

Yee that thou shalt se thy chylders chyldren/and peace vpon Israel.

¶ The.cxxix Psalme.

¶ Although the wycked do longe and greatly persecute the godly: yet shall they not preuayle ouer them: yet they shall at the length perish when the godly shal be in safetye.

The songe of the steares.

A Many a tyme haue they fought agaynst me fro my youth vp(maye Israel now saye.)

Yee/many a tyme haue they fought agaynst me fro my youth vp/ but they haue not ouercome me.

The plowers plowed vpon my backe/ & made longe forowes.

But the righteous Lorde hath hewen the yocke of the vngodly in peces.

Let them be confounded & turned backward/as many as haue euyl will at a* Siõ.

*Sion in the scripture signifieth the whole churches congregacyon of God/ & euery faythfull soule that hath hys whole intent/ affecyon & desyre towarde God.

Let them be euen as the haye vpon the house toppes/ whych wytherethe afore it be pluckte vp.

Wherof the mower fylleth not his hande/ nether he that bryndeth vp the sheaues/ hys bosome.

So ye they which go by/saye not so moch as: ye Lorde prospere you/ we wish you good lucke in the name of the Lorde.

¶ The.cxxx.Psalme.

¶ An earnest prayer of him that is oppressed with aduersitie for his sinnes/& that surely hopeth to obtayne of God bothe forgeuenes of his synnes & deliyurance from hys aduersyte.

The songe of the steares.

Out of the a* depe call I vnto the/ O Lorde/Lorde heare my voyce.

A

*By the depe is vnderstande the aduersyte wherin ye people of Israel were/whether they were scatered amõge the Chaldees. Vnto vs Christen it signifieth the aduersyte/ trouble and mysery which happeneth to vs for oure offenses & synnes.

Oh let thyne eares consyder well the voyce of my complaynte.

If thou Lord wylt be extreme to marke what is done a myss/ Oh Lorde who mayt abyde it:

But there is mercy wyth the/that thou mayest be feared.

I loke for the Lord/my soule doth wayte for hym/and in his worde is my trust.

My soule doth paciently abyde ye Lorde/ from the one mornynge to the other.

Let Israel trust in the Lorde/for with the Lorde there is mercy & plẽteous redempciõ. And he shal redeme Israel frõ al his synnes.

¶ The.cxxxi.Psalme.

¶ He sheweth ye he was not proude/but meake & lowly.

The songe of the steares.

Lorde/I am not hye mynded/I haue no proude lokes.

A

I do not exercyse my selfe in greate matters/which are to hye for me.

But I restrayne my soule & kepe it lowe/ lyke as a childe that is weened from his mother: yet my soule is euẽ as a weened chylde.

Let Israel trust in the Lorde/from thys tyme forth for euermore.

¶ The.cxxxii.Psalme.

¶ He sheweth that the prosperyte of Christes kyngdome dureth euer/& that God is allwaye present with his churche and congregacyon: Thys doth he vnder the fygure of Dauid & of the arche abydyng in Siõ.

The songe of the steares.

Lorde/remẽbre Dauid & al his trouble.

A

How he swore vnto the Lorde/ and boweda bowe vnto the almyghtye one of Iacob: I wyll not come within ye tabernacle of my house/nor clyme vp in my bedde.

I wyll not suffre myne eyes to slepe/ nor myne eye lydder to slomber.

Untyll I fynde out a place for ye Lorde/ an habytacyõ for the mightye one of Iacob.

Lo/

Lo/we heard of the same at Ephrata/ & founde it in the wod.

We wyll go in to his tabernacle/ and fall downe before his fote stole.

B

Aryse/O Lord/ into thy a*restyng place/ thou and the arche of thy strength.

*His resting place was the mercy seate/as before in the Psal.cxix.b.

Let thy Preastes be clothed with righteoulnesse/and let thy saynctes reioyse.

For thy seruaunt Dauids sake b* turne not awaye the presence of thyne anoynted.

b* Turne not awaye the presence. i. that is/forsake not to ordyd aywe not the presence of thine anoynted

The Lord hath made a faythfull ooth vnto Dauid/& he shall not shrynke from it: Of ye frute of thy body shall I set vpõ thy seate.

If thy chyldrẽ wyll kepe my couenaũt/& my testymony ye I shall lerne thẽ: their chyldrẽ also shall syt vpõ thy seate for euermore.

For the Lord hath chosen Sion/to be an habitacyon for hym selfe hath he chosen her.

This shalbe my rest/ here wyll I dwell/ for I haue a delyte therin.

I wyll blesse her vytalles with increase/ and wyll satysfye her poore with bred.

I wyll decke her Preastes with health/& her saynctes shall reioyse and be glad.

There shall I make the c*horne of Dauid to florysh/I haue ordened a lanterne for myne anoynted.

c* Horne for power/ as in ye Psalme. xviij

As for hys enemyes /I shall clothe them w̃ shame/but vpõ him selfe shall his crowne florysche.

¶ The.cxxxiij.Psalme.

¶ He prayseth the vnyte & concorde of brethren.

The songe of the steares of Dauid.

A

Beholde/how good & foyfull a thynge it is/brethrẽ to dwell together in vnityte.

It is lyke the precyous a*oyntement vpon the heade/ that ranne downe vnto the beerd: euen vnto Iarons beerd /and wente downe to the skyrtes of his clothynge.

*Of thys oyntement is spoken Exod. xxx.

Like the dewe of Hermon/which fell vpõ the hyll of Syon.

For there the Lorde promysed hys blessynge/and lyfe for euermore.

¶ The.cxxxiiij.Psalme.

¶ He exhorteth to praye and praysse God: yee and that also in the nyght.

The songe of the steares.

A

Beholde/O praysse the Lorde/all ye seruauntes of the Lorde/yee that by night stande in the house of the Lorde.

O lyft vp youre handes in the Sanctuary/and praysse the Lorde.

The Lorde that made heauen and earth blesse the out of Sion.

¶ The.cxxxv.Psalme.

¶ He moueth men to the prayse of God/and declareth hys power by his worckes / as well by those whych he euery where doeth/as by those wherwith he peculyarly auaunced Israel.

Prayse the euerlastynge.

O *Prayse the name of the Lorde/prayse it O ye seruauntes of the Lorde.

A

a* Psal.cxiij.a. & cxxxiij.a.

Ye that stande in the house of the Lord/in ye courtes of the house of oure God.

O prayse the Lorde/ for the Lord is gracyous: O synge prayses vnto hys name/for it is louely.

For why the Lorde hath chosen a* Iacob vnto him selfe/& Israel for his awne possessiõ.

a* What is understande by Iacob & Israel is shewed in the Psal.xiij.b.

For I knowe that the Lorde is greate / & that oure Lorde is aboue all goddes.

Whatsoeuer the Lord pleaseth that doth he in heauen and in earth/ in the see / and in all deape places.

B

Ye bryngeth forth the cloudes from the endes of the worlde / he turneth the lyghtenynges vnto rayne/ bryngynge the wyndes out of their treasuryes.

*Which smote the fyrstborne of Egypte/ both of man and of beast.

*Exodi.xij.c. Exo.viij.viij.xi and.x. Psalme lxxviij.c.x.cv.c

Ye hath sent tokẽs and wonders into the middest of the/O thou lande of Egypte/vpõ Pharao and all his seruauntes.

Which smote dyuerse nacyons/and slewe myghtye kynges.

*Sehon kynge of the Amorytes/Og the kynge of Basan/and all the kyngdomes of Canaan.

*Num.xxi.c.& Deutero.iij.a.

*And gaue their lande for an heritage/for an heritage vnto Israel his people.

*Iosue.xij.c.

Thy name/O Lorde/ endureth for euer/ so doth thy memoryall/ O Lorde / from one generacyon to another.

For the Lorde wyll auenge his people/& be gracyous vnto hys seruauntes.

*As for the ymages of the Heathen/ they are but siluer and golde/the worcke of mens handes.

C

*Psal.cxiiij.b. Sapiẽ.xv.d.& Baruch.vi.

They haue mouthes / & speake not: eyes haue they/but they se not.

They haue eares/and yet they heare not/ nether is there any breth in their mouthes.

They that make them/are lyke vnto thẽ/ & so are all they that put their trust in them.

Prayse ye Lord ye house of Israel/prayse the Lorde ye house of Iaron.

Prayse the Lorde ye house of Leui / ye ye feare the Lorde/ prayse the Lorde.

Prayse be the Lord out of Sion/which dwelleth at Ierusalem. Prayse the euerlastynge.

¶ The.cxxxvj.Psalme.

¶ To thyntent to styre men to the prayse of God/he reherseth the myracles of the creacyon/and also those which he after dyd in the reuengynge of Israel.

*Geue thankes vnto the Lorde/for he is gracyous/and hys mercy endureth for euer.

A

*Iudith.xiij.c. Psal.cv.a.and cvi.a

O geue thankes vnto the God of all goddes/for his mercy endureth for euer.

O thanke

O thanke the Lorde of all Lords/for his
mercy endureth for euer.
Which only doth greate wonders/ for hys
mercy endureth for euer.
Which by his wysdome made the heauēs/
for his mercy endureth for euer.
Which layed out the earth aboue the wa-
ters/for his mercy endureth for euer.
Which hath made greate lyghtes/for hys
mercy endureth for euer.
The sunne to rule the daye/for hys mercy
endureth for euer.
The moone & the starres to gouerne the
B nyght/for his mercy endureth for euer.
*Exo.xij.c. *Which smote Egypt w̄ their fyrst borne/
for his mercy endureth for euer.
And brought out Israel frō amonge thē/
for his mercy endureth for euer.
With a myghtye hande and stretched out
arme/for his mercy endureth for euer.
Which deuyded the reed see into partes/
for his mercy endureth for euer.
a*Exo.xiiij. *And made Israel to go thorow the mydde
of it/for his mercy endureth for euer.
But as for Pharao and his hoost/he ouer
threwe them in the reed see/for his mercy en-
dureth for euer.
*Exo.xv.xvi.& xvij. *Which led hys people thorow the wyl-
dernesse/for his mercy endureth for euer.
C *Which smote greate Kynges / for hys
*Josue.xij.a. mercy endureth for euer.
Yee / and slue myghtye Kynges / for hys
mercy endureth for euer.
*Nume.xxi.c. *Sehon Kyng of the Amorytes/for his
& Deute.iij.a. mercy endureth for euer.
And Og the Kyng of Basan/for his mer-
cy endureth for euer.
And gaue awaye their lande for an hery-
tage/for his mercy endureth for euer.
Euen for an heritage vnto Israel his ser-
uaunt/for his mercy endureth for euer.
Which remembreth vs / when we are in
trouble/for his mercy endureth for euer.
a*Psal.cliij.d. *Which geueth fode vnto all flesh/for his
mercy endureth for euer.
O geue thankes vnto ȳ God of heauē/for
his mercy endureth for euer.

¶ The.cxxxvij. Psalme.

¶ The Babylonians requyred of Israel songes/ but
they perpetually bewayled the destruccio of Ierusale.

A BY the waters of Babylon we sat downe
& weapte/when we remembred Syon.
As for oure harpes/we hanged them
vp vpon the trees/that are therin.
Then they that led vs awaye captyue/re-
quyred of vs a songe and melody in oure he-
uynes: synge vs one of the songes of Sion.
How shall we synge the Lordes songe in
a straunge lande?
B If I forget the/O Ierusalē/let my right
hande be forgotten.
If I do not remembre the / let my tonge
cleue to the rofe of my mouth: yee yf I pre-
ferre not Ierusalem in my myrth.
Remembre ȳ chyldrē of Edom/O Lord/
in the daye of Ierusalem / how they sayde:
downe w̄ it/downe with it:euē to ȳ ground.
a*Daughter of Babylon for cytye & people of Babylon.
a*O daughter of Babylō/thou shalt come
to mylery thy selfe:yee / happye shall he be/
that rewardeth the as thou hast serued vs.
*Blessed shall he be/that taketh thy chyl-
dren/and throweth thē agaynst the stones. *Esai.xiij.c.

¶ The.cxxxviij. Psalme.

¶ The prayseth the goodnes of God towarde hym/
which hath deliuered hym forth of all Jeopardyes/&
promoted him vnto the dygnitie of a kynge.

Of Dauid.

A I wyll geue thankes vnto ȳ/O Lord/
wyth my whole herte / euen before the
Goddes/will I synge prayses vnto the.
I will worshyppe towarde thy holy tem-
ple/& prayse thy name/because of thy louīg
kyndnesse & trueth/for thou hast magnyfyed
thy worde/according vnto thy greate name.
When I call vpon the/thou hearest me/&
endewest my soule with moche strength.
All the Kynges of the earth shall prayse
the/O Lorde / when they heare the wordes
of thy mouth.
B Yee they shall synge in the wayes of the
Lorde/that greate is the glory of the Lorde.
For though the Lorde be hye/ yet hath he
respecte vnto the lowly:as for the proude/he
beholdeth hym a farre of.
Though I walke in ȳ mydde of trouble/
yet shalt thou refresh me: thou shalt stretche
forth thyne hād vpō the furyousnes of myne
enemyes/& thy right hāde shall saue me.
The Lord shall make good for me/yee thy
mercy/O Lorde/endureth for euer: desyse
not then the worke of thyne awne handes.

¶ The.cxxxix. Psalme.

¶ Sheweth that all thinges are euident & open vnto
God which made him:and that he is euery where/and
keyth all thynges.

a*To the chaunter/a Psalme of Dauid. a*Loke the tytle of the.iij. Psalme.

A Lorde / thou searchest me out / and
knowest me.
Thou knowest my downe sytting
& myne vprysynge / thou vnderstandest my
thoughtes a farre of.
Thou art aboute my path & aboute my
bedd/& spyest out all my wayes.
For lo/there is not a worde in my tonge.
but thou/O Lorde knowest it altogether.
Thou hast fashyoned me behynde and be-
fore/and layed thyne hande vpon me.
Soche knowledge is to wonderfull and
excellent for me/I can not atteyne vnto it.
Whither shall I go then from thy spyrete? B
or/whyther shall I go then frō thy presence?
If

If I clyme vp into heauē/thou art there:
yf I go downe to hell/thou art there also.
If I take the wynges of the morynge/
& remayne in the vttermost parte of the see:
Euen there also shall thy hande leade me/
and thy ryght hande shall holde me.
If I saye: peradventure the darcknesse
shall couer me/then shall my nyght be tur-
ned to daye.
Yee the darcknesse is no darcknesse wyth
the/but the nyght is as cleare as the daye/ȳ
darcknesse and lyght are both alyke.
C For my reynes are thyne/thou hast coue-
red me in my mothers wombe.
I wyll geue thankes vnto the/ for I am
wonderously made:maruelous are thy wor-
kes/& that my soule knoweth right well.
My bones are not hyd from the / though
I be made secretely/and fashyoned beneth in
the earth.
Thyne eyes se myne vnparfectnesse/ they
stande all wrytte in thy boke:my dayes were
fashyoned / when as yet there was not one
of them.
D How deare are thy councels vnto me O
God? O how greate is the summe of them?
If I tell thē/they are mo in nombre then
the sande: when I wake vp/I am present
with the.
Wylt thou not slaye ȳ wycked(Oh God)
ȳ the bloudthrstye myghte departe fro me?
For they speake vnright of the/thyne ene-
myes exalte them selues presumptuously.
I hate them/O Lorde/ that hate the: and
I maye not awaye wyth those that rise vp
agaynst the?
Yee I hate them right sore/ therfore are
they myne enemyes.
Trye me/O God/and seke the grounde of
myne hert:proue me/& examen my thoughtes.
Loke well yf there be any waye of wyc-
kednesse in me / b*and leade me in the waye
euerlastynge.

b*Some reader then leade me by the waye of the worlde/ that is/destroy me.

¶ The.cxl. Psalme.

¶ The desyreth to be delyuered from the dysceates & lyes
of Doeg/and his companyons.

a*To the chaunter/ a Psalme of Dauid. a*Loke the tytle of the.iiij. Psalme

A DElyuer me/O Lorde/frō the euell
mē/Oh preserue me frō the wyc-
ked men.
Which ymagin mischeke in their
hertes and stere vp stryfe all the daye longe.
They sharpen their tonges lyke a serpēt:
adders poison is vnder their lippes. Selah.
Kepe me / O Lorde / from the hande of
the vngodly: preserue me from the wycked
men/which are purposed to ouerthrowe my
goinges.
B The proude haue layed a snare for me / &
spred a net abroade wyth coardes/ yee and
set trappes in my waye. b*Selah. b*Loke the Psalme.iij.a.
But my sayinge is vnto the Lorde: thou
art my God / heare the voyce of my prayer
O Lorde.
O Lorde God/thou strēgth of my health/
thou hast couered my heade in the daye of
battayle.
Let not the vngodly haue hys delyre / O
Lord/let him not haue his purpose/lest they
be to proude. Selah.
Let the mischeke of their awne lippes fall
vpon the head of thē/that cōpase me about.
Let hote burnyng c*coales fall vpō thē/ c*Coales: here of is sayde in the Psal.xviij.b
let them be cast into the fyre/ & into the pyt/
that they neuer ryse vp agayne.
A man full of wordes shall not prospere
vpon the earth: a malycyous & wycked per-
son shalbe hunted awaye/and destroyed.
Sure I am/that the Lorde wyll auenge
the poore / and maynteyne the cause of the
helpelesse.
The ryghtuous also shall geue thankes
vnto thy name/ and the iust shall contynue
in thy syght.

¶ The cxli. Psalme.

¶ First he prayeth for the spyrete wherwith he maye
preferre the sharpe frendshyp of the sayncte before
the prosperitte of the wycked:and after that/for wor-
thye auengement of his enemyes & for his delyuerance.

A Psalme of Dauid.

L Orde/I call vpō the:haste the vnto me/ A
and consider my voyce/when I crye vn-
to the.
Let my prayer be set forth in thy syght as
the incense/& let the lifting vp of my handes
be an euenynge sacrifyce.
Set a watch/O Lord/before my mouth/
yee a watch at the dore of my lyppes.
O let not myne herte be enclyned to any
euell thynge/to be mynded as the vngodly or
wicked men/lest I eate of soche thynges as
please them.
Let the rightuous rather smite me frind- B
ly/& reproue me:so wyll I take it/as though
he had poured oyle vpō my head: it shall not
hurt my heade/yee I wyll praye yet for their
wyckednesse.
Their iudges stomble at the stone/ yet
heare they my wordes/that they be toyfull.
Oure bones lye scatered before the pyt/
lyke as when one graueth and dyggeth vp
the grounde.
But myne eyes loke vnto the / O Lorde
God:in the is my trust/ Oh cast not out my
soule.
Kepe me from the snare which they haue
layed for me/and frō the trappes of the wyc-
ked doers.
Let the vngodly fall into their awne net-
tes together/vntyll I be gone by them.

¶ The

¶ The. cxlij. Psalme.

¶ He sheweth how he prayed vnto the Lorde when he fledde frō Saul into the caue/ & thought that he shulde there haue bene taken.

The instruccyon of Dauid/ a prayer when he was in the caue.

I a* Cryе vnto the Lorde with my voyce/ yee euen vnto the Lorde do I make my supplycacyon.

a* Of this ye haue in ỳ Psal. xv. Ero. xviij. d & i. Reg. xxj. b.

I poure out my complaynte before hym/ and shewe hym of my trouble.

When my spryte is in heuynesse/ for thou knowest my path: in ỳ waye wherin I walke haue they preuely layed a snare for me.

I loke vpon my right hande/ & se/ there is no man that wyll know me.

I haue no place to fle vnto/ no mā careth for my soule.

Therfore do I cryе vnto the/ O Lorde/ & saye: thou art my hope and my porcion in the b* lande of the lyuynge.

b* Here it is manyfest/ that the lande of the lyuynge signifieth the estate of the sayncte and Christen/ which yet remayne in thys lyfe/ as aboue in the Psalme xxvij. d.

Consider my cōplaynte/ for I am brought very lowe.

O deliuer me fro my persecuters/ for they are to stronge for me.

Bryngе my soule out of prison/ that I maye geue thanckes vnto thy name: whych thynge yf thou wylt graunte me/ then shall the ryghtuous resorte vnto my company.

¶ The. cxlij. Psalme.

¶ This Psalme & the Psalme next before are bothe of one tenour & made bothe of one thynge.

A Psalme of Dauid.

A Psalme. cij. a. Heare my prayer/ O Lorde/ consydre my desyre: answere me for thy treuth & ryghtuousnesse sake.

And entre not into iudgement wyth thy seruaunt/ for in thy syght shall no man lyuynge be iustyfyed.

For the enemye persecuteth my soule/ he smyteth my lyfe downe to the grounde/ he layeth me in the darknesse/ as the deed men of the worlde.

Therfore is my spryte vexed within me/ & my herte within me is desolate.

B Yet do I remembre ỳ tymes past/ I muse vpon all thy worckes/ yee I exercyse my self in the worckes of thy handes.

I stretche forth myne handes vnto the/ my soule cryeth vnto the out of the thyrstye lande. Selah.

Heare me/ O Lorde/ & that soone/ for my spryte waxeth faynte: hyde not thy face fro me/ lest I be lyke vnto them that go downe into the graue.

O let me heare thy louynge kyndnesse by a* Of this loke the Psal. lvi. a. tymes in the a* morning/ for in ỳ his my trust: shewe thou me the waye that I shulde walke in/ for I lyft vp my soule vnto the.

Deliuer me/ O Lord/ fro myne enemyes/ for I resorte vnto the.

Teache me to do the thynge that pleaseth ỳ/ for thou art my God: let thy louing spryte leade me forth vnto ỳ lāde of ryghtuousnes.

Quyckē me/ O Lord/ for thy names sake/ and for thy ryghtuousnesse sake bryngе my soule out of trouble.

And of thy goodnesse scater myne enemyes abroade/ & destroye all them that vexe my soule/ for I am thy seruaunt.

¶ The. cxliiij. Psalme.

¶ He prayseth and thancketh God/ because he had deliuered hym from all Jeopardyes and pursuynge of his enemyes/ and promoted hym to be a kyng/ and also made his kyngdome to florysh with aboundaunce of all thynges.

nōmij 30

Of Dauid.

B Blessed be the Lorde my refuge/ whych teacheth my handes to warre/ and my fyngers to fyght.

My hope and my castell/ my defence and my deliuerer/ my shylde in whome I trust/ whych gouerneth the people ỳ is vnder me.

I

*Lorde what is man/ that thou hast soche respect vnto hym? Or the sonne of man/ that thou so regardest hym? * Psalme. xc. a

Man is like a thinge of naught/ his tyme passeth awaye lyke a shadowe.

Bowe thy heauens/ O Lorde/ & a* come downe/ touche the mountaynes/ that they maye smoke with all. a* What is signyfyed by the cōming downe of the Lorde/ is sayd Gene. xi. a

Sende forth the lyght lynyng & scater thē/ shute out thyne b* arowes/ & consume them. B b* Of these arowes is spoken Job. vi. a.

Sende downe thyne hande from aboue/ deliuer me/ & take me out of the great waters/ from the hande of c* straunge chyldren. c* Of straunge chyldren ye haue Psal. xviij. g. Albeit some thincke/ that straunge chyldre signyfye al straunge nacions/ that is/ all nacyons besyde the Jewes the selues.

Whose mouth talketh of vanyte/ & their ryght hande is a right hande of falsede.

That I may synge a new songe vnto the/ O God/ and synge prayses vnto the vpon a ten strynged lute.

Thou that geuest victory vnto kynges/ & hast deliuered Dauid thy seruaunt from the parell of the swerde.

Saue me/ & deliuer me from the hande of straunge chyldren/ whose mouth talketh of vanyte/ and their ryght hande is a ryght hande of falsede.

That oure sonnes maye growe vp as the yonge plantes/ & that oure daughters maye be as the polysched corners of the temple.

That oure garners may be full and plenteous with all maner of stoare: ỳ oure shepe maye bryngе forth thousandes and hundreth thousandes in oure vyllages.

That oure oxē may be stroge to laboure/ that there be no mylchaūce/ no decaye/ & no complaynynge in oure stretes.

Happye are the people that be in soche a case: yee blessed are the people/ whych haue the Lorde for their God.

¶ The. cxlv. Psalme.

¶ The

¶ The. cxlv. Psalme.

¶ The goodnes of God is so aboundantly geuen vnto all men/ that all thynges prayse it: cheafely the godly/ which are largelyest indued therwith.

A prayse of Dauid.

A I wyll magnyfye the/ O God my kyng/ I will prayse thy name for euer & euer.

Euery daye wyll I geue thanckes vnto the/ & prayse thy name for euer & euer.

Greate is the Lord/ & maruelous worthy to be praysed/ there is no ende of his greatnesse.

One generacyon shall prayse thy worke vnto another/ and declare thy power.

As for me I wylbe talkynge of thy worthyp/ thy glory/ thy prayse/ and wonderous worckes.

B So that men shal speake of the myght of thy maruelous actes/ & tell of thy greatnes.

The memoriall of thyne aboundāt kyndnes shalbe shewed/ & men shall synge of thy righteousnesse.

The Lorde is gracyous & mercyfull/ lōge suffrynge/ and of greate goodnesse.

The Lorde is louyng vnto euery man/ & hys mercy is ouer all hys worckes.

All thy workes prayse the/ O Lorde/ and thy sayncte geue thanckes vnto the.

C They shewe the glory of thy kyngdome/ & talke of thy power.

That thy power/ thy glory & myght ynesse of thy kyngdome myght be knowne vnto men.

Thy kyngdome is an euerlastyng kyngdome/ and thy domynio endureth thorow out all ages.

The Lorde vpholdeth all soche as shulde fall/ and lyfteth vp all those that be doune.

The eyes of all wayte vpon the/ and thou geuest them their meate in due season.

D Thou openest thyne hande/ and fyllest all thynges lyuynge with plenteousnesse.

The Lord is rightеous in all his wayes/ and holy in all his worckes.

The Lord is nye vnto them that call vpō hym/ yee all soche as call vpō him faythfully.

He fulfylleth the desyre of them that feare him/ he heareth their crie/ and helpeth them.

The Lorde preseruеth all them that loue hym/ but scatereth abroade all the vngodly.

My mouth shall speake the prayse of the Lorde/ and let all flesh geue thākes vnto his holy name for euer and euer. Prayse the euerlastynge.

¶ The. cxlvj. Chapter.

¶ As in the Psalme next before so doth he here/ saue that he here peculyarly moueth from puttynge trust or confydence in men.

Prayse the euerlastynge.

PRayse the Lorde/ O my soule: whyle I lyue wyll I prayse the Lorde: yee as longe as I haue any beinge/ I wyll synge prayses vnto my God. I * Psal. cxliij. a.

*O put not youre trust in Prynces/ nor in any chylde of mā/ for there is no helpe in thē. * Psal. cxviij. a

For when the breth of man goeth forth/ he shall turne agayne to his earth/ and so all his thoughtes perysche.

Blessed is he that hath the God of Jacob for his helpe/ *and whose hope is in the Lord hys God. * Act. xiiij. c. & Apoca. xxiij. b.

Which made heauē & earth/ ỳ see/ & all ỳ therin is/ which kepeth his promise for euer.

Which helpeth them to ryght that suffre wronge/ which fedeth the hongrye. B

The Lorde lowseth men out of prison/ ỳ Lorde geueth syght to the blynde.

The Lorde helpeth thē vp that are fallen/ the Lorde loueth the ryghtuous.

The Lorde careth for the straungers/ he defendeth the fatherlesse and widdowe: as for the waye of the vngodly/ he turneth it vplyde downe.

The Lorde thy God/ O Syon/ is kynge for euermore/ & thorow out all generacyōs.

Prayse the euerlastynge. nōmij 30

¶ The. cxlvij. Psalme.

¶ He moueth all men to the prayse of God/ cheafely Israel and the cytezyns of Jerusalem.

Prayse the euerlastynge.

Prayse ỳ Lorde/ for it is a good thyng to synge prayses vnto oure God: yee a ioyfull and pleasaunt thynge is it to be thanckfull. A

The Lorde shall buylde vp Jerusalem/ & gather to gether the outcastes of Israel.

He healeth the contryte in herte/ and byndeth vp their woundes.

He telleth the noumbre of the starres/ and calleth them all by their names.

Greate is oure Lorde/ and greate is hys power/ yee hys wysdome is inkynyte.

The Lorde setteth vp the meke/ and bryngeth the vngodly downe to the grounde.

O synge vnto the Lorde with thankesgeuynge/ synge prayses vpon the harpe vnto oure God. B

Which couereth the heauen with cloudes/ prepareth rayne for the earth/ *and maketh the grasse to growe vpon the mountaynes. * Job. xxxvij. b

Which geueth fodre vnto the catell/ *and fedeth the yonge rauens that call vpon him.

He hath no pleasure in the strength of an horse/ nether delyteth he in any mās legges.

But the Lordes delyte is in them ỳ feare hym/ and put their trust in his mercy.

Prayse the Lorde O Jerusalem/ prayse thy God O Sion.

For he maketh fast the barres of ỳ gates/ and

and bleseth the chyldren within the.
He maketh peace in thy borders/ & fylleth
the with the flour of wheate.
He sendeth forth hys commaundement
vpon earth/his worde runneth swyftly.
He geueth snow lyke wolle/ & scatereth ȳ
horefrost lyke ashes.
He casteth forth hys a * yce lyke morsels/
who is able to abyde his frost?
He sendeth out his worde & mealteth thē/
he bloweth w̄ his wynd/ & the waters flowe.
He sheweth hys worde vnto Jacob / hys
statutes & ordynaunces vnto Israel.
He hath not dealte so wyth all the Heathen / nether haue they knowledge of hys lawes. Prayse the euerlastynge.

a * That is/ hayle which is no nother thig then worde yce

¶ The. cxlviij. Psalme.

¶ He moueth all creatures to the prayse of God /as well heauenly as earthly: & herin warneth the saynctes and godly to consyder the great and maruelous power/wyldome and goodnes of God.

Prayse the euerlastynge.

A Prayse the Lorde of heauen / prayse
hym in the heygth.
Prayse hym all ye angels of hys/
prayse hym all his hoost.
Prayse hym Sunne and Moone/prayse
hym all ye starres and lyght.
Prayse hym all ye heauens / and ye waters that be vnder the heauens.
Let them prayse the name of the Lorde/ for he commaunded/and they were made.
He hath made them fast for euer & euer/ he hath geuen them a lawe whych shall not be broken.
Prayse the Lorde vpō earth/ye whalf ysshes/and all depes.
Fyre and hayle/snow and vapors / wynde
B and storme/fulfyllynge his worde.
Mountaynes & all hylles/frutefull trees and all Cedres.
Beastes and catell / wormes and federed foules.
Kynges of the earth & all people / Princes and all iudges of the worlde.
Yonge men and maydens/ olde men and chyldrē: let them prayse the name of ȳ Lord/ for his name only is excellēt/and hys prayse aboue heauen and earth.
He a * exalteth the horne of his people/ all
hys saynctes shall prayse hym/ the chyldren
of Israel/euen the people that serueth hym.

a * What is meāt herby is shewed in the Psal. lxxxix. d

Prayse the euerlastynge.

¶ The. cxlix. Psalme.

¶ He peculiarly moueth Israel to prayse God/because he not only had delyuered them from their bondage but also had made them vyctoures and chastysers of the gentyles and Heathen.

Prayse the euerlastynge.

A Dsynge vnto the Lorde a new songe/ let
the congregacyō of saynctes prayse
hym.
Let Israel reioyse in him that made him/
and let the chyldren of Sion be ioyfull in
their Kynge.
Let them prayse his name in the daunce/
let them synge prayses vnto hym wyth tabrettes and harpes.
For the Lorde hath pleasure in hys people/and helpeth the mekeharted.
Let the saynctes be ioyfull with glory/let B
them reioyse in their beddes.
Let the prayses of God be in their mouth/
and sharpe swerdes in their handes.
To be auenged of the Heathen/ and to rebuke the people.
To bynde their Kynges in cheynes/ and
their nobles with lynckes of yron.
That they may be auenged of them/as it is writtē/soch honour haue all his saynctes.

Prayse the euerlastynge.

¶ The. cl. Psalme.

¶ He moueth all men to prayse God/and that most affectuously/not only with the voyce but also with all kyndes of instrumentes: by which he signifieth/gladnes of mynde and holy conuersacyō: or (as some wyll) the blessed ioyfulnes and greate gladnes in the prayses of God which we shall haue in the lyke to come.

Prayse the euerlastynge.

A Prayse the Lorde * in hys Sanctua-
ry/prayse him in the fyrmament of his
power.
Prayse him in his noble actes/prayse him
in hys excellent greatnesse.
Prayse hym in the sounde of the trompet/
prayse hym vpon the lute and harpe.
Prayse hym in the cymbales and daunse/
prayse hym vpon the strynges and pype.
Prayse him vpon the weltuned cymbals/
prayse him vpon the loude cymbales.
Let euery thynge that hath breth/prayse the Lorde.

A * Or: that is in his Sāctuary/or holy place. S. Jherom. readeth: prayse the Lorde in his holy one/ meaning Christ

Prayse the euerlastynge.

¶ The ende of the Psalter.

¶ The prayse of wyldome. We may not hercke vnto the voluptuous prouocacion & intycynges of synners. Wyldome complayneth her to be despysed of all men/ and prophecieth destruccyon vnto her despysers.

¶ The fyrst Chapter.

A THe Prouerbes of Salo-
mon ȳ sonne of Dauid kyng
of Israel: to lerne wyldome/
a * instrucciō/vnderstanding/
prudēce/ryghtuousnesse/iud-
gement & equyte. That the
very babes myght haue wyt/and that yonge
men might haue knowledge and vnderstan-
dynge. By hearynge / the wyse man shall
come by more wyldome: and by experiēce he
shalbe more apte to vnderstande a parable/
& the interpretacyō therof/the wordes of the
wyse/ & ȳ darcke speaches of the same. The
feare of ȳ Lord is ȳ begynnyng of wyldome.
But b * fooles despyse wyldome & instrucciō.
My sonne/heare thy fathers doctryne / &
forsake not the lawe of thy mother: for that
shall bryng c * grace vnto thy heade / & shall
be a cheyne about thy necke. My sonne/
consente not vnto sinners/ yf they entyse the/
& saye: come with vs/let vs d * leye wayte for
bloude/and lurcke preuely for the innocent
without a cause: let vs swalowe thē vp lyke
the hell/let vs deuoure thē quycke & whole/
as those that go downe into the pyt. So
shall we fynde all maner of costely ryches/
& fyll oure houses with spoyles. Cast in thy
lot amonge vs/we shall haue all one purse.
My sonne/walcke not thou with thē/re-
frayne thy fote from their wayes. For their
fete rūne to euell/ & are haste to shede bloud.
But e * in vayne is the net layed forth before
the byrdes eyes. Yee they them selues leye
wayte one for anothers bloud/ & one of them
wolde sleye another. These are the wayes of
all soche as be couetous/that one wolde ra-
uysh anothers lyke.
Wyldome cryeth without/ & putteth forth
her voyce in the stretes. She calleth before
the congregacyō in the opē gates/ & sheweth
her wordes thorow the cytye/sayinge: O ye
chyldren/how longe wyll ye loue chyldysh-
nesse? how long wyll the f * scorners delite in
scornynge/and the vnwyse be enemyes vnto
knowledge? O turne you vnto my correcciō:
lo/ I wyll expresse my mynde vnto you / and
make you vnderstande my wordes. * Seing
then ȳ I haue called/ & ye refused it: I haue
stretched out my hande/ & no man regarded
it/but all my councels haue ye despysed/and
let my correccyōs at naught. Therfore shall
I also laugh in youre destruccyō/and mocke
you/when the thynge that ye feare commeth
vpon you: euen when the thynge that ye be
afrayed of/falleth in sodenly lyke a storme/
& your mysery lyke a tēpest: yee whē trouble
& heynesse commeth vpon you. Then shall
they call vpon me/but I wyll not heare: they
shal seke me early/but they shal not fynde me:
And ȳ because they hated knowledg/ & receaued not the feare of ȳ Lord/but abhorred my
councell/ & despised my correcciō. Therfore
shall they eate ȳ frutes of their awne waye/
& be fylled w̄ their awne consels: for the turnīg awaye of ȳ vnwyse shal sleye thē/ & ȳ prosperite of fooles shalbe their awne destruccio.
But who so harkeneth vnto me/ shaldwel safely/ & haue ynough wout any feare of euell.

a * Instrucciō is that wych the scoler lerneth vnder his master / whether it be knowledge or maners.

b * What foole comenly signifieth in ȳ Prouerbes / loke after in the. xij Chapter. b.

c * Grace for crowne.

d * Of this in Mich. vij. a.

e * In vayne is the net layed. That is / it is a vayne thing to leye in wayte for thē whom god defendeth/ syth the lyars in wayte shall rather peryth then they.

f * How and in what signifycacyō scorners are taki in the Prouerbes/is after shewed in the. ix. b.

* Esay. lxv. c. & Jeremy. vij. c.

¶ Wyldome is to be embraced & set by. An aduouterous woman is to be eschued.

¶ The.ij.Chapter.

A MY sonne/yf thou wylt receaue my wordes/& kepe my cõmaundemẽtes by the/ý thyne eare may herkẽ vnto wildome/applie thyne a*hert then to vnderstandynge. For yf thou cryest after wyldome/& callest for knowledge: yf thou seiest after her as after money/& dyggest for her as for treasure: then shalt thou vnderstande the feare of ý Lord/& fynde the knowledge of God. For it is the Lorde ý geueth wyldome/ out of hys mouth cõmeth knowledge & vnderstandynge. He preseruеth ý welfare of ý rightuous/& defendeth thẽ that walke innocẽtly: he kepeth them in the right path/& preseruеth the waye of his saynctz. Then shalt thou vnderstande rightuousnesse/iudgement & equite/ yee & euery good path. If wyldome entre into thyne herte/& thy soule delyte in knowledge: then shall councell preseruе the/& vnderstanding shall kepe the. That thou mayest be delyuered frõ the euell waye/& frõ the man that speaketh frowarde thinges. From soche as leaue ý hye strete/& walche in the wayes of darcknesse: which retoyse in doinge euell/& delyte in wicked thingz: b* whose wayes are croked/and their pathes sclaunderous. That thou mayest be delyuered also frõ the straunge woman/& frõ her that is not thyne awne: which geueth swete wordz/ forsaketh the husband of her youth/& forgetteth ý couenaunt of her God. For her house is enclyned vnto death/& her pathes vnto hell. All they ý go in vnto her/ come not agayne/ nether take they holde of the waye of lyfe. That thou mayest walke in ý good waye/& kepe the pathes of the rightuous. For the iust shall c* dwell in the lande/& the innocẽtes shall remayne in it: but the vngodly shall be roted out of the lande/ and the wyckeds doers shalbe taken out of it.

a* Herte in the scriptures signifieth counsel/endeuour/ intelligence/ opinion/affection/thought/ and other lyke operacyons of ý soule/ as ye maye perceaue in many places of ý scripture.

b* Whose wayes are croked. &c. that is/ wrõ their wery lyfe proueth ye offenders.

c* Dwell in the lande. The lynnyng vpon herof is shewed in the Psal. xxxvij.c.

¶ The commaundementes of God must be diligently regarded and obserued.

¶ The.iij.Chapter.

A MY sonne/forget not my lawe/ but let thy hert kepe my cõmaũdemẽtes. For they shall prolonge ý dayes & yeares of thy lyfe/ & bringe ý peace. Let mercy & faythfulnes neuer go frõ the: bynde thẽ about thy necke/ & wryte them in the tables of thyne herte. So shalt thou fynde fauoure & good vnderstandynge in the syght of God & men. Put thy trust in the Lorde w̃ all thyne herte/ and leane not vnto thyne awne vnderstandyng. In all thy wayes haue respecte vnto hym/& B he shall ordre thy goinges. Be not wyse in thyne awne conceate/ but feare the Lord/& departe from euell: so shall thy a* nauell be whole/& thy bones stronge.

a* What is signyfyed by nauell ye shall fynde in Ezechi. xvi.a.

Honoure ý Lord w̃ thy substance/& w̃ the firstlynges of all thyne encrease: so shall thy barnes be fylled with plenteousnesse/ & thy presses shall flowe ouer w̃ swete wyne. My sonne/desyse not ý chastenyng of ý Lorde/ nether faynte whẽ thou art rebuked of him. *For whom the Lorde loueth him he chastneth: & yet delyteth in him euẽ as a father in his awne sonne. Well is hym ý findeth wyldome/& obtayneth vnderstandynge/ for the getting of it is better then any marchandise of syluer/& ý profet of it is better then golde. Wyldome is more worth then precyous stones/& all the thinges ý thou canst desyre/are not to be cõpared vnto her. Vpon her right hande is longe lyfe/& vpõ her left hand is riches & honour. Her wayes are pleasant wayes/& all her pathes are peaceable. She is a tree of lyfe to them that laye holde vpon her/and blessed are they that kepe her fast.

*Heb. xij.b. & Apocalip. iij.d.

With wyldome hath ý Lord layed ý fondacyon of the earth/& thorow vnderstanding hath he stablished the heauẽs. Thorow hys wyldome ý deapthes breake vp/& ý cloudes droppe downe of the dew. My sonne/ let not these thinges departe frõ thyne eyes/but kepe my lawe & my cõsell: so shall it be lyfe vnto thy soule/& grace vnto thy mouth. Then shalt thou walke safely in thy waye/& thy fote shall not stomble. If thou slepest/ thou shalt not be afrayed/but shalt take thy rest & slepe swetely. Thou nedest not to be afrayed of any sodane feare/ nether for the violent rushynge in of the vngodly/when it cõmeth. For the Lorde shalbe besege the/ and kepe thy fote that thou be not taken. Refuse not to do good vnto hym that shulde haue it/so lõge as thyne handis able to do it. Saye not vnto thy neyghbour: go thy waye & come agayne/to morow wyll I geue the: where as thou hast now to geue hym. Intende no hurte vnto thy neyghbour seeing he hopeth to dwell in rest by the. Stryue not lightely with any man/where as he hath done the no harme. Folowe not a wycked man/& chose none of his wayes: for ý Lorde abhoreth the frowarde/ but hys secrete is amonge the ryghtuous. The curse of the Lorde is in the house of the vngodly/ but he blesseth the dwellynges of the rightuous. As for the scornefull/ he shall laugh them to scorne/but he shall geue grace vnto ý lowly. The wyse shall haue honour in possessiõ/but shame is the promociõ that foles shall haue.

¶ Wyldome and her frutes and wayes ought to be searched.

¶ The.iiij.Chapter.

A HEare/O ye chyldren/ the fatherly exhortacyõ/& take goodhede/that ye maye lerne wyldome. Yee I shal geue you a good reward/ yf ye wyll not forsake my lawe. For whẽ I my selfe was my fathers deare sonne/ & tenderly beloued of my mother/he taught me also/ sayinge: Let thyne herte receaue my wordz/ kepe my commaundementes/ & thou shalt lyue. Get the wyldome/get the vnderstãdynge/forget not the wordes of my mouth/& thrynke not from them. Forsake her not/& the shall preserue the: loue her/ and the shall B kepe the. The chefe poynte of wyldome is/ that thou be wyllynge to opteyne wyldome/ and before all thy goodes to gett the vnderstandynge. Make moch of her & she shall promote the: Yee yf thou embrace her/ she shall bryngе the vnto honoure.

She shall make the a gracyous head/ & garnysh the a* with a crowne of glory. Heare my sonne/& receaue my wordes/that the yeares of thy lyfe maye be many. I will shewe the/the waye of wyldome/& leade the in the ryght pathes. So that yf thou goest therin/there shall no straytenesse hynder the: and when thou runnest/thou shalt not fall. C Take fast holde of doctryne/ let her not go: kepe her/for she is thy lyfe. Come not in the path of the vngodly/and walke not in the waye of the wycked. Eschue it/and go not therin: departe a lyde/& passe ouer by it. For they can not slepe/except they haue first done some mischefe: nether take they any rest/except they haue first done some harme. For they eate the bred of wyckednesse/ and dryncke the wyne of robbery. The path of the ryghtuous shyneth as the lyght/ and is euer brighter and brighter vnto the parfecte D daye. But the waye of the vngodly is as the darcknes/wherin mẽ fall/or they be awarre. My sonne/marcke my wordes/& encline thyne eare vnto my sayinges. Let thẽ not departe from thyne eyes/kepe thẽ euen in ý myddest of thyne herte. For they are lyfe vnto all those that fynde them/& health vnto all their bodyes. Kepe thyne herte with all dilygẽce/for there vpon hangeth lyfe. Put awaye from the a frowarde mouth/and let ý lyppes of sclaunder be farre from the. Let thyne eyes behold the thynge that is ryght/ & let thyne eye liddes loke straight before ý. Pondre the path of thy fete/ so shall all thy wayes be sure. Turne not a lyde/nether to the b* ryght hand ner to ý left/ but withhold thy fote from euell.

a* That is/ with great and syngular honoure/as after in the.xij.a.

b* With the right hand is vnderstande the false & wycked confidence in workes/& by ý left/ desperacyõ. To turne a lyde or adde to ý right hand is/ to adde that to the worde of god/which God neuer cõmaunded. To turne a lyde or bowe to the left hande is/to take awaye frõ the worde of God/ or to do that which is forbidde. As it is written in Deuter. xxviij.b. & Josue. xxiij.b.

¶ The warneth to eschue & flee whordome. He forbyddeth prodigalitye & wastfull spendyng. He wylleth vs to lyue of oure awne laboures. Men must loue their wyues.

¶ The.v.Chapter.

A MY sonne/ kepe my wyldome/& bowe thyne eare vnto my prudence: that thou mayest regarde good cõsell/& ý thy lyppes maye kepe nourtoure. For the lyppes of an harlot are a droppyng hony combe/ & her throte is softer then oyle. But at ý last she is as bytter as worm wod/& as sharpe as a two edged swerde. Her fete go downe vnto death/& her steppes pearse thorow vnto hell. B She regardeth not ý path of lyfe/so vnstedfast are her wayes/that thou cãst not know them. Heare me therfore (O my sonne) and departe not from the wordes of my mouth. Kepe thy waye farre frõ her/& come not nye the dores of her house. That thou geue not a* thyne honour vnto another/& thy yeares to the cruell. That other men be not fylled with thy goodes/& that thy laboures come not in a straũge house. Yee ý thou mourne not at the last (when thou hast spẽt thy body and goodes) & then saye: Alas/ why hated I nourtoure? why dyd my herte desyse correcyon? Wherfore was not I obediẽt vnto ý C voyce of my teachers/& herkened not vnto thẽ that inkourmed me? I am come almost into all mysfortune/in the middest of ý multytude & congregaciõ. b* Drincke of ý water of thyne awne well/& of ý ryuers ý rũne out of thyne awne spryngz. c* Let thy welles flowe out abrode/that there may be ryuers of water in the stretes: but let them be only thyne awne/and not straungers with the.

a* That is/ thy substance.

b* That is/ holde the only to thyne awne wyfe.

c* That is/let thy chyldrẽ come oute of thy house with honour/ & not as bastardes.

D Let thy well be blessed/& be glad with the wyfe of thy youth. Louynge is the hynde/ & frendly is the Roe: let her bresses alwaye satisfye the/& holde the euer contẽt with her loue. My sonne/why wylt thou haue pleasure in an harlot/& embrace the bosome of another woman? *For euery mãs wayes are open in the syght of the Lorde/& he pondreth all their goinges. The wyckednesses of the vngodly shall catch hym selfe/& wyth ý snares of his awne synnes shal he be trapped. Because he wolde not be reformed/ he shall dye: and for his greate folyshnesse he shalbe destroyed.

*Job. xxxi.a.& xxxiiij.c.

¶ The slouthfull & slougysh is prycked and styred to worche. The scylmatche is reproued. Aduoutry ought to be earnestly auoyded.

¶ The.vj.Chapter.

A MY sonne/yf thou be suertye for thy neyghboure/ thou hast fastened thyne hand with another man: yee thou art bounde with thyne awne wordes/& taken with thyne awne speache. Therfore/ my sonne/do thys: dyscharge thy selfe/ for thou art come into thy neyghbours daunger. Goo thy waye then soone/& intreate thy neyghbour: let not thyne eyes slepe

ner thyne eye lydes slomber. Saue thy
selfe as a doo frō the hande/ & as a byrde frō
the hande of the fouler. Go to the Emmet
(thou slogard) consyder her wayes/ & lerne to
be wyse. She hath no gyde/no teacher/no
leder: yet in the Sommer she prouydeth her
meate/ & gathereth her fode to gether in the
B harueſt.* How longe wilt thou slepe/thou
*Prouerb. slogyth man? When wylt thou aryse out of
xxiij.d. thy slepe? Yee slepe on styll a lytle/ slomber
a lytle/ folde thyne handes to gether yet a lyt-
le/ ÿ thou mayest slepe: so shal pouerte come
vnto the as one ÿ trauayleth by the waye/ &
necessite like a weapened mā. A dyssembling
person/a wycked man goeth w̄ a frowarde
mouth/he wyncketh w̄ his eyes/he tokeneth
w̄ his fete/he poynteth w̄ his fyngers. he is
euer ymagenynge mischefe & frowardnesse
in his herte/ & causeth discorde. Therfore shal
his destruccion come hastely vpō him/ sodēly
shall he be all to broken/ & not be healed.

There be sixe thinges which the Lorde ha-
teth/ and the seuenth he vtterly abhoreth: A
proude loke/a dyssemblyng tonge/handes ÿ
shede innocēt bloude/an herte ÿ goeth about
w̄ wycked ymaginacyōs/fete that be swyft
in rennynge to do mischefe/a false wytnesse
that bryngeth vp lyes/ & soch one as soweth
C dyscorde amōge brethrē. My sonne/ kepe
thy fathers cōmaundementes/ & forsake not
the lawe of thy mother. Put thē vp together
in thyne herte/ & bynde thē aboute thy neck.
That they may leade the where thou goest/
preserue the when thou art a slepe/ & ÿ when
thou awakest/thou mayest talke of thē. For
the commaundement is a lanterne/ and the
lawe a lyght: yee chastenyng & nourtoure is
the waye of lyfe: that they may kepe the frō
the euell woman/ & frō the flatteryng tonge
of the harlot: ÿ thou lust not after her beuty
in thyne hert/ & lest thou be takē w̄ her fayre
lokes. An harlot will make a man to begg
his bred/but a maried womā wyll hunt for ÿ
precyous lyfe. Maye a man take fyre in
his bosome/ & his clothes not be bret? Or
cā one go vpō hoate coales/ & his fete not be
D hurte? Euen so/whosoeuer goeth in to hys
neyghbours wyfe/ & toucheth her can not be
vngilty. Men do not vtterly despise a theefe/
that stealeth to satisfye his soule/when he is
hongry: but yf he may be gottē/he restoreth
agayne seuen tymes as moche/or els he ma-
keth recōpense with all ÿ good of his house.
But who so cōmitteth aduoutry with a wo-
man/he is a foole/ & bringeth his lyfe to de-
struccyon. He getteth him selfe also shame &
dishonour/soch as shal neuer be put out. For
ÿ gelously a wrath of ÿ mā wil not be intrea-
ted/no though thou woldest offre him greate
giftes to make amēdes, he wil not receaue thē.

C God ought to be feared and honoured: hys commaundementes ought to be kept: Wanton appetytes and desyres ought to be shonned.

C The.bij.Chapter.

A My sonne / kepe my wordes/ & laye
vp my commaundemētes by the.
Kepe my commaundemētes & my
lawe/euē as ÿ apple of thyne eye/
& thou shalt lyue. Bynde thē vpon thy fin-
gers/ & wryte thē in the table of thyne herte.
Saye vnto wyldome: thou art my syster/ &
call vnderstandynge thy kynswoman: *that *Prouer.vij.b.&
the may kepe the frō the straunge woman/ v.a.
& frō the harlot which geueth swete wordes.
For out of the wyndowe of my house I loked
B thorow ÿ trealesse/ & behelde the simple peo-
ple: & amōge other yonge folkes I spyed one
yonge foole goinge ouer the stretes/ by the
corner in ÿ waye toward the harlottes house
in the twylight of the euenynge/ when it be-
ganne now to be nyght and darcke. *And *Gene.xix.b.
beholde/there mett hym a woman in an har-
lottes apparell (a dysceatfull / wanton & an
vnstedfast womā: whose fete coude not abyde
in the house/now is she without / now in the
stretes/ & lurketh in euery corner) she caught
the yonge man/ kyssed hym/ & was not asha-
med/ sayinge: I hadde a vowe to paye/ & this
C daye I perfourme it. Therfore came I forth
to mete the/that I myght seke thy face/ and
so I haue founde the. I haue decked my bed
with couerynges & clothes of Egypte. My
bed haue I made to smell of Myrre/Aloes/
and Cynamon. Come / lett vs lye toge-
ther / and take oure pleasure tyll it be daye
lyght. For the good man is not at home/he is
gone farre of. He hath taken the bagge of
moneye with him: who can tell when he cō-
meth home? Thus with many swete words
D she ouercame hym/and with her flatteryng
lyppes she wanne hym.

Immedyatly he folowed her / as it were
an oxe led to the slaughter (& lyke as it were
to the stockes/where foles are punished) so
longe tyll she had wounded hys lyuer with
her dart: lyke as yf a byrde hasted to ÿ snare/
not knowyng that the parell of his lyfe lyeth
ther vpon. Heare me now therfore/ O my
sonne) and marcke the wordes of my mouth.
Let not thyne herte wandre in her wayes/ &
be not thou dysceaued in her pathes. For
many one hath she wounded and cast downe/
yee many a stronge man hath she slayne.
Her houses is the waye vnto hell/where men
go downe into the chambers of death.

C The prayse of the wyldome of God.

C The.biij.Chapter.

Doth

A Doth not wyldome crye? doth not
vnderstandīg put forth her voyce?
Standeth she not in the hye pla-
ces in the stretes and wayes? doth
she not crye before the whole citie/and in the
gates where men go out & in? It is you / O
ye men (sayeth she) whom I call? vnto you
(O ye chyldren of men) lyft I vp my voyce.
Take hede vnto knowledge O ye ignorant/
B be wyse in herte O ye foles. Geue eare/for
I wyll speake of greate matters/ & open my
lyppes to tell thynges that be ryght. For
my throte shalbe talking of the trueth/ & my
lyppes abhorre vngodlynesse. All ÿ words
of my mouth are rightuous/ there is no fro-
wardenesse nor fallede therin. They are
all playne to soche as wyll vnderstande/and
ryght to them that fynde knowledge. Re-
ceaue my doctrine therfore & not siluer: & my
knowledge/more then fyne golde. For wyl-
dome is more worth then precyous stones/
yee all the thyngs that thou canst delyre/ are
not to be compared vnto it.

C I wyldome haue my dwellyng w̄ know-
ledge/ & prudent councell is myne awne.
With me is the feare of the Lorde / and the
eschuyng of euell. As for pryde/dyssayne/
& euell waye/ & a mouth that speaketh wic-
ked thinges/ I vtterly abhorre thē. I can
geue councell/ & be a gyde: I haue vnderstā-
dyng/ I haue strēgth. Thorow me/ Kyngs
reygne: thorow me/princes make iust lawes.
Thorow me/ Lordes beare rule/ & all iudges
of ÿ earth execute iudgemēt. I am louyng
vnto those that loue me/ & they that seke me
early/ shall fynde me. Riches and honoure
are with me/yee excellent goodes & ryghtu-
oulnes. My frute is better then golde and
precious stone/ & myne encrease more worth
then fyne syluer. I walke in the waye of
ryghtuoulnes/ & in the strete of iudgement.
That I may sende prosperite to those ÿ
*Sapienc.ix.b loue me/ & to encrease their treasure. *The
Lorde him selfe had me in possession in ÿ be-
gynnynge of his wayes/ or euer he beganne
his worckes aforetyme. I haue bene orde-
ned frō euerlastīng/ & frō the begynnyng or
euer the earth was made. When I was
borne/there were nether depthes nor spryngs
of water. Before the foundacyons of the
mountaynes were layed/ yee before all hylles
D was I borne. The earth & all that is vpon
the earth was not yet made/no not ÿ groude
it self. For when he made the heauens/ I
was present: when he sett vp the depthes in
order: whē he hanged the cloudes aboue: whē
he fastened the spryngs of the depe: When
he shut the sea within certayne bownds/ ÿ
the waters shuld not go ouer their marckes.
When he layed the foundacyōs of the earth
I was with him/ordrynge all thinges/delye-
ting dayly/ & reioyslyng all waye before him.
As for the rounde compase of his worlde/
I make it fortyfull: for my delyte is to be a-
mōge the chyldrē of men. Therfore herke
vnto me/O ye chyldrē/for blessed are they ÿ
kepe my wayes. O geue eare vnto nur-
toure/be wyse/ & refuse it not. Blessed is
the man that heareth me/ watching dayly at
my gates/ & geuing attendaunce at ÿ postes
of my dores. For who so fyndeth me/fyn-
deth lyfe/ & shall obtayne fauour of ÿ Lord.
But who so offendeth agaynst me / hurteth
his awne soule. All they that hate me/are
the louers of death.

C The .ix. Chapter.

C Wyldome moueth all men to embrace her. The propertyes of a whore.

A Wyldome hath buylded her selfe an
house/ & hewen out a*seuē pylleres:
the hath kylled her vitayles/poured
out her wyne/ & prepared her table.
She hath sent forth her maydēs to crye vpō
ÿ hyest place of ÿ citie: Who so is ignorant/
let hym come hither. And to the vnwise she
sayde: O come on youre waye/eate my bred/
B & drincke my wyne / which I haue poured
out for you. Forsake ignorauce/ & ye shall
lyue: and se that ye go in the waye of vnder-
standyng. Who so reproueth a scornefull
personne/getteth hym selfe dyshonoure: and
he that rebuketh the vngodly / stayneth hym
selfe. Reproue not a b*scorner/ lest he owe
the euell wyll: but rebuke a wyse man/ & he
wyll loue the. Geue a dyscrete man but an
occasiō/ & he wylbe ÿ wiser/teache a rightu-
ous man/ & he wyll increase. The feare of
C the Lorde is the begynnynge of wyldome/ &
the knowledge of holy thinges is vnderstan-
dynge. For thorow me thy dayes shalbe
prolōged/ & the yeares of thy lyfe shalbe ma-
ny. If thou be wyse thy wyldome shall do
thy selfe good: but yf thou thinckest scorne
therof/it shalbe thyne awne harme. A fo-
lysh restlesse woman/ full of wordes/ & soch
one as hath no knowledge/sytteth in ÿ dores
of her house vpon a stoole aboue in the cyte/
to call soch as go by/ and walke streyght in
their wayes. Who so is ignorant (sayth she)
let hym come hyther / and to the vnwyse she
sayeth: stollen waters are swete/and ÿ bred
that is preuely eaten/hath a good taste.
But they consyder not that death is there/ &
that her gestes go downe to hell.

a *Or many the certē nombre for the vncerten.

b *Scornefull or mocking personnes after Dauid Kymhi/ are those which be suttel & craftye to hurte other / and which are readye to dyffame other & to open & tell secretes/ and so to breake concorde & vnitye: And those also which make a mocke at the wordes of God and despyse it/ and that reputte it for folyshnesse: as after in the xxiij.a.xix.d.& xxij.b.

D

C The.x.Chapter.

C In this Chapter & in all that folowe vnto the thyrteyth / the wyse man exhorteth by dyuers sentences which he calleth Parables / to folowe vertues and fle vyces: And sheweth also what profet cometh of wyldome/ & what hyndrallce proceadeth of folishnesse.

The *Paraboles of Salomon.

* Some reade sayinges

A Wyse sonne maketh a glad fatther/ but an vndyscrete sonne is the heuynesse of his mother. Treasures that are wyckedly gotten/ prokyte no thynge/ but rightuousnesse deliuereth frō death. The Lorde wyll not let the soule of the ryghtuous suffre honger/ but he putteth the vngodly from his desyre. An ydle hand maketh poore/ but a quycke laboryng hand maketh ryche. Who so gatheretheth in Sommer/ is wyse: but he ꝑ is slougyth in harueſt/ bringeth hym selfe to confusyon. Louyng and fauorable is the face of the rightuous/ but ꝑ forehead of ꝑ vngodly is past shame/ & presumptuous. The memoryall of the iust shall haue a good reporte/ but the name of the vngodly shall stynke. A wyse man wyll receaue warnynge/ but a foole wyll sonner be smytten in the face. He that leadeth an innocent syke/ walketh surely: but who so goeth a wronge waye/ shalbe knowne.

B To wyncke wyth hys eye/ here is/ to shew a sygne or toke of consentyng/ whē he thynketh the cōtrarye: as be fore in the.vi.b. and Eccli.xxvij.c.

**He that wyncketh with his eye/ wyll do some harme: but he ꝑ hath a foolysh mouth/ shalbe beaten. The mouth of a rightuous man is a well of syke/ but the mouth of the vngodly is past shame/ & presumptuous.

C Euyll wyll stereth vp stryke/ *but loue conereth the multytude of synnes. In ꝑ lyppes of him that hath vnderstandyng a man shall fynde wysdome/ but the rodde belongeth to the backe of the folysh. Wyse men laye vp knowledge/ but the mouth of the folysh is nye destruccyō. The riche mans goodes are his stroge holde/ but pouerte oppressyth the poore. The ryghtuous laboureth to doo good/ but the vngodly bleth his encrease vnto synne. To take hede vnto ꝑ chastenyng of nurtoure/ is the waye of syke: but he that refuseth to be reformed/ goeth wronge. Dyssemblyng lyppes kepe hatred secretly/ & he that speaketh any sclaunder/ is a foole. Where moche babelyng is/ there must nedes be offence: he that refrayneth hys lyppes is wysest of all. An innocēt tonge is a noble treasure/ but the herte of the vngodly is no thynge worth. The lyppes of ꝑ rightuous fede a whole multitude/ but foles shal dye in their awne foly. The blessyng of the Lord maketh rich men/ as for carefull trauayle/ it doth nothinge therto. A fole doth wyckedly & maketh but a sporte of it: neuertheless it is wysdome for a man to bewarre of foche.

*f.Pet.iiij.b.& 1.Corin.xiij.b

C The thinge that the vngodly are afrayed of/ shall come vpon them/ but the rightuous shall haue their desyre. The vngodly is lyke a tēpest that passeth ouer/ & is no more sene/ but the rightuous remayneth sure for euer. D As vyneger is to the teth/ and as smoke is vnto the eyes/ euen so is a slougyth personne to thē that sende him forth. The feare of ꝑ Lord maketh a long syke/ but ꝑ yeares of the vngodly shalbe shortened. The pacēt abydyng of the rightuous shalbe turned to gladnesse/ but ꝑ hope of the vngodly shall perish. The waye of the Lorde geueth a corage vnto ꝑ godly/ but it is a feare for wicked doers. The rightuous shall neuer be ouerthrowne/ but ꝑ vngodly shal not remayne in the lande. The mouth of ꝑ iust wylbe talkyng of wysdome/ but the tonge of the frowarde shall perysh. The lyppes of the ryghtuous are occuppyed in acceptable thyngs/ but the mouth of the vngodly taketh them to the worst.

C The.xj.Chapter.

A False balaunce is an abhomynacyon vnto the Lorde/ but a true weight pleaseth him. A Where pryde is/ there is shame also and confusyon: but where as is lowlynes/ there is wysdome. The innocent dealynge of the iust shall lede them/ but the vnfaythfulnesse of ꝑ desyrers shalbe their awne destruccyon.

*Riches helpe not in the daye of vengeauce/ but rightuousnesse delyuereth from death. * Prouer.x.a Eccli.v.b.

The ryghtuousnes of the innocēt ordreth his waye/ but the vngodly shall fall in his awne wyckednesse. The ryghtuousnesse of the iust shall delyuer them/ but the desyrers shalbe taken in their awne vngodlynesse.

*When an vngodly man dyeth/ hys hope B is gone/ the confydēce of ryches shall perish. * Sapien.v.b. The rightuous shalbe delyuered out of trouble/ and ꝑ vngodly shall come in his steade. Thorow the mouth of the dyssembler is hys neyghboure destroyed/ but thorow knowledge shall the iust be delyuered. When it goeth well wyth the ryghtuous/ the cytye is mery: and when the vngodly perysh/ there is gladnesse. When the iust are in wealth/ ꝑ citie prosperyth: but when the vngodly haue the rule/ it decayeth. A foole bringeth vp a sclaunder of his neyghbour/ but a wyse mā wyll kepe it secrete. A dyssemblyng person wyll dyscouer preuythinges/ but he that is of a faythfull herte/ wyll kepe councell. Where no good councell is there the people decaye: but where as many are that can geue councell/ there is wealth. C He that is suerte for a strāger/ hurteth him selfe: but he ꝑ medleth not with suerte shyppe/ is sure. A gracyous womā manteyneth honestie/ as for the myghtye/ they manteyne ryches. He ꝑ hath a gentle lyberall sto mack is mercyfull: but who so hurteth his neyghbour/ is a tyrant. The labour of ꝑ vngodly prosperyth not/ but he that soweth ryghtuousnes/ shall receaue a sure reward. Like as rightuousnes bringeth syke: euē so to cleue vnto euell/ bryngeth death. The Lorde abhoreth a fayned hert/ but he hath pleasure in them that are vndefiled. Jt shall not helpe ꝑ wicked/ though they laye all their handes to gether/ but the sede of the ryghtuous shalbe preserued. A fayre womā without dyscrete maners/ is like a rīg of gold in a swines snoute.

The iust laboure for peace and tranquylyte/ but the vngodly for dysquyetnesse.

Some man geueth out hys goodes/ & is the rycher/ but the nygard (hauing ynough) wyll departe from nothynge/ and yet is euer D in pouertye. He that is lyberall in geuyng/ shall haue plenty: & he that watereth/ shall be watered also him selfe. Who so hoordeth vp his corne/ shalbe cursed amonge the people: but blessynge shall lyght vpon his head that selleth it. He ꝑ laboureth for honesty kyndeth hys desyre: but who so seketh after myschefe/ it shall happē vnto hym. He that trusteth in his ryches shall haue a fall/ but the rightuous shall florysh as the grene leaf.

Who so maketh dysquyetnes in his awne house/ he shall haue wynde for his heritage/ and the foole shalbe seruaunt to the wyse. The frute of the ryghtuous is as the tree of syke/ a wyse man also wynneth mens soules.

Pl.Petri.iiij.d *If the ryghtuous be recō penced vpō earth/ how moch more then the vngodly & ꝑ synner?

C The.xij.Chapter.

A Who so loueth wysdome/ wyll be cōtent to be reformed: but he that hateth to be reproued/ is a foole. A good man is acceptable vnto ꝑ Lorde/ but the wycked wyll he condempne. A man can not endure in vngodlynesse/ but the rote of the rightuous shall not be moued. A stedfast woman is a a** crowne vnto her husband: but she that behaueth her selfe vnhonestly is a corrupcyō in his bones. The thoughtes of the ryghtuous are right/ but ꝑ ymaginaciō of the vngodly are dysceatfull. The talkynge of the vngodly is how they maye leye wayte for bloude/ but the mouth B of the rightuous will deliuer thē. Or euer thou canst turne the aboute/ ꝑ vngodly shalbe ouerthrowen: but the house of the ryghtuous shall stande. A man shalbe cōmended for hys wysdome/ but a fole shalbe despised. A symple man whych laboureth & worketh/ is better then one that is gorgyous and wanteth bread. A ryghtuous mā regardeth the syke of his catell/ but the vngodly haue cruel hertes. He that tylleth hys land/ shall haue plētuousnesse of bread: but he that foloweth ydylnes/ is a very foole.

a** Crowne for great honour & glorye/ as before in the.xiij.chapter.b.

The desyre of the vngodly hunteth after myschefe/ but ꝑ rote of the ryghtuous bringeth forth frute. The wicked falleth into ꝑ snare thorow ꝑ malyce of his awne mouth/ but ꝑ iust shall escape out of parell. Euery man shall enioye good accordinge to the innocency of his mouth/ & after the workes of his handes shall he be rewarded. Loke what b* a fool* taketh in hāde/ he thynketh it well done: but he that is wyse/ wyll be coūceled. A foole vttereth his wrath in all ꝑ haste/ but a discrete man forgeueth wrōge. A iust mā wyll tell ꝑ trueth/ & shewe the thynge that is right: but a false witnesse dysceaueth. A sclaūderous personne pricketh like a swerd/ but a wise mās tōge is wholsome. A true mouth is euer constant/ but a dyssemblynge tonge is soone chaūged. They ꝑ ymagyn euell in their mynde/ wyll dysceaue: but the councelers of peace shall haue ioye folowing thē. There shall no mysfortune happen vnto the iust/ but the vngodly shalbe fylled w̄ mysery.

b* By a fole in the Prouerbes is principally vnderstande C him that in folowinge his awne coūcell defendeth infydelytye & the vnknowing of God/ for truyeth and hyghe wysdome: and wil by no meanes harcken & obeye to ꝑ word of God/ as be fore in the.i.a. iij.d. x. b. and xviij.a.

The Lorde abhoreth dysceatfull lyppes/ but they that laboure for trueth please him. He ꝑ hath vnderstandyng/ can hyde hys wysdome: but an vndyscrete herte telleth out his folishnesse. A dilygēt hāde shall beare rule/ but ꝑ ydle shalbe vnder trybute. Heuynesse D discorageth ꝑ herte of mā/ but a good worde maketh it glad agayne. The rightuous is liberall vnto his neyghboure/ but ꝑ waye of ꝑ vngodly wyll dysceaue thē selues. A dysceatfull man shall fynde no vauntage/ but he that is content with that he hath/ is more worth then golde. In ꝑ waye of rightuousnesse there is syke/ as for any other waye it is the path vnto death.

C The.xiij.Chapter.

A Wyse sonne wyll receaue hys fathers warnyng/ but he ꝑ is a** scornefull/ wyll not heare when he is reproued. A good mā shall enioye the frute of hys mouth/ but he ꝑ hath a frowarde minde shalbe spoyled. He ꝑ kepeth his mouth/ kepeth his syke: but who so speaketh vnaduised/ kindeth harme. The slogard wold fayne haue/ & cā not get his desyre: but the soule of the dyligent shall haue plenty. A ryghtuous man abhoreth lyes/ but ꝑ vngodly shameth both other & him selfe. Rightuousnesse kepeth the innocent in the waye/ but vngodlynesse shall ouerthrowe ꝑ synner.

a** Of this ye haue before in the.ix.Chap.b

Some men are ryche/ though they haue nothinge: agayne some men are poore hauīg greate ryches. With goodes euery mā deliuereth his syke/ & ꝑ poore wyll not be reproued. The lyght of ꝑ rightuous maketh ioy- B full/ but the candle of ꝑ vngodly shalbe put out. A mōge the proude there is euer stryke/ but amōge those that do all thinges with aduysemēt/ there is wysdome. Hastely gotten goodes are soone spent/ but they that be gathered to gether with ꝑ hand/ shall increase. Longe taryenge for a thynge that is dysferred/ greueth ꝑ herte: but when the desyre cōmeth/ it is a tree of syke. Who so despiseth ꝑ C

worde/destroyeth hym selfe: but he ý feareth ý cōmaundemēt shal haue peace. The law is a well of lyfe vnto the wise/ ý it may kepe him frō the snares of death. Good vnderstādynge geueth fauour/ but harde is the waye of ý delpylers. A wyse man doth all thyngs with dyscrecyon/ but a foole wyll declare his foly. An vngodly messaūger bringeth myscheife/ but a faythfull embassytour is wholsome. He ý thynketh scorne to be refourmed/ cōmeth to poueryte & shame: but who so receaueth correccyon/ shall come to honour.

D When a desyre is brought to passe/ it delyteth the soule: but fooles abhorre him that eschueth euell. He that goeth in the company of wyse men/ shalbe wyse: but who so is a companyon of fooles/ shalbe hurte. Myschefe foloweth vpon synners/ but the ryghtuous shall haue a good rewarde. Which their chylders chyldren shall haue in possessyō/ for the riches of the synner is layed vp for the iust. There is plentiousnesse of fode in the feldes of the poore/ & shalbe increased out of measure. He that spareth the rodde/ hateth hys sonne: but who so loueth hym/ holdeth hym euer in nurtoure. The ryghtuous eateth/ and is satisfyed/ but the bely of the vngodly hath neuer ynough.

¶ The.xiiij.Chapter.

A A Wyse womā vpholdeth her house/ but a folysh wyfe plucketh it downe. Who so feareth the Lorde/ walketh in the right path: & regardeth not hym that abhorreth the wayes of ý Lorde. In the mouth of the foolysh is the boostinge of lordlyhyppe/ but the lyppes of ý wyse wylbe warre of foch. Where no[a]* oxē are/ there the crybbe is emptye: but where ý oxē laboure/ there is moch frute. A faythfull wytnesse wyll not dyssemble/ but a faise recorde wyll make a lye. A scornefull body seketh wysdome/ and fyndeth it not: but knowledge is easy to come by/ vnto hym ý wyll vnderstande. Go ý thou medle not with a foole/ & do as though thou haddest no knowledge. The wysdome of hym ý hath vnderstandīg is/ to take hede vnto his waye/ but the folyshnesse of ý vnwyse disceaueth. Foles make but a sporte of synne/ but there is fauorable loue amonge the rightuous. The herte of hym that hath vnderstandynge wyll nether dyspare for any sorow/ ner be to presumptuous for any soddane ioye.

a* By the oxē are signyfyed preachers/ as in i.Corint.ix. & by the Crybbe the churche.

B The houses of the vngodly shalbe ouerthrowne/ but ý tabernacles of ý ryghtuous shall florysh. There is a[b]* waye which some men thynke to be ryght/ but the ende therof leadeth vnto death. The herte is sorowfull euē in laughter/ & the ende of myrth is heuynesse. An vnfaythfull personne shalbe fylled w his awne wayes/ but a good man wyll bewarre of foche. An ignorant body beleueth all thynges/ but who so hath vnderstādyng/ loketh well to his goinges. A wyse man feareth/ and departeth from euell/ but a foole goeth on presumptuously. An vnpacyent man dealeth folyshly/ but he that is well aduysed/ doth other wayes. The ignorant haue folyshnes in possessyō/ but the wyse are crowned with knowledge. The euell shall bowe them selues before the good/ & the vngodly shall wayte at the dores of the ryghtuous. The poore is hated euē of his awne neyghboures/ but ý rych hath many frends. C

Who so despyseth hys neyghbour/ doth a mysse: but blessed is he that hath pytye of the poore. They ý ymagyn wyckednes/ shal be disapoynted: but they that muse vpō good thinges/ vnto foche shall happen mercy and faythfulnesse. Diligēt labour bringeth riches/ but where many bayne wordes are/ truly there is scarcenesse. Ryches are an ornament vnto the wyse/ but the ignorance of fooles is very folyshnesse. A faythfull witnesse delyuereth soules/ but a lyar disceaueth them. The feare of the Lorde is a stroge holde/ for vnto his he wyll be a sure defence. D

The feare of the Lorde is a well of lyfe/ to auoyde the snares of death. The increase & prosperite of ý comēs is ý kynges honoure/ but the decaye of the people is the confusion of the Prince. Pacyence is a token of wysdome/ but wrath & hastye dysplesure is a token of folyshnesse. A mery herte is the lyfe of the body/ but rancoure consumeth awaye the bones. He that doth a poore mā wronge/ blasphemeth his maker: but who so hath pytye of the poore/ doth honoure vnto God. The vngodly is afrayed of euery parell/ but the ryghtuous hath a good hope euē in death. Wysdome resteth in ý herte of him that hath vnderstandynge/ & he wyll teache them that are vnlerned. Ryghtuousnesse setteth vp the people/ but wyckednesse bringeth folke to destruccyon. A dyscrete seruaūt is a plesure vnto the Kynge/ but one ý is not honest prouoketh him vnto wrath.

¶ The.xv.Chapter.

A A Softe answere putteth downe displeasure/ but frowarde wordes prouoke vnto anger. A wyse tōge commendeth knowledge/ a folysh mouth blabbeth out nothynge but folyshnesse. The eyes of the Lorde loke on euery place/ both vpon the good and badd. A wholsome tonge is a tree of lyfe/ but he that abuseth it/ hath a broken mynde. A foole despyseth hys fathers correccyon/ but he that taketh hede whan he is reproued shall haue the moare vnderstandynge.

b* Waye for maner of lyuing. Psal.i.a ý abydeth not in the waye of synners.& ce. & here after in the.xvi.c.

In the

B In the house of the rightuous are greate ryches/ but in ý increase of ý vngodly there is myscorde. A wyse mouth poureth oute knowledge/ but the herte of the folysh doth not so. The Lorde abhorreth the sacrifyce of the vngodly/ but the prayer of the ryghtuous is acceptable vnto him. The waye of the vngodly is an abhominacyon vnto ý Lorde/ but who so foloweth rightuousnes/ him he loueth. He that forsaketh ý right strete/ shalbe sore punyshed: and who so hateth correccyon/ falleth in to death. The hell w her payne is knowne vnto the Lord/ how moch more then the hertes of men?

A scornefull body loueth not one that rebuketh hym/ nether wyll he come amonge the wyse. A mery herte maketh a chearfull coūtenaūce/ but an vnquyet mynde maketh it heuy. A wyse herte will seke after knowledge/ but the mouth of fooles medleth with foolishnesse. All the dayes of the poore are mysserable/ but a quyete herte is as a continuall feast. Better is a lytle w the feare of the Lorde then greate treasure/ for they are not without sorowe. Better is a messe of potage w loue/ then a fat oxe w euell wyll.

C An angrie man stereth vp strife/ but he ý is pacient stylleth discorde. The waye of ý slouthfull is full of thornes/ but ý strete of ý rightuous is well clensed. A wyse sonne maketh a glad father/ but an vndiscrete body shameth his mother. A foole reioyseth in foolish thynges/ but a wyse man loketh well to hys awne goinges. Vnaduysed thoughtes shall come to naught/ but where as men are that can geue councell/ there is stedfastnesse. O how ioyfull a thynge is it/ a man to geue a conuenient answere? O how pleasaunt is a worde spokē in due season. The waye of lyfe leadeth vnto heauē/ that a man shulde beware of hell beneth.

D The Lorde wyll breake downe ý house of ý proude/ but he shall make fast ý borders of the widdowe. The Lorde abhorreth the ymaginacions of ý wycked/ but pure words are plesaūt vnto him. The couetous mā roteth vp his awne house/ but who so hateth rewardes/ shall liue. A rightuous mā museth in hys mynde how to do good/ but the mynde of the vngodly ymagyneth/ how he maye do harme. The Lorde is farre from the vngodly/ but he heareth ý prayer of the ryghtuous. Lyke as the clearnesse of the eyes reioyseth ý herte/ so doth a good name fede the bones. The eare that harkeneth vnto wholsome warnynge/ and enclyneth therto/ shall dwell amonge the wyse. He that refuseth to be refourmed/ despyseth his awne soule: but he that submitteth him selfe to correccyon/ is wyse.

¶ The.xvi.Chapter.

T The feare of the Lorde is the ryght A scyence of wysdome/ & lowlynes goeth before honoure. a* A man maye well purpose a thynge in hys herte/ but the answere of the tonge cōmeth of the Lord. A mā thinketh all his wayes to be cleane/ but it is the Lord ý fashioneth the myndes. Cōmytte thy worckes vnto ý Lorde/ and loke what thou deuysest/ it shall prospere. The Lorde doth all thynges for his awne sake/ yee & when he kepeth the vngodly for the daye of wrath. The Lord abhorreth all presumptuous & proude hertes/ there maye nether strēgth ner power escape.

a* That is/ no wyll of mā can come to good purpose/ without the helpe of God.

With louing mercy & faithfulnesse synnes be forgeuen/ and who so feareth the Lorde eschueth euell. Whē a mās wayes please the Lorde/ he maketh hys very enemyes to be his frendes. Better is it to haue a lytle B thynge w rightuousnes/ then greate rentes wrōgeously gottē. A mā deuyseth a waye in his herte/ but it is ý Lorde ý ordreth hys goings. When ý prophecy is in ý lippes of the kyng/ his mouth shall not go wronge in iudgmēt. A true measure & a true balaūce are ý Lordes/ he maketh all weyghtes. It is a greate abhominacyō when kynges are wycked/ for a kynges seate shulde be holden vp w ryghtuousnesse. Ryghtuous lyppes are plesaūt vnto kynges/ & they loue hym ý speaketh ý trueth. The kynges displesure is a messaūger of death/ but a wyse mā wyll pacifye hym. The cherefull countenaunce of ý kyng is lyfe/ & his louynge fauoure is as the euenynge dewe. To haue wysdome in possession is better then golde/ & to get vnderstandyng/ is more worth then syluer. The path of ý ryghtuous eschueth euell/ & who so loketh well to his wayes/ kepeth his awne soule. Presumptuousnes goeth before destruccīō/ & after a proude stomake there foloweth a fall. Better is it to be of humble mynde w the lowly/ then to deuyde the spoyles w the proude. He that hādleth a matter wysely/ opteyneth good: & blessed is he/ ý putteth his trust in ý Lorde. Who so hath a wyse vnderstādyng/ is called to councell: but he ý can speake fayre getteth more ryches. Vnderstanding is a well C of lyfe vnto hym ý hath it/ as for the chastenyng of fooles/ it is but foolyshnesse. The herte of the wyse enfourmeth his mouth/ & amendeth the doctryne in his lyppes.

Fayre wordes are an hony combe/ a refreshynge of the mynde/ & health of ý bones.

*There is a waye ý men thincke to be right/ but the ende therof leadeth vnto death. A troublous soule disquieteth her selfe/ for her awne mouth hath brought her therto. An

*Prou.xiiij.b. Deut.xij.a. Esa.lv.b.

vngodly personne stereth vp euell / & in hys lippes he is as an whote burnynge fyre.

A frowarde body causeth stryfe / & he ý is a blabbe of his tonge / maketh deuysyon amonge princes. A wicked man begyleth hys neyghbour / & leadeth him the waye ý is not good. He* that wynketh w̃ his eyes / ymagineth mischefe: & he that byteth his lippes / wyll do some harme. Age is a crowne of worshipe / yf it be founde in ý waye of righteousnes. A pacient mã is better then one stronge: & he that can rule him selfe / is more worth then he that wynneth a cytye. The lottes are cast in to the lappe / but their fall standeth in the Lorde.

* Of this ye haue before in the.v. Chap.b

¶ The.xvij.Chapter.

A Better is a drye morsell w̃ quyetnesse / then a full house & many fat catell with stryfe. *A discrete seruaunt shall haue more rule then ý sonnes ý haue no wydome / & shall haue like heritage with the brethrẽ. Lyke as syluer is tryed in the fyre & golde in ý fornace / euẽ so doth ý Lorde prouе the hertes. A wicked body holdeth moch of false lippes / & a dissemblyng personne geueth eare to a disceatfull tõge. *Who so laugheth ý poore to scorne / blasphemeth his maker: & he that is glad of another mãs hurte / shall not be vnpunished.

*Eccli.x.d

*Prou.xiij.d Iob.xxxi.c Prou.xxiij.c.

Chylders chyldren are a worshyppe vnto the elders / & the fathers are the honoure of ý chyldren. An eloquent speach becõmeth not a foole / a dyssemblynge mouth also belemeth not a prynce. Liberalyte is a precious stone vnto him that hath it / for where soeuer he becõmeth / he prosperyth. Who so couereth another mans offence / seketh loue: but he ý disclosyth the faute / setteth frendes at variaunce. One reprofe only doth more good to him ý hath vnderstandynge / then an c. strypes vnto a foole. A seditious personne seketh mischefe / but a cruell messãger shall be sent agaynst him. It were better to come agaynst a she Bere robbed of her whelpes / then agaynst a foole in his foolishnes. *Who so rewardeth euell for good / the plage shall not departe frõ his house. He ý lowyth dyscorde & stryfe / is lyke one that dyggeth vp a water broke: but an open enemye is like ý water ý breaketh out & rẽneth abroade. The Lord hateth as well hym ý iustifyeth ý vngodly / as him ý condempneth ý innocẽt. What helpeth it to geue a foole money in his hãd / where as he hath no mynde to bye wydome? He is a frende that all waye loueth / & in aduersyte a mã shal know who is his brother. Who so promyseth by ý hãd / & is suerty for another / he is a foole.

B

*Roma.xij.d. 1.Per.iv.b 1.The.v.d

He that loueth stryfe / delyteth in synne: & who so setteth his dore to hye / seketh after a fall. Who so hath a frowarde herte opteyneth no good: & he that hath an ouerthwarte tonge / shal fall in to mischefe. An vnwise body bringeth him selfe in to sorow / and the father of a foole can haue no ioye. *A merry herte maketh a lusty age / but a sorowfull minde dryeth vp ý bones. The vngodly taketh gifts out of ý bosome / to wrest ý wayes of iudgment.* Wydome shyneth in ý face of hym ý hath vnderstandyng / but ý eyes of fooles wandre thorow out all lãdes. An vndiscrete sonne is a greife vnto his father / & an heuynesse vnto his mother ý bare him. To punish the innocẽt / & to smite the prynces ý geue true iudgmẽt / are both euell. *He is wyse & discrete / ý tempereth hys wordes: & he is a mã of vnderstanding / ý maketh moch of his spyrete. Yee a very foole (when he holdeth his tonge) is counted wyse / and to haue vnderstanding / when he shutteth his lippes.

D

*Prou.xij.d and.xv.b Eccli.xxx.c Apo.xxiij.a.

*Eccli.ij.c.e viij.a

*Iacob.iij.a

¶ The.xviij.Chapter.

A Who so hath pleasure to sowe dyscorde / pyketh a quarell in euery thynge. A foole hath no delyte in vnderstandinge / but only in those thynges wherin his herte reioyseth. Where vngodlynes is, there is also disdayne: and so there foloweth shame and dishonour. The wordes of a mans mouth are lyke depe waters / and the well of wydome is lyke a full streame. It is not good to a*regarde ý personne of the vngodly / or to put backe ý righteous in iudgmẽt. A fooles lyppes are euer brawling / & his mouth prouoketh vnto battayll. A fooles mouth is his awne destruccion & his lyppes are the snare for his awne soule. The wordes of a sclaũderer are very woundes / & go thorow vnto ý ynmost partes of the body. Who so is slouth full & slacke in his laboure / is ý brother of him that is a waster. The name of the Lorde is a stroge castell / the rightuous flyeth vnto it & shalbe saued. But the rych mans goodes are his stronge holde / yee he taketh them for an hye wall rounde aboute him. After pryde cõmeth destruccio / & honour after lowynes.

a* That is / to owe fauoure to the person, &c.

B

C

* He ý geueth sentẽce in a matter before he heare it / is a foole / & worthy to be cõfounded.

*Eccli.xl.b

A good stomacke driueth away a mãs disease / but whẽ the spyrete is vexed / who maye abide it? A wyse herte laboureth for knowledge / & a prudent eare seketh vnderstãding.

Liberalite bryngeth a man to honoure & worshipe / & setteth him amonge great men.

The rightuous accuseth him selfe first of all / yf his neyghbour come / he shal fynde hi.

D

The lot pacifieth ý variaũce / & parteth the mightie a sunder. The vnite of brethren is stronger then a castell / & they ý holde together are lyke the barre of a palace. A mans

bely shalbe satisfyed wyth the fruite of hys awne mouth / & with ý increase of his lippes shall he be fylled. Death and lyfe stãde in ý power of the tonge / he that loueth it / shall enioy the fruite therof. Who so fyndeth a wyfe fyndeth a good thynge / & receaueth an wholsome benefyte of ý Lord. The poore maketh supplicacyon and prayeth mekely / but the ryche geueth a rough answere. A frende that delyteth in loue / doth a mã more frendshipe / & sticketh faster vnto him then a brother.

¶ The.xix.Chapter.

A Better is the poore ý lyueth godly / then the blasphemer that is but a foole. Where no discrecyon is / there the soule is not well: & who so is swyfte on fote / stõbleth hastely. Foolishnesse maketh a mã to go out of his waye / and then is his herte vnpacient agaynst the Lorde. Ryches make many frendes / but the poore is forsaken of his awne frendes. A false wytnesse shall not remayne vnpunished / & he ý speaketh lyes shall not escape. The multitude hangeth vpon greate men / & euery man fauoureth him ý geueth reward. As for the poore / he is hated amonge all hys brethren: yee hys awne frendes forsake him / & he that geueth credẽce vnto wordes / getteth nothyng. He ý is wyse / loueth his awne soule: & who so hath vnderstandynge / shall prosper. A false wytnesse shall not remayne vnpunished / & he ý speaketh lyes shall perysche. Delicate eale becõmeth not a foole / moch more vnsemely is it / a bonde mã to haue the rule of prynces. A wyse mã putteth of dysplesure / & it is his honour to lett some fautes passe. The kynges displeasure is lyke ý roarynge of a Lyon / but hys frẽdshipe is lyke ý dewe vpõ ý grasse. An vndiscrete sonne is ý heuynes of his father / and a braulynge wyfe is lyke ý topp of an house / where thorow it is euer droppynge.

B

B

House & ryches maye a man haue by ý heritage of his elders / but a dyscrete womã is ý gyfte of the Lord. Slouthfulnes bringeth sleye / & an ydell soule shall suffer honger.

¶ Who so keepeth ý cõmaundemẽt / keepeth his awne soule: but he ý regardeth not his waye / shall dye. He ý hath pitte vpõ ý poore / lendeth vnto ý Lord: & loke what he layeth out / it shalbe payed hym agayne. Chasten thy sonne wyle there is hope / but lett not thy soule be moued to sleye hym. For greate wrath bringeth harme / therfore let him go / & so mayest thou reach him more nurtoure.

O geue eare vnto good cõsell / & be cõtent to be reformed / ý thou mayest be wyse here after. There are many deuyces in a mans herte / neuertheles ý cõsell of the Lord shall stande. It is a mans worshipe to do good / & better it is to be a poore man / then a dyssembler. The feare of ý Lorde prefereth ý life / yee it geueth plentefulnes / without ý vnkyndnes of any plage. A slouthfull body shuteth hys hande in to hys bosome / so ý he can not put it to his mouth. *If thou smitest a*scornefull personne / ý ignorant shall take better hede: & yf thou reprouest one ý hath vnderstandyng / he wyll be ý wyser. He ý hurteth hys father or shuteth out hys mother / is a shamefull & an vnworthy sonne. My sonne / heare nomore the doctryne that leadeth the awaye from the wordes of vnderstandynge.

B

Prou.xxi.b a Of this is spoke in the nyenth Chapter.b

A false witnes laugheth iudgmẽt to scorne / & ý mouth of the vngodly eateth vp wickednes. Punishmentes are ordened for the scornefull / and stryppes for fooles backes.

¶ The.xx.Chapter.

A Wyne is a voluptuous thynge / and drõckennes causeth lediccion: who so delyteth therin / shall neuer be wyse. The kyng ought to be feared as the roarynge of a lyon / who so prouoketh him vnto anger / offendeth agaynst hys awne soule. It is a mãs honoure to kepe him selfe frõ stryfe / but they ý haue pleasure in brauling / are fooles euery one. A slouthfull body will not go to plowe for cold / therfore shall he go abeggyng in Sommer / and haue nothyng. Wyse councell in ý herte of mã is lyke a water in ý depe of ý earth / but he ý hath vnderstandyng / bryngeth it forth. Many there be ý are called good doers / but where shall one fynde a true faythfull mã? Who so ledeth a godly and an innocent lyfe / happie shall his chyldrẽ be whom he leaueth behynde hym. A kynge ý sytteth in iudgment / and loketh well aboute hym / dryueth awaye all euell. *Who can saye: my herte is cleane / I am innocẽt frõ synne? To vse two maner of weyghtes / or two maner of measures / both these are abhominable vnto the Lorde. A chylde is knowne by his conuersacyon / whether hys workes be pure & ryght. As for the hearynge of the eare & ý syght of ý eye / the Lord hath made thẽ both.

B

*i.John.i.d. iii.Reg.viij.e. ii.Para.vi.g Eccle.viij.c.

Delyte not thou in sleye / lest thou come vnto pouerte: but open thyne eyes / and thou shalt haue bred ynough. It is naught / It is naught (saye men) when they haue it / but when it is gone / they geue it a good worde.

C

A mouth of vnderstãdyng is more worth then golde / many precious stones / & costly Jewels. Take his garmẽt that is suerty for a straunger / & take a pledge of him for ý vnknowne mans sake. Euery mã liketh ý bred that is gotten with discrete / but at the last his mouth shalbe fylled with gruell.

Thorow councell the thynges that men

deuyle go forwarde: & with discrecion ought
warres to be taken in hande. Medle not
with him that bewrayeth secretes / and is a
sclaunderer/and disceaueth with his lippes.
Who so curseth hys father and mother / hys
light shalbe put out in the myddest of darck-
nesse. The heritage that cōmeth to hasste-
ly at the first / shall not be prayled at ye ende.
Saye not thou: I will recompence euell/
but put thy trust in the Lorde / and he shall
defende the. The Lord abhorreth two ma-
ner of weyghtes / and a false balaunce is an
euell thinge. The Lorde ordreth euery mās
goinges/for what is he / that vnderstandeth
his awne wayes? It is a snare for a man
to blaspheme that which is holy/and then to
go aboute with vowes. A wyse kynge de-
stroyeth the vngodly / & bryngeth the whele
ouer thē. The lanterne of the Lord is ye breth
of man/& goeth thorow all the inwarde par-
tes of the body. Mercy & faithfulnes pre-
serue the kynge/ & with louing kyndnes his
seate is holden vp. The strength of yonge
men is their worshype/& a gray head / is an
honour vnto ye aged. Wound drynue awaye
euell / and so do strypes the inwarde partes
of the body.

¶ The.xvi.Chapter.

The kynges herte is in the hande of
the Lord/lyke as are the ryuers of
water: he maye turne it whither so
euer he will. Euery mā thinketh
his awne waye to be rycht/but ye Lorde iud-
geth the hertes. To do rightuoulnesse and
iudgmēt is more acceptable to ye Lorde then
sacrifyce. A presumptuous loke a proude
stomacke / & the lanterne of the vngodly is
synne. The deuyces of one ye is dylygent/
bringe plenteoulnes: but he ye is vnadvysed/
cōmeth vnto pouerte. Who so hoordeth vp
ryches w̄ the disceatfulnes of his tōge/he is
a foole/& lyke vnto thē that seke their awne
death. The robberies of the vngodly shal-
be their awne destruccio/for they wolde not
do the thynge ye was rycht. The wayes of
the frowarde are straunge/but the worckes
of him ye is cleane/are rycht. *It is better
to dwell in a corner vnder the house toppe/
then w̄ a braulynge womā in a wyde house.
The soule of the vngodly wysheth euell/
and hath no pitye vpon his neyghboure.
*When the scornefull is punyshed/the igno-
raunt take the better hede: and when a wyse
man is warned/he will receaue the more vn-
derstandyng. The rightuous enkourmeth
the house of the vngodly/ but ye vngodly goo
on styll after their awne wickednesse. Who
so stoppeth his eare at ye crienge of ye poore/
he shall crye him selfe and not be herde. A
preuy reward pacifyeth displeasure/ and a
gyfte in the bosome stylleth furioulnesse.
The iust delyteth in doynge the thynge ye
is rycht / but the worckers of wyckednesse
abhorre the same. The man that wādreth
out of the waye of wysdome / shall remayne
in the cōgregacion of the deed. *He ye hath
pleasure in banckettes/shall be a poore mā: *
Who so deliteth in wyne and delicates/shall
not be ryche. The vngodly shalbe geuen
for the ryghtuous/& the wicked for the iust.
*It is better to dwell in a wylderness/then
with a chydinge and an angrye woman. In
a wyse mans houle there is greate treasure
and plenteoulnesse/but a foolysh body spen-
deth vp all. Who so foloweth ryghtuoul-
nesse & mercy/kyndeth both lyfe/ryghtuoul-
nesse & honour. A wyse man wynneth the
cytie of the mightie/ & as for the strēgth that
they trust in/he bringeth it downe. Who so
kepeth his mouth and his tōge / the same ke-
peth hys soule from troubles. He that is
proude & presumptuous/is called a scorne-
full mā/which in wrath darre worcke malic-
iously. The voluptuousnesse of the slouth-
full is his awne death / for hys handes wyll
not labour. He coueteth & desyreth a* all
ye daye longe / but the ryghtuous is alwaye
geuynge & kepeth nothing backe. *The
sacrifyce of the vngodly is abhominacio/for
they offre the thynge ye is gotten wyth wyc-
kednes. A false witnesse shall perishe/but he
ye wylbe content to heare/shall alwaye haue
power to speake him selfe. An vngodly mā
goeth forth rashly/ but the iust reformeth
his awne waye. *There is no wysdome/
there is no vnderstandynge/ there is no cou-
cell agaynst the Lorde. The horse is pre-
pared agaynst the daye of battayll / but the
Lorde geueth the victory.

¶ The.xvij.Chapter.

*Good name is more worth then
greate ryches/ & louynge fauoure
is better then syluer and golde.
Whether ryches or pouerte do
mete vs/it cōmeth all of God. A wyse mā
seyth the plage & hydeth him selfe/but ye foo-
lysh go on styll & are punyshed. The ende
of lowlynes & ye feare of God / is ryches/ho-
nour / prosperyte & health. Speares & snā-
res are in ye waye of the frowarde / but he ye
wyll kepe his soule/let him fle from soch. If
thou teachest a child in his youth what waye
he shulde go/ he shall not leaue it when he is
olde. The ryche ruleth ye poore/ & ye borower
is seruant to the lender. He that soweth
wyckednesse shall reape sorowe/ & the rodde
of his plage shall destroye him. *A louing
eye shalbe blessed/for he geueth of hys bred
vnto ye poore. Cast out ye a*scornefull mā/&
so shall stryfe go out w̄ hym/ yee variance &
sclaunder shall cease. Who so delyteth to be
of a cleane herte and of gracious lyppes/the
kyng shall be his frende. The eyes of ye Lord
preserue knowledge/ but as for ye words of ye
delyytefull/he bringeth thē to naught. The
slouthfull body sayeth: there is a lyon wyth-
out / I myght be slayne in the strete. The
mouth of an harlot is a depe pytt/wherin he
falleth ye the Lorde is angrie with all. Foo-
lishnes sticketh in ye herte of the lad/ but the
rod of correccion dryueth it awaye. Who so
doth a poore mā wrōge to increase hys awne
ryches/geueth (cōmenly) vnto the ryche/& at
the last cōmeth to pouerte him selfe. My
sonne/bowe downe thyne eare/& herke vnto
the wordes of wysdome / applye thy mynde
vnto my doctryne: for it is a plesaunt thyng
yf thou kepe it in thine herte/& practyle it in
thy mouth: that thou mayest alwaye put thy
trust in the Lorde. Haue not I warned the
very oft w̄ councell & learnynge? ye I might
shewe the treuth & that thou wyth the verite
myghtest answere them ye laye eny thynge
agaynst the? Se ye thou robbe not ye poore
because he is weake/& oppresse not ye symple
in iudgment: for the Lorde him selfe wyll de-
fende their cause / & do vyolence vnto them
that haue vsed vyolence. Make no frend-
shipe with an angrye wylfull mā/& kepe no
cōpany w̄ the furious: lest thou learne hys
wayes/& receaue hurte vnto thy soule. Be
not thou one of thē ye bynde their hande vpon
promyse/and are suerrye for dett: for yf thou
hast nothing to paye/ they shall take awaye
thy bed from vnder the. Thou shalt not re-
moue ye lande marcke/which thy fore elders
haue sett. Seyst thou not/ ye they whych
be dylygent in their bulynes stande before
kynges/& not amonge the symple people?

¶ The.xviij.Chapter.

When thou syttest at ye table to eate
w̄ a lorde/ ordre thy selfe manerly
w̄ the thynges ye are set before the.
Measure thyne appetyte: and yf
thou wylt rule thyne awne selfe/be not ouer
gredy of hys meate / for meate begyleth and
disceaueth. Take not ouer greate trauayle
& labour to be ryche/bewarre of soch a pur-
pose. Why wylt thou set thyne eye vpon the
thinge/which sodēly banisheth awaye? For
ryches make them selues wynges/& a*take
their flyght lyke an Aegle in to ye ayre. Eate
not thou w̄ the enuyous/ & desyre not his
meate/for he is ryche a maruelous herte. He
sayeth vnto the: eate & drynke/ where as his
herte is not w̄ the. Yee ye worsels ye thou hast
eate shalt thou perdyake / & lese those swete
wordes. Speake nothynge in to the eares of a
foole/for he wyll despyse the wysdome of thy
wordes. Remoue not the olde lāde marke/
& come not within the felde of ye fatherless:
For he ye delyuereth thē is myghtie/ euen he
shall defende their cause agaynst the. Ap-
plie thyne herte vnto learnyng/ & thyne eare
to ye wordes of knowledge. *Withholde not
correccio from ye childe/for yf thou beatest him
with ye rodde/he shall not dye therof. Thou
smytest him w̄ the rodde/but thou deliueresst
his soule from hell. My sonne/yf thy herte
receaue wysdome/my herte also shall reioy-
ce: yee my reynes shalbe very glad/yf thy lip-
pes speke the thynge ye is rycht. *Let not
thine herte be gelous to folowe synners/but
kepe the styll in the feare of the Lord b*all ye
daye longe: for the ende is not yet come & thy
pacient abydynge shall not be in vayne.
My sonne/geue eare & be wyse/so shal thine
herte prospere in ye waye. Kepe no cōpany
w̄ wyne bybbers & ryotous eaters of flesh:
for soch as be dronckardes & ryotous shall
come to pouerte/& he ye is geuē to moch slepe/
shall go w̄ a ragged cote. Geue eare vnto
thy father ye begat the/& despyse not thy mo-
ther when she is olde. Labour for to get the
treuth: sell not awaye wysdome/nourtour &
vnderstādyng (for a rightuous father is mar-
uelous glad of a wyse sonne/ and delyteth in
him) so shall thy father be glad/& thy mother
ye bare the/shall reioyse. My sonne/geue
me thyne herte/& lett thyne eyes haue plea-
sure in my wayes. For an whore is a depe
graue/& an harlot is a narow pytt. She
lurketh lyke a theke/& those ye be not awarre
the bryngeth vnto her. Where is wo? where
is sorow? where is strife? where is brauling?
where are woundes wythout cause? where
be reed eyes? Euen amonge those that be
euer at the wyne/& seke oute where the best
is. Loke not thou vpō the wyne/how redde
it is / & what a colour it geueth in the glasse.
It goeth downe softly / but at ye last it by-
teth like a serpent / & stynge th as an Adder.
So shall thyne eyes loke vnto straunge
wemen / & thyne herte shall muse vpon fro-
warde thyngs. Yee thou shalt be as though
thou sleptest in the myddest of ye see/or vpō ye
toppe of the mast. They wounded me (shalt
thou saye) but it hath not hurte me / they
smote me/but I felt it not. Whē I am well
wakened/I wyll go to the dryncke agayne.

¶ The.xviiij.Chapter.

*Envie not thou gelous ouer wycked
mē/& desyre not thou to be amōge
them. For their herte ymagineth
to do hurte/& their lippes talke of
myschefe. Thorow wysdome an house shal-
be buylded/& w̄ vnderstādynge it shalbe sett
vp. Thorow discrecion shall ye chābers be
fylled w̄ all costly & plesaunt ryches. A
wyse mā is strōge/yee a mā of vnderstādyng
is better/

a* All ye daye longe / for continually: as in the Psal.xxxiid

*Psalm.xxxiij.a

*Eccli.xxv.c.

*Tit.i.c. Prouer.xxv.d

*Prou.xix.d.

*Eccli.xxxiii.b

a*Luke before in the.ix. Chapter.b.

*Eccli.xli.b

Eccli.vij.a

a*That is, hyth fast a-waye.

*Prou.xxiij.d and.xxiiij.c.

*Prou.xiij.d Eccle.xxx.a.

*Prou.xiiij.a and.c.

b* As before in the.xxi.d

*Prou.xxiij.d and.xxiiij.c.

is better then he ȳ is myghtie of strēgth.
For with discrecyon must warres be takē in
hāde/ & where as are many ȳ can geue coū-
cell/there is ȳ victory. Wyldome is an hye
thyng/yee euē to the foole/for he*darre not
open his mouth in the gate. He ȳ ymagy-
neth mischefe/maye welbe called an vngra-
cious perſonne. The thoughte of ȳ foolish
is ſynne/ & the ſcornefull is an abhominaciō
vnto men. b*If thou be ouerlene & negligēt
in time of nede/then is thy ſtrēgth but ſmal.
Delyuer thē ȳ go vnto death/and are led
awaye to be ſlayne/ & be not negligēt therin.
If thou wilt ſaye: I knewe not of it. Think-
eſt thou ȳ he which made ȳ hertes/doth not
cōſyder it? & ȳ he which regardeth thy ſoule/
ſeyth it not? Shall not he recōpence euery
mā accordyng to his workes? My ſonne/
thou eateſt hony & the ſwete hony cōbe/be-
cauſe it is good & ſwete in thy mouth. Euē
ſo ſhall the knowledge of wyldome be vnto
thy ſoule/as ſoone as thou haſt gottē it.
And there is good hope/yee thy hope ſhall
not be in vayne. Laye no preuy waite wic-
kedly vpō ȳ houſe of ȳ rightuous/ & diſquiete
not his reſtyng place. For a iuſt mā falleth
c*leuē tymes/ & ryſeth vp agayne/but ȳ vn-
godly fall in to wickedny. Reioyce not thou
at ȳ fall of thyne enemye/and lett not thyne
herte be glad when he ſtombleth. Leſt the
Lord(whē he ſeyth it)be angrie/ & turne hys
wrath frō hī vnto the*d. Let not thy wrath
& geiouſly moue the/to foolow the wycked &
vngodly. And why? the wycked hath no-
thyng to hope for/ & ȳ candle of ȳ vngodly
ſhall be put out. My ſonne/ feare thou ȳ
Lorde & the kynge/ & kepe no cōpany w̄ the
ſclaunderous: for their deſtrucciō ſhall come
ſodenly/ & who knoweth ȳ fall of thē both?
Theſe are alſo the ſayenges of the wyſe.
It is not good/to haue reſpecte of any per-
ſonne in iudgmēt. He ȳ ſayeth to ȳ vngod-
ly: thou art ryghtuous/hym ſhall the people
curſe/yee ȳ comētie ſhall abhorre him. But
they ȳ rebuke ȳ vngodly ſhalbe cōmended/
& a ryche bleſſyng ſhall come vpō thē. He
maketh him ſelfe to be well loued/ ȳ geueth
a good anſwere. First make vp thy worcke
ȳ is without/ & loke well vnto ȳ which thou
haſt in ȳ felde/ & then buylde thyne houſe.
Be no falſe witneſſe againſt thy neyghbour/
& hurte hym not w̄ thy lyppes. Saye not:
I wyll hādle him/euē as he hath dealte with
me/ & wyll reward euery mā accordynge to
his dedes. I went by ȳ felde of ȳ ſlouthfull/
& by ȳ vyneyardes of the foolish mā. And lo/
it was all couered w̄ nettels/ & ſtode full of
thiſtles/ & ȳ ſtone wall was broke downe.
This I ſawe/and cōſydered it well: I loked
vpon it/ & toke it for a warnyng. *Yee ſlepe
on ſtyll a lytle/ ſlombre a lytle/ folde thyne
handes together yet a lytle: ſo ſhall pouerte
come vnto the as one that trauayleth by the
waye/ & neceſſyte lyke a weapened man.

a * That is/he darre not be founde amōge ȳ wyſe to geue councell. Loke Ruth.iiij.a.and ij.Reg.xv.a

b* That is/ yf thou offende in ēpteacyon by impa-cience/thy vertu is lytell eſteamed.

c* That is/ often tymes: after the maner of ſpeakyng of the Hebrues. In this worlde is there no mā perfectly iuſte or ryghtwes: and yet are they alſo called which haue the foundacyon of ryghtwelnes: that is fayth in Chryſt/ whych thynge who ſo hathe/ ſhall in tyme to come/ receaue full & perfect ryghtwelnes/accordyng to ȳ ſaing of ſainct Paul, whom he appoynted before them alſo he called/ & whom he called/ them alſo: he iuſtyfyed: that is made ryghtwes by fayth. Roma. viij.c

d* That is to ſaye/ to be auenged on the in geuynge hym repentaunce.

* Prouer.vi.b

¶ Theſe alſo are the a**ſayinges of Salomon/which the men of Ezechiah Kynge of Iuda b* gathered together.

a * Some. Prouerbes.

b * Some. copyed oute.

It is the honour of God to kepe a
c* thynge ſecrete/ but the kynges
honour is to ſearch out a d*thyng.
The heauen is hye/ the earth is
depe/ & ȳ kynges herte is e* vnſearcheable.
Take the droſſe frō ȳ ſylver/ & there ſhal
be a cleane veſſell therof.
Take awaye vngodyneſſe frō the kynge/ &
his ſeate ſhalbe ſtablyſched w̄ rightuoulnes.
Put not forth thy ſelfe in ȳ preſence of the
king/ & preace not in to ȳ place of greate mē.
Better is it ȳ it be ſayde vnto the: come vp
hither/then thou to be ſet downe in the pre-
ſence of ȳ prince whō thou ſeyſt with thyne
eyes. Be not haſtie to go to the lawe/leſt
happlie thou ordre thy ſelfe ſo at ȳ laſt/that
thy neyghbour put ȳ to ſhame. Handle thy
matter w̄ thy neyghbour him ſelfe/ & diſcou-
ner not another mās ſecrete: leſt when men
heare therof/it turne to thy diſhoneure/ and
leſt thine euell name do not ceaſſe. A worde
ſpokē in due ſeaſon/ is lyke apples of golde
in a ſylver diſhe. The correccion of ȳ wyſe
is to an obedētē eare/a goldē cheyne & a Je-
well of golde. Lyke as the wynter cole in
the harueſt/ſo is a faythfull meſſaunger to
him that ſent him/ & refreſheth his maſters
mynde Who ſo maketh greate boaſtes &
geueth nothyng/is lyke cloudes and wynde
wout rayne. With pacētē maye a prince
be pacifyed/ & w̄ a ſoft tōge maye rygorouſ-
nes be brokē. If thou fyndeſt hony/eate ſo-
moch as is ſufficiētē for the: leſt thou be ouer
full/ & perbreake it out againe. Withdraw
thy foote frō thy neyghbours houſe/ leſt he
be weery of the/ & ſo abhorre the. Who ſo
beareth falſe wytneſſe agayneſt hys neygh-
boure/he is a very ſpeare/ a ſwearde/and a
ſharpe arowe. f*The hope of ȳ vngodly in
tyme of neade/is lyke a rottē toth & a ſlippe-
ry foote. Who ſo ſyngeth a longe to a wyc-
ked herte/clotheth him w̄ ragges in ȳ colde/
& poureth vyneger vpō chalke. *If thyne
enemye hōger/feade him: yf he thyrſt/ geue
hym drincke: for ſo ſhalt thou heape coales of
fyre vpō his head/ & the Lorde ſhall reward
the. The North wynde dryueth awaye the
rayne/ euē ſo doth an earneſt ſober counte-
naunce a backbyters tōge. It is better to
ſyt in a corner vnder ȳ roke/ then w̄ a brau-
lynge woman in a wyde houſe. A good re-

c* Some reade/ the worde: and vnderſtād therby/ hys God-head.

d * Here alſo do ſome reade/ ȳ worde: & vnderſtand therby the lawe/as is commaunded in Deut.i.c. & xvij.d.

e* Becauſe his herte is in ȳ hande of God/ as yee reade before in ȳ xxi.a. Or/becauſe of many feates that he hathe to do for ȳ cōmē welth.

f* By thys Preuerbe doth Salomon note the rulers and gouernors of the people/ whych do not their office and dutie/as ſhewed Jeremie. xlviij.b.

* Roma.xij.d.

porte out of a farre countre/ is lyke couldе
water to a thyrſtie ſoule. A ryghtuous mā
fallynge downe before the vngodly/is like a
troubled well & a ſpryngе that is deſtroyed.
Lyke as it is not good to eate to moch hony/
euen ſo he that wyll ſearch out hye thynges/
it ſhall be to heuy for hym. He that can
not rule hym ſelfe/ is lyke a cytye whych is
broken downe/and hath no walles.

¶ The.xxvi.Chapter.

A Like as ſnowe is not mete in ſom-
mer/ner rayne in harueſt: euen ſo
is worſhipe vnſemely for a foole.
Lyke as the byrde & the ſwalowe
take their flyght and fle here and there/ſo the
curſe that is geuen in vayne/ſhall not lyght
vpon a man. Vnto the horſe belongeth a
whyppe/to the Aſſe a brydle/ and a rodde to
the fooles backe. Geue not ȳ foole an an-
ſwere after hys foolyſhneſſe/ leſt thou beco-
me lyke vnto him: but make the foole an an-
ſwere to his fooly ſhneſſe/ leſt he be wyſe in
his awne conceate. He is lame of his fete/
yee doncken is he in vanyte/that cōmitteth
B eny thynge to a foole. Like as it is an vn-
ſemely thynge to haue legges & yet to halte/
euen ſo is a parable in the fooles mouth.
He that ſetteth a foole in hye dignite/ that is
euē as yf a mā dyd caſt a precious ſtone vpō
the galous. A parable in a fooles mouth
is lyke a thorne that prycketh a dronckē mā
in the hande A man of experience diſcer-
neth all thynges well/ but who ſo hyreth a
foole/hyreth ſoch one as wyll take no hede.
Lyke as the dogg turneth agayne to hys
vomyte/ euen ſo a foole begynneth hys fo-
lyſhneſſe agayne a freſh. If thou ſeyeſt a
man that is wyſe in his awne cōceate/ there
C is more hope in a foole then in hym. The
ſlouthfull ſayeth: there is a leoparde in the
waye/ & a lyon in the myddeſt of the ſtretes.
Lyke as the dore turneth aboute vpō the
threſholde/euē ſo doth the ſlouthfull welter
hym ſelfe in his bedd. *The ſlouthfull body
thruſteth hys hande in to hys boſome/ and it
greueth hym to put it agayne to his mouth.
The ſlogarde thynketh him ſelfe wyſer/ then
a**.iij.men b*that ſytt and teach. Who ſo
goeth by & medleth with other mens ſtryfe/
he is lyke one that taketh a dogg by ȳ eares.
Lyke as one ſhuteth deadly arowes and
dartes out of a preuy place/euē ſo doth a diſ-
ſembler w̄ his neyghboure. And then ſayth
he: I dyd it but in ſporte. Where no wodd
is/there the fyre goeth out: & where the bac-
byter is taken awaye/there ȳ ſtryfe ceaſeth.
*Coles kyndle heate/ & wodd the fyre: euē
ſo doth a brauling felowe ſtere vp barratū.
A ſclaunderers wordes are lyke flatery/
D but they pearſe ȳ inwarde partes of ȳ body.
Enenymous lyppes & a wycked herte/are
lyke a potſherde couered with ſylver droſſe.
An enemye diſſembleth with hys lyppes/
and in the meane ſeaſon he ymagineth myſ-
chefe: but whē he ſpeaketh fayre/beleue him
not/for there are ſeuen abhominacyons in
his herte. Who ſo kepeth euell wyll/ſecret-
ly to do hurte/his mayce ſhalbe ſhewed be-
fore the whole congregacyon. *Who dyg-
geth vp a pytt/ ſhall fall therin: and he that
weltreth a ſtone/ ſhall ſtomble vpon it hym
ſelfe. A dyſſemblynge tonge hateth one ȳ
rebuketh hym/ and a flatterynge mouth
worcketh myſchefe.

*Prou.xix.c.

a* That is/ many/as before in the.xx iiij.b. and in many other places.

b*Some reade that anſwer to the purpoſe/ & that ſpeake reaſon.

Eccli.xxviij.b

* Eccli.x.b. Eccli.xxvij.d.

¶ The.xxvii.Chapter.

A Make not thy boaſt of to morowe/for A
thou knoweſt not what maye happē
to daye. Lett another man prayſe
the/ and not thyne awne mouth: yee other
folckes lyppes/ & not thine.
The ſtone is heuy/ & the ſande weyghtye:
but a fooles wrath is heuyer then they both.
Wrath is a cruell thynge/ & furioulneſſe
is a very tempeſt: yee who is able to abyde
enuye? An open rebuke is better then a
ſecrete loue. Faythfull are the a**woundes
of a louer/but the kyſſes of an enemye are
diſceatfull. He that is full/abhorreth an
hony combe: but vnto hym that is hongrye/
euery ſower thynge is ſwete. He that oft
tymes flitteth/is like a byrde that forſaketh
her neſt. The herte is glad of a ſwete oynt-
ment & ſauoure/but a ſtomacke ȳ can geue
good councell/reioyſeth a mās neyghboure.
Thyne awne frende & thy fathers frende
ſe thou forſake not/but go not in to thy bro-
thers houſe in tyme of thy trouble.
Better is a frende at hand/then a brother
farre of.
My ſonne/be wyſe/and thou ſhalt make me
a glad herte: ſo that I ſhall make anſwere
vnto my rebukers. A wyſe man ſeynge ȳ
plage wyll hyde hym ſelfe/as for fooles they
go on ſtill/ & ſuffer harme. *Take his gar-
ment that is ſuerte for a ſtraunger/ & take
a pledge of him for the vnknowne mās ſake.
He that is to haſtye to prayſe his neygh-
boure aboue meaſure/ ſhalbe taken as one
C that geueth him an euell reporte. A brau-
lynge woman and the roke of the houſe dropp-
ynge in a raynye daye/maye well be com-
pared together.
He that refrayneth her/ refrayneth the
wynde/and holdeth oyle faſt in his hande.
Lyke as one yron whetteth another/ ſo doth
one man cōforte another. Who ſo kepeth
his fyge tre/ ſhall enioye the frutes therof:
he that wayteth vpon hys maſter/ ſhall
come to honoure. Lyke as in one water
there apeare dyuerſe faces/ euen ſo dyuerſe
men

a * By woundes here vnderſtande/ checkes rebukes and reproches &c.
And by kyſſes/ prayſes & flatterynges. &c.

* Prouer.xxi.

men haue dyuerse hertes. Lyke as hell & destruccyon are neuer full/euē so the b* eyes of men can neuer be satisfyed. Syluer is tryed in the mouldе/& golde in the fornace/& so is a mā/when he is openly prayled to his face. Though thou shuldest bray a foole with a pestell in a morter lyke otemeel/ yet wyll not his foolysshnesse go fro hym. Se that thou know the nombre of thy catell thy selfe/& loke well to thy flockes. For ryches abyde not alwaye/& the c* crowne endureth not for euer. The hey groweth/ the grasse commeth vp/and herbes are gathered in the mountaynes. The lambes shall clothe the/ and for the goates thou shalt haue money to thy husbandry. Thou shalt haue goates mylck ynough to fede ý/to vpholde thy houshold/and to sustayne thy maydens.

b* That is/ the hertes of men are in cayable/as in the Psal.ci.b.

c* Crowne for honour/ as in Psal.lxxv.c.

¶ The.xxviij.Chapter.

A The vngodly a* flyeth no man chasynge him/but the rightuous stādeth styf as a lyon. Because of synne the lāde doth oft chaūge her prynce:but thorow men of vnderstandynge and wyldome a realme endureth longe.

a* This flight is the feare wherof is spoken in the.liij. Psalm.b. They are afrayed where no feare is &c. Which thynge chaunseth / when all thyngs are done in vnbelefe/for want of the knowledge of God.

One poore man oppressynge another by violence, is lyke a continuall rayne that destroyeth the frute. They that forsake the lawe/prayse the vngodly: but soch as kepe the lawe/abhorre them. Wycked men discerne not the thynge that is ryght / but they that seke after the Lorde/discusse all thyngs.

A poore man ledynge a godly lyfe/is better then ý ryche ý goeth in frowarde wayes.

B Who so kepeth ý lawe/ is a chylde of vnderstandynge:but he ý fedeth ryotous men/ shameth his father. Who so increaseth his ryches by b* vauntage & wynnynge/let hym gather them to helpe the poore withall. He that turneth awaye his eare fro hearing ý lawe/his prayer shalbe abhorred. Who so ledeth the ryghtuous in to an euell waye/ shall fall in to his awne pyt/but ý iust shall haue the good in possession. The rych man thyncketh him selfe to be wyse/ but ý poore that hath vnderstandynge c* / can perceaue him well ynough. When ryghtuous men are in prosperite/ then doth honoure florysh: but when the vngodly come vp / the state of men chaūgeth. He that hydeth his synnes/ shall not prosper:but who so knowledgeth them and forsaketh them/ shall haue mercy.

b* Some read: vsurye and vnmeasurable gaynes/ shall gather them to do almoude to ý poore. That is to saye: by him that shall haue the after hym.

c* Some read: searcheth it. That is to saye/ to iudge better of his condicion: & not streyghte wayes to thynke hym wyse because he is ryche.

¶ Well is him that standeth alwaye in awe: as for hym that hardeneth his herte/he shall fall in to mischeke. Lyke as a roarynge lyon and an hongrye beare/euē so is an vngodly prynce ouer the poore people.

Where the prynce is wythout vnderstandynge/there is greate oppression & wronge: but yf he be soch one as hateth couetousnesse/he shall longe raygne. He ý by violence sheddeth eny mans blonde / shall be a remagate vnto his graue/and no man shall be able to succoure him. Who so leadeth a godly & an innocent lyfe/ shalbe safe:but he that goeth frowarde wayes/shall once haue a fall. *He that tylleth his land/ shall haue plēteousnesse of bread:but he that followeth ydlenesse / shall haue pouerte ynough. A faythfull mā is greatly to be cōmended/ but he that maketh to moch haste for to be ryche/ shall not be vngylty. To haue respecte of personnes in iudgmētis not good:And why? he will do wrōge/yee euē for a pece of bread.

*Prou.xii.b Eccli.xxx.d.

D He that wyll be rych all to soone/hath an euell eye/and considereth not/ that pouerte shall come vpon him. He that rebuketh a man/ shall fynde more fauoure at the last/ then he that flatreth him. Who so robbeth his father and mother / and sayeth it is no synne:the same is lyke vnto a mortherer. He that is of a proude stomacke/ stereth vp strife:but he that putteth hys trust in the Lorde/shalbe well fedd. He that trusteth in his awne herte,is a foole:but he that dealeth wysely / shalbe safe. He that geueth vnto the poore/shall not wante: but he that turneth awaye hys eyes from soch as be in necessyte / shall suffre greate pouerte hym selfe. When the vngodly are come vp/men are fayne to hyde them selues: but whē they perysh/the ryghtuous increase.

¶ The.xxix.Chapter.

A He that is styfnecked and wyll not be refourmed / shall sodenly be destroyed without eny helpe. Where the rightuous haue the ouer hāde/ the people are in prosperite: but where the vngodly beareth rule/there ý people mourne. Who so loueth wyldome/maketh hys father a glad man: * but he that kepeth harlottes/spendeth awaye that he hath. With true iudgment the kynge setteth vp ý lande/ but yf he be a man that taketh gyftes / he turneth it vpsyde downe. Who so flatreth his neyghbour/layeth a nette for his fete. The synne of the wycked is his awne snare/ but the ryghtuous shall be glad and reioyse.

*Prou.b.a. Luke.xv.c.

B The ryghtuous considereth the cause of ý poore / but the vngodly regardeth no vnderstandynge. Wycked people bryngе a citie in decaye/but wyse men set it vp agayne. If a wyse mā go to lawe with a foole (whether he deale wyth hym frendly or roughly) he getteth no rest. The bloude thyrstie hate the ryghtuous/but the iust a* seke his soule. A foole poureth out his spyrete altogether/ but a wyse man kepeth it in till afterwarde. If a prynce delyte in lyes/all his seruaūtes are vngodly. The poore and ý lender mete

a* Vnderstānd to deyliuer it. Soule is here also taken for lyfe.

together,

together / the Lorde lyghteneth both their eyes. The seate of the kynge that faythfully iudgeth the poore/ shall contynue sure for euermore. The rodde and correccyon mynistre wyldome/but yf a chylde be not loked vnto/he bryngeth his mother to shame. When the vngodly come vp/ wickednesse increaseth:but the rightuous shall se their fal. Nurtoure thy sonne with correccyon/and he shall comforte the/yee he shall doo the good at thyne herte. Where no b* Prophete is/ there the people perysche: but well is hym ý kepeth the lawe. A seruaunt wyll not be the better for wordes/for though he vnderstande/yet wyll he not regarde them.

b* That is/ preacher of the worde of God/ as in.i.Corint. xiv.

¶ Yf thou seyst a man that is hastye to speake vnadvysed/thou mayest trust a foole more then hym. He that delycately bryngeth vp his seruaunt fro a chyld/shall make hym his master at length. An angry man stereth vp stryfe / and he that beareth euell wyll in his mynde/doth moch euell. After pryde commeth a fall/*but a lowely spryete bryngeth greate worshyppe. Who so kepeth company with a theife/hateth his awne soule:he heareth blasphemyes/ and telleth it not forth. He that feareth men/shal haue a fall:but who so putteth his trust in ý Lord shall come to honoure. Many there be that seke the Prynces fauoure/but euery mans iudgement commeth from the Lorde. The ryghtuous abhorreth the vngodly: but as for those ý be in the right waye/the wycked hate them.

*Iob.xvij.b

¶ The purenes of the worde of God: and what we ought to requyre of God/ with certen wonderfull thynges that are in this worlde.

¶ The.xxx.Chapter.

¶ The wordes of Agur the sonne of Jakeh.

A The prophecye of a true faythfull man/whom God hath helped/whō God had cōforted & norysshed. For though I am ý leest of all/& haue no mās vnderstandynge (for I neuer lerned wyldome)yet haue I vnderstandyng / & am well infourmed in Godly thyngs. Who hath clymmed vp into heauen? Who hath come downe fro thē ce? Who hath holdē the wynd fast in his hande? Who hath cōprehended the waters in a garment? Who hath sett all the endes of ý worlde? What is his name/or his sonnes name? Canst thou tell? *All ý words of God are pure & cleane/ a* for he is a shyld vnto all them/that put their trust in hym. Put thou nothing therfore vnto his wordes/ lest he reproue the/and thou be foūde a lyar.

*Psal.xix.c. Deute.iiij.a.& xii.d.

a* Some read: and it is & c. and in the ende of the verse/in stede of the worde.

Two thynges I requyre of the/that thou wylt not denye me before I dye. Remoue fro me vanyte and lyes:geue me nether pouerte nor ryches/ only graunte me a necessary lyuynge. Lest yf I be to full/ I denye the/and saye: what felowe is the Lorde? And lest I be inge constrayned thorow pouerte/ fall vnto stealynge/and forswere the name of my God. Accuse not a seruaunt vnto his master/ lest he speake euell of the also/and thou be hurte. He that bryngeth vp an euell report vpon the generacion of hys father and mother/is not worthy to be commended.

The generacyon that thynke them selues cleane/shall not be clensed from their fylthynesse. There are people that haue a proude loke/and cast vp their eye lyddes. This peoples teth are swerdes / and with their chaft bones they consume and deuoure the simple of the earth/and the poore from amōge men.

This generacyon(whych is lyke an horsleche)hath two daughters: the one is called/ fetch hither/and the other bryng hither.

There be thre thynges that are neuer satysfyed/and the fourth sayeth neuer hoo. The hell/a womans wombe/ and the earth hath neuer water ynough. As for fyre / it sayeth neuer / hoo. Who so laugheth hys father to scorne/and setteth his mothers commaūdement at naught:the rauens pycke out his eyes in the valleye/and deuoured be he of the yonge Aegles.

There be thre thynges to hye for me/and as for the fourth/ it passeth my knowledge. The waye of an Aegle in the ayre / the waye of a serpent ouer a stone/the waye of a shyp in the see/and the waye of a man with a yōge woman. Soche is the waye also of a wyfe that breaketh wedlocke / which wipeth her mouth like as when she hath eaten/& sayeth. As for me/I haue done no harme. Thorow thre thynges the earth is dysquieted/ and the fourth may it not beare: Thorow a seruaunt that beareth rule / thorow a foole that hath greate riches/thorow an ydle houswife/and thorow an handmayden that is heyre to her mastres. There be foure thynges in the earth/ the whych are very lytle: but in wyldome they exceade the wyse. The Emmettes are but a weake people/yet gather they their meate together in the harvest. The Conyes are but a feble folke/yet make they their couches amonge the rockes. The grashoppers haue not a gide/yet go they forth together by heapes. The spyder laboureth with her handes/& that in the Kynges palace.

There be thre thynges that go stysly / but the going of the fourth is the godlyest of al. A Lyon/which is King of beastes/ & geueth place to no mā: A cock ready to fight: A rāme and a Kyng that goeth forth with his people. Yf thou be so folish to magnifie thy selfe/or medlest with any soch thynge/then laye thyne

hande vpon thy mouth. Who so chyrneth mylche/maketh butter: he that rubbeth his nose/maketh it blode: and he that causeth wrath/bringeth forth strife.

¶ Kynges ought to iudge iustly. The propertye of an honest maried wife.

¶ The.xxxj.Chapter.

¶ The wordes of Kynge Lamuel/ and the Prophecye that hys mother taught hym.

A MY sonne/thou sonne of my body: O mydeare beloued sonne/geue not ouer thy substaunce & mynde vnto women/which are the destruccyon euen of Kynges. O Lamuel geue Kynges no wyne/geue Kynges & Princes no stronge drincke: lest they beynge dronckē forget the lawe/& regarde not the cause of the poore/and of all soche as be in aduersite. Geue stronge drincke vnto soche as are condempned to death/and wyne vnto those that mourne: that they maye drincke it/& forget their mysery and aduersytie. Be thou an aduocate/and stande in iudgement thy selfe/to speake for all soch as be domme & socourles. With thy mouth defende the thynge that is lawfull and right/and the cause of the poore and helpeleße.

Aleph.

B Who so fyndeth an honest faythfull woman/she is moch more worth then perles.

Beth.

The hert of her husband maye safely trust in her/so ye he shall haue no nede of spoyles.

Gimel.

She wyll do hym good & not euell all the dayes of her lyfe.

Daleth.

She occuppyeth woll and flax/and labourethgladly with her handes.

He.

She is lyke a marchauntes shyppe/that bringeth her vytayles from a farre.

Vau.

She is vp in the nyght season/to prouyde meate for her houshold/ and fode for her maydens.

Zain.

She considereth lande/& byeth it/& with ye frute of her handes she plāteth a vyneyarde.

Heth.

She gyrdeth her loynes with strength/& courageth her armes.

Teth.

And yt the perceaue that her houswyfrye dooth good/her cādle goeth not out by nyght.

Iod.

She layeth her fyngers to the spyndle/& her hande taketh holde of the rocke.

Caph.

She openeth her hande to the poore/yee she stretcheth forth her handes to soche as haue nede.

Lamed.

She feareth not that the colde of wynter shall hurte her house/for all her houshold folkes are double clothed.

Mem.

She maketh her selfe fayre ornamētes/ her clothinge is whyte sylke and purple.

Nun.

Her husband is moch set by in the gates/ when he sitteth amonge the rulers of ye land.

Samech.

She maketh cloth of sylke & selleth it/and delyuereth a gyrdle vnto the marchaunt.

Ain.

D Strength and honoure is her clothynge/ & in the latter daye she shall reioyse.

Phe.

She openeth her mouth wyth wysdome/ and in her tonge is the lawe of grace.

Zade.

She loketh well to ye wayes of her houshold/& eateth not her bred with ydylnes.

Koph.

Her children arysse/and call her blessed: and her husbande maketh moch of her.

Res.

Many daughters there be that gather riches together/but thou goest aboue thē all.

Sin.

As for fauoure/it is dysceatfull/& beutie is a vayne thinge: but a woman that feareth the Lorde/she is worthy to be praysed.

Thau.

Geue her of the frute of her handes/and let her awne worckes prayse her in ye gates.

¶ The ende of the Prouerbes of Salomon.

¶ The boke of the Preacher/otherwyse called Ecclesiastes.

¶ All that is in this worlde is vanyte.

¶ The fyrst Chapter.

A THese are the wordes of the Preacher/ye sonne of Dauid/kynge of Ierusalē. a* All is but vanyte(sayeth ye preacher)all is but playne vanite. For what eis hath a man/ of all the laboure ye he taketh vnder the Sūne? One generacion passeth awaye/another cōmeth/but the earth abydeth styll. The Sōne aryseth/the Sunne goeth downe/and returneth to his place/that he maye there ryse vp agayne. The winde goeth toward ye South/ & fetcheth his cōpase aboute vnto ye North/ B & so turneth in to him selfe agayne. All floudz runne in to the see/& yet the see is not fylled: for loke vnto what place the waters runne/ thence they come agayne. All thynges are so harde/ye no man can expresse thē. *The eye is not satisfyed w̄ syght/ ye eare is not fylled w̄ hearynge. The thyng ye hath bene cometh to passe agayne: & ye thyng ye hath bene done/ is done agayne/there is no new thyng vnder the Sunne. Is there eny thinge wherof it maye be sayde: lo/this is newe? For it was longe ago in the tymes ye haue bene before vs. C ye thinge that is past/is out of remembrance: Euen so the thynges that are for to come/shall no more be thought vpō amonge thē that come after. I my selfe the Preacher/ beynge Kynge of Israel & Ierusalē/applied my mynde to seke out & search for the knowledge of all thynges ye are done vnder heauē. Soch trauayle & labour hath god geuē vnto b* ye children of mē/to exercyse thē selues therin. Thus I haue considered all the thynges ye come to passe vnder the Sunne/and lo/they are all but vanyte & veracion of mynde. The D croked can not be mayde straight/& ye fautz can not be nombred. I cōmoned wyth myne awne herte/sayeng: lo/I am come to a great estate/& haue gottē more wysdome/ then all they that haue bene before me in Ierusalem

a* Heb. Vanites of vanyties: ye is/a wonderfull greate vanyte: as Balet of balettes. For theafe Balet/ of which Cāticle.i.a

a* Prou.xxvij.c Eccli.xliij.b. Eccli.xij.b

b* That is/ vnto mē. Some read: the children of Adam. As Gene.xi.a.

Yee my herte had greate experience of wysdome & knowledge/for there vnto I applied my mynde: that I might knowe what were wysdome & vnderstādinge/what were errour & folysshnes. And I perceaued that this also was but a vexaciō of minde: for where moch wysdome is/there is also greate trauayle & disquietnes: and the more knowledge a man hath/the more is his care.

¶ Aboundaunce of rychesse/of pleasure & of buyldynge are vayne thynges.

¶ The ij.Chapter.

THen sayd I thus in myherte: Now A go to/I wyll take myne ease and haue good dayes. But lo/ ye was vanyte also: in so moch ye I sayde vnto laughter: thou art madd/and to myrth: what doest thou?

So I thought in myherte/to withdrawe my flesh frō wyne/to applie my mynde vnto wysdome/& to cōpryhēde folysshnes vntill the tyme ye (amōge all ye thinges which are vnder ye Sūne) I myght se what were best for men to do/so longe as they lyue vnder heauen.

I made gorgious fayre worckes. I buyl- B ded me houses/& plāted vineyardes. I made me orchardes & gardens of pleasure/& plāted trees in thē of all maner frutes. I made poles of water/to water ye grene & frutefull trees withall. I bought seruaūtz & maydes/ & had a greate houshold. As for catell & shepe/I had more substaūce of thē/ then all they ye were before me in Ierusalem. I gathered syluer and golde together/euē a treasure of kynges and landes.

I prouyded me syngers and wemē which coude playe of instrumentes/to make men myrth & passtime. I gat me drynckyng cuppes also & glasses. (Shortly) I was greater & in more worshipe/then all my predecessours in Ierusalē. For wysdome remayned w̄ me: & loke whatsoeuer myne eyes desyred/I let thē haue it: & wherin soeuer myherte delited or had eny pleasure/I w̄holde it not from it. Thus my herte reioyed in all ye I dyd/& this I toke for ye porcion of all my trauayle. But when I cōsydered all ye worckes ye my handes had wrought/& all the labours ye I had taken therin: lo/ all was but vanyte & veracyon of mynde/and nothinge of eny value vnder the Sunne. Then turned I me to consydre wysdome/ errour & folysshnesse) for what is he amōge men/ye might be compared to me the kyng in soch worckes?) & I sawe/ye wysdome excelleth foolishnesse/as farre as syght doth darcknesse. *For a wyse mā beareth his eyes C aboute in his head/ but ye foole goeth in the darcknesse. I perceaued also ye they both had one ende. Then thought I in myminde: If it happen vnto ye foole as it doth vnto me/what

*After.v. viij.a. P. xvij.d.

nedeth me then to laboure eny more for wyl-
dome? So I cõfessed within my herte/ ye this
also was but vanite. For ye wyse are euer as
lytle in remẽbrauce as ye folish/ & all ye dayes
for to come shalbe forgotte/ yee the wyse mã
dieth as well as ye foole. Thus beganne I to
be weery of my lyfe/ in so moch ye I coude a-
waye w̃ nothing ye is done vnder ye Sũne/ for
all was but vanite & veraciõ of mynde: Yee I
was weery of al my labour/ which I had take
vnder the Sũne/ because I shulde be fayne to
leaue the vnto another mã/ ye cõmeth after me
for who knoweth/ whether he shalbe a wyse
mã or a fole? And yet shal he be lord of all my
labours/ which I w̃ soch wyldome haue takẽ
vnder the Sũne. Is not this a vayne thyng?
So I turned me to refrayne my mynde frõ
all soch trauayle/ as I toke vnder the Sũne:
D for so moch as a man shulde weery him selfe
w̃ wyldome/ w̃ vnderstãding & opportunite/
& yet be fayne to leaue his labours vnto ano
ther/ ye neuer swett for them. Thys is also a
vayne thinge and a greate mylery. For what
getteth a man of all ye laboure & trauayle of
his mynde/ ye taketh vnder ye Sunne/ but
heynesse/ sorowe & disquietnes all ye dayes
of his lyfe? In so moch that his herte can not
rest in ye night. Is not this also a vayne thing?
Is it not better then for a mã to eate & drin-
cke/ & his soule to be mery in his labour? Yee
I sawe ye this also was a gyfte of God: For
who maye eate/ drincke/ or bringe eny thing
to passe wythout hym? And why? he geueth
vnto mã/ what it pleaseth him: whether it be
wyldome/ vnderstanding/ or gladnesse. But
vnto ye synner he geueth weerynes & sorow/
ye he maye gather & heape together ye thinge/
ye afterwarde shalbe geuẽ vnto him whom it
pleaseth God. This is now a vayne thinge/
yee a very disquietnesse & veraciõ of mynde.
¶ All thinges come in their tyme and passe awaye in
their tyme.

¶ The.iij.Chapter.

A EVery thynge hath a tyme/ yee all
that is vnder the heauẽ/ hath is cõ-
uentẽt season. There is a tyme
to be borne/ & a tyme to dye.
There is tyme to plãte/ & a tyme to plucke
vp the thynge/ that is planted:
1 A tyme to slaye/ and a tyme to make whole
2 A tyme to breake downe/ & a time to build vp.
3 A tyme to wepe/ and a tyme to laugh:
4 A tyme to mourne/ and a tyme to daunse:
5 A tyme to cast awaye stones/ and a tyme to
gather stones together:
6 A tyme to embrace/ & a tyme to refrayne frõ
embracynge:
7 A tyme to wynne/ and a tyme to lose:
8 A tyme to spare/ and a tyme to spende:
9 A tyme to cutt in peces/ & a tyme to sowe to-
gether:
10 A tyme to kepe silence/ & a tyme to speake:
11 A tyme to loue/ and a tyme to hate:
12 A tyme of warre/ and a tyme of peace:
What hath a mã els (ye doth any thing) but
weerynesse & laboure? For as touching the
trauayle & carefulnesse which God hath ge-
uen vnto men/ I see ye he hath geuẽ it thẽ/ to be
exercised in it. All this hath he ordened mar-
uelous goodly/ to euery thing his due tyme.
Ye hath plãted ignorauce also in the hertes
of men/ ye they shulde not fynde out ye groũd
of his workes/ which he doth frõ ye beginning
to ye ende. So I perceaued/ ye in these thinges
there is nothinge better for a man/ then to be C
mery & to do well so longe as he lyueth. For
all ye a man eateth & drincketh/ yee what so
euer a mã enioyeth of all his labour/ ye same
is a gyfte of God. I cõsydered also ye what
soeuer God doth/ it cõtinueth for euer/ & ye no
thing cã be put vnto it nor takẽ frõ it: & ye God
doth it to the intẽt/ ye men shulde feare hym. Q
The thinge ye hath bene/ is now: & ye thinge ye
is for to come/ hath bene afore tyme/ for God
restoreth agayne the thinge that was past.
Moreouer/ I sawe vnder the sunne vngod- Q
ynesse in the steade of iudgemẽt/ & iniquyte
in steade of ryghtuousnesse. Then thought
I in my mynde: God shall separate the righ-
tuous frõ the vngodly/ & then shalbe ye tyme
and iudgemẽt of all councels & workes.
I cõmened w̃ myne awne hert also cõcerning D
the children of men: how God hath chosen thẽ/
& yet letteth thẽ apeare: as though they were
beastes: for it happeneth vnto men as it doth
vnto beastes/ & as the one dieth/ so dyeth the
other: yee they haue both one maner of byrth/
so that (in this) a man hath no preemynence
aboue a beast/ but all are subdued vnto va-
nitie. They go all vnto one place/ for as they
be al of dust/ so shal they all turne vnto dust
agayne. Who knoweth *the spryte of man
ye goeth vpwarde/ & ye breth of the beest that
goeth downe into ye earth? Wherfore I per-
ceaue/ ye there is nothinge better for a man/
then to be ioyfull in his laboure/ for that is
his porcyon. But who wyll bringe him to
se the thinge that shall come after him?

*The comen translaciõ readeth/ whether the spryte of a man goo vpwarde/ and the breth of a beast downe warde.

¶ The mylerie of the innocent. The superfluous
labores of men. The child that is poore & wyse. &c.

¶ The.iiij.Chapter.

A SO I turned me/ & cõsydered all the
byolent wrõge ye is done vnder the
sunne: & beholde/ the teares of soch
as were oppressed/ & there was no
man to cõforte thẽ or ye wolde deliuer & de-
fende thẽ frõ ye violẽce of their oppressoures.
Wherfore I iudged those that are deed/ to be
more happye then soch as be alyue: yee hym
that is yet vnborne to be better at ease then
they both/ because he seith not the mylerable
workes that are done vnder the sunne.

Agayne

B Agayne/ I sawe that all trauayle and di-
lygence of laboure was hated of euery man.
This is also a vayne thynge/ and a veracion
of mynde. The foole foldeth his hãdes to-
gether/ and eateth vp his awne flesh. One
hande full (sayeth he) is better wyth rest/
then both the handes full with laboure and
trauayle. Moreouer/ I turned me/ and be-
holde yet another vanyte vnder the Sonne.
There is one man/ no mo but hym selfe
alone/ hauynge nether chylde ner brother:
yet is there no ende of his carefull trauayle/
hys eyes can not be satisfyed wyth ryches/
(yet doth he not remembre him selfe/ & saye:)
For whome I do take soch trauayle? For
whole pleasure do I thus consume awaye
C my lyfe? This is also a vayne and mylerable
thyng. Therfore two are better then one/
for they maye well enioye the profyt of their
laboure. If one of them fall/ hys compa-
nion helpeth him vp agayne: But wo is him
that is alone/ for yf he fall/ he hath not ano-
ther to helpe him vp. Agayne/ when two
slepe together/ they are warme: but how can
a body be warme alone? One maye be ouer-
come/ but two maye makere sistaũce: A thre
folde cable is not lyghtly broken. A poore
chylde beynge wyse/ is better then an olde
kynge/ that doteth/ and can not bewarre in
D tyme to come. Some one commeth out of
prison/ & is made a kynge: & another wych
is borne in the kyngdome/ commeth vnto po
uerte. And I perceaued/ ye all men liuing
vnder the Sonne/ go with the secõde childe/
that commeth vp in the steade of the other.
As for the people that haue bene before
him/ and that come afterhim/ they are innu-
merable: yet is not their ioye the greater tho-
row hym. This is also a vayne thynge &
a veracion of mynde. When thou cõmest
in to ye house of God/ kepe thy fote a* & draw
nye/ b* that thou mayest heare: that is better
then ye offerynges of fooles/ for they knowne
not what euell they do.

a Some reade: For he is readier to heare (vnderstãdyng) thã to releaue the sacrifices that foles geue.

b Some reade: rather to heare/ then to geue/ as fooles offringe sacryfice.

¶ A monicyon to bewarre of rashe communycacyon.
We ought not to meruel at the oppressiõ of the poore.
The couetous is not satisfyed with his ryches.

¶ The.v.Chapter.

A BE not hastie with thy mouth/ & lett
not thyne herte speake eny thynge
rashly before God. For God is
in heauen/ and thou vpon earth/
therfore let thy wordes be fewe. For where
moch carefulnesse is/ there are many dreames:
and where many wordes are/ there men
maye heare fooles. * If thou make a vowe
vnto God/ be not slacke to perfourme it. As
for foliih vowes/ he hath no pleasure in thẽ.
If thou promyse eny thinge/ paye it: for bet-
ter it is that thou make no vowe then that
thou shuldest promyse/ and not paye. Suffre
not thy mouth to cause thy flesh for to synne/
that thou saye not before the angell: my foo-
lyshnesse is in the faute. For thẽ God wilbe
angrye at thy voyce/ & destroye all ye worke
of thyne handes. And why? where as are B
many dreames and many wordes/ there are
also dyuerse vanityes: but loke ye thou feare
God. If thou seyest the poore to be oppres-
sed and wrongeously dealt wythall/ so that
equyte and the ryght of the lawe is wrasted
in the lande: maruell not thou at soch iudg-
ment/ for one greate man kepeth touch with
another/ and the myghtie helpe them selues
together. The whole lande also wyth the
feldes and all that is therin/ is in subiecciõn
and bondage vnto the kynge. He that loueth
money/ wyll neuer be satisfyed with money:
and who so delyteth in ryches/ shall haue no
profyt therof. Is not thys also a vayne
thynge? Where as moche ryches is/ there
are many also that spende them awaye.
And what pleasure more hath he that pos-
sesseth them/ saynge that he maye loke vpõ
them with hys eyes? A labouryng mã sle- C
peth swetely/ whether it be lytle or moch ye
he eateth: but the aboundaunce of the ryche
wyll not suffre hym to slepe.
Yet is there a sore plage/ which I haue
sene vnder the sunne (namely) riches kepte to
the hurte of him that hath them in possession.
For oft tymes they perish with his greate
mylery & trouble: and yf he haue a chylde/ it
getteth nothynge. * Lyke as he came naked * Job.i.d.&.i.
out of his mothers wõbe/ so goeth he thither Timo.vi.b
agayne/ and carryeth nothinge awaye w̃ hym
of all hys laboure. This is a mylerable
plage/ ye he shall go awaye euẽ as he came.
What helpeth it hym then/ that he hath la-
bored in the wynde? All the dayes of hys
lyfe also must he eate in the darcke/ wyth D
greate carefulnesse/ sycknesse and sorow.
Therfore me thincke it a better and a fayrer
thynge/ a man to eate and drincke/ and to be
refreshed of all hys laboure/ that he taketh
vnder the Sunne all the dayes of hys lyfe
which God geueth hym/ for this is his por-
cyon. For vnto whom soeuer God geueth
riches/ goodes and power/ he geueth it hym
to enioye it/ to take it for hys porcion/ and to
be refreshed of hys laboure: this is now the
gyfte of God. For he thyncketh not moche
how longe he shall lyue/ for so moch as God
fylleth his herte with gladnesse.

¶ The mylerye of the ryche and couetous. The dif-
feraunce of a fole and a wyse man.

¶ The.vi.Chapter.

A THere is yet a plage vnder ȳ Sūne/ & it is a generall thynge amonge men: when God geueth a man ryches/goodes & honoure/so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth hym not leue to enioye the same/ but another man spendeth them. This is a bayne thynge & a mysera-
B ble plage. If a man begett an hundred children/and lyue many yeares/ so that his dayes are many in nombre / and yet can not enioye his good/nether be buried: as for him I saye/ that an vntymely byrth is better then he.
For he cōmeth to naught / & goeth his waye
C in to darcknes/and his name is forgotten.
Moreouer/he seyth not ȳ Sonne/& knoweth of no rest nether here ner there: Yee though he lyued two thousande yeares / yet hath he no good lyke. Come not all to one place? All the laboure ȳ a man taketh/ is for him selfe/ and yet hys desyre is neuer fylled after hys mynde For what hath the wyse moore then
D the foole? What helpeth it the poore/ that he knoweth to walcke before the lyuyng? The syght of the eyes is better/ then that ȳ soule thulde so departe awaye. Howbeit this is also a bayne thynge and a dysquyetnesse of mynde. What is more excellent then mā? yet can he not in the lawe get the victory of of him that is mysghtier then he: A bayne thynge is it to cast oute many wordes / but what hath a man els?

¶ That wich passeth oure strengthes & wittes ought we not to seke after.

¶ The.viij.Chapter.

A FOr who knoweth what is good for man lyuynge / in the dayes of his bayne lyfe/which is but a shadowe? Or/who will tell a man/
* Prou.xxij.a what shall happen after him vnder ȳ Sōne?
Cant.i.a. * A good name is more worth then a precious oyntmēt/and the daye of death is bet-
B ter then the daye of byrth. It is better to go in to an house of mournyng/ then in to a bāchetyng house. For there is the ende of all men/ & he that is lyuynge/taketh it to hert. It is better to be sorye then to laugh/for whē the countenaunce is heuy / the herte is ioyfull. The herte of the wyse is in the mournyng house/but the herte of ȳ folish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man / then to heare the songe of fooles. For the laughyng of foles is lyke the crackyng of thornes vnder a pot. And that is but a bayne thynge.

Who so doeth wronge / maketh a wyse man to goo oute of his witte/& destroyeth a gentle herte. The ende of a thynge is better then the begynnyng. The pacīt of syrete is better then the hye mynded. Be not hastely angrie in thy mynde / for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that the dayes of the olde tyme were better/then they that be now? for that were no wyse question. Wysdome is better then ryches / yee moch more worth then the eye syght. For wysdome defendeth as well a s moneye/ and the excellent knowledge and wysdome geueth lyfe vnto hym ȳ hath it in possession. Consyder the worcke of God/how that no man can make the thynge straight/which he maketh croked. Vse well the tyme of prosperyte / and remembre the
C tyme of mysfortune: for God maketh the one by the other/so ȳ a mā can kynde nothyng els.

These.ij.thinges also haue I cōsydred in the tyme of vanyte: that ȳ iustman perisheth for his ryghtuousnes sake/ and the vngodly lyueth in his wyckednesse. Therfore be thou nether to rightuous ner ouer wyse/that thou perish not: be nether to vnrightuous also ner to foolysh / lest thou dye before thy tyme. It is good for the to take holde of this / and not to let that go out thy hande. For ȳ he feareth God shall escape them all.

Wysdome geueth more corgeynto the wyse/then ten mysghtie men of ȳ citie: * for there is not one iust vpon earth/ ȳ doth good/ and synneth not. Take not hede vnto euery worde that is spoken/lest thou heare thy seruaunt curse the: for thyne awne herte knoweth / that thou thy selfe also hast oft tymes spoken euell by other men. All these thynges haue I proued because of wysdome: for I thought to be wyse/but the went farther fro me then the was before/ yee & so depe that I
D might not reach vnto her. I applied my mynde also vnto knowledge/& to seke oute science / wysdome and vnderstandyng: to knowe the foolishnesse of the vngodly/& the erroure of dotynge fooles. And I founde / that a woman is bytterer then death: for she is a very angle/her herte is a nett/ and her handes are cheynes. Who so pleaseth God shall escape from her/but the synner wyll be taken with her.

* iij.Reg.viij.e
ij. Paral.vi.g.
Prou.xx.b
i.John.i.d.

Beholde(sayeth the preacher)this haue I dilygently searched oute and proued / that I myght come by knowledge: whych as yet I seke/and kynde it not. Amonge a thousande men I haue founde one/but not one woman amonge all. Lo / thys onely haue I founde/ that God made man iust and right / but they seke dyuerse soteltyes/where as no mā hath wysdome and vnderstandynge / to geue answere thervnto.

¶ The kynges commaundement ought to be obeyed Gladnes is one of the chefe thinges vnder the sonne.

¶ The.viij.Chapter.

Wysdome

A WYsdome maketh a mans face to shyne/but malyce putteth it oute of fauoure. Kepe the kynges com-
* Prou.xxij.d. Job.ix.d
* Some reade the Goddes: ȳ is/Judges.
maundemēt (I warne the) and the othe that thou hast made vnto* God. Be not hastie to go out of his syght/ and se thou cōtynue in no euell thynge: for whatsoeuer it pleaseth him/ ȳ doeth he. Like as whē a king geueth a charge / hys commaundement is mysghtie: Euen so who maye saye vnto hym: what doest thou? Who so kepeth the commaundemēt/shall fele no harme: but a wyse mans herte discerneth tyme and maner: For
B euery thynge wyll haue oportunite and iudgment/ and thys is the thynge that maketh mē full of carefulnes and sorowe. And why? a man knoweth not what is for to come/ for who wyll tell hym? Nether is there eny man that hath power ouer the syrete/to kepe still the syrete / ner to haue eny power in ȳ tyme of death: it is not he also that can make an ende of ȳ battayll/nether maye vngodlynes delyuer him that medleth with all.

All these thynges haue I consydered / and applyed my mynde vnto euery worcke that is vnder the Sonne: how one mā hath lordshipe vpon another to his awne harme. For I haue oft sene ȳ vngodly brought to their graues / and fallen downe from the hye and glorious place: in so moch that they were forgotten in the cytie/ where they were had in so hye and greate reputacyon. This is also a bayne thynge. Because now that euell worckes are not hastely punished/the herte of man geueth hym selfe ouer vnto wycked-
C nesse. But though an euell personne offende an hundred tymes/and haue a longe lyfe: yet am I sure/that it shall go well wyth thē that feare God / because they haue hym before their eyes. Agayne/as for ȳ vngodly/it shall not be well wyth hym / nether shall he prolonge his dayes: but euen as a shadowe / so shall he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men / vnto whom it happeneth / as though they had the worckes of the vngodly: Agayne / there be vngodly / with whom it goeth as though they had the worckes of the ryghtuous. Thys me thyncke also a bayne thyng. Therfore I commende gladnesse / because a man hath no better thynge vnder ȳ Sonne/then to eate and dryncke / and to be mery: for that shal he haue of his laboure all the dayes of his lyfe/ which God geueth him vnder ȳ Sonne. When I applied my mynde
D to learne wysdome / and to knowe the trauayle that is in the worlde (and that of soch a fashion/ ȳ I suffred not myne eyes to slepe nether daye ner nyght) I understode of all ȳ worckes of God/that it is not impossible for a man/to attayne vnto the worckes that are done vnder the Sonne: & though he bestowe his laboure to seke them out/ yet can he not reach vnto thē: yee though a wyse mā wolde vndertake to knowe them / yet myght he not kynde them.

¶ A man wotteth not / by the ryghtwelnes of hys awne worckes/whether he be worthie of loue or hate. A mā ought to lyue merely with his wyfe. A prayse of wysdome.

¶ The.ix.Chapter.

FOr all these thyngs purposed I in A my mynde to seke oute. The ryghtuous & wyse yee & their a* worckes also are in the hande of God: &
b* there is no man that knoweth ether ȳ loue or hate of the thynge that he hath before him. It happeneth vnto one as vnto another: It goeth wyth the ryghtuous as wyth the vngodly: with the good and cleane as with the vncleane: with him that offereth as with him that offereth not: lyke as it goeth wyth ȳ vertuous/so goeth it also with the synner: As it happeneth vnto the periured / so happeneth it also vnto him ȳ is afraied to be for sworne. Amonge all thynges that come to passe vnder the Sonne/this is a mylery/that it happeneth vnto all alyke. This is the cause also ȳ the hertes of men are full of wyckednesse/ and madd foolyshnesse is in their hertes as longe as they lyue/vntyll they dye.

a* Some reade/ seruāts.

b* Some reade: and man knoweth neither the loue/ ner the hate: which is all before him. The sentēce signifieth as moche/ as no mā knoweth whether God loue or hate any man: Vnderstande/ by the ryghtwelnes of hys awne worckes.

And why? As longe as a man lyueth/ he is careles: for a quick dogg (saye they) is bet B ter then a deed lyon: for they that be lyuyng/ knowe that they shall dye: but they that be deed/knowe nothynge / nether deserue they eny more. For their memoriall is forgotten/ so ȳ they be nether loued / hated ner enuyed: nether haue they enymore parte in ȳ world/ in all that is done vnder ȳ Sonne. Go thou thy waye then/eate thy bred wyth ioye / and dryncke thy wyne wyth gladnesse / for thy worckes please God. * Let thy garmētes be alwaye whyte/& let thy head wāt none oyntment. Vse thy selfe to lyue ioyfully with thy wyfe whom thou louest/all the dayes of thy lyfe/which is but bayne/ ȳ God hath geuen the vnder the Sonne/all the dayes of thy vanite: for that is thy porcion in this lyfe/of all thy laboure and trauayle that thou takest vnder the Sonne. Whatsoeuer thou takest C in hande to do / that do with all thy power: for amōge the deed/where as thou goest vnto/there is nether worcke/ councell/knowledge ner wysdome.

c* That is/ be not slouthy and fylthely/ but honestly & manerly arayed.

So I turned me vnto other thynges vnder the Sonne/and I sawe/that in runyng/ it helpeth not to be swyft: in battayll/ it helpeth not to be stronge: to fedynge/ it helpeth not to be wyse: to ryches/it helpeth not to be

suttell: to be had 'n fauoure/it helpeth not to
be connynge: but that all lyeth in tyme and
fortune. For a man knoweth not hys tyme/
but lyke as the fyshe are taken wyth the an-
gle/ and as the byrdes are catched wyth the
snare: Euen so are men takē in the perlous
tyme/when it commeth sodenly vpon them.

D This wyldome haue I sene also vnder the
Sonne/and me thought it a greate thynge.
There was a lytle citie/and a fewemē with-
in it: so there came a greate kynge and bele-
ged it/ & made greate bulwarckes agaynst
it. And in the cytie there was founde a poore
man (but he was wyse) which wyth hys wyl-
dome delyuered the cytye: yet was there no
body/that had eny respecte vnto soch a sym-
ple man. Then sayde I: wyldome is better
then strength. Neuertheles/ a symple mans
wyldome is despised/and hys wordes are not
herde. A wyse mās councell that is folowed
in sylence/ is farre aboue the cryenge of a
captayne amonge fooles. * For wyldome is
better then harnesse: but one vnthryft alone
destroyeth moch good.

* Sapien. vi. a
iii. Reg. xxij. c.
i. Reg. xvij. c.

¶ The dyfferaunce betwyxt a fole and a wyse man.
Fortunate and happye is that reaulme which hath a
wyse prynce.

The. x. Chapter.

A Deed flyes ỳ corruppe swete oynt-
ment and make it to stynke/ are
so mythynge more worth then the
wyldome and honoure of a foole.
A wyse mans herte is a * vpon ỳ ryght hāde/
but a fooles herte is vpō the lefte. A dotynge
foole thynketh/that euery man doth as foo-
lyshly as hym selfe. If a princypall syrete be
geuen the to beare rule/be not negligēt then
in thyne offyce: for so shall greate wycked-
nesse be put downe/ as it were wyth a mede-
B cyne. Another plage is there/ wyych I haue
sene vnder the sonne: namely/ the ignorance
that is commenly amonge prynces: in that a
foole sytteth in greate dignyte/ and the rych
are sett downe beneth: I se seruauntes ryde
vpon horses/ & prynces goinge vpō their fete
as it were seruauntes. * But he ỳ dyggeth
vp a pyt/ shall fall therin him selfe: & who so
breaketh downe ỳ hedge/ a serpēt shall byte
hym. Who so remoueth stones/ shall haue
trauayle withall: & he ỳ heweth wod/ shalbe
hurt therwith.

* That is/to do all thynges a ryght.

* Prou. xxvi. d
Eccli. xxvij. d.

When an yron is blont/and the poynt not
sharpened/it must be whett agayne/ & that
with myght: Euen so doth wyldome folowe
C diligence. A babler of hys tonge is no better
then a serpēt that styngeth without hyssyng.
The wordes out a wyse mās mouth are gra-
cious/ but ỳ lyppes of a foole wyll destroye
hym selfe. The begynnynge of his talkynge
is foolishnes/and ỳ last worde of his mouth
is great madnesse. A foole is so full of words/
that a man can not tell what ende he wyll
make: who wyll then warne hym to make a
conclusyō? The laboure of the foolish is gre-
uous vnto thē/ whyle they knowe not how
to go in to the cytie.

D Wo be vnto the (O thou realme & lande)
whose kynge is but a chylde/ & whose prynces
are early at their banckettes. But well
is the (O thou realme and lande) whose king
is come of nobles/ and whose prynces eate
in due season/ for strength and not for lust.
Thorow slouthfulnesse ỳ balcks fall downe/
and thorow ydle handes it rayneth in at the
house. Meate maketh men to laugh/ & wine
maketh them mery: but vnto money are all
thynges obedient. Wish the kyng no euell in
thy thought/and speake no hurte of ỳ ryche
in thy preuy chambre: for a byrde of the ayre
shall betraye thy voyce/and with her fethers
shall she bewraye thy wordes.

¶ Rychesse ought to be distributed vnto the neady.

¶ The. xi. Chapter.

A Sende a * thy vytayles ouer the wa-
ters/ & so shalt thou kynde thē after
many yeares. Geue it awaye a-
monge b * seuen or eyght/ for thou
knowest not what mysery shall come vpon
earth. c * Whē ỳ cloudes are full/they poure
out rayne vpon the earth. And when the tre
falleth (whether it be towarde the South or
North) in what place soeuer it fall/ there it
lyeth. He that regardeth the wynde/ shall not
sowe: and he ỳ hath respecte vnto ỳ cloudes/
B shall not reape. Now lyke as thou knowest
not the waye of the wynde/ner how ỳ bones
are fylled in a mothers wombe: Euē so thou
knowest not the workes of God/ wyych is
the workemaster of all.

a * That is/ distribute thy goodes indifferently to the poore/ without regardyng one & not another.

b * That is vnto manye: a certen nombre for an vncertē.

c * That is/ whē men haue wherwith they ought lyberally to geue.

Ceale not thou therfore with thy handes
C to sowe thy sede/ whether it be in the mor-
nynge or in the euenynge: for thou knowest
not whether this or that shall prospere/ and
yē they both take/ it is the better. The lyght
is swete/and a pleasaunt thynge is it for the
eyes to loke vpon the Sunne. If a man lyue
many yeares/and be glad in them all/let him
remembre the dayes of darcknesse/ wyych
shall be many: & when they come/all thyngs
shall be but vanyte. Be glad then (O thou
D yonge man) in thy youth/and let thyne herte
be mery in thy yonge dayes: folowe ỳ wayes
of thyne awne herte/ & the lust of thyne eyes:
but be thou sure/ that God shall bryngе the
in to iudgment for all these thynges.

¶ From oure youthe ought we to consyder and re-
garde the goodnes of God.

¶ The. xij. Capter.

Put

A Put awaye displeasure out of thine
hert/ & remoue euell frō thy body:
for chyldehode & youth is but va-
nyte. Remembre thy maker in thy
youth/or euer the dayes of aduersitie come/
& or the yeares drawe nye/ when thou shalt
saye: I haue no pleasure in them before the
sunne/ the lyght/ the moone and starres be
darckened/and or the cloudes turne agayne
after the rayne: when the keepers of the house
shall tremble/ & when the stronge men shall
B bowe them selues: when the mylleres stande
styll/because they be so fewe/ & when ỳ slyght
of the wyndowes shall ware dymme: when
the dores in the stretes shalbe shutt/ & when
the voyce of the myller shalbe layed downe:
when men shall ryse vp at the voyce of the
byrde/and when all the daughters of musike
shalbe brought lowe: when men shall feare
in hye places/ and be afrayed in the stretes:
when the Almonde tree shalbe desypled/ the
grashopper borne out/ and when greate po-
uerte shall breake in: when man goeth to his
longe home/and the mourners go aboute ỳ
C streets. Or euer ỳ syluer lace be takē awaye/
& or ỳ golden bande be brokē: Or the pot be
broken at the well/ & the whele vpon the cy-
sterne: Or dust be turned agayne vnto earth
from whence it came/ & or the syrete returne
vnto God/ wyych gaue it. All is but vanyte
(saith ỳ Preacher) all is but playne vanite.

The same Preacher was not wyse alone/
but taught ỳ people knowledge also: he ga-
ue good hede/ sought out the ground and set
forth many parables. His diligence was to
D kynde out acceptable wordes/ ryght scripture/
and the wordes of trueth. For the wordes
of the wyse are like prynckes and nayles that
goo thorow/wherwyth men are kepte toge
ther: for they are geuē of one shepherde one-
ly. Therfore be warre (my sonne) that aboue
these thou make the not many and innume-
rable bokes/nor take dyuerse doctrynes in
hande/to weery thy body withall.

Let vs heare the cōclusyon of al thinges:
Feare God/and kepe hys cōmaundemētes/
For that toucheth all men: For God
shall iudge all worckes and
secrete thynges/whe-
ther they be good
or euell.

¶ The ende of the boke of the Preacher/other wyse called Ecclesiastes.

A COme into my garden O my sister/ my Spouse: I haue gathered my Myrre with my spyce. I wyll eate my hony and my hony combe/ I wyll dryncke my wyne and my mylcke.

¶ Christ speaketh to the Apostles.

Eate/ O ye frendes/ dryncke & be mery/ O ye beloued.

¶ The voyce of the Church.

As I was a slepe/ & my hert wakynge/ I heard the voyce of my beloued/ when he knocked.

¶ Christ to the Church.

Open to me (sayde he) O my syster/ my loue/ my doue, my derlynge: for my heade is full of dewe/ and tye lockes of my hearre are full of the nyght droppes.

¶ The voyce of the spouse.

I haue put of my cote/ how can I do it on agayne: I haue washed my fete/ how shall
B I fyle them agayne:

¶ The voyce of ye church speaking of Christ.

But when my loue put in his hand at the hole, my herte was moued towarde hym: so that I rode vp to opē vnto my beloued. My handes dropped with Myrre/ & the Myrre ranne downe my fingers vpon the lock. Neuertheleſſe when I had opened vnto my beloued, he was departed and gone hys waye.

Now lyke as afore tyme when he spake/ my herte coude not longer refrayne: Euen so now I sought hym/ but I coude not fynde him: I cryed vpō hym/ neuertheleſſe he gaue me no answere.

¶ The Churche complayneth of her persecuters

So the watchmen that wente about the citie founde me/ smote me/ & wounded me: Yee they that kepte the walles/ toke awaye my garment fro me.

C ¶ The spouse speaketh to her cōpanyons

I charge you therfore/ O ye daughters of Ierusalem/ yf ye fynde my beloued/ that ye tell hym how that I am sick for loue.

¶ The voyce of the Synagoge.

Who is thy loue aboue other louers/ O thou fayrest amonge wemen? Or what can thy loue do/ more then other louers/ ye thou chargest vs so straytely?

¶ The Churche/ answerynge of Christ.

As for my loue/ he is whyte and redde coloured/ a syngular personne amonge many thousandes: his heade is the most fine golde/ the lockes of his hearre are bussched/ browne as the euenynge: His eyes are as the eyes of doues by the water brokes/ washen vp mylk/ and remaynynge in a plenteous place: Hys
D chekes are lyke a garden bedd/ where in the Apotecaries plāte almaner of swete thingē: His lyppes droppe as the floures of ye most principall Myrre/ his handes are ful of golde rynges & precious stones. His body is as the pure yuery/ decte ouer with Saphires: His leggs are as the pylers of Marbell/ set vpō sokettes of golde: His face is as Libanus/ and as the bewtye of the Cedre trees: Hys throte is swete/ yee he is altogeter louely. So che one is my loue/ O ye daughters of Ierusalem/ so che one is my loue.

¶ The voyce of the Synagoge speakynge to the Churche.

Whither is thy loue gone then (O thou fayrest amonge wemen) whither is thy loue departed/ that we may seke hym with the?

¶ The. vj. Chapter.

¶ The voyce of the Churche.

MY loue is gone downe into his garden/ vnto the swete smellyng beddes/ that he may refresh him selfe in the garden/ & gather floures.
My loue is myne/ and I am his/ which ke- I
deth amonge the lylyes.

¶ Christ to the Churche.

Thou art pleasaunt (O my loue) euen as louelynesse it self/ thou art fayre as Ierusalem/ glorious as an armye of men/ vp their banners. (Turne awaye thyne eyes fro me/ for they make me to proude.) Thy hearrye lockes are lyke a flocke of goates vpon the mount of Galaad. Thy teth are lyke a flock B
of shepe that be clypped/ which go out of the washynge place: where euery one beareth two twyns/ and not one vnfrutefull amōge them. Thy chekes are lyke a pece of a pomgranate/ besydes that which lyeth hyd within. There are thre score Quenes/ foure score concubines/ & yonge wemen without nombre. But one is my doue/ my derlinge. She is the onely beloued of her mother/ and deare C
vnto her that bare her. When the daughters sawe her/ they sayde/ she was blessed: Yee the Quenes & concubynes prayseb her.

¶ The voyce of the Synagoge.

What is she this/ that pepeth out as the mornynge? fayre as the moone/ excellent as the sunne/ glorious as an armye of mē with their baners.

¶ Christ to the Synagoge.

I wente downe into the notte gawen/ to se what grewe by the brokes/ to loke yf the vineyarde florished/ and yf the pomgranates were shot forth.

¶ The voyce of the Synagoge.

Then the charettes of the Prince of my people made me sodenly afrayed.

¶ The voyce of the Churche callynge agayne the Synagoge.

Turne agayne/ turne agayne/ O thou Sulamite/ turne agayne/ turne agayne/ ye we may loke vpon the.

¶ The

¶ The. vij. Chapter.

¶ Christ to the Synagoge.

A WHat pleasure haue ye more in the Sulamite/ than when she daunseth amonge the men of warre?

¶ Christ to the Churche.

O how pleasaunt are thy treadynges vp thy shues/ thou prices daughter? Thy thiges are lyke a fayre iewel/ which is wrought by a cōnyng worke master: Thy nauell is like a round goblet/ which is neuer without drinke: Thy wombe is lyke an hepe of wheate/ fett aboute with lylies: Thy two brestes are like two twynnes of youge roes: Thy neck is as
B it were a tower of yuery: thyne eyes are lyke the water poles in Hesebon/ beside ye porte of Bathrabbim: thy nose is like the tower of Libanus/ which loketh toward Damascus: That head that standeth vpon the is lyke Carmel: the hearre of thy heade is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou/ my dear-
C lynge/ in pleasures? Thy stature is lyke a date tree/ and thy brestes lyke the grapes.

¶ The spouse speakynge of the crosse.

I sayde: I wyll clymme vp into the date tree/ and take holde of his braunches.

¶ The spouse speakynge to the spouse.

Thy brestes also shalbe as the vyne grapes/ the smell of thy nostrels lyke the smell of apples/ & thy throte lyke the beste wyne. This shalbe pure & cleare for my loue/ hys lippes and teth shall haue their pleasure. There wyll I turne me vnto my loue/ & he shall turne hym vnto me.

¶ The Churche speaking to Christ.

O come on my loue/ let vs go forth into
D the feide/ and take oure lodginge in the vyllages. In the mornyng wyll we rise by tymes/ and go se the vyneyarde: yf it be springe forth/ yf the grapes be growne/ & yf the pōgranates be shot out. There wyll I geue the my brestes: there shall the Mandragoras geue their smell beside oure dores: there/ O my loue/ haue I kepte vnto the all maner of frutes/ both new and olde.

¶ The. viij. Chapter.

¶ The voyce of the Patriarches speakynge of Christ.

A O that I myght fynde the without/ and kysse the/ whom I loue as my brother which suckte my mothers brestes: & that thou woldest not be offended/ yf I toke the/ and brought the into my mothers house: ye thou myghtest teache me/ and that I might geue the drinke of spiced wyne & of the swete sappe of my pomgranates. His left hand lyeth vnder my head and his ryght hande embraceth me.

¶ The voyce of Christ.

I charge you/ O ye daughters of Ierusalem/ that ye wake not vp my loue/ ner touch her/ tyll she be content her selfe.

¶ The Synagoge speakyng of the churche.

What is she this/ that cōmeth vp fro the wyldernes/ and leaneth vpon her loue?

¶ The voyce of ye spouse before ye spousesse.

I am the same that waked the vp amōge B
the apple trees/ where thy mother bare the/ where thy mother brought the in to ye world.

¶ The Churche speakynge to Christ.

O set me as a seale vpon thyne hert/ and as a seale vpon thyne arme: for loue is mighty as the death/ and gelously as the hell. Her coales are of fyre/ and a very flamme of the Lorde: so that many waters are not able to quēche loue/ nether maye ye streames drowne it. Yee yf a mā wolde geue all the good of his C
houle for loue/ he shulde counte it nothinge.

¶ Christ speakynge of the churche before the Synagoge.

When oure loue is folde oure younge syster/ whose brestes are not yet growne/ what shall we do vnto her?

¶ The answere of Christ for the churche.

Yf she be a wall/ we shall buylde a syluer bolwercke ther vpon: yf she be a tower/ we shall fasten her with borders of Cedre tree.

¶ The church answereth to the Synagoge.

If I be a wall/ & my brestes like towres/ then am I as one that hath founde fauoure in his syght.

¶ The Synagoge speakynge in the church. D

Salomō had a vyneyarde at Baal Hamon/ this vyneyarde delyuered he vnto the kepers: that euery one for the frute therof shulde geue him a thousand peces of syluer.

¶ The voyce of Christ.

But my vyneyard/ O Salomon/ geueth the a thousand/ and two hundreth to the kepers of the frute. Thou that dwellest in the gardens/ O let me heare thy voyce/ that my companyons maye herken to the same.

¶ The voyce of the churche answerynge to Christ.

O get the awaye/ my loue/ as a roo or a yonge hert vnto the swete smellynge mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon/ called in Latyne Canticum Canticorum.

The Prophets in Englyth.

Esay.
Jeremy.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.

Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
Zachary.
Malachy.

The Prophete Elaye,

Esa. vi. b.

A The worde of the Lorde endureth for euer. Elay. xl. a.

Jerusalem & Juda.

¶ The boke of the prophete Elay,

¶ Elay prophecieth that the anger of God shall come vpon Jerusalem because of their synnes.

¶ The first Chapter.

THe prophecy of Elay the sonne of Amos / which he sheweded vpon Juda & Jerusalem: In ȳ a* time of b* Oziah / Joatham / Ahaz / and Jehezekiah kynges of Juda. Heare O heaue & herken O earth / for ȳ Lord speaketh: I haue norished & brought vp chyldren / and they are falle awaye fro me. An oxe knoweth his Lord / & an Asse his masters stall; but Israell knoweth nothynge / my people hath no vnderstanding. Alas for this synfull people / whych are experte in blasphemyes / a frewardgeneracion / vnnaturall chyldrē. They haue forsaken the Lorde / they haue prouoked the holy one of Israel vnto anger / & are gone backward. Wherfore shulde ye be plaged any more? For ye are euer fallynge awaye. The whole c* head is syck / & the herte is very heuy. d* From the sole of ȳ fote vnto ȳ head / there is no whole parte in all youre body: but all are woundes / botches / sores & strypes / which can nether be helped / bounde vp / mollifyed / ner ealed with eny oyntment.

Youre lande lyeth waste / youre cyties are brent vp / youre enemyes deuoure youre lād / and ye must be fayne to stande / and loke vpō it: and it is desolate / as it were with enemies in a battell. Moreouer e* the daughter of Siōis left alone lyke a cotage in a vineyard lyke a watchouse in tyme of warre / lyke a besegede cytie. And excepte ȳ Lord of Hostes had left vs a few alyue: we shulde haue bene as Sodoma / and lyke vnto Gomorra.

Heare the worde of ȳ Lord ye tyrauntes of f* Sodoma: and herken vnto the lawe of oure God / thou people of Gomorra. Why offre ye so many sacrifyces vnto me? I am discontente for ȳ brent offrynges of wethers / and with ȳ fatnesse of fedbeastes. I haue no pleasure in the bloude of bullockes / lambes and goores. When ye apeare before me / who requyreth you to treade within my porches? Offre me no mo oblacions / for it is but lost labour. I abhorre youre incēse. I maye not awaye with youre newmoones / youre Sabbathes / nor solempne dayes. Youre fastynge are also in vayne. I hate youre newe holy dayes and assemblynges / euen fro my very herte. They make me weery / I can not abyde them. Though ye holde out youre hādes / yet turne I myne eyes from you. And though ye make many prayers / yet heare I nothyng at all / * for youre handes are full of bloude.

Wash you / make you cleane / put awaye youre euell thoughtes out of my syght / cease from doynge of euell and violence. Lerne to do ryght / applye youre selues to equyte / deliuer the oppressed / helpe the fatherlesse to his ryght / let ȳ wydowes complaynte come before you. Now go to (sayeth the Lorde) we wyll talke together. Is it not so? Though youre synnes be as read as scarlet / shal they not be whyter then snowe? And though they were like purple / shal they not be like white wolle? Is it not so? If ye be louyng and obedyent / ye shall enioye the best thynge that groweth in the lande. But yf ye be obstinate & rebellyous / ye shalbe deuoured wyth the swerde: for thus the Lorde hath promysed w̄ his awne mouth.

How happeneth it then that ȳ ryghtuous cytie (whych was full of equyte) is be come vnfaythfull as an whore? ryghtuously dwelt in it / but now murthur. g* Thy Syluer is turned to drosse / and thy wyne myxte w̄ water. Thy prynces are traytours and companyons of theues. They loue gyftes altogether / and folow rewardes. As for the fatherless / they helpe him not to hys ryghte / nether wyll they lett the wydowes causes come before them. Therfore speaketh the Lord God of Hostes ȳ myghty one of Israel: Ah I must ease me of myne enemyes / and a benge me vpon them. And therfore shall I laye my hād vpon the / and burne out thy drosse from the kynest and purest / and put oute all the lead / and set thy iudges agayne as they were somtyme / and thy Senatours as they were from the begynnynge. Then shalt thou be called ȳ ryghtuous cytye / the faythfull cytye. But Sion shalbe redemed with equyte / and her captyuite with ryghtuousnesse. For the trāsgressours and vngodly / and soch as are be come vnfaythfull vnto the Lord / must altogether be vtterly destroyed.

And excepte ye be ashamed of ȳ oke trees wherin ye haue so delyted / and of the gardēs that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye / & as a gardē that hath no moystnesse. And as for the glory of these thynges / it shalbe turned to drye strawe / and he that made them to a sparke. And they shall both burne together / so that no man shalbe able to quench them.

¶ Of the cōmynge and deeth of Christ: and of the callynge of the Heathen.

¶ The .ij. Chapter.

A Moze-

a* Of thys tyme & of the thynges done therin / ye haue in the fourth of the kynges from the .xiiij. chap. to the .xxi. And in the .ij. of the Cronycles from the xxi. Chapter to the .xxxiij.

b* Other wyle called Azariah. ij. Reg. xiij. c.

c* The head signyfyeth the that are ordeyned to gouerne the people.

d* From the soule &c. That is / in the whole multytude of ȳ people is there no goodnes.

e* That is / cytye & people / as in the Psal. cxxxvij. b.

f* The maner of the scripture is / somtyme to cal the frowarde and wycked Jewes by the name of strangers and heethē: because they dyd as wicked ly as did the heathen: As he here calleth the Sodomytes. & c. And in Ezechi. xvi. a. he bydeweth the of the synfull nacyon / wherof they came / on thys maner. Thy father was an Ammorite. &c.

g* To turne siluer into drosse / & to myxte wine with water / is to depraue the heuenly worde of God / & to corrupt the pure iudgemēt therof for coueteousnesse sake: whych thynge was vsed in Paules tyme / as ye may se. ij. Corint. xij. a.

Zach. xij. b. & Mat. vi. b. and Elay. lix. a.

E

F

G

D

Moreouer this is the worde ý was opened vnto Esaye the sonne of Amoz/vpon Juda & Jerusalem. It wyll be also a* in processe of tyme: That the hyll where the house of the Lorde is buylded/shall be the chefe amonge hilles/ and exalted aboue all lytle hilles. And all the Heathen shall preace vnto him/& the multytude of people shall go vnto him/speakynge thus one to another: vp/lett vs go to the hyll of the Lorde/& to ý house of the God of Jacob: that he maye shewe vs his waye/& that we maye walcke in his pathes. For ý b* lawe shall come out of Sion/& the worde of God frō Jerusalem/& shall geue sentence amōge the Heathen/and shall reforme the multitude of people: c* So ý they shall breake their swerdē & spearē/to make sythē/sycles & sawē therof. Frō ý tyme forth shal not one people lyft vp wea pē agaynst another/ nether shall they learne to fight from thens forth. It is to the that I crye (O house of Jacob) vp/let vs walcke in the lyght of the Lorde. But thou art scatred abrode wyth thy people (O house of Jacob) for ye go farre beyonde youre fathers/whether it be in Sorcerers (whō ye haue as the Philistines had) or in calkers of mens brythes/wherof ye haue to many. As soone as youre lande was full of syluer and golde/and no ende of youre treasure: so soone as youre land was full of strōge horses & no ende of youre charettes: Immediatly was it full of Idols also/euē worckē of youre awne hādē/which ye youre selue haue facioned/& youre fyngers haue made. There kneleth ý mā/there falleth the mā downe before thē/so ý thou cāst not bringe him a waye frō thēce. And therfore get the sonne in to some rock/ & hyde the in the groūde frō ý lyght of ý fearfull iudge/& frō the glory of his Magestie: Which casteth downe the high lokes of presumptuous personnes/& bryngeth lowe the pryde of man/& he only shall be exalted in ý daye. For the d* daye of the Lorde of Hostes shall go ouer all pryde & presumpcyon/ vpō all thē that exalte thē selues/ & shall bringe them all downe: vpō all hygh & stoute e* Cedre trees of Libanus/ and vpon all the okes of Balan/vpon all hygh hylles/ and vpō all stoute mountaynes/vpon all costly towres/ and vpō all stronge walles/vpon all shippes of the see/and vpon euery thinge that is glorious and pleasaunt to loke vpon.

And it shall bryngе downe the pryde of man/& laye mans presumptuousnesse full lowe/and the Lorde shall only haue the victory in that daye. But the Idols shall vtterly be roted out. Men shall crepe in to holes of stone/ and in to caues of the earth/ from the syght of the fearfull iudge/ and from the glory of his magesty: what tyme as he shall make him vp to shake the earth. Then then/ shall mā cast awaye his goddes of syluer and golde (which he neuertheles had made to honoure thē) vnto Moles and Backes: that he maye ý better crepe in to the caues & rockes/ and in to the cliffes of hard stones/ from the syght of the fearfull iudge & frō the glory of his Magesty.

The prophecyeth that at the commyng of Christ all strength & power shall be put forth of Jurye.

¶ The.iij. Chapter.

Euery man can eschue a persone A moued in anger/ for what doth he wylely? Euen so shall the Lorde of Hostes take awaye from Jerusalē & Juda/all possessions & power/all meat and drincke/the captayne & the soudyare/ ý iudge & the prophete/the wyse & the aged man/ the worshipfull of fytie yeare olde/ & the honorable: the Senatours/ and men of vnderstanding: the masters of craftes & oratours. And I shall geue you chyldren to be youre prynces (sayeth the Lord) & babes shall haue the rule of you. One shall euer be doyng violence and wronge to another. The boye shall presume agaynst the elder/and the vyle persone agaynst ý honorable. Ye one shall take a frende of his awne kynred by the bosome/ and saye: a* thou hast clothyng/thou shalt be ourehead/ for thou mayest kepe vs frō thys fall and parell.

Then shall he sweare and saye: I can not helpe you. Moreouer/ there is nether meate ner clothynge in my house/ make me no ruler of the people. For Jerusalem and Juda must decaye/ because that both their wordes & councels are agaynst the Lorde/ they prouoke the presence of hys magesty vnto anger. The chaunginge of their countenannce bewrayeth thē/ yee they declare their awne synnes them selues/as the Sodomites/and hyde them not. Wo be vnto their soules/ for they shalbe heuely rewarded. Then shal they saye: O happie are the godly/ for they maye enioye the frutes of their studies. But wo be to the vngodly & vnryghtuous for they shalbe rewarded after their worckes. O my people/b* rybaudes oppresse the/& wemen haue rule of the.

a* That is thou arte better apparreled & richer then we/ helpe vs vnto fode and other thingē necessarie. All ý curses which the prophete here reciteth/ were fulfylled in the destruccyon of Jerusalem.

b* Some redde: extactours or extorcioners

he noteth the coueytousnes of prestes & prelates. God here calleth ý poore/ wydowes/ the fatherless/ and all that are destyute of the comforth of this worlde his people: whō the Pharisees then oppressed: now Prestes/ & soche as falsly boast thē selues to be spirituall: Justly called exactours/ mas moche as they requere their rightes (as they call it) moare by menes tradycōs/ then by ý worde of God: and do not so seake soules to God/ as money for them selues.

Oppresse/ý is: spoyle/pyll/and euen shaue/ so that they shant leaue ought. What houselylde/ or marshaundyse is ther/ that rendereth them not somewhat: Whether ther be chyldre christened/ or mariages made/ or men come to the table of the Lorde: whether the sycke be vysyted/ or the dead buryed/ ther is euer some what requyred. Furthermoare they are not onely accused to be couetouse/ but also to be wemen/ that is/ effemynate & womānly: because they moast fylthely & ydely spende & waste ý/ which they haue scraped vp tuggeling/violence/ & most naughtie facions.

c* To haue the heades of wemen is to make thē confounded and ashamed/ for it is ashame to a womā to be shaue. i. Cor. xi. a. So that the Prophete herby sygnyfyeth/by a bozowed speache/ that the Lorde shall make the daughters of Sion (by which understande/ the wemē of Jurye) confounded & ashamed/& bryng thē to extreme aduersytie & vouertye/& euen to noughte. Josephus maketh mencyon that Jerusalem/which was the chefe cytie therof/was ones so famesshed that a certē womā of the cytie ate her awne chyld. Alre it/some vnderstand euē here also by ý daughters of Syō/the townes/vyllages/ & castelles of Sion: as it dothe in deade often sygnifye in the Scriptures.

¶ The.iiij. Chapter.

A* The Gates shal mourne & cōplayne: because not onely the soudyars shall perysshe wyth the swerd/but also the Judges & gouerners of sentence. He taketh the place of iudgmēt for the Judgers: for

O my people/thy leaders deceaue the/ & treade out the waye of thy fotesteppes. The Lord is here to comen of the matter/ & standeth to geue iudgment wyth the people. The Lorde shall come forth to reason wyth the Senatours & prynces of his people/and shall saye thus vnto them: It is ye that haue burnt vp my vyneyarde/ the robbery of the poore is in youre house. Wherfore do ye oppresse my people/and marre the faces of the innocentes: thus shall the God of Hostes reuyle them.

Moreouer thus sayeth ý Lorde: Seinge ý daughters of Sion are be come so proude/ and come in with stretched out neckes/ and with wyne wanton eyes: seynge they come in tryppynge so nycely with their fete: Therfore shall the Lorde c* shaue the heades of ý daughters of Sion/& make their bewtye bare in ý daye. In that daye shall the Lorde take awaye ý gorgiousnes of their apparell/ & spanges/cheynes partlettes/and colares/ bracelettē & hooues/ ý goodly floured wyde & broderd rayment/brushes & headbandes/ rynges and garlandes/ holy daye clothes & vales/kerchues & pynnes/glasses & smockē/ bonettes and taches.

And in steade of good smell there shalbe stynch amonge them. And for their gyrdles there shalbe lowse bandes. And for well sett hearre there shalbe baldnesse. In steade of a stomacher/a sack cloth/ & for their bewtywytherydnesse & sonneburnyng. Their houlbandes and their myghtye men shall perysh with the swerde in batell.

Whether ther be chyldre christened/ or mariages made/ or men come to the table of the Lorde: whether the sycke be vysyted/ or the dead buryed/ ther is euer some what requyred. Furthermoare they are not onely accused to be couetouse/ but also to be wemen/ that is/ effemynate & womānly: because they moast fylthely & ydely spende & waste ý/ which they haue scraped vp tuggeling/violence/ & most naughtie facions.

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¶ The.iiij. Chapter.

A For want of men, vij. wemē desyre to haue one mā.

A* Cōtyme shal a* their gates mourne & complayne/ & they shall sytt as desolate folck vpō ý earth. b* Then shall seuē wyues take holde of one man/ and saye: we wyll laye all oure meate and clothynge together in comen/only ý we may be called thy wyues/& that this shamefull reproche maye be takē from vs. After that tyme shall the c* branch of ý Lord be bewtyfull and myghtie/& the frute of ý earth shalbe fayre & pleasaunt for those Israelites that shall sprynge therof. Then shall the remnaūt in Sion & the remnaunt at Jerusalem be called holy: namely all soch as are wrytten amonge the lyuyng at Jerusalem: what tyme as the Lorde shall wash awaye the desolaciō of the daughters of Sion/& pourge ý blonde out frō Jerusalē wī the wynde of his smoke & fyre. Moreouer vpō all the dwellynges of the hyll of Sion and vpon their whole congregacion/shall the Lord prouyde a cloude and smoke by daye/ and the shynynge of a flammynge fyre by night: for all their glory shalbe preserued. And Jerusalē shall be a tabernacle for a shadowe because of hete in ý daye tyme/a place and refuge where a man maye kepe him for wether and rayne.

In the Gates was iudgmēt wont to be geuen. Ruth. iij. a Or euē ý Gates shall be destroyed/and no mā shall enter in or go out therat: for ý Gates mourne/ ý the people be not often sene in them.

b* Then shal vij. wyues &c. The meaning is. The wicked wemē were not cōtented wyth their houshādes/but ther shall come soche a scarcenes of men/ ý ther shal be saāt for euery sixth womā one mā. Soche a slaughter shal ther leap kew mē that remayne/ ý wemē shall be brought in to captiuitie.

c* By this branche vnderstande Christ.

¶ The.v. Chapter.

¶ Of Christ and his vineyarde/wyth an execracyon of couetousnes and of dronchnes.

Now well then/ I wyll synge my beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous grounde. This he hedged/ thys he walled rounde aboute/ & plāted it wī goodly grapes. In ý myddest of it buylded he a towre/ and made a* wyne presse therin. And afterwarde when he loked ý it shulde bryngе him grapes/ it brought forth thornes. I the we pow now my cause (O ye Cytyens of Jerusalem & whole Juda:) Judge I praye you betwixte me/& my vineyard. What more could haue bene done for it/ that I haue not done? Wherfore then hath it geuen thornes/where I loked to haue had grapes of it?

a* By the wyne presse vnderstandeth S. Auctyne ý ministracio of the worde of God in the Church.

Well/ I shall tell you how I will do with my vineyarde: I will take the b* hedge frō it/ that it maye perysh/& breake downe ý wall/ that it maye be troden vnder fote. I wyll laye it waste/ ý it shall nether be twisted nor cut/ but beare thornes and breares. I wyll also forbyd the cloudes/that they shall not rayne vpon it. As for the vyneyarde of the Lord of Hostes it is the house of Israel/& whole Juda his fayre plantynge. Of these he loked for equyte/but le there is wrōge: for rightuousnesse/lo/ It is but mylery.

b* By the hedge & wall is figured the custodye of Aungels/ wherwith the people of God (which is called the vineyarde of the Lorde) was cōpassed aboute & defended.

Wo be vnto you ý ioyne one house to another/& bryngе one lande so nygh vnto another/tyll ye can get no more grounde. Wyll ye dwell vpō the earth alone? The Lorde of Hostes rowndeth me thus in myne eare: that not many greater & more gorgious houses be so waste/ ý no mā shal dwell in thē? And ten akers of vynes shal geue but a Quarte/ and. xxx. bushels of sede shall geue but thre.

Wo be vnto them that ryse vp early to dryse them selues in dronckennes/and yet at

nyght are more superfluous wyth wyne. In
those companyes are harpes and lutes/ ta-
brettes and pypes/ and wyne. But they re-
garde not the worcke of the Lorde/ and con-
syder not the operacion of his handes. Ther-
D fore commeth my folk also in captyuite/ be-
cause they haue no vnderstandynge. Their
glory shalbe myxte wyth hunger/ and their
pryde shalbe marred for thyrste. Therfore
gapeth hell/ and openeth her mouth marue-
ious wyde: that pryde/ boostynge and wyl-
dome/ wyth soch as reioyse therin/ maye des-
cende in to it.

Thus shall man haue a fall/ he shalbe
brought lowe/ & ỳ hygh lokes of the proude
layde downe. But the Lorde of Hostes/ that
holy God: shalbe exalted & vntouched/ when
he shall declare hys equyte and ryghtuous-
nesse after this maner: Then shall ỳ lambes
eate their apoynted foder/ & shall fede plen-
teously in the mountaynes. Wo be vnto vayne
persones/ that dra we wyckednes vnto thē/
as it were wyth a coorde: & synne/ as it were
w a cart rope. Which dre to speake on thys
maner: let him make haste now/ and go forth
with hys worcke/ that we maye se it. Lett ỳ
councell of the holy one of Israel come/ and
drawe nye/ that we maye knowe it.

E Wo be vnto them that call euell good/ &
good euell: which make darcknesse lyght/ &
lyght darcknesse/ that make sower swete/
and swete sower. Wo be vnto them that are
wyse in their awne syght/ and thyncke them
selues to haue vnderstandynge. Wo be vnto
them/ that are conynge men to suppe oute
wyne and experte to sett vp dronckennesse.
These geue sentence wyth the vngodly for
rewardes/ but condempne the iust cause of
the ryghtuous.

Therfore lyke as fyre lycketh vp ỳ strawe/
and as the flame consumeth the stubble: Euē
so (when their roteis full/) their blossome
shall vanyth awaye lyke dust or smoke: for
they despyse ỳ lawe of the Lord of Hostes/
and blasypheme the worde of the holy maker
of Israel.

Therfore is the wrath of the Lord kynd-
led also agaynst his people/ and he* shaketh
hys hande at them: yee he shall smyte so/ that
the hylles shall tremble. And their karcases
shall lye in the open stretes/ lyke myre. Af-
ter all this/ the wrath of God shal not cease/
but he shall stretch hys hande wyder. And he
shall gyue a token vnto a straunge people/
and call vnto them in a farre coūtre: and be-
holde/ they shall come hastely wyth spede.
There is not one faynt nor feble amōge thē/
no not a slogyth nor slepery persone. There
shall not one of them put of the gyrdle from
his loynes/ ner lowse their lachet of his shue

f * To shake or stretch forth his hand at the/ is to prouyde & make readye to stryke them/ & greuously to punyth the for their synnes. As after in the xliii.g. If he stretch forth his hande/ who wyll wythdrawe it agayne?

Their arowes are sharpe/ and their bowes
bent. Their horse hookes are lyke flynt/ and
their cartwheles like a stormy winde. Their
crye is as it were of a lyon/ and the roaryng
of thē lyke lyons whelpes. They shall roare/
and hantch vp the praye/ and no mā shall re-
couer it or get it from thē. In that daye they
shalbe so fearce vpon them/ as the see. And
yf we loke vnto the lande/ beholde/ it shalbe
all darcknesse and sorowe. If we loke to hea-
uen: beholde/ it shalbe darck wyth carefull
desperacyon.

¶ Esay sawe the glorye of the Lorde/ and was sent to prophecye the desolacyon of Jurye.

¶ The.vj.Chapter.

IN the same yeare that kynge O-
A ziah dyed I sawe a* the Lorde syt-
ting vpō an hygh & glorious seate/
and his trayne fylled ỳ palace. Frō
aboue stakred the Seraphins/ wherof euery
one had syx wynges. Wyth twayne ech co-
uered hys* face/ wyth twayne his fete/ and
with twayne dyd he flye. They cryed also ech
one to other on this maner: holy holy holy/ is
ỳ Lord of Hostes. The whole world is full of
hys glory. Yee the geastes and dorechekes
B moued at their cryenge/ and the house was
full of smoke. Then I sayde: O wo is me.
For I was astonyshed: that I (whych am a
man of vncleane lyppes/ and dwell amonge
people that hath vncleane lippes also) shuld
se the Kyng and Lorde of Hostes with myne
eyes.

Then flewe one of the Seraphins vnto
me/ hauynge a hote cole in his hande/ whych
he had taken from the aulter with the ton-
ges/ and touched my mouth/ and sayde: lo/
C thys hath thouched thy mouth/ and thine vn-
rightuousnes is taken awaye/ and thy synne
forgeuen. After this I herde the voyce of the
Lorde takynge adulcement on thys maner:
Whome shall I sende/ and who wylbe oure
messaunger? Then I sayde: here am I/ sende
me. And so he sayde: go/ and tell thys people:
* ye shall heare in dede/ but ye shall not vn-
derstāde/ ye shall planely se/ & not perceaue.
Harden the harte of this people/ stoppe their
eares/ & shut their eyes/ that they se not wyth
their eyes, heare not wyth their eares/ & vn-
derstande not with their hertes/ and cōuerte
and be healed.

Then spake I: Lorde/ how longe? he an-
swered: vntyll the cytyes be vtterly wythout
inhabytours/ and the houses wythout men/
tyll the lande be also desolate/ & lye vnbuyl-
ded. For the Lorde shall take the men far
re awaye/ so that the lande shall lye waste.
Neuertheles/ the tenthe parte shall remayn
ne therin/ for it shall conuerte and be frute
full

a * That is/ some certen glory of the Lorde: & so doth S. John full well expo-
unde it in these wordes. Soche thynges sayde Esaias whē he sawe hys glory
c. Joh. xij. f

b * The aungelles are called to haue fa-
ce/ fete & wynges/ although they are inde-
de without a bodye or any bo-
dely mēbre: be-
cause that by the face or eyes we vnderstāde knowledge: by the fete/ diligēt ser-
uice/ and by the wynges/ quyck & ready expedi-
cyon/ as in Ezechiel.b.

* Math. xiij. b. Mar. iiij. b. Luc. viij. b. Actu. xxviij. f. Joan. xij. f. Roma. xi. b.

Ahaz. Of Esay. iiij.

full. And lyke wyse as the Terebyntes and
Oket rees bringe forth their frutes/ so shall
the holy sede haue frute.

¶ The Syrians moue battell agaynst Jerusalem. A virgin shall beare a chylde.

¶ The.vij.Chapter.

IT happened in the tyme of Ahaz
the sonne of Joatham/ whych was
the sonne of Oziah kynge of Ju-
A da: that* Razin the kyng of Siria/
and Phakeh the sonne of Romeliah/ kyng
of Israel: went vp toward Jerusalem to be-
sege it/ but wanne it not. Now when the
house of Dauid (that is Ahaz) herde worde
therof/ that Siria and Ephraim were con-
federate together: his herte quaked (yee and
the hertes also of his people) lyke as a tre in
the felde/ that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahaz
(thou and thy sonne Sear Jasub) at ỳ head
of the ouer pole/ in the fote path by the full-
ers grounde/ and saye vnto hym 'take hede
to thy selfe and be styll/ but feare not/ nether
be faynthartted/ for these two tales: that is:
for these two smokynge fyre brandes/ the
wrath and furiousnes of Razin the Sirian
and Romelies sonne: because that the kynge
of Siria Ephraim & Romelies sonne haue
B wickedly conspired agaynst the/ saying: We
wyll goo downe in to Juda/ vexe them/ and
bringe them vnder vs/ and set a kynge there/
euen the sonne of Tabeel. For thus sayeth ỳ
Lorde God therto/ It shall not so goo forth/
nether come so to passe: for the head cytye of
the Sirians is Damascus/ but the head of
Damascus is Razin. And after fyue & thre-
score yeare/ shall Ephraim be nomore a peo-
ple. And the cheke cytie of Ephraim is Sa-
maria/ but the head of Samaria is Rome-
lies sonne. And yf ye beleue not/ there shall
no promyse be kepte with you.

Moreouer/ God spake vnto Ahaz/ saying:
requyre a token of the Lorde thy God/ whe-
ther it be towarde the depth beneth or to-
warde the heyght aboue. Then sayde Ahaz:
I wyll requyre none/ nether wyll I tempte
the Lorde. The Lord answered: Then heare
to/ ye of ỳ house of Dauid: Is it not ynough
for you/ that ye be greuous vnto men/ but ye
C must greue my God also? And therfore the
Lorde shall geue you a token of hym selfe:
Beholde/ a virgin shall conceaue and beare
a sonne/ and shall call his name* Emanuel.
Butter and hony shall he eate/ that he maye
knowe the euell/ and chose the good. But or
euer ỳ chylde come to knowledge/ to eschue
the euell and chose the good: The lande (that
thou art so afrayde for) shalbe desolate of
both her kynges.

a * That is/ God with vs.

The Lorde also shall sende a tyme vpon
the/ vpon thy people/ and vpon thy fathers
house (soch as neuer came sence the tyme ỳ
Ephraim departed from Juda) thorowe the
kynge of the Assirians. For at the same tyme
b* shall the Lord whistle for the flies that are
aboute the water of Egypt/ and for the Bees
in the Assirians lande. These shall come/ and
shall lyght all in the valeyes/ in the bawtes
of stone/ vpon all grene thynges/ and in all
corners.

At the same tyme shall the Lorde* shaue
d* the hearre of the head and the fete and the
beerd cleane of/ with the e* raloure ỳ he shall
payethem withall beyonde the water: name-
ly/ wyth the kynge of the Assirians. At the
same tyme shall a man lyue with a cowe/ &
two shepe. Then because of the aboundance
of mylck/ he shall make butter and eate it.
So that euery one which remayneth in the
lande/ shall eate butter and hony. At the sa-
me tyme all vyneyardes (though there be a
thousande vynes in one/ and were solde for a
thousande syluerlynges) shalbe turned to
brears and thornes. Lyke as they shall come
in to the lande wyth arowes and bowes/ so
shall all ỳ lande be come brears and thornes.
And as for all hylles that now are hewen
downe/ thou shalt not come vpon them/ for
feare of brears and thornes. But the catell
shall be dryuen thyther/ and the shepe shall
fede there.

b * That is/ shall gete a small loke and bynge thē to gether. The hoste/ as well of Nabucho-
donoser as of Sennaherib was of the Assirians/ Egyp-
tians/ and Jn-
dians. The E-
gipcians cal-
leth he flies/ because ther be in Egypt many flyes: and the Assirians bees/ because ther is in Assiria abou-
dance of bees & honye. By the water of E-
gypt/ he syguri-
fieth Nilus.

c * That is/ take cleane a-
waye.

d * That is/ the nobles and rulars. And by the hearre of ỳ fete & beardes/ are syguryed the comenal-
tye/ & whatso-
euer is feameny o. manly in it.

e * By the ra-
lour that shall paye them vn-
derstandeth he the kynge of Assur/ and the other aboue named.

¶ The delyueraunce of the lande by Emanuel. The stone of offence/ at which many shall stomble.

¶ The.viij.Chapter.

MOreouer the Lorde sayde vnto me:
Take the a greate leaf/ and wryte
in it/ as men do with a penne/ that
A the spede hym to robbe/ and haste
him to spoyle. And immediatly I called vnto
me faythfull wytnesses: Uriah the prest/ and
Zachariah the sonne of Barachiah. After
that went I vnto the Prophetisse/ that now
had conceaued & borne a sonne. Then sayde
the Lorde to me: geue him thys name: Ma-
herschalal haschbas (that is: a spedie robber:
an hastie spoyler). For why/ or euer the chyld
shall haue knowledge to saye: Abi and Im/
(that is father/ and mother): shall the rych
es of Damascus and the substaunce of Sa-
maria be taken awaye/ thorowe the kynge of
the Assirians.

The Lorde spake also vnto me/ sayynge:
for so moch as the people refuseth the styll
a* rennynge water of Silo/ and put their de-
lyte in Razin and Romelies sonne: Beholde/
the Lorde shall bringe myghtye and greate
floudes of water vpon thē: namely/ the kyng
of ỳ Assiriās with all his power. Which shall
A A iij. poure

B a * He calleth the kyngdō of Dauid/ which syguryeth the kyngdome of Christ/ the styll renning water of Silo: which

thing agreeth very well vnto Chriſt / ẏ was make & lowly of hert. Mat. xi.d. And Zacha.ix. Behold thy kyng cometh vnto the poore & lowly. &c. He raigneth in still & peaſable conſcieces. Silois a ſpring at the fote of ẏ hill of Syon: wheych hath not cõtinually water / but ſpryngeth certen houres & dayes / & cometh wyth a great ſolide by the bothome of the grounde / & ryſtes & holes of an hard ſtony rocke: The maner of ſpeaking is borowed / of the delpiſed lyteines of ẏ water: which ſignyfyeth the ſmal eſtimacio & pouertye of ẏ Chriſte

D b * With hys broade winges / that is / wyth hys Hoſtes of Soudyars. So in Ezech. xvij. a is a kynge deſcrybed / by an eagle that hath great wynges.

c * Some reade / and as the rocke to fall vpon / to the. ij. houſes of Iſrael: a ſnare and nett to the inhabytours of Ieruſale. And they expounde the ſentence thus. The Lord wil be vnto the ij. houſes of Iſrael / that is / to ẏ houſe of Iuda & to the houſe of the. x. tribes: partly a ſanctifieng (by which vnderſtand helth & felicytye) & partely a ſtone to ſtomble at. So that ſome of bothe the houſes ſhall be ſanctifyed & ſome ſhal ſtomble / but ẏ chefely they of Ieruſalē ſhal be ſnared. Who ſhall be ſanctyfyed & who ſhall ſtõble & fall / doth S. Peter clerely expoſũ. i. Pet. ij. b. ſaying: vnto you therfore which beleue / he is precyous: but vnto them / wheych beleue not / the ſtone which the buylders refuſed. &c.

¶ The. xx. Chapter.

The prophecyeth of Chriſtes natyuyte & dompnyon.

A EWen lyke as in tyme paſt it hath bene well ſene / that the lande of Zabulon and the land of Nephtali (where thorow ẏ ſee waye goeth poure out his furioulnes vpon euery man / and renne ouer all their banckes. And ſhall breake in vpon Iuda / increalyng in power / tyll he gett him by ẏ throte. He ſhall kyll alſo the wydenelle of thy lande b * with hys brode wynges / O Emanuell. Go together ye people / and gather you / herken to all ye of farre countrees. Muſtre you / & gather you: muſtre you and gather you / take youre coũcell together / yet muſt youre councell come to nought: go in hande wythall / yet ſhall it not prolpere. Excepte Emanuel: (ẏ is God) be w vs. For the Lord chaſtiled me / & toke me by ẏ hãde / & warned me / ſaying vnto me: that I ſhulde not walcke in ẏ waye of thys people. He ſayde morouer: rounde w none of them / whoſoeuer ſaye: ponder people are bounde together. Neuertheles feare them not / nether be afrayde of thẽ / but ſanctyfye the Lord of Hoſtes / lett hym be youre feare & drede. For he is ẏ ſanctyfyeng / & ſtone to ſtomble at c * ẏ rock to fall vpõ / a ſnare & net to both ẏ houſes: to Iſrael / & the inhabitours of Ieruſalẽ. And many ſhall ſtomble / fall / and be brokẽ vpon hym: yee they ſhalbe ſnared and taken.

Now laye the wytneſſes together (ſayde the Lorde) and ſeale the lawe wyth my diſciples. Thus I wayte vpon the Lorde ẏ hath turned his face from the houſe of Iacob / & I loke vnto him. But lo / as for me / & ẏ chyldrẽ which ẏ Lord hath geuẽ me: we are a tokẽ & a wondre in Iſrael / for the Lorde of Hoſtes ſake / which dwelleth vpõ the hyll of Syon.

And therfore yẽ they ſaye vnto you: aſke councell at the ſothelayers / wytches / charmers and coniurers / then make them thys anſwere: Is there a people eny where / that aſketh not councell at hys God: whether it be concernynge the dead / or the lyuynge. If eny man want lyght / lett hym loke vpon the lawe and the teſtymony / whether they ſpeake not after this meanyng. If he do not this / he ſtombleth and ſuffreth hunger. And ẏ he ſuffre honger / he is out of pacyẽce / and blaſphemeth hys kynge & his God. Then loketh he vpwarde / & downe warde to ẏ earth / & beholde / there is trouble & darcknelle, be racyõ is rounde aboute hym / & ẏ cloude of erroure. And out of ſoch aduerſite / ſhalhe not eſcape.

E The prophecyeth the threatneth the oppreſſours of the poore / and prophecieth againſt Senna herib.

¶ The. x. Chapter.

I WO be vnto you that make vnryghtuous lawes / and deuyſe thynges / which be to harde for to kepe: wher thorow the poore are oppreſſed / on euery ſyde / and the innocentes of my people are therwith a * robbed of iudgment: ẏ wyddowes maye be youre praye / and ẏ ye maye robbe ẏ fatherleſſe. What wyll ye do in tyme of the viſytacion and deſtruccyon / that ſhall come from farre? To whome wyll ye renne for helpe? or to whom will ye geue youre honoure / that he maye kepe it? that ye come B not amõge the preſoneres / or lye amonge the deed? After all this ſhall not the wrath of the Lorde ceaſſe / but yet ſhall his hande be ſtretched out ſtyll.

Wo be alſo vnto Aſſur / wheych is a ſtaf of my wrath / in whole hande is the rod of my punyſhment. For I ſhall ſende hym amonge thoſe ypocrytiſh people / amonge the people ẏ haue deſerued my diſfauoure ſhall I ſend him: ẏ he may vtterly robbe thẽ / ſpoyle thẽ / & treade thẽ downe lyke the myre in the ſtrete. Howbeit his meaning is not ſo / nether thinketh his hert of thys falſchyõ. But he ymagyneth only / how he may ouerthrow & deſtroye C moch people / for he ſayeth: are not my prynces all kynges / Is not b * Calno as ealye to wynne / as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damaſcus then Samaria? As wo ſay: I were able to wynne the kyngdome of the Idolaters and their goddes / but not Ieruſalem and Samaria. Shall I not do vnto Ieruſalem and their ymages / as I dyd vnto Samaria and their ymages?

Wherfore the Lorde ſayeth: As ſoone as I haue perfourmed my whole worcke vpon the hyll of Syon and Ieruſalem / then wyll I alſo c * vyſet the noble and ſtoute kynge of Aſſiria / with his wyldome and pryde. For he ſtandeth thus in hys awne conceate: Thys do I thorow the power of myne awne hãde / and thorow my wyldome: For I am wyſe / I am he that remoue the landes of the people / I robbe their prynces: & (like one of the worthyes) I dryue them from their hye ſeates. D My hande hath founde out the Hoſtes of the people / as it were a neſt. And lyke as egges / that were layde here and there / are gathered together: So do I gather all countrees. And there is no man / that darre be ſo bolde / as to touch a fether / that darre open his mouth / or once whiſper.

But doth the axe boaſt it ſelfe / agaynſt him that heweth therwith / or doth the ſawe make eny krackynge / agaynſt hym that ruleth it? That were euen lyke / as yf the rod dyd exalte it ſelfe agaynſt hym that beareth it: or as though the ſtaff ſhulde magnify it ſelfe / as who ſaye: it were no wodd. Therfore E ſhall the Lorde of Hoſtes ſende hym pouerte in his ryches / and burne vp his power / as it were with a fyre. But the lyght of Iſrael ſhalbe that fyre / and his Sanctuary ſhalbe the flamme / and it ſhall kindle / and burne vp his thornes and breers in one daye / yee all ẏ glory of his woddes and feldes ſhalbe conſumed with body and ſoule. As for hym ſelfe / he ſhalbe as one chaſed awaye. The trees alſo of his felde ſhalbe of ſoch anombre / that a chylde maye tell them.

After that daye ſhall the remnaunt of Iſrael / and ſoch as are eſcaped out of the houſe of Iacob / ſelfe no more comforte at him that ſmote them / but ſhall comforte them ſelues with faythfulnelle and treuth in the Lorde / the holy one of Iſrael. The remnaunt / yee F and the Poſteryte of Iacob / ſhall conuerte vnto God the myghty one. For though thy people (O Iſrael) be as the lande of the ſee / yet ſhall but the remnaunt of them only cõuerte vnto hym. Perfecte is the iudgment of him that floweth in ryghtuoulnelle / & therfore the Lorde of Hoſtes ſhall perfectly fulfyll the thynge / that he hath determined in ẏ myddeſt of the whole worlde. Therfore thus ſayeth the Lorde God of Hoſtes: Thou my people / that dwelleſt in Siõ / be not afrayed for the kynge of the Aſſiriãs: He ſhall wagg

ouer Iordane in to the lande of Galilee) was at the fyrſt in lytle trouble / but afterwarde ſore vexed.

Neuertheles the people that haue dwelt in darcknelle / ſhall ſe a greate lyght. As for them that dwell in the lande of the ſhadowe of death / vpon them ſhall the lyght ſhyne. Shalt thou multyplye the people / and not increaſe the ioye alſo? They ſhall reioyſe before the euen as men make mery in harueſt / and as men that haue gotten the vyctory / when they deale the ſpoyle. For thou ſhalt breake the a * * yocke of the peoples burthen: the ſtaff of hys ſhoulder and the rodd of hys oppreſſoure / as in the b * daye at Madian.

Moreouer all temerarious and ſedicious power (yee where there is but a cote fyled with bloude) ſhalbe burnt / and fede the fyre. For vnto vs a chylde ſhalbe borne / and vnto vs a ſonne ſhalbe geuen. Vpon hys ſhoulder ſhall the kyngdome lye / and he ſhalbe called with his awne name: The wonderous geuer of councell / ẏ myghtie God / the euerlaſting father / the prynce of peace / he ſhall make no ende to encreaſe the kyngdome and peace / and ſhall ſyt vpon the ſeate of Dauid and in hys kyngdom / to ſet vp the ſame / to ſtablich it wyth equyte and ryghtuoulnelle / from thence forth for euermore. This ſhal the geloulyof the Lorde of Hoſtes bryngeto paſſe.

The Lorde ſent a worde in to Iacob / the ſame is come in to Iſrael. And the people alſo of Ephraim / and they that dwell in Samaria / can ſaye wyth pryde and hye ſtomackes / on thys maner: The tyle worcke is fallen downe / but we wyll buylde it wyth harder ſtones. The Molbery tymbre is broken / but we ſhall ſett it vp agayne wyth Cedre. Neuertheles / the Lorde ſhall prepare Razin the enemye agaynſt thẽ / & ſo ordre their aduerſaryes / ẏ the Sirians ſhallſaye holde vpon thẽ before / & the Philiſtines behynde / and ſo deuoure Iſrael wyth open mouth.

After all this / the wrath of the Lord ſhall not ceaſſe / but yet hys hande ſhall be ſtretched oute ſtyll. For the people turneth not vnto hym / that chaſtyſeth them / nether do they ſeke the Lorde of Hoſtes. Therfore the Lorde ſhall rote oute of Iſraell both head and tayle / braunche and twigge in one daye.

By the head / is vnderſtande the Senatoure and honorable man / and by the tayle / the Prophet that preacheth lyes. For all they whych enfourme the people that they be in a ryghte caſe / ſoch be dylceauers. Soch

a * This yocke figureth ẏ yock & burthẽ of the lawe / which ſo oppreſſed the people / that S. Peter couldſaye to the Apoſtles / that neither they nor their fathers were able to kepe it. Act. xv. b. Thys yock hath Chriſt broken / accordinge to this prophecye of Eſay / and vtterly diſcarged the burthẽ therof. For we knowe nowe that God is ſatiſfied & contented in ẏ bloude of hys ſonne Chriſt / & that ẏ many thouſandfolde punyſhemen tes which are due to oure ſynnes / are cleane pardonned & forgeuẽ for the merites of the ſame Chriſt. i. Joan. ij. a. The Hebrues expoſũde thys of ẏ deſtrucciõ of the hoſte of Senaherib / which was done by ẏ Aungell / of which ye haue after in the xxxvij. g. And call the hoſt of the Aſſyrians the yock of the peoples burthẽ / the ſtaffe of the ſhoulder & rodde of the oppreſſour / but it is a moare greuous bõdage / wherwith the ſpyrytuall Senaherib of whom that Aſſiriã was a certen figure and ſhadowe / boſſõdes vs / & frõ which Chriſt hath deliuered vs.

b * By the daye at Madian is meãt the daye wherin thre. C. men ſlue an innumerable multitude of the Madyanytes / as ye reade Iudic. vij. There fought the Lord for him / and deliuered the people from bondage. Euen ſo hath he now deliuered vs from the captyuyte of the deuell / deeth / and hell by Chriſt.

a * Robbed & ſpoyle in the. x. Pſal. b.

b * Calno and Charchamis are cytyes / which ſtãde by the ryuer Euphrates.

c * To vyſet doth often ſygnifye for to take vengeaunce / as in Exodi. xxxij. g.

his staffe at the /yee & beate the with the rodd/ as the Egypcians dyd some tyme: But soone after/ shall my wrath and myne indignacion be kaykylled agaynst their blasphemies.

G Moreouer the Lorde of Hostes shall prepare a scourge for him / lyke as was the punysthment of Madian vpō the mount of Oreb. And he shall lyft vp his rodd ouer ȳ see/ as he dyd somtyme ouer ȳ Egypcians. Then shall hys burthen be taken from thy shoulders/ & his yock from thy neck/ yee the same yock shall be corrupte for very fatnesse. He shall come to Aiath/ and go thorow toward Migron. But at Machmas shall he muster his Hoste/ and go ouer ȳ foorde d*. Gabaah shall be their restynge place / Rhamah shall be afrayed / Gabaah Saul shall fle awaye. The voyce of ȳ noyse of thy horses (O daughter Gallim) shalbe herde vnto Iais & to Anathoth/ which also shalbe in trouble. Madmena shall tremble for feare/ but ȳ cytesins of Gabin are manly/ yet shall he remayne at Nob that daye. After that/ shal he lyft vp his hande agaynst the mount Sion / & agaynst the hyll of Ierusalem. But se/ the Lord God of Hostes shall take awaye the proude from thence/ with feare. He shall hew downe the proude/ and fell the hie mynded. The thornes of the wod shall be roted out with yron/ and Libanus shall haue a mightye fall.

d* Or: passage: Understande/ of Iordan.

The prophecieth of the natiuitie of Christ/ and of his people: of the remnaunt of Israel/ and of the kayth of the Heathen or gentyles.

A ¶ The. xi. Chapter.

After thys there shall come a rodd forth of the kynrede of Iesse/ and a blossome out of his rote. The spyrete of the Lorde shall lyght vpō it: the spyrete of wyldome/ and vnderstandynge: the spyrete of councell/ and strength: the spyrete of knowledge/ and of the feare of God: and shall make him feruent in the feare of God.

For he shall not geue sentence / after the thyng that shall be brought before his eyes/ nether reproue a matter at ȳ first hearyng: but wyth ryghtuoulnesse shall he iudge the poore/ and with holynes shall he rebourme the symple of the worlde.

a* That is/ worldlye and earthly men/ which seke no thinge but that which is worldlye & euē ȳ same which he calleth here wycked.

B He shall smyte the a* worlde b* wyth the staff of his mouth / & wyth the breath of hys mouth shall he slaye the wicked. Rightuoulnesse shalbe the gyrdle of his loynes / treuth and kayth fulnesse / the gyrdynge vp of hys raynes. Then shall the wolfe dwell with the lambe / and the Leoparde shall lye downe by the gote. Bullockes / Lyons and catell shall kepe company together/ so that a lytle chylde shall dryue them forth. The cowe & the Bere shall fede together/ & their yonge ones shall lye together. The Lyon shall eate straw like the oxe/ or ȳ cowe. The chylde whyle he sucketh/ shall haue a desyre to the serpētes nest/ and when he is weaned/ he shall put his hād in to the Cockatryce denne. No man shall do euell to another/ no man shal destroye another/ in all the *hyll of my Sanctuary. For the earth shalbe full of the knowledge of the Lorde/ euen as though the water of the see flowed ouer the earth.

b* With the staffe of hys mouth &c. that is/ wyth the worde of preachyng/ not with harnesse/ wyll he destroye Antichrist. ij. Thes. ij.

c* By the hill of hys Sanctuarye is signifyed vnto vs the Churche of God/ as it is sayd in ȳ Psal. xxviij. c.

Then shall the gentyles enquere after ȳ rote of Iesse (which shalbe set vp for a token vnto the Gentyles) for his dwellynge shalbe glorious. At the same tyme shall the Lorde take in hande agayne/ to conquere the remnaunt of his people (whych are left alyue). From the Assirians/ Egypcians/ Arabians/ Moriās/ Elamites/ Caldeyes/ Antiochiās and Ilandes of the see. And he shall sett vp a token amonge the Gentyles / and gather together the dispersed of Israel / yee & the out castes of Iuda from the foure corners of the worlde. The hatred of Ephraim and the emnyte of Iuda shalbe cleane roted oute. Ephraim shall beare no euell wyll to Iuda/ & Iuda shall not hate Ephraim: but they both together shall flye vpon the shoulders of the Philistines towardthe West/ and spoyle them together that dwell towarde the East. The Idumytes and the Moabites shall lett their handes fall/ and the Ammonites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of the Egypcyans see/ & with a myghtie wynde shall he lyft vp his hande ouer Nilus/ & shall smyte his seuen streames and make men go ouer drye shod. And thus shall he make a waye for his people / ȳ remayneth frō ȳ Assirians/ lyke as it happened to the Israelites/ vp what time they departed out of ȳ lād of Egypt

¶ The songe of the Church for the obtaynynge of the victorie and ouer comyng of the worlde.

¶ The. xij. Chapter.

So ȳ then thou shalt saye: O Lord/ I thāke the/ for thou wast displeased at me/ but thou hast refrayned thy wrath/ & hast mercy vpon me. Beholde/ God is my health/ in whō I trust / & am not afrayde. For the Lorde God is my strength/ & my prayse/ he also shalbe my refuge. Therfore w̄ ioye shall ye drawe water out of ȳ a* welles of the Sauioure / & then shall ye saye: Let vs geue thanckes vnto the Lord/ & call vpō his name/ & declare his cōcels amonge the people/ & kepe thē in remēbrance/ for his name is excellēt. O sing prayses vnto ȳ Lord/ for he doth greate thinges/ as it is knowne in all the worlde. Crye oute/ & be glad/ thou ȳ dwellest in Sion/ for great is thy prynce: the holy one of Israel.

a* The welles of the Sauioure are the worde of God/ the doctryne of the Gospell & promyses of Christ/ wherewith tremling soules & afflyct consciences are refresched. Oute of these (sayth he) that they shall drawe water/ not out of mennes tradicyons: whych are but podelle

The prophecieth the destruccyō of Babylon/ the captyuyte/ and the commyng agayne of the people.

¶ The

A ¶ The. xiij. Chapter.

This is the heuy *burthē of Babylon/ which Esay ȳ sonne of Amos dyd se. b* Make some tokēs to the hye *hylles/ call vnto them/ holde vp youre hande/ that the Prynces maye go in at the dore. For I wyll sende for my d* debites & my gyauntes (sayth the Lord) and in my wrath I wyll call for soch/ as triumphe in my glory.

a* That is/ greuous prophecye/ sekynge/ mysfortune/ and heuy fortune.

b* Some reade: lyft vp the banner or stāderte.

c* Some reade: thy hills vnderstande ther by Babylon/ whyche (saye they) is called an hill/ because of the hyghe & exceadyng sumptuous buyldyng therof.

d* He calleth the people of Media and of Iudea his debtyes and hys gyauntes/ because he was disposed by thē to ouerthrowe the Babylonians.

With ȳ / me thought I heard in the mōtaynes/ a noyse/ like as it had bene of a great people: a tumultynge / as though the Kyngdomes of all nacions had come together. (And the Lorde of Hostes was the Captayne of ȳ whole armye.) As they had come not only out of farre countrees / but also from the endes of the heauens: Euen the Lorde hym selfe w̄ the mynysters of hys wrath/ to destroye the whole lande. Mourne therfore / for the daye of the Lorde is at hande/ & commeth as a destroyer from the Almyghtye. Then shall all handes be letten downe/ and all mens hertes shall melte awaye/ they shall stande in feare/ carefulnesse and sorow shall come vpon thē/ and they shall haue payne/ as a womā that trauayleth with chylde. c* One shall euer be abaysshed of another/ and their faces d* shall burne lyke the flamme.

e* Some reade: Euery mā shal be abaysshed towardhis neyghbour. That is/ they shalbe so astonyed & amased & so destyte of counsel that one shall loke vpō another and be confounded/ marueylynge how they came in soch trouble.

B For lo/ the daye of the Lorde shall come/ terrible / full of indygnacyon and wrath: to make the lande waste/ and to roote out the synne therof. For the sterres and planetes of heauen shall not geue their lyght/ the sunne shalbe quēched in the rylynge/ & the moone shall not shyne with hys lyght. And I wyll punysh the wyckednesse of the e* worlde/ & the synnes of the vngodly/ sayeth the Lorde. The pye stomackes of the proude wil I take awaye/ and wyll laye downe the boastynge of tyrantes. I wyll make a man dearer then kyne golde / and a man to be more worth/ then a golden wedge of Ophir. Moreouer I wyll so shake the heauen / that the earth shall remoue out of her place.

c* That is/ they shalbe so sore ashamed that their faces shalbe as redde as fyre.

d* By the worlde here is signifyed Babylon/ because of the greatnesse therof.

e* Psalme. xxxvij. b

Thus shall it go wyth Babylon in the wrath of the Lorde of Hostes in the daye of hys fearfull indygnacyō. And Babylon shal be as an hunted or chased doo / and as a flock without a shepherde. Euery man shal turne to hys a lone people / & flee echone in to hys awne lande. Who so is foūde alone/ shalbe shot thorow: And who so gather together/ shalbe destroyed wyth the sworde. *Their chylde shalbe slayne before their eyes/ their houses spoyled / and their wyues rauysched.

D For lo/ I shal bringe vp the Medes agaynst them/ which shall not regarde syluer/ nor be desyrous of golde. Then shall younge mens bowes be knappedasunder. The Medes shal haue no pytye vpon wemen with childe/ and their faces shall not spare the chyldrē. *And Babylon (that glory of Kingdomes & bewtye of the Caldees honour) shalbe destroyed/ euē as God destroyed Sodome & Gomorra. It shall neuer be more inhabyted / nether shall there be any more dwellynge there/ frō generacyon to generacyon.

* Gene. xix. c.

The Arabyans shall make no mo tentes there/ nether shal the shephardes make their foldes there any more: but wild b* beastes shal lye there/ & the houses shalbe full of greate Oules. Estriches shall dwel there/ and Apes shall daunse there: the lytle Oules shall crye in the palaces/ one after another/ and Dragons shalbe in the pleasaunt parlours. And as for Babylons tyme it is at hand/ and her dayes maye not be longe absent:

b* By the dwellinge of these beastes in Babylon doth the Prophete meane/ that it shal be vtterly destroyed/ & become as desolate as a wilderness: as after in the xxxvij. c: Pelicanes/ storckes &c. shall dwell therin.

¶ The retourne of the people from captyuytie. The prosperytye of the people of God/ and affyccyon of their enemyes. The pryde of Babylon.

¶ The. xiiij. Chapter.

But the Lord wylbe mercyfull vnto Jacob/ and wyll take vp Israel agayne/ and set thē in their awne lande. Straungers shall cleaue vnto them/ and get them to the house of Jacob. They shall take the people/ and cary thē home with thē. And the house of Israel shall haue them in possessyon for seruauntes and maydēs in the lande of the Lorde. They shall take those pryseners / whose captyues they had bene afore: and rule those that had oppressed thē. When the Lord now shall bringe the to rest / from ȳ trauayle / feare/ & harde bōdage ȳ thou wast ladē with all: then shalt thou ble thys mockage vpon the Kynge of Babylon/ and saye: How happeneth it that the oppressour leaueth of? Is the golden tributte come to an ende? Douteles the Lorde hath broken the a* staf of the vngodly / and the scepter of the lordly. Whych when he is wroth smyteth ȳ people w̄ durable strokes/ and in his wonders he persecuteth them/ and tameth thē contynually. b* And therfore the whole worlde is now at rest and quyetnesse/ and men synge for ioye.

a* By the staff is vnderstande tyrānie/ and by the scepter domynyon

B b* Whyle Nabuchodonosor & his childrē liued/ the people were not only oppressed/ but also kynges & prynces: but whē they were ones rydde out of the waye/ then was mysery & wayling euided. By the worlde he signifieth the cōmēs: as by figge trees & cedres/ the heades and rulers/ as before in the. ij. c.

Yee euen the fyre trees and Cedres of Libanus reioyce at thy fall/ sayinge: Now that thou art layde downe/ there come no mo vp to destroye vs. c* Hell also trembleth at thy commynge/ all myghtye men and Prynces of the earth/ steppe forth before the. All Kynges of the earth stande vp frō their seates/ ȳ they may all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layde vnder the/ & wormes shalbe thy couerynge.

c* That is/ euē they that be in hell wyll tremble/ when Nabuchodonosor cōmeth thether. It is figuratly spokē to the further sittinge out of the mischefe of Nabuchodonosor.

d*He compareth the death of Nabuchodonosor to the fallyng of Lucifer the morynge sterre/ wheych he calleth the chylde of the morynge/ because it appeareth onely in ÿ morynge. The meanynge is: No sochе thing ought to haue happened vnto the/ ÿ in earth wast lyke the morynge sterre/ wheych no man can take out of heauē: And thou that wast so mighte/ ÿ thou destroyedst what people thou woldest/ & vnto whome it was a pastyme to ouerthrowe nacions/ hast receaued sochе measure as thou broughtest. Soch a lyke thynge is there in Ezec. xxviij. Against kyng Tyrus.

How art thou fallen trō heauē (*d O Lucifer) thou fayre morynge chylde: hast thou gotten a fall euē to the grounde/ thou ÿ (not wittandyng) dydest subdue the people: And yet thou thoughtest in thyne herte: I wyll clyme vp into heauen/ and make my seate aboue the starres of God/ I wyll syt vpon the glorious mount toward the Noryth/ I wyll clyme vp aboue the cloudes/ and wilbe lyke the highest of all. Yet darre I saye/ that thou shalt be brought downe to the depe of hell. They that se the/ shall narowly loke vpon the/ and thinke in them selues/ sayenge: Is this the man/ that brought all landes in feare/ and made the kingdomes afrayde: Is this he that made the worlde in a maner waste/ and layde the cities to the grounde/ which let not his prisoners go home?

How happeneth it/ that the kynges of all people lye/ euery one at home in his awne palace/ with worshipe/ & thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shot thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: & art not buried with them: Euen because that thou hast wasted thy lande/ and destroyed thy people. For the generacion of the wicked shalbe without honour/ for euer. There shal a waye be sought to destroye their children/ for their fathers wickednes: they shall not come vp agayne to possesse ÿ lande/ & fyll the worlde full of castels and townes.

I will stande vp agaynst them (sayeth the Lorde of hostes) and root out the name & generacion of Babylon (sayeth the Lorde) and will geue it to the Otters/ and will make water poddels of it. And I will swepe them out with the besome of destruccion/ sayeth the Lorde of Hostes. The Lorde of Hostes hath sworne an othe/ sayinge: It shall come to passe as I haue determyned: & shalbe fulfylled as I haue deuyled. The Assyrians shalbe destroyed in my lande/ & vpon my mountaynes wyll I treade them vnder fote. Wher thorow his yock shall come from you/ & hys burthen shalbe take from youre shoulders. Thys deuyce hath God taken thorow the whole worlde/ and thus is hys hande stretched out ouer all people. For yf the Lorde of Hostes determen a thynge/ who wyll dysanulle it: And yf he stretch forth hys hande/ who wyll holde it in agayne?

The same yeare that Kynge Ahaz dyed/ God threatened by Esay on thys maner: Reioyse not (thou whole Palestyna) as though the rod of him ÿ beateth the were broke: for out of the serpentes rote/ there shall wayre a kockatrice/ & ÿ frute shalbe a fyrie worme. But the poore shall fede of the best thynges/ and the symple shall dwell in saftetye. Thy rotes wyll I destroye with honger/ & it shall slaye thy remnaunt. Mourne ye portes/ wepe ye cytyes/ & feare thou (O whole Palestina) for there shall come trō the Noryth a smoke/ whole power no man may abyde. Who shall then maynteyne the messages of the Gentyles? But the Lorde stablysheth Syon/ & ÿ poore of my people shal put their trust in hym.

¶ A prophecye agaynst Moab.

¶ The. xv. Chapter.

This is the heuy burthen vpō Moab: Ar of Moab was destroyed (as me thought) in the nyght season: The walles of Moab perysched in the nyght/ & vanysched awaye: They wente to Baith & Dibon in ÿ hye places/ for to wepe: Moab dyd mourne from Nebo to Medba: a*All their heades were colled/ and all their beardes shauen. In their stretes were they gyrded aboute with sack cloth. In all ÿ toppes of their houses and stretes was there nothynge/ but mournynge & weppynge. Heshebon and Eleale cryed/ that their voyce was hearde vnto Jahaz. The worthyes also of Moab bleared and cryed for very sorow of their myndes: Wo is myherte for Moabs sake. They fled vnto the cyte of Zoar/ wheych is lyke a fayre frutefull bullock/ they went vp to Luhith/ wepinge. The waye towarde Horonaim was full of lamentacyon for the hurt. The waters of Nimrim were dryed vp/ the grasse was wythered/ ÿ herbes destroyed/ & what necessary grene thinge there was besyde. In lyke maner the thynge that was left them of their substaunce/ they caryed it by water to Araby. The crie wēt ouer ÿ whole lande of Moab: frō Eglaim vnto Beer/ was there nothinge but mournynge. The waters of Dimon were full of bloude/ for the enemye had sent thither a bonde of men/ which as a lyon laye a wayte for the remnaunt of the lande & for them that were escaped.

a* In tymes past it was a token of mournynge/ to shave the heed & clippe the beardes: & therfore sayth the Prophete/ that the Moabites cut awaye their heardes/ for sorow & carefulnes. A like thinge haue ye in Jeremy. xlj. c. Cut of thyne heare/ & cast it awaye. & c.

¶ The destruccyon of Moab.

¶ The. xvj. Chapter.

Then sent the Lordes of the lande a man of warre/ from the rocke that lyeth towarde the deserte/ a*vnto the hyll of the daughter Syon (For as for the b*daughters of Moab/ they were as it had bene a tremblyng bryde/ that is put out of her nest/ by the fery of Arnon) which messaunger sayde: gather your councell/ come together/ c*couer vs wyth youre shadowe d*in ÿ myddaye/ as the nyght doth: hyde the chased/ & bewraye not them that are fled/ let ÿ persecuted Moabites dwel amōge you/ be oure opē refuge agaynst the destroyer: for the aduersary oppresseth vs/ ÿ robber bindoeth vs/ & the tyraunte dryueth vs out of oure

a* That is vnto the kingdome of Israel

b* That is/ townes/ cyties and vyllages.

c*. That is/ refresshe vs ÿ are afflict/ and geue vs a place to harbour in.

d* That is/ in the most gre-

uous heate of persecucyon. So is the mydaye often taken as in the Psal. cxxi. the sunne shal not burne the by daye.

oure lande. But ÿ trone of youre kyngdome is full of grace/ therfore he that sytteth vpō it with faythfulnesse and trueth in the house of Dauid/ knowe the thinge/ & do hys dylygence to helpe shortly/ according vnto equyte & righteoustnes. As for Moabs pryde (shall they answere) it is well knowne. And all though they be excellent/ proude/ arrogant/ & hye mynded: yet is their strength nothynge like. And therfore Moab complayneth vnto Moab/ wher thorow they come al to mourne: and now that they be smytten/ they take their deuyce beneth by the bryckwall/ and make their complaynte.

The suburbes also of Heleb̄ō were made waste/ & the Princes of the Gentiles hewed downe the vyneyardes of Sibma/ wheych were planted wyth noble grapes/ and syred vnto Jazer/ and wente vnto the ende of the deserte/ whole braunches stretched their selues forth beyonde the see. Therfore I mourned for Jazer/ & for ÿ vyneyards of Sibma w̄ great sorow. I poured my teares vpō Heshebon and Eleale/ for all their songes were layde downe/ in their haruest & gatherynge of their grapes: Myrth and chere was gone out of the felde & vyneyardes/ in somoch/ ÿ no man was glad ner songe. There went no treader into ÿ wynepresse/ their mery chere was layde downe. Wherfore my bely rōbled (as it had bene a lute) for Moabs sake/ and myne inwarde membres/ for the bryckwalles sake. For it happened thus also: when Moab saw ÿ she was turned vplyde downe: she went vp on hye in to her Sanctuary/ to make her prayer there/ but she myght not be helped. This is the deuyce/ which the Lorde toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their pōpe (which is greate) be mynished/ lyke as the burthen of an hyred seruaunte. And as for ÿ remnaunt of them/ they shalbe lesse then a fewe/ and not rekened moch worth.

¶ A prophecye agaynst Damascus.

¶ The. xvij. Chapter.

This is the heuy burthen vpō Damascus: Beholde Damascus shal be no more a cytye/ but an heape of broken stones. The cytyes of Aroer shalbe waste: the catell shall lye there/ & no man shall fraye them awaye. Ephraim shall no more be stronge/ & Damascus shall no more be a kyngdome. And as for the glory of ÿ remnaunt of ÿ Syrians/ it shalbe as the glory of the chyldrē of Israel/ sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore/ & hys fatnes leane. It shal happē to thē/ as whē one shearetb in haruest/ which cutteth his hand full with the sickle/ & whē one gatheryeth the sheaues together in the valleye/ of a*Raphaim/ there remayneth yet some eares ouer: Or as when one shaketh an olyue tree/ wheych kyndeth but two or thre olyue beries aboue in the toppe/ & foure or fyue in the braunches. Thus the Lorde God of Israel hath spoken.

a* Raphaim/ is a valley nye vnto Jerusalē/ on the Noryth-syde of Jewry. Josue. xviij. & ij. Regum. v

Then shall man conuerte agayne vnto his maker/ & turne hys eyes to the holy one of Israel. And shall not turne to the aulters ÿ are the worke of his awne handes/ nether shall he loke vpon groues & ymages/ which his fingers haue wrought. At the same tyme shall their stronge cities be desolate/ like as were once ÿ forlakē plowes & corne/ wheych they forsoke/ for feare of ÿ chyldrē of Israel.

So shalt thou (O Damascus) be desolate/ because thou hast forgotte God thy Sauyoure/ & hast not called to remembraunce the rock of thy strēgth. Wherfore thou hast also set a fayre plāte/ & grafted a straūge brauch. In the daye when thou dydest plante it/ it was greate/ and gaue soone the frute of thy sede: But in the daye of haruest/ thou shalt reape an heape of sorowes & mysseryes.

Wo be to the multitude of moch people/ that rush in like the see/ & and to the heape of folke/ that rēne ouer all lyke greate waters. For though so many people increase as the flowyng waters/ and though they be armed/ yet they flee farre of/ and vanish awaye lyke the dust with the wynde vpon an hill/ and as the whyrle wynde thorow a storme. Though they be fearfull at nyght/ yet in the morning it is gone wyth them. Thys is their porcyon/ that do vs harme/ and heritage of them/ that robbe vs.

¶ A prophecye agaynst Egypt.

¶ The. xviij. Chapter.

O be to the lande of flyēg shyppes/ wheych is of thys syde the floude of Ethiopia: which sendeth her message ouer the see in shyppes of redes vpō the water: and sayeth: goo soone/ & do youre message onto a straunge and harde folke: to a fearfull people/ & to a people that is further then this: to a desperate and pylled folke/ whose lande is deuided frō vs with ryuers of water. Yee all ye that syt in the cōpasse of the world/ and dwell vpon the earth: when the token shalbe geuen vpon the mountaynes/ then loke vp: and when the horne bloweth/ then herken to/ for thus hath the Lorde sayde vnto me. I layde me downe/ and pondred the matter in my house/ at the Noone daye whē it was hote: And there fell a mylynge shower/ lyke a dew/ as it happeneth in Haruest. But the frutes were not yet rype cut of/ and the grapes were but younge and grene. Then one smote of/

the

the grappes w̃ an hoke/yee he hewed downe
also the bowes and the brauches / & dyd cast
C thē awaye. And thus they were layde waste/
for the foules of the mountaynes / & for the
beastes of the earth together. So that the
foules sat ther vpon/& the beastes of ye earth
wintered there. Then shall there be a present
brought vnto the Lorde of Hostes: euē that
harde folke/that fearful folke/& that further
is then thys: that desperate and pylled folke
(whose lande is deuyded frō vs wyth floudes
of water) vnto the place of the name of the
Lorde of Hostes: euē vnto the hyll of Syon.

¶ The prophecyeth styll agaynst Egypt.

¶ The. xix. Chapter.

A THis is the heuy burthē vpō Egipt:
Beholde/ the Lorde wyll a* ryde
vpon a swyfte cloude/& come into
Egypte. And the goddes of Egypt
shall tremble at hys cōmynge/ & the hert of
Egypte shall quake wythin her. For thus
sayeth the Lorde: I wyll stere vp the Egyp-
cyans one agaynst another amōge them selfe
ues/so that one shalbe euer agaynst his bro-
ther & neyghbour/yee one cyte agaynst ano-
ther/& one kyngdome agaynst another. And
Egypt shalbe choked in her selfe. When they
al the councell at their goddes/ at their Pro-
phetes/at their sothsayers & witches: then
wyll I bryngē their councell to naught.
I will deliuer Egypt also in to the handes
of greuous rulers/and a cruell kynge shall
haue the rule of them. b* The water of the
see shalbe drawen out/ Nilus shall syncke
awaye/& be drōcke vp. The ryuers also shal-
be drawen out/the welles shal decrease and
B drye awaye. Rede & rushy shall fayle/ ye grasse
by the waters syde or vpō the ryuers bācke/
yee and whatsoeuer is sowē by the waters/
shalbe wythered/destroyed/and brought to
naught. The fythers shall mourne/ all soch
as cast angles in the water/ shall cōplayne/
& they that spreade their nettes in the water/
shalbe sayne harted. Soch as laboure vpon
flax & sylck/shall come to pouerte/& they al-
so that weeue fine worckes. All the poundes
of Egypte/all the pollycye of their Moates
and dyches shall come to naught.
Yee the vndyscrete Princes of Zoan/ the
coūcell of the wise Senatoures of Pharao/
shall turne to foolysshnesse: Those that darre
boast & saye of Pharaos behalfe: I am come
of wyse people/I am come of the olde regall
Progeny. But where are now thy wise men:
Let them tell the & shewe the/what ye Lorde
of Hostes hath tākē in hand agaynst Egipt.
Fooles are those Princes of Zoan/& proude
are the Prynces of Noph: yee they dysceaue
Egypte with the nobilite of their stocke. For
C the Lorde hath made Egypte droncken with
the spryete of erroure/& they shall vse it in all
matters: euen lyke as a dronckē man goeth
spewynge aboute. For Egypte shall lacke
good councell/ so that they shall not knowe
what to do/nether begynnynge nor ende/ne-
ther vpon the lande ner water. Then shall ye
Egypcyās be lyke vnto wemen/afrayde and
astonyed/at ye lyftyng vp of the head/which
the Lorde of Hostes shall lyft vp euer them.
The land of Juda also shall make the Egyp-
cyans afrayde/who so doth but speake vpon
it/shall put them in feare: And that because
of the coūcell/which ye Lorde of Hostes hath
deuysed agaynst them. Then shall the fyue
cytyes of Egypte speake wyth the Canany-
tes tunge/& sweare by the Lorde of Hostes/
& Heliopolis shalbe one of them. At the same
tyme shall the Lorde of Hostes haue an aul-
ter in the middest of the lande of Egypt/ with
this tytle therby: vnto the Lorde. This shal-
be a tokē or testymonye vnto the Lorde of
Hostes in the lande of Egypte / when they D
shall crye vnto him/because of those that op-
presse them: that he shall sende them a Cap-
tayne and a Sauyoure to deliuer them.
Moreouer / Egypte shalbe bought vnto
the Lorde/& the Egypcyās also shall knowe
the Lorde at the same tyme: they shall do him
reuerēce with peace offringes/& with meat-
offrynges: they shall promyse him offringes:
yee and paye hym also. Thus the Lorde shall
smyte Egypte/and heale it agayne: & so shall
they turne to the Lorde/ & he also shall haue
mercy vpon thē/& saue thē. Then shall there
be a cōmen waye out of Egypt in to Assyria.
The Assyrians shall come into Egypte/& the
Egypciās into Assyria. The Egypcyans also
& the Assyrians shall both haue one Godes
seruyce. Then shall Israel with honoure be
the thyrde to Egypte & Assur. And the Lorde
of Hostes shall blesse them/ sayynge: Blessed
is my people of the Egypcyans/Assur is the
worke of my handes/but Israel is myne en-
herytaunce.

¶ Agaynst Egypte and Ethiopia.

¶ The. xx. Chapter.

a* To ride vpō a swyft cloude is/to visit and punish quickly & with expedicyon: as the cloudes go swyftly in the ayre frō regiō to regyon.

b* The water of ye see shalbe drawē out. &c. Egypt (as storyes shewe) receaueth no rayne forth of the ayre/but is ouer flowed with ye water Nylus at certē times/ xiiij. xv or. xvi cubytes hyghe frō the grōnd: For yf it increase B to any lesse heygth/ the contrey ekapeth not a darth/ saith Plin. And therfore by the scarcenesse and want of water is the desolacis of the lande descryped. Nilus is here called by dyuers names/ some tyme the see/some tyme ryuers/ sometyme welles/sometyme poundes. &c. For that floude runneth. vii. sondry wayes/& it is called the see/not only because the Hebrues call al congregacyōs of waters the see/generally: but also because it was of old tyme a constāt opiniō after the Storyes/that it hath his origynal begynnyng from the Ocean see. Ye maye also vnderstand by the dryynes of Nilus/that it ouerflowed not the lande/ contrarye to the olde accostomed maner therof. Some had leuer haue this to be figuratey applyed. As there be certen waters of the Gospell/ wyych the holy goost geueth/so are ther also the troublous waters of Egypt/that is/ of worldly doctrine. Therfore when the word of God is ones hearde/ those waters drye vp: For the holy goost reprehendeth the worlde of synne/& openeth & declareth the worckes of darknes In these waters do rede & rushe grow/that is/ vayne & trystyng worcaes/soch as are the worckes of hipocrytes/which after the outward shewe & apearaunce seame grene & fresshe/but are within vayne & nought worth.

A a* Some reade: And he that dwelleth in this Ile shal. &c. Ierusalem and the lande of Iudais iustly called an Ile/ because it was be set round about wyth enempes & wicked nacyons/ as it had bene wyth the sees: & therfore ought it to B haue trusted to the only healpe and ayde of God. The church also is an Ile/ that is troubled wyth floudes stormes/ and that by the onely healpe of God is in safetye: For he suffereth not the persecuters to persecute any further/ than ye church may suffre/ or then is profytable for it.

A a* By the wast see is vnderstād Babylon. It is so called/ because of theer cydynge great crueltes & tyrannye/ wherin it exercised the Iewes. Herof is there a prouerbe: Babylō is a see of euelles/and cast the wast of the see/ ye is the most tre pedious & desolate place/ and that is left pollyble to be sayled thorow.

b* By darknes here do some vnderstand tribulacyō and aduersitye/ as before in the. v. B. If we loke. &c. it shalbe al darknes & sorow.

IN the same yeare ye Tharthā came
to Asdod/where Sargō the King
of the Assyryans sent hym/ what
tyme as he also beleged Asdod/and
wanne it the same season: Then spake the
Lorde vnto Esay the sonne of Amoz/sayyng:
go & lowse of that sack cloth frō thy loynes/
& put of thy shues frō thy fete. And so he dyd/
goinge naked and barefote. Then sayde the
Lorde: where as my seruaūt Esay goeth na-
ked & barefote/it is a tokē & signyfyenge of
the thynge/ that after thre yeare shall come
vpon Egypt & Ethiopia. For euen thus shall
the Kynge of the Assyrians dryue both yong
& olde/ as preseoners naked and barefote/out
of Egypte & Ethiopia. And shall discouer the
shame of Egypte. They shalbe also at their
wittes ende/ & ashamed one of another: the
Egypcyans of the Moziens/and the Mozi-
ans of the Egypcyās/at ye sight of their glo-
ry. a* Moreouer they that dwell in the Iles
shall se euen the same daye: beholde/this is
oure hope/ to whom we fled to seke helpe/ ye
we myght be delyuered from the Kynge of ye
Assyrians. How wyll we escape:

¶ Agaynst Babylon Idumea and Arabia.

¶ The. xxi. Chapter.

THys is the heuy burthen of the
a* waste see: A greuous vysiō was
shewed vnto me / lyke as when a
storme of wynde & rayne rushyeth
in from the wyldernesse/ that terrible lande.
Who so maye dysceaue (sayde the voyce) let
him dysceaue: Who so may dystroye/ let him
dystroye. Up Elam/ besege it O Madai/ for
I wyll styll all their gronynges. With thys/
the reynes of my backe were full of payne:
Pāges came vpō me/ as vpō a womā in her
trauayle. When I herde it/ I was abasched:
& when I loked vp/ I was afrayde. Wyne
hert pātēd/ I trēbled for feare. The b* darck-
nesse made me fearfull in my mynde.
Yee soone make ready ye table (sayde this
voyce) kepe the watch/eate & drincke: Up ye
Captaynes / take you to youre shylde/ for
thus ye Lorde hath charged me: go thy waye/
& set a watchman / that he may tell what he
seyth. And when he had wayted dylygently/
The sawe two horsmen: the one rydynge vpon
an Asse / the other vpon a Camell. And the
lyon cryed: Lorde/ I haue stande waytynge
all the whole daye/& haue kepte my watche
all the nyght. Wyth that came there one ry-
dynge vpon a charet/ wyych answered/and
sayde: Babylon is fallen/ she is turned vp-
syde downe/& all the ymages of her Godes
are smytē to the grōnde. This (O my felow
thresshers and fanners) haue I hearde of the
Lorde of Hostes the God of Israel / to shew
it vnto you.

¶ The heuy burthen of Duma.

One of Seir cryed vnto me: Watch-
man what hast thou espyed by night/watch- D
man what hast thou espyed by nyght:
The watchman answered: The daye break-
eth on/and the nyght is cōmyng: If youre
request be earnest/then aske & come agayne.

¶ The heuy burthen of Arabia.

At euen ye shall abyde in the wod/in ye waye
towarde Dedanim. Mete the thurstye with
water (O ye cytelyns of Hema) mete those
with bred that are fled. For they shall runne
awaye from the weapen / from the drawen
swerde/frō the bent bowe/& from the greate
batell. For thus hath the Lorde spoken vnto
me / ouer a yeare shall all the power of Ce-
dar be gone / lyke as whē the offyce of an hy-
red seruaunt goeth out: And the remnaūt of
the good Archers of Cedar/shalbe very few:
For the Lorde God of Israel hath spoken it.

¶ A prophecye agaynst Ierusalem.

¶ The. xxii. Chapter.

THe heuy burthē vpon the a* valley
of vysyons. What hast thou there
to do/that thou clymmest vp in to
the house toppe / O thou cytye of
miracles/sedycyous & wylfull: seinge / thy
slayne men are nether kylled wyth swerde/
ner deed in batel: For all thy Captaynes gat
them to their horses frō the ordynaunce/ yee
they are all together riddē awaye/& fled farre
of. When I perceaued that/ I sayde: awaye
fro me/that I may wepe bytterly. Take no
laboure for to comforte me/as touching the
destruccyon of my people. For this is ye daye B
of the Lord of Hostes/wherin he wyll plage/
treade downe/& wede out the valley of vysy-
ons/& breake downe the walles/with soch
a crack/ that it shall geue a sownde in the
mountaynes.
I sawe the Elamytes take the quyuers
to carte & to horse/& ye the walles were bare
frō harnesse. Thy goodly valleys were full of
charettes/the horse men made them soone to
besege the gates. Then was the couerynge
of Iuda put from thence/ and then was sene
the sege of the tymbre house. There shall ye C
se the rystes in the walles of the cite of Da-
uid / wherof there shalbe many. Ye shall ga-
ther together the waters of the lower pole/
and tell the houses of Ierusalem / & breake
of some of them to kepe the walles. And ye
shall make a pyt betwixte the two walles of
the water of ye olde pole/& nothinge regarde
hym/that toke it in hande/& made it. And at D
the same tyme shall the Lorde of Hostes call
men to wepinge/ mournyng / to baldnesse &
puttynge on of sack cloth. But they to fulfil
their lust & wylfulnes/ slaughter oxen: they

a* Ierusalē is called the valley of vysyons/ because it had so many seers/ that is/ prophetes & teachers in Godes worde.

kyll thepe/they eate coſtly meate/& drynke
*Sapi.ij.b.& i.Co.xin.fv.c. wyne/*let vs eate & drynke / to morow we
ſhall dye. Neuertheleſſe when the Lorde of
Hoſtes heard of it/he layd: yee/yf this wic-
kednes of yours ſhalbe remitted/ye muſt dye
for it. This hath ỳ Lord God of hoſtes ſpoke.

C Thus layeth the Lorde God of Hoſtes:
Go in to the treaſurye vnto Sobna the go-
uernoure/& laye vnto hym: What haſt thou
here to do? & from whence comeſt thou? that
thou haſt made the a graue here? For he had
cauſed a coſtly tombe of ſtone to be made for
hym ſelfe/ & a place to lye in to be hewē out
of a rock. Beholde/the Lorde ſhall caſt the
out by violence/he wyll deck the of another
kathyon/& put vpon the a ſtraunge cloth.
He ſhall carye the into a farre countre/ lyke
F a ball with his hādes. There ſhalt thou dye/
there ſhall the pompe of thy charettes haue
an ende: thou vylleyne of the houſe of the
Lorde: I wyll ſhutte the out of thyne offyce/
& put the from thyne eſtate.

After this wyll I call my ſeruaunt Elia-
kim/the ſonne of Helkiah/& araye him with
thy cote/and gyrde hym with thy gyrdle/and
I wyll geue thy power in to hys hande. He
b* By the key is ſignified authoryte & power as in Apoc. iij.b Thys is he. &c. that hath the key. &c.
ſhalbe a father of the cytezyns of Jeruſalē/
& of the kynred of Juda: I wyll alſo laye the
b* keye of Dauids houſe vpō his ſholders/
& ye he open/no man ſhall ſhut: and yf he do
ſhut/no mā ſhall open. I wyll faſten him to
G a nayle in the place of ỳ mooſt hyghe kayth-
fulneſſe/& he ſhalbe vpō the glorious trone
of his fathers houſe. They ſhall hange vpon
hym all the glory of his fathers houſe/of the
chyldrē & chylders chyldrē/all apparell ſmall
& great/all inſtrumentes of meaſure & muſy-
ke. This ſhall come to paſſe (layeth ỳ Lord
of Hoſtes) when the nayle that is faſtened to
the place of the hyghe kaythfulneſſe/ſhalbe
pluckt of. And when the weyght that han-
geth vpō it/ſhall fall/be brokē/& hewen in
peces. For the Lord hym ſelfe hath ſayde it.

¶ A Prophecye againſt Tyrus/ and a promes to reſtoare it agayne.

¶ The. xxiij. Chapter.

A N heuy burthen vpon Tyrus.
A Mourne ye ſhippes of Tharſis/ for
ſhe is thro wē downe to ỳ groude/
& cōquered of them that are come
from Cethim. The indwellers of the Ilandes/
the marchaūtes of Sidon/& they that occu-
pyed the ſee (of whom thou waſt full ſom-
tyme) are at a poynte. For by ſee were ther
frutes brought vnto ỳ/& all maner of corne
by water. Thou waſt the comen market of
all people. Sidon is ſory for it/ yee & all the
power of the ſee cōplayneth/& ſayeth: O ỳ
I had neuer traueled with chylde/that I had
neuer borne any/that I had nether norſched
B boye/ner brought vp daughter. As ſoone as
Egypte perceaueth it/ the wylde as ſory as
Tirus it ſelfe. Go ouer a* the ſee/ mourne ye
that dwell in the Ile. Is not that the glori-
ous cite/which hath bene of lōge antiquite?
whoſe natiues dwellynge farre of/cōmende
her ſo greatly? Who hath deuiſed ſoch thing
vpon Tirus the crowne of all cytyes/whoſe
marchaūtes & Captaynes were the hygheſt
& principall of the worlde? Euen the Lord of
Hoſtes hath deuyſed it/ỳ he may put downe
all pōpe/& mynyſh all the glory of ỳ world.
Go thorow thy lande (O thou daughter of
the ſee) as men go ouer the water / and there
is not a gyrdle more.

a* Some read: in to Tharſus. He ſpeaketh vnto the marchauntes of Egypte & to the marchaūtes of the Ile: ỳ they now get thē to Tharſus / because Tyrus is deſtroyed.

Thus the Lorde that remoueth the kyng-
C domes/ & hath taken in hande againſt that
myghtye Canaan to rote it out: hath ſtret-
ched out hys hande ouer the b* ſee/and ſayde:
From hence forth ſhalt thou make no more
myrth (O thou daughter of Sidon: for thou
ſhalt be put downe of the Cethens. Stande
vp therfore/ and go where the enemye wyll
cary the/where thou ſhalt alſo haue no reſt.
Beholde (for thyne enſample) The Chaldees
were ſoche a people/that no man was lyke
them/ Aſſur buylded them: he ſet vp hys ca-
ſtels & palaces/& broke them downe againe.
And therfore mourne (ye ſhyppes of the ſee)
for youre power ſhalbe throwne downe.

b* He meaneth Tyrus/ which ſtandeth in the ſee.

After that/ſhall the. lxx. yeares of Tyrus
D (euē as longe as their kynges lyke was) be
forgottē. And after. lxx. yeares/ it ſhall hap-
pen to Tirus as with an harlot that playeth
vpon a lute. Take thy lute (laye men to her)
and go aboute the cytye/ thou art yet an vn-
knowne wenche / make paſtyme wyth dy-
uerſe balettes/wherby thou mayeſt come in
to acquantaūce. Thus ſhall it happen after
lxx. yeares. The Lorde ſhall viſet the cytye
of Tyrus/ and it ſhall come agayne to her
marchaundyſe/ and ſhall occuppye wyth all
the kyngdomes that be in the worlde. But
all her occuppyinge and wynnynge ſhalbe
halowed vnto the Lorde. For then ſhall they
laye vp nothyng behynde them nor vpō heap-
es: but the marchaundyſe of Tirus ſhall
belonge vnto the cytezyns of the Lorde/to ỳ
feadyng and ſuſtenynge of the hungrye/and
to the clothinge of the aged.

¶ A Prophecye vpon the tribulacyon that ſhall fall vpon the worlde/because of ſynne.

¶ The. xxiiij. Chapter.

A Beholde/the Lorde ſhall waſte and
plage the worlde/he ſhall make ỳ
face of the earth deſolate/ & ſcatre
abroade the inhabytoures therof.
Then ſhall the a* Preaſt be as the people/the
maſter as the ſeruaūt/ ỳ dame lyke ỳ mayde/
the ſeller lyke the byer/he that lendeth vpon
vſury/like vnto him ỳ borowyth vpō vſury/
the creditoure/as the detter. Yee myſerably
ſhall the worlde be wafted & clene deſtroyed.
For the Lorde hath ſo determed in him ſelfe.
The earth ſhalbe heuye & decaye: The face
of ỳ earth ſhall perith & fall awaye/ ỳ proude
people of the worlde ſhall come to naught.
For the earth is corrupte of her indwellers.

a* A Preſte doth often ſignifye every mā ỳ truleth the people/ be it kynge or prynce or other comen officer. Jere. vi. c. And from the Prophete vnto the Preſte &c.

For why? they haue offended ỳ lawe chaū-
B ged the ordynaunces/ & made the b* euerla-
ſtynge teſtamēt of none effecte. And therfore
ſhall the curſe deuoure ỳ earth: for they that
dwell therō haue ſynned/wherfore they ſhal-
be brēt alſo / and thoſe that remayne/ſhalbe
very few. The ſwete wyne ſhall mourne/the
grapes ſhalbe weake/& all ỳ haue bene me-
ry in harte/ ſhall ſighe. The myrth of tabret-
tes ſhalbe layde downe/ the chere of the ioy-
full ſhall ceaſſe/& the pleaſure of lutes ſhall
haue an ende: there ſhall no more wyne be
droncke with myrth/the beere ſhalbe bytter
to thē that drinke it/the wicked cities ſhalbe
broken downe / all houſes ſhalbe ſhut / that
no man maye come in.

b* Some do vnderſtande by the euerlaſtyng Teſtamēt/ not only that whiche was made to Abrahā. Iſaac & Jacob: but alſo the law of nature/ which is writte in our hertes. Other vnderſtande therby the law of charitie. For that is no new cōmaundemēt/ but a cōmaundement frō the begynnynge. The lawe of charitie is the law of ỳ ſpirite. He that loueth hys neyghboure hath fulfylled the lawe. Roma. xiij. Gal. v.

In the ſtretes ſhall there be lykt vp a crye
C becauſe of wyne/all mēs chere ſhall banyſh
awaye/& all toye of ỳ earth ſhal paſſe. Melo-
lacyon ſhall remayne in the cytyes/ and the
gates ſhalbe ſmytten wyth waſtneſſe. For it
C ſhall happen vnto all landes & to all people/
lyke as when a man ſmyteth downe the oly-
ues/that are left vpon the tree: or ſeketh af-
ter grapes/whē the wyne gatheryng is out.
And thoſe ſame (that remayne) ſhall lyft vp
their voyce/& be glad/ & ſhall magnyfye the
glory of the Lord/euē from the ſee/& prayſe
the name of the Lorde God of Iſrael / in the
baleys & Ilondes. We heare ſonges ſunge to
the prayſe of the rightuous/frō all the endes
of the worlde. Therfore I muſt ſpeake: O
myne vnkrutefulneſſe/O my pouerte. Wo is
me/all is full of ſynners / wyych offende of
purpoſe and malyce. And therfore (O thou
that dwelleſt vpō the earth) there is at hande
for the/feare/pyt and ſnare. Who ſo eſcapeth
the terrible crye/ſhall fall in to the pyt. And
yf he come out of the pyt/ he ſhalbe taken wō
the ſnare. For the wyndowes aboue ſhalbe
opened/and the fondacion of the earth ſhall
D moue. The earth ſhall geue a greate crack/
it ſhall haue a ſore ruyne/ & take an horrible
fall. The earth ſhall ſtacker lyke a droncken
man/& be takē awaye lyke a tent. Her myſ-
dedes ſhall lye ſo heuy vpō her/that ſhe muſt
fall/and neuer ryſe vp agayne. At the ſame
tyme ſhall the Lord muſtre together the hye
hooſte aboue/and the kynges of the worlde
vpon the earth. Theſe ſhalbe coupled to ge-
ther as pryſoners be/ and ſhalbe ſhut in one
warde & punyſched innumerable dayes. The
Moone & the Sunne ſhalbe aſhamed/whē
the Lorde of Hoſtes ſhall rule them at Jeru-
ſalem vpon the mount Sion/ before & with
his excellent councell.

¶ A thanchelgeuyng to God for his workes.

¶ The. xxv. Chapter.

O Lorde/thou arte my God/ I wyll
A prayſe the/& magnyfye thy name:
For thou bryngeſt maruelous thin-
ges to paſſe / according to thyne
olde councels/ truly & ſtedfaſtly. Thou ma-
keſt of townes/heapes of ſtone: & of head ci-
tyes/broke walles: The palaces of the wic-
ked deſtroyeſt thou out of the cytye/that they
ſhall neuer be buylded agayne. Therfore the
very rude people muſt magnyfye the/and the
cytyes of the cruell Heathen muſt feare the.
For thou art the poore mans helpe/a ſtrēgth
for the neadfull in his neceſſyte.
Thou art a defence againſt euell wether/ a
ſhadowe againſt the hete. But vnto the pre-
ſumptuous/ thou art lyke a ſtronge whyrle
wynde/that caſteth downe the boaſtyng of
the vngodly: thou kepeſt men from heate/ wō
the ſhadowe of the clowdes/ thou cutteſt of
the braunches of tyrauntes.

a* By the feaſt of fatte & well fedde beaſtes/ & of ſwete & moſt pure thynges/ is betokened ỳ anger & indignacyō of God/ as the ſcripture doth often ſignyfye the ſame/ vnder the name of a cuppe. Zach. xij. a. Behold I wyll make Jeruſalem a cuppe of ſurfet vnto all the people that are rounde aboute her.

b* By the hyll is meant the hyll of Sion/ by wyych is fygured the church. There wyll the Lord iudge/ and deliuer vs from all our enemyes. By the valeys couerynge vnderſtande ſynne: wherin all mē are foſi-de gyltye. Roma. iij. All mē haue ſynned. &c.

Moreouer the Lord of Hoſtes ſhall once
C prepare a feaſt for all people vpon the hyll:
A pienteous/coſtly / pleaſaunt a* feaſt / of
fat & well fede beaſtes/of ſwete & moſt pure
thynges. Upon ỳ b* hyll ſhall he take awaye
the lyde vale that hangeth before the face of
all people/and the couerynge wherwith all
Gentyles are couered. As for death, he ſhall
vtterly cōſume it. The Lord God ſhall wype
awaye the teares frō all faces/& take awaye
the confuſiō of his people thorow the whole
worlde. For the Lord hym ſelfe hath ſayde it.

At the ſame tyme ſhall it be ſayde: lo/this
D is oure God in whom we put oure truſt/and
he hath healed vs. This is the Lorde that we
haue wayted for: Let vs reioyſe and delite in
his health. For the hand of the Lorde ceaſeth
vpon this hyll. But Moab ſhalbe threſſhen
downe vnderhym/ lyke as the ſtraw is trode
vnder fete in a dōge hyll. For he ſhall ſtretch
out his handes vpō him/ lykeas a ſwymmer
doth to ſwymme. And with the power of hys
handes ſhall he caſt downe hys hye pompe.
As for his ſtrōg holdes & hye walles: he ſhall
bowe them/caſt them downe/ & fell them to
the grounde in to duſt.

From it hath the Lorde delyuered all men wyych beleue that he hath freely done it/of his only mercy for Chriſtes ſake/ and not of their deſeruinges. Rom. iij. d

¶ A ſonge of the delyuraunce of the people.

¶ The. xxvj. Chapter.

THen ſhall thys ſonge be ſunge in
A the lāde of Juda. We haue a ſtrōg
citie/the walles & the ordynaunce
ſhall kepe vs.* Open the gates/
that the good people maye go in/wyych la-
boureth for the trueth. And thou / which art
the

a* Open the gates. &c. Lobe Pſal. cxviij. c He willeth preachers to open Chriſt vnto the

people/for he is the dore thorow whō they must enter. Johā. x. b

the doar & halt the matter in hāde: thalt prouyde for peace/euē the peace that men hope for in the. Hope styll in the Lorde/for in the Lorde God is euerlastynge strength. For why/it is he/ý bryngeth lowe the hye mynded cytesyns/& casteth downe the proude cyties. He casteth them to the grounde/yee euē into the myre/that they maye be troden vnder the fete of the symple/& with the steppes of the poore. Thou (Lorde) consyderest the path of the rightuous/whether it be ryght/whether the waye of the rightuous be ryght. Therfore (Lorde) we haue a respecte vnto ý b* waye of thy iudgementes/thy name & thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe/and my mynde hasteth sterely to the. For as soone as thy iudgement is knowne to the world/then the inhabytours of ý earth lerne ryghtuousnesse. But ý vngodly (though he haue receaued grace) yet lerneth he not rightuousnesse/but in ý place where he is punyshed/he offendeth/& feareth not the glory of the Lord. Lorde/they wyll not se thyne hye hande/but they shall se it/and be confounded: when thou shalt deuoure them wyth the wrath of the people/& with ý fyre of thyne enemyes.

b* The waye of the iudgemētes of God/ is the afflycyō and the crosse that withdraweth vs from synne: In thys do the Christen reioyse. Roma. v. a. We reioyse in trybulacyon, &c.

¶ But vnto vs/O Lorde/prouyde for peace: for thou worckest in vs all oure worckes. O Lorde oure God/though soch Lordes haue domynacyon vpon vs as knowe not the: yet graunte/that we maye hope only in the/and kepe thy name in remembraunce. The malycyous Tyrauntes when they dye/are nether in syke nor in the resurreccion/for thou bylytest thē & rootest thē out/and destroyest all the memoryall of them. Agayne/thou increacest the people/O Lorde/thou increacest the people/thou shalt be prayled & magnyfyed in all the endes of ý world. The people that seke vnto the in trouble/that same aduersyte which they complayne of is vnto thē a chastenyng before the. Lyke as a wyfe with chylde (when her trauayle cōmeth vpō her) is ashamed/cryeth & suffreth the payne: Euen so are we/O Lorde/in thy syght. We are wyth chylde/we trauayle/& beare/and with ý spyrete we bringe forth health/where thorow the earth is vndestroyed/and the inhabytours of the world perysh not.

But as for thy c* dead men & ours/that be departed/they are in syke & resurreccion. They lye in ý earth/they wake/& haue loye: for thy dew is a dew of syke and syght. But the place of the malycyous Tyrauntes is fallē awaye. So go now my people into thy chambre/& shut the doore to the/& suffre now the twynckylynge of an eye/tyll the wrath be ouerpast. For beholde/the Lord wyll go out of his habitacyō/& wyll the wyckednesse of

c* By the deed here vnderstande the ryght wes as in the Apo. xiiij. c. Blessed are the deed/which here after dye in the Lorde. They shal rise agayne to syke/ not as the other which are vnrightcous. Joā. v. Daniel. xij.

thē that dwell vpon earth. He wyll dyscouer the blonde that the hath deuoured/ the shall neuer hyde them/that the hath murthered.

The prophecyeth that all reuaumes shalbe destroyed aboute the commynge of Christ.

¶ The. xxvij. Chapter.

When the Lorde wyth hys heuye/ & great/& longe a* swearde shall vislet Leuiathan ý inuyncyble serpent: euen b* Leuiathan that crooked serpent/& shall slaye the whalfyth in the see. At the same tyme shall men synge of the vyneyarde of Mulcatel. I the Lorde kepe it/ and water it in due seasON. I watch daye and nyght/ý no man breake into it. I beare no euell wyll in my mynde. Who wyll compell me/that I greatly forgettynge all faythfulnesse/shulde burne it vp at once w thornes & bushes: Or who wyll enforce me to kepe or make peace? It will come to this poynte/ ý Jacob shalbe roted agayne/& Israel shal be grene/& beare floures/& they shall fyll ý whole worlde with their frute. Smyteth he not his smyter/as euell as he is smyten hym selfe: Destroyeth he not the murtherers/ as he is murthered? Euery man recompenseth with the measure that he receaueth: He museth vpō his sore wynde/as vpon the dayes of extreame heate. And therfore shall the iniquyte of Jacob be thus reconcyled. And so shall he take awaye all ý frute of his synnes.

a* By the swerde of the Lord is vnderstāde the word of God/& the sentence of the euerlastynge Judge. With it is the deuell & ý power of Antichrist slayne.

b* Leuiathan betokeneth here the deuel after some expositoures/albeit that it properly synyfyeth a Whale/as is sayde Job. xli. c. Serpētes do also betoken the deuell/because of their sotelnes & wyllnes. Osee. iij. a. The Hebrues vnderstande here by serpētes/mighty Kinges and Princes.

As for aulter stones/he shall make them all as stones beaten to poulder: the groues and Idols shall not stande. The strōge cities shalbe desolate/and the fayre cytyes shalbe left syke a wyldernes. The catell shall fede & lye there/& the sheape shall eate it vp. Their haruest shalbe bret/their wyues which were their bewtye when they came forth: shalbe dekyled. For it is a people without vnderstādynge/& therfore he that created them/ shall not fauoure thē & he ý made them shall not be mercyfull to them. In that tyme shall the Lord shute frō the swyfte water of Euphrates/vnto the ryuer of Egypt. And there shall the chyldren be chosen out one by one. Then shall the greate trompet be blowen/so that those which haue bene destroyed in the Assyrians lande/and those that be scatred abrode in Egypte: shall come & worshyppe ý Lorde at Jerusalem/vpon the holy mount.

¶ Agaynst the pryde of Ephraim/and agaynst false Preastes and preachers.

¶ The. xxviij. Chapter.

Wo be to the crowne of pryde/to the a* drونckē Ephraemytes/& to the faydyng floure/to the glory of hys pōpe/that is vpon the toppe of the plenteous valley: whych men be ouerladen with wyne. Beholde/the strēgth and power of the

a* Loke after in the next chapter. &c

of the Lorde shall breake in to the lande on euery syde/syke a tempest of hayle/ý bearyth downe stronge holdes/and syke an horrible/myghtye and ouer flowynge water. And ý proude crowne of ý drونckē Ephraemites/shall be troden vnder fote. Ind as for the faydynge floure/the glory of his pompe/ which is vpō the toppe of the plenteous valley: it shall happen vnto him/as to an vnryme ly frute before the haruest come. Whych as soone as it is sene/is by & by deuoured/or euer it come well in a mans hande.

And then shall the Lorde of Hostes be a b* ioyfull crowne/and a glorious garlande vnto the remnaunt of hys people. Unto the lowly/he shalbe a spryte of iudgement/and vnto them that dryue awaye the enemyes from the gates/he shalbe a spryte of strēgth. But they go wronge by the reason of wyne/ they fall & slacker because of strōge drincke. Yee euē the prestes and prophetes thē selues go amisse/they are drونcken with wyne/& weake brayned thorow strōg drincke. They erre in seynge/and in iudgment they fayle. For all tables are so full of vompte and fylthynes/that no place is cleane. c* What is he amōge them/that can teach/instructe or enfourme the chyldren/which are weened frō suck or taken from the breastes: of eny other fashion sayes Commaunde that maye be cōmaunded/byd that maye be bydden/forbydd that maye be forbydden/kepe backe ý maye be kepte backe/here a lytle/there a litle. And therfore the Lorde also shall speake with lispynge lippes and with a straunge language vnto this people to whom he spake afore of this maner: This shal brynge rest/ye one refresh the weery/yee this shall brynge rest. But they had no wyll to heare. And therfore the Lorde shall answere their stubbournes (Cōmaunde that may be cōmaunded/byd ý maye be bydde/forbyd that maye be forbydden/kepe backe that maye be kepte backe/here a lytle/there a lytle) That they maye go forth/fal backward/be broken/snared & take. Wherfore heare the worde of the Lorde/ye mockers that rule the Lordes people/which is at Jerusalem. For ye cōforte your selues thus: Tush/death & we are at a poynte/and as for hell/we haue made a condycion wyth it/ý though there breake out eny sore plage it shall not come vpon vs. For with dyscreate wyll we escape/ and with nymbienes wyll we defende oure selues. Therfore sayeth the Lorde God: Beholde/I wyll laye a stone in Sion/a great stone/a costly d* corner stone for a sure foundacyon: ý who so putteth hys trust in him/shall not be confounded. Ryghtuoulnes wyll I set vp agayne in ý balaunce/ and iudgment in the weightes. The tempest of hayle shall take awaye your refuge/ý ye haue to dyscreaue withall: & ý ouerflowynge waters shall breake downe youre stronge holdes of dissimulacion. Thus the appoyntment ý ye haue made w death/ shalbe done awaye: and the cōdycion that ye made wyth hell/shall not stande. When ý great destruccion goeth thorow/it shall all to treade you. It shal take you quyte a waye before it. For it shall go forth early in the morynge/and contynue only that daye & that nyght. And ý very feare only shall teach you/whē ye heare it. For the bedde shall be so narow that a mā can not lye vpō it: And ý couerynge to small/ that a mā maye not wynde him selfe therin. For the Lord shal steppe forth as he dyd vpō the mout* Perazim/and shall take on as he dyd vpon the *dale of Gabaon: that he maye bryngе forth his deuyce/ e* his straunge deuyce: and fulfyll his worcke/his wonderfull worcke. And therfore make no mocks at it/ that youre captiuite increase not: for I haue herde the Lorde of Hostes saye/that there shall come a soden destruccion & plage vpon the whole earth. Take hede/and heare my voyce/ponder and mercke my wordes well. Goeth not the houlbande man euer in due season earnestly to hys lande? he moweth & ploweth his grounde to sowe. And when he hath made it playne/he soweth it w fetches or comyn. He soweth the wheate and Barlye in their place/Milium and Rye also in their place. And that he maye do it ryght/ his God teacheth him and sheweth him. For he treadeth not ý fytches out with a wayne/ nether bringeth he the cart here & there ouer the comyn/but he threshyth the fytches oute with a flayle/and the comyn with a rod. As for the wheate/he gryndeth it to make bred therof/In as moch as he can not bringe it to passe with treadynge out. For nether ý brosynge ý the cart wheles make/ner his beast can grynde it. Thys and soch syke thynges come of the Lorde of Hostes whych is marueloys in counsel/& great in rightuoulnesse.

b* Joyfull crowne & glorious garmēt are here take for the triuphe/ honour & reward that we lose for: which we shall vndoubtedly receaue/by hys mercy/ graunted in Christ.

c* Some reade; whom teacheth he knowledge: & whom will he cause to vnderstāde his doyce: euen the that are weened frō mylch/ & taken frō the breastes. For it is comēly sayed: Cōmaunde. &c. The same vnderstande by mylch/worldly promeles & the pleasures of this worlde. And by the ý are taken frō the breastes/ they vnderstāde soch as haue left dyffetryng & delaing frō daye to daye/& that now saye no moore/cōmande that may be cōmaunded. & but do streight wayse at the fyrst call folowe the Lorde/ not lokynge to be called the second tyme.

d* Thyst is called a corner sto

e* That is/ his marueloys worcke that excedeth mānes perceueraunce & felyng

¶ The destruccyon of Jerusalem. Agaynst the commaundementes of men.

¶ The. xxix. Chapter.

O be vnto the O Ariel/thou citie that Dauid wāne. Take yet some yeares/& let some feastes yet passe ouer: then shall Ariell be beseged/ so that the shal be heuy and sorowfull/& shal be vnto me euen as a lyon. For I wyll laye sege to the rounde aboute/& kepe the in w towers/& graue vp dykes agaynst the. And thou shalt be brought lowe/and speake out of the earth/and thy wordes shall go humbly out of ý grounde. Thy voyce shall come out of the earth/syke the voyce of a witch/& thy

B talkynge shall groane out of the myre. For
a* Shalbe ly-
ke mealedust:
that is/ shalbe
so many/and as
vnable to be
nombred as mea-
dust.
the multytude of thyne enemyes a* shalbe
lyke mealdust. b* And the nombre of Tyrau-
tes shalbe as the dust that the wynde taketh
awaye sodenly. Thou shalt be vylited of the
Lorde of Hostes with thondre/earthquake/
& wyth a greate crack/ w̃ the whyrle wynd/
b* And the
nombre of ty-
rauntes shalbe
&c. As who
shulde saye: the
most heuy and
cruel enemyes
that will
be vpon
you in a momẽt
& sodenly might
& that quickly
be ouercome of
the Lorde/as ẏ
dust is taken a-
waye with the
wynde: as it
happened vnto
Sennaherib:
Yet shall it not
be so then/but
as J wyll now
shewe the: thou
shalt be vyslet-
ted and pu-
nysshed of ẏ
Lorde/euen as
whẽ all thingẽ
trẽble for feare
of the thonder/
which no man
can eschue: and
as when the
earthquake sha
keth all ẏ there
is with an hor-
rible & fearfull
sounde: a storme
& tempest shall
ouerthrow ẏ/
& with the fla-
me of fyre shalt
thou be deuou-
red.
C
c* That is-
ye shalbe dronc-
kẽ that ye shall
not wete what
to do/ye shalbe
so cleane desti-
tute of counsell:
not of the wy-
ne that ye shall
drinche/ for ye
shall suffre ex-
treame thyrst/
and the wyne of recreacyon & myrth shall ye not taste
of. Ye shall be feble/& fall as ye go/ye shalbe rennagates for the con-
fusyon/feare/hate/and persecucyon of all men: not for dronckenes or
stronge drynche/whych ye shall want. Some expound thys sentence
of them that be droncken in hypocrysyes dyssymulacyon: and of them
that be full of the rychtuousnes of their awne worckes.
d* As though he shulde saye: It is not longe to that goodly trees
(which are signifyed by Libanus) shalbe turned into playne feldes:
And that the playne feldes (whych are sygnyfyed by Charmel) shall
become rough and full of bushes. The tyme that Christ shulde come
is the short tyme that he meaneth/whych the scrypture doth oft call
a short tyme. Then shall the vnfrutefull/rough/& woody heathenesse
(which is vnderstãd by Libanus) be turned vnto ẏ relygyon of Chris-
tes cõgregacyon/ church/ & vnto the true seruyce of the true God
(which is vnderstand by Charmell) that frutefull & well tylled felde.

by/that Libanus shalbe turned in to Char-
mel/& that Charmel shalbe taken as a wod:
F
Then shall deaf men vnderstande the wordẽ
of the boke/and the eyes of the blynde shall
se without any cloude or darcknes. The op-
pressed shall holde a mery feast in the Lorde/
and the poore people shall reioyse in ẏ holy
one of Jsrael.

Then shall the furyous people cease/and
the mockers shalbe put awaye/and all they
that do wronge shalbe plucked out/soche as
laboure to draw men vnto synne: & that di-
sceaue hym/which reyroueth e* them in the
gate/& soch as turne good personnes to ba-
nite. And therfore the Lord (euẽ the defender
of Abraham) sayeth thus vnto the house of
Jacob: Now shall not Jacob be ashamed/
nor his face cõfounded/ whẽ he seyth amõge
his chyldren (whom my handes haue made)
soch as halow my name amonge them: that
they maye sanctifye the holy one of Jacob/
and feare the God of Israel: and that they
whych a fore tyme were of an erroneous
spyrete/haue now vnderstandynge/ and that
soch as before coulde not speake/ are now
lerned in my lawe.
e* That is/the
which geue iud
gement/and se
that euery mã
haue right.
Ruth. iiij. a
G

¶ A curse agaynst them that forsake the councell of
God/and styck vnto the councell of men. He treate-
neth the rest of the people/wych after the destruccis
of Jerusalem wente in to Egypte.

¶ The. xxx. Chapter.

A
WOe be to those styrynkynge chyldrẽ
(sayeth ẏ Lorde) which seke cou-
cell/ but not at me: whych take a
webbe in hande/but not after my
wyll: that they maye heape one synne vpon
another. They goo downe in to Egypte (and
alke me no councell) to seke helpe at the
power of Pharao/and comforte in the sha-
dowe of the Egypcians. But Pharaos helpe
shalbe your confusyon/and the comforte in
the Egypcians shadowe shalbe youre awne
shame. Youre rulers haue bene at Zoan/ &
youre messaungers came vnto Hanes. But
ye shall all be ashamed of the people ẏ maye
not helpe you/ which shall not bryngе you
strẽgth or comforte/but shame & confusyõ.
Youre beastes haue borne burthens vpõ
B
their backes towarde the South/ thorowe
the waye that is full of parell and trouble/
because of the lyon & lyones/ of the Cocka-
trice and shutynge dragon. Yee the Mu-
les bare youre substaunce/and the Camels
brought youre treasure vpon their croked
backes/vnto a people ẏ can not healpe you.
For

For the Egypcians helpe shalbe but vayne
and lost. Therfore J tolde you also that your
pryde shulde haue an ende. Wherfore go hẽce
and wryte them thys in their tables/ & note
it in a boke: that it may remayne by their
posterytye/& be styll kepte. For it is an obst-
nate people/vnfaythfull chyldren/ chyldren
that wyll not heare the lawe of the Lorde.
C
They dare saye to the Prophetes: Intro-
mytte youre selues with nothinge/ and vn-
to the Soothsayers: tell vs of nothynge for
to come/but speake frendly wordes vnto vs/
and preache vs false thinges. Treade out of
the waye/go out of the path/turne the holy
one of Jsrael from vs. Therfore thus sayeth
ẏ holy one of Jsrael: In as moch as ye haue
cast of youre bewrye/ and comforted youre
selues with power and nymblenesse/ & put
youre confidẽce therin: therfore shal ye haue
thys myschefe agayne for youre destruccyõ
and fall/ lyke as an hye wall/that falleth be-
cause of some rykt (or blast) whose breakyng
cometh sodenly.
And youre destruccyon shalbe lyke as an
erthen pot/ which breaketh nomã touching
it/yee and breaketh so fore/ that a man shall
not fynde a sheuer of it to fetch fyre in/ or to
take water with all out of the pyt. For the
Lorde God/ euen ẏ holy one of Jsrael hath
promysed thus: With styll sytt ynge and rest
shall ye be healed/in quyetnesse & hope shall
D
youre strength lye. Not wythstandynge ye
regarde it not/but ye wyll saye: No/ for thus
are we constrayned to fle vpon horses. And
therfore shall ye fle/we must ryde vpon swift
beastes/ and therfore youre persecutoures
shall yet be swyfter. A thousand of you shall
fle for one/ or at the most for fyue/ whych do
but only geue you euell wordes: vntyll ye
be desolate as a Hyp mast vpõ an hye mõ-
tayne/ and as a beaken vpon on hyll.
Yet standeth the Lorde waytynge/ that
he maye haue mercy vpon you/ and lyfteth
hym self vp/ ẏ he may receaue you to grace.
For the Lorde God is rychtuous. Happye
are all they that wayte for hym. For thus (O
E
thou people of Syon and ye cytizens of Je-
rusalem) shall ye neuer be in heuynes/ for
doutlesse he wyll haue mercy vpon the. As
soone as he heareth the voyce of thy crye/he
wyll helpe the. The Lorde geueth you the
a* bred of aduersyte/& the water of trouble.
But thyne instructer flyeth not farre from
ẏ/ yf thyne eyes loke vnto thyne instructer/
and thyne eares harken to hys worde/ that
cryeth after the and sayeth: this is the waye/
go thys/and turne nether to the ryght hande
ner to the lefte.
a* The bredde
of aduersytye
& the water of
trouble do sig-
nyfye a lyfe
full of aduer-
sities & trouble.
Ezech. iiij. d.
Moreouer, yf ye destroye the syluer wor-
kes of youre Idoles/and cast awaye the gol-
den coapes that ye decke them wythall (as
sylthynes) & saye gett you hence: Then wyll
he geue rayne to the sede that ye shall sowe
in the earth/and geue you bredde of the en-
crease of the earth/ so that all shalbe plen-
tuous and aboundant. Thy catell also shall
he fede in the brode medowes/ yee thyne oxẽ
and Mules that tyll the grounde/ shall eate
good fodder/which is purged with ẏ fanne.
Goodly ryuers shall flow out of al his mou-
F
taynes and hylles. In the daye of the greate
slaughter when the towers shall fall/ the
mone shall shyne as ẏ sunne/ and the sunne
shyne shalbe seuenfolde/and haue as moche
shyne/as in seuen dayes belyde.
In that daye shall the Lorde bynde vp the
broled sores of hys people/ and heale their
woundes. Beholde the glory of ẏ Lord shall
come from farre/ hys face shall burne/ that
noman shalbe able to abyde it/ hys lyppes
shall wagge for very indygnacyon/ and hys
tonge shalbe as a consumynge fyre. Hys
breath like a vehemẽt floude of water/ which
goeth vp to the throte. That he maye take
awaye the people/ which haue turned them
selues vnto banyte/& the bridle of errоure/
that lyeth in other folkes chawes.
But ye shall synge/as ẏ vse is in ẏ night
G
of the holy solempnyte. Ye shall reioyse frõ
youre herte/as they ẏ come with the pype/
when they go vp to the mount of the Lorde/
vnto the rock of Jsrael. The Lorde also shal
set vp the power of hys voyce/ & declare hys
terrible arme/with his angry countenaũce/
yee and the flame of the consumynge fyre/
with earthquake/tempest of wynde/& hayle
stones. Then shall the Assyrians feare also/
because of the voyce of the Lord/which shall
smyte him with ẏ rodde. And the same rodde
which the Lorde wyll sende vpon hym/ shall
moue the whole foundacyon: with trompet/
with noyse of warre and batell to destroye.
For he hath prepared the fyre of payne from
the begynnynge/ yee euen for Kynges also.
This hath he made depe & wide/ ẏ nor thing
therof is fyre and wodd innumerable/which
the breath of the Lorde kyndleth/ as it were
a match of brymstone.

¶ He curseth them that forsake God/and seake for the
helpe of men.

¶ The. xxxi. Chapter.

A
WOe be vnto them that go downe in
to Egypte for helpe/ and trust in
horses/& comforte them selues in
charettes/because they be many/
& in horse men because they be lusty & strõg.
But they regarde not the holy one of Jsrael/
& they alke no questyõ at the Lorde. Where
as he neuertheles plageth the wycked/& yet
goeth not from his worde/ when he steppeth
BB. ij. forth

a * Assur shalbe slayne with the swerde. &c. The Prophete shuld here seame to prophecyok the great destrucyon that happened vnto Senaherib. ij. Para. xxxij. e. & Esay. xxxvij. g. which was done by the swerde of the Aungell) not by ỳ swerd of man/as ye maye there se. Sennaherib was the kyng of Assyria/ and therfore is the destrucyon of the Assyrians whych happened vnder him signifyed by this worde Assur.

Some (because the Prophete a litle before in the text/ moueth the people to forsake Idoles) expounde it thus. Not by oure Idoles/not by our strength/not by mānes helpe (which all may be called the swerde of man) shall oure spiritual enemye (which is signified by Assur) perysh: but by the power of God/ & the invisible swerde that cānot be sene: wich which the Aungell slew xlxxxv. thousande in one nyght. Esa. xxxvij. g.

¶ The. xxxii. Chapter.

¶ The condityons of good rulers and Officers.

A BEholde/ the kynge shall gouerne after the rule of rightuousnes/ & ỳ princes shall rule acording to ỳ balance of equite. He shalbe vnto men/as a defence for ỳ wynde/ & as a refuge for ỳ tempest/ lyke as ryuer of water in a thurstie place/ & ỳ shadowe of a greate rock in a drie lande. The eyes of ỳ seinge shal not be dymme/ & ỳ eares of them ỳ heare/ shall take diligent hede. The hert of the vnwise/ shall attayne to knowlege/ & the vnparfyte tūge shall speake planely & distinctly. Then B shall the nygarde be no more called gentle/ ner ỳ churle lyberall. But the churle will be churlishly mynded/ & his hert will worke euell & playe ỳ ypocrite/ & ymagyn abhominacyons agaynst God/to make the hungrye leane/ & to withholde drynke from the thurstie: These are the perlous weapons of the couetous/these be his shamefull councels: that he maye begyle the poore with disceatfull workes/ yee euē there as he shulde geue sentence w̄ the poore. But the lyberall person ymagineth honest thinges/ and cōmeth vp with honesty.

Up (ye rich and ydell cyties)/harken vnto my voyce. Ye careleste cities/marke my wordes. After yeares & dayes shal ye be brought in feare/ O ye careleste cyties. For Harueste shalbe out/ and the grape gatherynge shall not come. O ye rych ydell cyties ye that feare no parell/ ye shalbe abashed & remoued: when ye se the barennesse/ the nakednesse & preparynge to warre. Ye shall knock vpon youre brestes/because of the pleasaūt feide/ and because of the frutefull vyneyarde. My peoples feide shall bringe thornes & thistels for in euery house is voluptuousnes: and in ỳ cyties/wilfulnes. The palaces also shalbe broken/ and the greatly occupide cytyes desolate. The towers and bulwerckes shalbe be come dennes for euermore/ ỳ pleasure of Mules shalbe turned to pasture for shepe: vnto the tyme that the spirite be poured vpō vs from aboue.

Then shall the wylderness be a frutefull feide and the plenteous feide shalbe rekened for a wodde. Then shall equyte dwell in the desyrte/ & rightuousnesse in a frutefull lāde. And the reward of rightuousnesse shalbe peace/ and hir frute rest and quyetnesse for euer. And my people shall dwell in the ynnes of peace/in my tabernacle and pleasure where there is ynough in them all. And whē the hayle falleth/ yt shall fall in the wodde & in the cytie. O how happy shall ye be/ when ye shal sakely sowe youre sede belyde all waters and dryue thyther the fete of youre oxē and asses.

¶ Thretnynge agaynst the Assyrians. A description of them that shall se the Lorde.

¶ The. xxxiij. Chapter.

A THerfore wobe vnto the (O robber) shalt not thou be robbed also? and vnto the that layest waite/as who saye there shulde no waite be laide for the: Wo vnto the whych doest hurte/ euē so shalt thou be hurt also. And as thou layest waite/so shall wayt be layde for the also.

Lorde be merciyfull vnto vs/we wayt for the. Thyne arme is at a poynte to vyset vs/ but be thou oure health in the tyme of trouble. Graunte that the people maye fle at the anger of thy voyce/ & that at thyne vpstandyng the Gentiles may be scatred a broad/ & that* their spoyle maye be gathered/ as the gresshoppers are comenly gathered together in to the pyt. Stande vp Lorde/ thou that dwellest on hye: Lett Syon be fylled with equyte and rightuousnesse. Lett treuth and faithfulnesse be in hir tyme: power/ health wyldome/ knowledge & ỳ feare of God are hyr treasure. Behoide/ their aungels crye

a * Their spoyle/ that is/ of the Assyrians. It shuld seame ỳ their spoyle was so gathered after that the aungel had destroyed the hoste of Senaherib. iiij. Regum. xix. g. ij. Para. xxxij. e. Esa. xxxvij. g.

B with

without/ the messaugers of peace wepe bytterly. The stretes are waste/ there walketh no man therin/ the appoyntment is broke/ the cyties are dispyled/ they are not regarded/ the desolate earth is in heuynes. Libanus taketh it but for a sporte/ that it is hewē downe: Saron is like a wyderness: Basan and Charmel are turned bylyde downe. And therfore saieth ỳ Lord. I will vp/ now will I gett vp/ now wyl I aryse. b * Ye shall conceaue stubble/ & beare strawe/ &c.* youre spirite shall be ỳ fyre/ ỳ it maye cōsume you: & ỳ people shalbe burnt like lyme/ & as thornes burne ỳ are hewen of/ & cast in the fyre.

b * By the cōceauyng is vnderstande the thought & ymagynacyon/ & by the bearinge or bringyng forth the worke. The Assyrians thought to take ỳ cytie of Ierusalē/ but their thought was in vayne/ and their worck of none effect. Wherupon they are counted to cōceaue stubble & bringe forth strawe.

Now herken to/ye that are farre of how I do with them/ & consydre my glory/ ye that be at hāde. The sinners at Sion are a frayde a sodane fearfulnesse ys come vpon the ypocrytes. What is he amonge vs (saye they) ỳ will dwell by that consumynge fyre? whych of vs maye abyde that euerlastynge heate? He ỳ ledeth a godly lyfe (saye I) & speaketh the treuth: He that abhorreth to do violence and disceate: he that kepeth his hande that he touch no reward: wich stoppeth his eares/ that he heare no councell agaynst the innocent: which holdeth downe his eyes/ that he se none euel. He it is/ that shall dwell on hye whose sauergarde shalbe in ỳ true rocke/ to him shalbe geuen the ryght true meate and dryncke. Hys eyes shall se the kynge in hys glory: and in the wyde worlde/ and his herte shall delyte in the feare of God.* What shall then become of ỳ scrybes of the Senatourt what of him that teacheth chyldren? There shalt thou not se a people of a straunge tūge to haue so diffused a language/ that it maye not be vnderstāde: nether so straūg a speache but it shall be perceaued.

c * Your spirite. &c. That is/ youre proude thoughtes and Imaginaciōs shalbe the very fyre that shall deuoure youre the cause wherfore the Lorde shall sende out his aungell to destroye you.

D There shall Sion be sene/ the head cytye of oure solempne feastes. There shall thyne eyes se Ierusalem that glorious habytaciō: the tabernacle ỳ neuer shall remoue/ whose nayles shal neuer be taken out worlde without ende/ whose coardes euerychone shall neuer corrupte: for the glorious Magesty of the Lorde shall there be presente amonge vs. In that place/ where fayre broade ryuers & streames are/ shall nether Galey rowe/ ner great shippe sayle. For the Lord shalbe oure capteyne/ the Lord shalbe oure lawe geuer The Lorde shalbe oure kynge/ & he him selfe shalbe oure Sauyoure. There are the coardes so layde abrode/ ỳ they cā not be better: The mast set vp of soch a fashyon/ ỳ no banner ner sayle hangeth theron: but there is dealed greate spoyle/ yee lame men runne after the pray. There lieth no mā that saieth: I am sycke/ but all euel is taken a waye from the people/ that dwell there.

¶ The last destrucyon of the Synagoge) in whych the kyngdome & presthode of that people was translated to the Church & congregacyon of Christ.

¶ The. xxxiiij. Chapter.

A COme ye Heithen and heare/ take hede ye people. Herken thou earth & all ỳ is therin: thou rounde compasse and all that groweth there vpon for the Lorde is angrye with all people/ & his displesure is kindled agaynst all ỳ multytude of them/ to curse them/ & to sleye them. So ỳ their slayne shalbe cast out/ and their bodyes styncke: ỳ euen the very hilles shalbe wet wth ỳ bloude of them. All ỳ starres of heauen shalbe consumed/ & ỳ heauen shall folde together lyke a roll/ & all the starres therof shall fall/ lyke as the leaues fall B from the vynes & fygetrees. For my swearde (saieth he) shalbe bathed in heauē/ & shal immediatly come downe vpō Idumea/ & vpō ỳ people which I haue cursed for my vēgeāce.

And ỳ Lordes swearde shalbe full of bloude/ and be rustye wyth the fatnesse & bloude of lambes and gootes/ with the fatnesse of the kydneys of wethers. For the Lorde shall kyl a greate offringe in Bosra/ & in the lande of Idumea. There shall the vnycornes fall with the Bulles/ (that is with the gyauntes) and theyr lande shalbe washed wyth bloude/ & their grounde corrupte wyth fatnesse. Unto the also (O Syon) shal come the daye of the vengeaunce of God/ and the yeare when thyne awne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pytch/ and thyne earth to brymstone/ and ther with shall the lande be kyndled/ so that it shall not be quenched daye ner nyght: But smoke euermore/ and so forth to lye waste. C And no man shall go thorow thy lande for euer: But Pellicanes/ Storkes/ great Oules/ and Rauens shall haue it in possesyon/ and dwell therin.

For God shall spryede out the lyne of desolacyon vpon it/ and weye it with the stones of emptynes. When kinges are called vpon/ there shalbe none/ and all prynces shalbe awaye. Thornes shall growe in their palaces/ nettels and thistles in their stronge holdes/ that the dragons maye haue their pleasure therin/ and that they maye be a courte for Estriches. There shall straunge bisures and monstruous beastes mete one another/ & the wilde kepe company together. There shall the lamya lye/ and haue her lodginge. There shall the hedghoge buylde/ digge/ be there at home/ and bryngе forth his younge D ones. There shall the kytes come together/ ech one to his lyke.

Seke thorow the scrypture of the Lorde & rede it. There shall none of these thynges

 be sett

be lefte out/there shal not one(ner loche lyke) fayle. For what his mouth cōmaundeth/that same doth hys spyrete gather together(or fulfylleth.) Upon whomsoeuer the lot falleth/ or to whom he dealeth it with the lyne: those shall possesse the enheritaunce from generacyon to generacyon/ & dwell therin.

A ¶ Of the tyme and kyngdome of Christ.

¶ The.xxiv.Chapter.

But the a *desierte & wyldernes shal reioyce/the waste grounde shalbe glad/and flourysh as the lylly. She shall flourysh pleasauntly/ and be toykull/& euer be geuyng of thanckes more & more. For the glory of Libanus/the bewty of Charmel & Sarō shalbe geuē her. These shall knowe the honour of the Lorde/and the magestie of oure God. And therfore strēgthe the weake hādes/& comforte the feble knees

Saye vnto them that are of a fearfull herte: Be of good chere/ & feare not. Behold youre God cometh/to take vengeaūce/& to rewarde/God cometh his awne selfe/& wyll delyuer you. Then shall the eyes of ye blynd be lyghtened/& ye eares of the deafe opened. Then shal the lame man b *leape as an hert/ & the dōme mans tunge shall geue thanckes In the wyldernesse also there shall welles spryngē/and floudes of water in the desert. The dryegrounde shall turne to ryuers/and the thurstye to sprynges of water. Where as dragōs dwelt afore/there shall growe swete floures and grene rushes. There shalbe fote pathes and comen stretes/this shalbe called *the holy waye. No vncleane person shall go thorow it/for the Lorde him selfe shall go with them that waye/and the ignorant shall not erre/There shalbe no lyon/and no rauyenge beast shall come therin/nor be there/ but men shall go there fre and safe. And the redemed of ye Lorde shall conuerte/and come to Syon with thankesgeuyng. Euerlasting ioye shall they haue/pleasure and gladnesse shal be amonge them. And as for all sorowe and heuynes/it shall banysh awaye.

a * By the desert & wyldernes is signified the countrey of the Heathen/ wheych were without grace/and wythout the frute of good & vertuous liuing. Psal.cvij.d. It is a borowed speache taken of the roughnes & vnfrutefulnes of the wylderues.

b * By thys leape is vnderstande the reioysing/chearfulnes/& quycknesse of the spirete. Canti.ij.b. is there a lyke thinge/of the spouse that commeth hoppyng vpon the mountaynes. Where he here sayeth/ the blynde shal see/the deafe hear.& c. He prophecyeth a manyfest sygne of the commynge of Christ/ and of the callynge of the Gentyles & heathen/ & of the kingdome of God in the faythfull. Manykynde was deafe to heare the heauenly doctryne of God/dome to prayse hym/lame to mynystre vnto hys neyghbours/and to preache the gospell. &c. These thinges Christ hath healed with his commynge.

c * The waye of the fayncfes & faythful is here called the holy waye.

¶ The.xxxvi.Chapter.

¶ Ierusalem is assieged by Sennaherib/in the tyme of kynge Hezekiah.

A iiij.Reg.xviij.c

*N the.xiiij. yeare of kyng Hezekiah/ came Sennaherib kynge of the Assyrians downe/to laye sege vnto all the stronge cyties of Iuda.

*ij.Paralip. xxxij.a.

* And the kyng of ye Assyrians sent Rabsakeh frō Lachis towarde Ierusalem/agaynst kynge Hezekiah/ wyth a greuous Hoste/ which set him by the condyte of the ouerpole/ in the waye that goeth thorowe the fullers lande. And so there cam forth vnto him Eliakim Helkiahs sonne ye Prelydēt/Sobna ye Scribe/& Ioah Asaphs sonne ye Secretary.

And Rabsakeh sayde vnto them: Tell Hezekiah/that ye greate kyng of Assyria sayeth thus vnto hym: What presumpcion is thys/ that thou trustest vnto? Thou thinckest(peraduenture) that thou hast councell & power ynough to maynteine this warre: or els wher to trustest thou/ that thou castest thy selfe of fro me? lo/ thou puttest thy trust in a broken stafe of rede (I meane Egypte) wheych he that leaneth vpon/it goeth in to hys hande & thrusteth hym thorowe. Euen so is Pharao the kyng of Egypt/vnto all thē that trust in him. But yet thou woldest saye to me: we trust in the Lorde oure God: A goodly God indede: whose hye places & aulters Hezekiah toke downe/& cōmaūded Iuda & Ierusalē/to worsyppe only before ye aulter. Abyde ye/thou hast made a condycyō wyth my lorde ye kyng of ye Assyriās/ye he shulde geue the two thousand horses: art thou able to set men ther by? Seyng now ye thou canst not resist ye power of ye smallest prynce ye my Lorde hath/how darrest thou trust in ye charetes & horse mē of Egipt? Moreouer/thinkest thou ye I am come downe hither/to destroye thys lande without ye Lordes wyll? The Lord sayde vnto me/go downe into ye lāde/ye thou mayest destroye it.

Then sayde Eliakim/ Sobna & Ioah vnto Rabsakeh: Speake to vs thy seruauntes (we prayeye the) in the Sirians language/for we vnderstande it well: And speake not to vs in the Iewes tonge/ lest the folcke heare/ wheych lyeth vpon the wall. Then answered Rabsakeh: Thynke ye/that the kynge sent me to speake this only vnto you? Hath he not sent me to them also/that lye vpon the wall? that they be not cōpelled to eate their awne donge/& drincke their awne stale with you?

And Rabsakeh stode styll/and cryed with a loude voyce in the Iewes tunge/and sayd: Now take hede/how the greate kynge of the Assirians geueth you warning. Thus sayeth ye kyng: Let not Hezekiah discreaue you/ for he shall not be able to delyuer you. Moreouer let not Hezekiah cōforte you in ye Lord/whē he sayeth: The Lord without doute shall defende vs/& shall not geue ouer this citie into the handes of ye kyng of the Assyriās/beleue hym not. But thus sayth ye King of Assyria: opteyne my fauoure/enclyne to me: so maye euery mā enioye his vineyards & fygetrees/ & drincke the water of his cisterne: vnto the tyme that I come my self/& bringe you into a lande that is like youre awne: wherin is wheate & wyne/which is both sowen wyth sede/and planted wyth vyneyardes.

Ierusalē. Let not Hezekiah dysceaue you/ when he sayeth vnto you: the Lorde shall delyuer vs?

Myght the Goddes of the Gentiles keps euery mās lande/frō the power of the King of the Assyrians? Where is the God of Hemath & Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hāde? Or which of all ye Goddes of the landes/hath delyuered their coūtre out of my power/so ye the Lord shuld delyuer Ierusalem fro my hande? Unto this Hezekiahs messaungers helde their tunges/ & answered not one worde: for the kyng had charged thē/that they shulde geue him none answere. So came Eliakim Helkiahs sonne the Prelydent/ Sobna the Scrybe/& Ioah Asaphs sonne the Secretary/vnto Hezekiah with rente clothes/& tolde hym the wordes of Rabsakeh.

¶ Hezekiah humbleth hym selfe before the Lorde. The armye of Sennaherib is slayne of the Aungell of the Lorde: & he hym selfe is kylled of his awne sonnes.

¶ The.xxxvii.Chapter.

A ij.Reg.xix.a

WHen Hezekiah heard that/he rēte his clothes/& put on a sack cloth/ & wēt into the tēple of the Lorde. But he sent Eliakim the Prelydent/Sobna the Scrybe/wyth the eldest preastes clothed in sack/vnto ye Prophet Esay the sonne of Amos/ & they sayde vnto hym: Thus sayeth Hezekiah: Thys is the daye of trouble/of plage/ & of wrath: lyke as when a chylde cometh to the byrth/but the woman hath no power to bryngе it forth. The Lord thy God(no doute) hath well consydered the wordes of Rabsakeh/ whom hys lorde the kynge of the Assyrians hath sent/to defye & blasphemе the lyuyng God: wyth such words as the Lord thy God hath heard right well. And therfore lyft vp thy prayer for the remnaunt/that yet are left. So the seruauntes of kynge Hezekiah came to Esay.

And Esay gaue them this answere: Saye thus vnto youre lorde: thus sayeth the Lord: Be not afrayed of the wordes that thou hast heard/wherwith the kynge of the Assyriās seruauntes haue blasphemed me. Beholde/ I wyll cause a wynde go ouer hym/ as sone as he heareth it/he shall go agayne into hys countre/there wyll I destroye him with the swerde. Now when Rabsakeh returned/ he fourde the kynge of Assyria layenge sege to Lobnah/ for he had vnderstande/ ye he was departed from Lachis. For there came a rumoure/that Tharhakah kyng of Ethiopia was come forth to warre agaynst him.

And when the kynge of Assyria heard that/he sent other messaūgers to kyng Hezekiah with this cōmaundemēt: Saye thus to Hezekiah kyng of Iuda: Let not thy God disceaue the/in whom thou hopest/& sayest: Ierusalē shall not be geuē in to the hādes of the kyng of Assyria. For thou knowest well how the kynges of Assyria haue handled all the landes that they haue subuerted/and hopest thou to escape? Were the people of the Gentyles(whō my progenytours cōquered) delyuered at any tyme thorow their goddes? As namely/ Gozan/Haran/ Rezeph/ & the chyldren of Eden/which dwell at Thalassar. Where is the kynge of Hemah/ & the kynge of Arphad/& the kyng of the cytye Sepharuaim/Ena and Aua? Now when Hezekiah had receaued the lettre of the messaungers/ and read it/ he went vp into the house of the Lorde/ & opened the letter before the Lorde. And Hezekiah prayed before ye Lord on this maner: O Lorde of Hostes/ thou God of Israel/which dwellest vpon Cherubyn. Thou art the God/that only is God of all ye kyngdomes of the world/for thou only hast created heauē & earth. Enclyne thyne eare Lorde & consydre/open thyne eyes/O Lorde/& se/ & pōdre all ye wordes of Sennaherib/which hath sent hys embassage to blasphemе the lyuynge God. It is true/ O Lorde/ that the kynges of Assyria haue conquered all kyngdomes & landes/& cast their goddes in the fyre. Notwythstandynge those were no goddes/but the worckes of mens handes/ of wod or stone/therfore haue they destroyed them. Delyuer vs then/O Lord oure God/ frō the handes of Sennaherib/ ye all kyngdomes of the earth maye knowe/ that thou only art the Lorde. Then Esay the sonne of Amos sent vnto Hezekiah/ sayinge: Thus sayth ye Lorde God of Israel: Where as thou hast made thy prayer vnto me/ as touchyng Sennaherib/ thys is the answere/ that the Lorde hath geuē concernyng hym: Despised art thou/& mocked/ a *O daughter of Syō) he hath shakē his head at the/O daughter of Ierusalem. But thou Sennaherib/ whom hast thou defyed & blasphemed? And agaynst whom hast thou lyfted vp thy voyce/ & exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruaūtes hast blasphemed the Lord/and thus holdest thou of thy selfe: I couer the hye mountaynes/& syde of Libanus with my horsmē. And there wyll I cut downe ye hye Cedre trees and the fayrest fyre trees. I will vp into the heygth of it/& into ye chefest of his tymbre woddes. If there be no water/I wyl graue & drynke. And as for waters of defence/ I shall dryе them vp wyth the fete of myne Hoste. Yee (sayest thou) hast thou not heard/ what I haue taken in hande/and brought to passe of olde tyme? That same wyll I do now also: waste/destroye/& bringe stronge cities vnto

a The daughter of Syon doth oftē signifye the people of pure faythful wheych purely geueth hede vnto gods word. that was fyrst geuē in the hill Syon Exo.xx. Moast mē read de thus: O thou bryngyn/ daughter of Sion.&c. S. Paul also al udynge vnto this bir gynyte calleth the church and congregacyon of the faythful a virgin/sayīg: I haue coupled you vnto one man/ to make you a chaste virgi to Christ ij.Corint.xi.a.

heapes of stones. For their inhabitours shalbe lyke lame men / brought in feare & confounded. They shalbe lyke the grasse & grene herbes in the felde / lyke the hay vpon house toppes / ẏ withereth afore it be growne vp.

I knowe thy wayes / thy going forth and thy cõmyne home / yee & thy madnesse agaynst me. Therfore thy furiousnesse agaynst me / and thy pryde is come before me. I will put b*a ringe in thy nose / and a bridle byt in the chawes of the / & turne the aboute / euen the same waye thou camest. I will geue ẏ also this tokẽ (O Hezekiah) this yeare shalt thou eate that is kept in stoare / & the next yeare sochas groweth of him selfe / & in the thyrde yeare ye shal sowe & reape / yee ye shall plãte byneyardes / & enioye the frutes therof.

And sochof the house of Juda as are escaped / shall come together / and the remnaunt shall take rote beneth / & bring forth frute aboue. For the escaped shall go out of Ierusalem / & the remaunte frõ the mount Syõ.

And this shall the gelousy of the Lorde of hostes bringe to passe. Therfore thus saieth the Lorde / concernyng the kynge of ẏ Assyrians: He shall not come in to the cytie / and shall shote no arowe in to it / there shall no shilde hurte it / nether shall they graue aboute it. The same waye that he came / shall he retourne / & not come at this cytie / saieth the Lorde. And I will kepe and saue the cytie (saieth he) for myne awne / and for my seruaunte Dauyds sake.

*Thus the angel went forth / and slewe of the Assyrians hoste / an clxxxv. thousande. And when men arose vp early (at Ierusalem:) Beholde / all laye full of deed bodyes. So Sennaherib ẏ kyng of ẏ Assyrians brake vp / & dwelt at Niniue. Afterwarde it chaunced / as he prayed in the temple of Nesrah hys god / that Adram alech & Sarazer his awne sonnes slewe him with the swearde / and fled in to the lande of Ararat. And Asar hadon his sonne reygned after him.

Hezekiah is sick vnto the deeth / but is yet reuyued by the Lorde / and lyueth .xv. yeares after: for wych benefyte he geueth thanckes.

The. xxxviij. Chapter.

NOt longe afore thys / was Hezekiah sick vnto ẏ deeth: & the Prophet Esay the sonne of Amoz came vnto him / and sayde: Thus commaũdeth the Lord: Set thine house in order: for thou must dye / & shalt not escape. Then Hezekiah turned his face towarde the wall / & prayed vnto the Lorde / and sayde: Remẽbre (O Lorde) that I haue walcked before ẏ in a* treuth and a stedfast herte / & haue done the thynge that is pleasaunt to the. And Hezekiah wepte sore. Then sayde God vnto Esay: Go & speake vnto Hezekiah: the Lorde God of Dauid thy father sendeth the thys worde: I haue herde thy prayer / and consydered thy teares: beholde I wyll put fyftene yeares mo vnto thy lyfe / and delyuer the and the cytie also / from the hande of the kyng of Assiria / for I wyll defende the citie. And take B the this tokẽ of the Lord / that he wyll do it / as he hath spoken: Beholde / I wyll returne the shadowe of Ahaz dial / ẏ now is layed out wyth the Sunne and bringe it ten degrees backwarde. So the Sunne turned ten degrees backward / ẏ which he was descended afore.

b* Of this ye haue in. iiij. Reg. xix. c.

*iiij. Reg. xix. g Eccli. xlviij. d. Tobie. i. d. i. Macha. vij. f ij. Mach. viij. e

A thanckesgeuynge / which Hezekiah Kynge of Juda wrote / when he had bene sycke / & was recouered.

b* I thought I shulde haue gone to ẏ gates of hell in my best age / and haue wanted the resydue of my yeares.

I spake within my selfe: I shall neuer visiet the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together / and taken awaye fro me / lyke a shepherdes cotage: my lyfe is hewẽ of / lyke as a weeuer cutteth of his webb.

Whyle I was yet takynge my rest / he hewed me of / & made an ende of me in one daye.

c* I thought I wolde haue lyued vnto the morow / but he broked my bones lyke a lyon / and made an ende of me in one daye.

Then chatred I lyke a swalowe / and lyke a crane / and mourned as a doue.

I lyfte vp myne eyes into the heyght: O Lorde (sayde I) violence is done vnto me / be thou suerte ye for me.

What shall I speake or saye / that he may this do? ẏ I may lyue out all my yeares / yee in the bytternesse of my lyfe?

Verely (Lorde) men must lyue in bytternesse / & all my life must I passe ouer therin: for thou rayest me vp / and wakest me. But lo / I wylbe well contẽt with this bytterness. Neuer- C

b* That is / I thought I shulde haue gone to my graue / and haue dyed in my best age. &c. The Hebrue worde signyfyeth both hell & a graue / pitte or ditche. That maye ye perceaue in Genes. xlij. g. where Iacob sayeth ẏ yf any mysfortune shulde happen vnto Benjamin in his Journeyn to Egypt with hys other bre- / thre / hys graye head shulde be brought wyth sorow vnto his graue: where the come trãsl. readeth hell / for graue. As for Hezekiah / he neither feared hel

no purgatory / as ye may well se by ẏ he a litell before saith: Remẽbre O Lorde / that I haue walcked before the in trueth & a stedfast herte / & haue done the thinge that is pleasaunt to the: which thynge who so doeth / neadeth not to feare any of those two places. Besydes that / the dunce men & Sophisters them selues / which were (as most learned men thincke) the inuentoures & fynders / ye and the very makers of purgatory / saye that before the tyme of Christes cõmynge / there was no sorch place: so that Hezekiah is by their sentence cõpylled quyte of that place: and of hell doth the sentence of the worde of God quyte hym / which sayeth: There is no condemnacyon to them that are in Christ Iesu / Roma. viij. a.

c* I thought I wolde. &c. but he broked my bones lyke a lyon. &c. As who shuld saye: I thought to haue lyued lõger: but the Lorde toke me as it had bene a lyõ: & febled my bones & strength: & so trosced me with the greuous pãges of my disease / as though he wold in one daye haue made an ende of me. Soche a greuous sycknes do lerned men thincke that Dauid also laboured with / when he sayd: O Lord heale me / for all my bones are vexed. Psal. vi. a. & xxxviij. a.

*iiij. Reg. xix. a ij. Para. xxxij. f

a* Truethfor purenes / as in the Psal. li. b. But to / thou hast a pleasure in ẏ trueth. & c. That is / in purenes / in true & perfecte righteoustnes.

d* For hell prayseth not ẏ. &c. The meaynyge is. If I now dye / I can not prayse the in thy temple. For the dead & burped cannot loue and prayse the / with their materiall tonges or hertes. Nether can my deeth / ner my burypng / be at this season for the settyng out of thy glorye. For all ẏ godly wyll be feared wyth thys thy iudgemẽt: And the wycked wyll impute my death to the ouerthrowyng of Idolatrye / & to the puttyng downe of the brasen serpẽt.

e* They that go downe into the graue prayse not thy trueth / that is / hope not for the trueth of thy worldly promeses / which thou hast promesed vnto soch as walcke vndefyledly in thy lawe. Deutero. xxviij. They cãnot reioyce of their health / when all hope of recouerynge is past. But yf thou graũt a mã his lyfe / yf any mã recouer his sicknes & lyue: he shal acknowledge thy goodnes / euẽ as I now geue thãckes vnto the / for the benefyte of my health which thou hast restored me.

The. xxxix. Chapter.

Ezekiah is reproued of Esay / because he shewed his treasure vnto the Embassadoures of Babylon.

*iiij. Reg. xx. c.

AT the same tyme Merodach Baladam / Baladams sonne Kyng of Babylon / sent lettres & presentes to Hezekiah. For he vnderstode how that he had bene sick / & was recouered agayne. And Hezekiah was glad therof / and shewed thẽ the cõmodytyes of his treasure / of syluer / of gold / of spyces & rootes / of precyous oyles / all that was in hys cubbordes B & treasure houses. There was not one thing in Hezekiahs house / & so thorow out all hys Kyngdome / but he let them se it.

Then came Esay the Prophete to Kyng Ezekiah / & sayde vnto hym: What haue the men sayde / & frõ whence came they vnto the? Hezekiah answered: they came out of a farre countre vnto me / out of Babylõ. Esay sayd: C what haue they loked vpon in thyne house? Hezekiah answered: All ẏ is in myne house haue they sene: and there is nothinge in my treasure / but I shewed it them.

Then sayde Esay vnto Hezekiah: Vnderstande the worde of the Lord of Hostes: Beholde the tyme wyll come / that euery thynge which is in thyne house / and al that thy progenytoures haue layde vp in stoare vnto this daye / shalbe caried to Babylon / and no D thinge left behynde. Thys sayeth the Lorde. Yee & parte of thy sonnes / that shall come of the / & whõ thou shalt get / shalbe caried hẽce / & become gelded chamberlaynes in the kyng of Babylons courte: Then sayde Hezekiah to Esay: Now God prospere hys awne councell / which thou hast told me. He sayde more ouer: So that there be peace and faythfulnesse in my tyme.

Neuertheles my cõuersacyõ hath so pleased the / that thou woldest not make an ende of my lyfe: so ẏ thou hast cast all my synnes behynde thy back.

b* For hell prayseth not the / death doth not magnyfye the.

e* They ẏ go downe into ẏ graue / prayse not thy trueth: but the lyuyng / yee the liuing acknowledge the / lyke as I do thys daye. The father telleth hys chyldren of thy faythfulnesse.

Delyuer vs (O Lorde) and we wyll synge prayses in thy house / all ẏ dayes of oure life.

And Esay sayde: take a playster of fyggs / & laye it vpon the sore / so shall it be whole.

Then sayd Hezekiah: O what a great thing is this / that I shall go vp in to the house of the Lorde.

The cõmyng of S. Iohn Baptist. The preparacyõ of the Apostles. The callynge of the Gentyles.

The. xl. Chapter.

A BE of good chere my people / be of good chere (sayeth youre God) cõforte Ierusalem / and tell her: that a* her trauayle is at an ende / that her offence is pardoned / that she hath receaued of the Lordes hande sufficiẽt correccyon for all her synnes. A voyce cryeth: Prepare ẏ waye for the Lorde in the wylderness / make streyght the path for oure God in the deserte. Let all valleyes be exalted / & euery mountayne and hyll be leyed lowe. What so is croked / let it be made streyght / & lett the rough places be made playne feldes. b* For the glory of the Lorde shall apeare / & all flesh shalse it / for why / the mouth of the Lorde hath spoken it.

The same voyce spake: Now crye. And I sayde: what shal I crye? Then spake it: that all flesh is grasse / and that c* all the bewtye therof / is as the floure of the felde. When the grasse is withered / the floure falleth awaye. Euen so is the people as grasse / when the breath of the Lorde bloweth vpon them. Neuertheleste whether the grasse wyther / or the floure fade awaye: Yet ẏ worde of oure God endureth for euer. Moreouer the voyce cried thus: d* Go vp vnto the hyll (O Sion) thou ẏ bryngest good tydynges / lyft vp thy voyce with power / O thou preacher Ierusalem. Lyft it vp without feare / & saye vnto ẏ cities of Iuda: Beholde youre God / beholde the Lorde / euen the Almyghtie shall come with power / & beare rule with his arme. Behold / he bryngeth his treasure with him / and hys worck go before him. He shall fede his flock lyke an herdman. He shall gather the lãbes together with his arme / & carie them in hys bosome / and shall kyndly intreate those that beare yonge.

Who hath holden the waters in hys fyst? Who hath measured heauẽ with his spãne / and hath comprehended all the earth of the worlde in thre fyngers? Who hath weyed the mountaynes and hylles? Who hath rekoumed the mynde of the Lord? Or who is of his councell to teach him? At whõ hath he asked councell / to make hym vnderstande / and to lerne him the waye of iudgmẽt: to teach him science: and to enstructe him in the waye of vnderstandynge. Beholde / all people are in comparyson of hym / as a droppe to a boket full / & are counted as the left thing that the balaunce weyeth. Beholde / the Iles are in

A a* Her trauell is at an ende / that is / the tyme of her captyuyte / wych dured. lxx. yeares is finyshed.

B b* The Prophetes call the glorye of the Lorde / the rygh tuoustnes that shulde be shewed by the gospel wherby we shulde become ryghtuous in the sight of god the father / for his sonne Christes merytes. This glory shal all flesh se / that is / all men / as well the Iewes as the Gẽtiles / that beleue. A lyke sayng haue ye after in the. lx. a

C The glorye of the Lorde shall ryse vpõ the. &c.

c* All the bewtye therof is as the floure. & c. that is / all the good doynge / all the good lyuyng / all the holynes & vertu / all the rightuoustnes therof. & cetera: is of no valure: Ie dureth no longer then the floure of the felde. Only Christ isour ryghtuoustnes / & holynes / & c. i. cor. i. d

D d* Syon and Ierusalem (by wych vnderstãde the churche of the faithful) do preache & bryngе good tydynges / that is / shew ẏ grace and health that hath bene long wayted for / and

that is no wob-
tayned & geuen
by Christ. What
si. a. Luke. 5. b.

comparyson of hym/ as the shadowe of the
sonne beame. Libanus is not sufficyent to
mynystre fyre for his offringe/ & all the bea-
stes therof are not ynough to one sacrifyce.
All people in cōparyson of hym are rekened
as nothing/ yee dayne vanyte & emptynesse.
C To whom then will ye likē God? or what
similitude wyll ye set vp vnto hym? Shall
the caruer make hym a carued ymage? and
shall the goldsmyth couer hym with gold/ or
cast hym in to a fourme of syluer plates?
Moreouer shall the ymage maker (that the
poore man whych is dysposed / maye haue
some thynge to set vp also) seke out & chose a
tree/ that is not rottē/ and carue therout an
ymage/ that moueth not? Know ye not this?
Hearde ye neuer of it? Hath it not bene preа-
ched vnto you sence the beginnyng? Haue ye
not bene enfourmed of this/ sence the foun-
dacyon of the earth was layde: That he syt-
teth vpon the circle of the worlde / and that
all the inhabytours of the worlde are in cō-
F parison of him/ but as gresshoppers: That he
syredeth out the heauēs as a couerynge/ that
he stretcheth them out/ as a tent to dwell in:
That he bryngeth Princes to no thyng/ and
the iudges of ȳ earth to dust: so that they be
not planted nor sowen agayne/ nether their
stocke roted agayne in ȳ earth? For as soone
as he bloweth vpon them/ they wither & fade
awaye/ lyke the strawe in a whyrle wynde.
To whom now will ye lyken me/ & whom
shall I be lyke/ sayeth the holy one? Lyft vp
youre eyes on hye/ and consydre. Who hath
made those thynges/ whych come out by so
greate heapes? and he can call them all by
their names. For there is nothynge hyd vnto
the greatnesse of his power/ strength / and
G myght. How maye then Jacob thyncke / or
how maye Israel saye: My wayes are hyd
from the Lorde / and my God knoweth not
of my iudgementes. Knowest thou not / or
hast thou not hearde/ that the euerlastynge
God/ the Lorde which made all the corners
of the earth/ is nether weery nor faynt: and
that his wysdome can not be cōprehended:
but that he geueth strength vnto the weery/
and power vnto the faynte? Chyldren are
weery and faynt/ and the strongest men fall:
But vnto them that haue the Lorde before
their eyes/ shal strēgth be encreased/ Aegles
wynges shall growe vpon them: When they
runne/ they shall not fall: and whē they go/
they shall not be weery.

C Of the goodnesse mercy of God toward ȳ people.

C The. xlj. Chapter.

A BE styll (ye Ilandes) and herkē vn-
to me. Be strōge ye people/ Come
hyther/ and shew youre cause/ we
wyll go to ȳ lawe together. Who
rayseth vp the iuste from the rysynge of the
Sunne/ and calleth him to go forth? Who
casteth downe the people/ and subdueth the
the kynges before him: that he maye throwe
them all to the grounde wyth his swearde/ &
scatre them lyke stuble with hys bowe? He
foloweth vpō thē/ & goeth safely him selfe/ &
cometh in no fote path ẃ his fete. Who hath
made/ created/ and called the generacīōs frō
the begynnyng? Euen I the Lord/ which am B
the fyrst/ and with the last.
Beholde ye Iles? that ye maye feare/ and
ye ende of the earth / that ye maye be abas-
shed/ draw nye/ and come hither. Euery man
hath exorted hys neyghboure / and brother/
and bydden hym be stronge. The Smyth
conforted the moulder/ & the Ironsmyth the
hammerman/ sayenge: It shalbe good/ that
we fasten this cast worke: and then they fa-
stened it with nayles/ ȳ it shulde not be mo-
ued. And thou Israell my seruaunte: Jacob
my electe sede of Abrahām my beloued/ whom
I led from the ende of ȳ earth by the hande:
For I called the from farre / and sayde vnto
the: Thou shalt be my seruaunt: I haue cho-
sen the/ and will not cast the awaye: be not a-
frayd/ for I will be ẃ the. Loke not behynde C
the/ for I wyll be thy God/ to strēgthē ȳ/ helpe
ȳ/ & to kepe the with this right hād of myne.
Behold/ all they that resyst ȳ/ shall come to
confusyon and shame: and thine aduersaries
shalbe destroyed & brought to naught. So
that who so seketh after thē / shall not fynde
them. Thy destroyers shall perysh/ & so shall
they that vndertake to make batell agaynst
the. For I thy Lorde & God / will strengthen
thy ryght hande. Euen I that saye vnto the:
Feare not. I will helpe the. Be not a frayde
thou lytle worme Jacob/ and thou despysed D
Israell for I will helpe the/ sayeth the Lord/
and the holy one of Israel thyne auenger.
Beholde/ I wyll make the a treadyng cart &
a new flayle/ ȳ thou mayest threshe & grynde
the mountaynes / and bryngе the hylles to
poulder. Thou shalt fanne them/ & the wynd
shall carye them awaye / & the whyrlwynde
shall scater them. But thou shalt reioyse in
the Lorde/ and shalt delyte in prayslinge the
holy one of Israel.
When the thyrstye & poore seke water &
fynde none / and when their tonge is drye of
thyrst: I geue it them sayth the Lorde. I the
God of Israel forsake them not. a*I bringe
forth floudes in the hylles/ and welles in the
playne feldes. b*I turne the wildernes to ri-
uers/ & the drye lāde to condythes of water.
I plante in the waste grounde trees of Ce-
dre/ Bore/ Myrre & Olyues. And in ȳ drye
I set fyre trees/ Elmes/ & Hawthornes to-
gether. All thys do I/ that they altogether

a* I bringe forth floudes in the hylles &c. In hyghe places that be easy to se/ whereunto ȳ thyrstie maye fone come/ will I prepare / not lytell welles/ but great floudes of holy doctryne: and in playne feldes lowe places/ springes & fountaynes: that ȳ lame or slouthfull shall haue no excuse/ but that all ȳ thirsty may come to ȳ worde of lyfe.
b* I turne ȳ wyldernes in

may

to ryuers. & ce.
That is: I ma-
ke the doctrine
of crueth so ge
nerall & so
easy to all
me/ that where
as were before
waste wylder-
nesses (by whi-
che vnderstāde
the erroures
of the Heathen
wherwith they
had made all vn
fruteful: and
drye) shall now
by the grace of
the holy goost/
be ryuers of the
water of veri-
te. Where all
was full of
Idolatrye/
o abhominacīō
& of stynckyng
erroures: the-
re shall the her
bes of the cho-
sen be watered
with godly wys-
dome/ thorow
the gospell and
glad tydynges:
& shal be indued
ẃ fayth/ wher
by they maye
bych profet the
selues & other:
& so shal they be
fruteful. Wil
dernes is often
thus taken/ as
before in the
xxx. a.

may se & marcke) perceaue wich their hertes
& consydre/ that the hande of the Lorde ma-
keth these thinges / & that ȳ holy one of Is-
rael bringeth them to passe. Stande at your
F cause (sayeth the Lorde) & bryngе forth your
stroungest grounde/ cōceleth the Kynge of
Jacob. Let the goddes come forth thē selues/
& shewe vs the thynges that are past / what
they be: let them declare thē vnto vs/ that we
maye take them to herte/ & knowe thē herafte-
ter. Ether/ let them shewe vs thynges for to
come/ & tell vs what shalbe done heratter: so
shall we knowe/ that they be goddes. Shew
somthing/ ether good or bad: so will we both
knowledge the same/ & tell it out.
Behold/ ye goddes are of naught/ & your
makynge is of naught / but abhomynacyon
hath chosen you. Neuertheles / I haue wa-
G ked vp one from the North/ & he shall come.
And another from the East/ which shall call
vpon my name/ & shall come to the Princes/
as the Potter to his clayе / & as the Potter
treadeth downe ȳ myre. Who tolde ȳ afore?
So wyll we contesse & saye/ that he is righ-
tuous. But there is none that sheweth or de-
clareth any thynge/ there is none also ȳ hea-
reth youre wordes. Beholde / I wyll fyrst
graute thē of Sion & Jerusalem to be Euā-
gelistes. But whē I cōsydre: there is not one
amōge thē that prophecyeth/ nether (when I
aske hym) ȳ answereth one worde. Lo/ wic-
ked are they & vayne/ with the thynges also ȳ
they take in hande: yee wynde are they / and
emptynesse/ with their ymages together.

C The commyng of Christ and his baptesme.

C The. xlij. Chapter.

A BEholde now therfore / thys is my
seruaunte whom I wyll kepe to
my self: myne electe / in whō my
soule shalbe pacified. I wyll geue
hym my spyrete/ that he may shewe forth iud-
gement & equyte amonge the Gentyles. He
shall not be an outcryer/ ner an hye mynded
person. Hys voyce shall not be hearde in the
stretes. A broked rede shall he not breake/ &
& the smokyng flax shall he not quench: but
faythfully & truly shall he geue iudgement.
He shall nether be ouerlene ner hastye/ that
he maye restore ryghtuousnes vnto ȳ earth:
and the Gentyles also shall kepe his lawes.
For thus sayeth God the Lord vnto him (euē
he that ȳ made heauēs/ & spred them abrode
& set forth the earth with her increse: whych
geueth breath vnto the people that is in it/ &
to them that dwell therin) I the Lorde haue
called the in rightuousnesse/ & led the by the
hande. Therfore wyll I also defende the/ and
geue the for a couenaunt of the people/ & to
be ȳ lyght of ȳ Gentyles. That thou mayest
open the eyes of the blynde/ let out the prisо-
ners/ & them that syt in darcknesse/ out of the
dongeon house. I my selfe/ whose name is B
the Lorde / whych geue my power to none
other/ nether myne honoure to the Goddes:
shew yow these newe tydynges/ and tell you
them or they come/ for olde thynges also are
come to passe.
Synge therfore vnto the Lorde / a new
songe of thanckes geu ynge/ blowe out hys
prayse vnto the ende of the world. They that
be vpon the see/ & all that is therin/ prayse
him/ the Iles & they ȳ dwell in them. Let the
wyldernes with her cities lyft vp her voyce/
the townes also that be in Cedar. Let them
be glad that syt vpō rockes of stone/ & let thē
cried owne frō the hye moūtaynes: ascribing
almightynes vnto the Lorde/ & magnyfying
him amonge the Gentyles. The Lorde shall
come forth as a gyaunte/ & take a stomacke C
to hym lyke as a fresh man of warre. He shal
roare and crye/ and ouercome his enemyes.
I haue longe holden my peace (sayeth the
Lorde) shulde I therfore be styll / & kepe sy-
lence for euer? I wyll crye lyke a trauelynge
womā/ and once wyll I destroye/ & deuoure.
I wyll make waste both mountayne & hyll/
& drye vp euery grene thynge that groweth
theron. I wyll drye vp the floudes of water/
and drincke vp the ryuers. I wyll bringe the
blynde in to a strete/ that they knowe not: &
lede thē in to a fote path/ that they are igno-
raunt in. I shall make darcknesse light be-
fore them/ and the thinge that is croked to be
streyght. These thinges wyll I do/ & not for-
get thē. And therfore let them conuerte/ & be
ashamed earnestly/ ȳ hope in Idoles/ & saye
to fashyoned ymages: ye are oure godes.
Heare/ O ye deafe men/ and sharpē youre
lightes to se (O ye blynde.) But who is blin-
der / then my seruaunt? Or so deafe / as my
a*messaungers/ whom I sent vnto thē? For
who is so blinde as my people/ & they ȳ haue
the rule of thē? They are lyke/ as yf thou vn-
derstodest moch/ & keptest nothyng: or yf one
herde well/ but were not obedient. The Lord
be merceyfull vnto thē for his rightuousnesse
sake/ that his worde mygh t be magnyfyed &
prayled. But it is a myscheuous & wycked
people. Their younge men belōge all to the
snare/ and shalbe shut into prison houses.
They shalbe caryed awaye captyue / and no
man shall lowse thē. They shalbe troden vn-
der fote/ & no mā shall laboure to bringe thē
agayne. But who is he amōge you/ that pō-
dreth this in his mynde/ that consydreth it/ &
taketh it for a warnynge in tyme to come?
Who suffred Jacob to be trodden vnder
fote / and Israel to be spoyled? Dyd not the
Lorde? Now haue we synned agaynst hym/
& haue had no delyte to walcke in his wayes/

a* Messaungers. He meaneth the hyghe prestes/ & those had cure of the people. Those shulde haue taught theother/ but they were blyndest of all/ as Christ declareth in the gospell. Soche ther be at all tymes/ and shalbe vnto the worldes ende.

nether

nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathfull dyspleasure/ & stronge batell/which maketh vs haue to do on euery syde/ yet wyll we not vnderstande: He burneth vs vp/yet syncketh it not in to oure hertes.

¶ God promeseth to sende his Christ/ which shall deliuer hys people. He forgeueth synnes for hys awne sake.

¶ The .xliij. Chapter.

A But now / the Lorde that made the O Jacob / & he that fashyoned the O Israel / sayeth thus: Feare not/ for I wyll defende the. I haue called the by name/ thou art myne awne. When thou wentest in the water/ I was by the / & the strōg floudʒ shuld not pluck the awaye. When thou walckest in the fyre/ it shall not burne the/ and the flame shall not kindle vpō the. For I am the Lord thy God/ the holyone of Israel/ thy Sauyour. I gaue Egypte for thy deliueraunce/ the Moryans & the Sabees for the: because thou wast deare in my sight/ & because I set by the/ and loued the. I pylled all men for the/ & deliuered vp al people for thy sake/ that thou shuldest not feare/
B for I was wyth the. I wyll bryngе thy sede from the East/ and gather the together from the West. I wyll saye to the North / let go. And to ye South/ kepe not backe: but bring me my sonnes frō farre / and my daughters from the endes of the worlde: Namely / all those that be called after my name: For them haue I created / fashyoned / and made for myne honoure.

Bryngе forth that people / whether they haue eyes or be blynde/ deafe or haue eares. All nacyons shall come in one/ and be gathered in one people. But which amonge yonder goddes shall declare soche thynges/ & tell vs what is to come? Let them bringe their wytnesses / so shall they be fre: for then men shall heare it/ & saye/ it is truth. But I bring you wytnesses (sayth the Lorde) euen those that are my seruauntes / whom I haue chosen: to the intent that ye myght be certyfyed and geue me faythfull credēce: yee and to cōsyder/ that I am he/ before whom there was neuer any God / and that there shalbe none
C after me. I am only the Lorde/ and wythout me is there no Sauyour. I geue warnyng/ I make whole/ I teach you that there shuld be no straunge God amonge you. And thys recorde must ye beare me your selues (sayth the Lorde) that I am God. And euen he am I from the begynnyng/ & there is none that can take any thynge out of my hande. And what I do/ can no man chaunge.

Thus sayeth the Lord the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon/ & bryngе all the strōgest of them from thence: Namely/ the Chaldees that boost them of their shyppes: Euen I the Lorde youre holy one which haue made Israel/ and am youre Kynge. Moreouer/ thus sayeth the Lorde (euē he that maketh a waye in the see/ & a footpath in the myghtye waters: which bryngeth forth the charettes & horses/ the hoste & the power/ that they may fall a slepe & neuer ryse/ and be extincte/ like as towe is quenched.

Ye remembre not thynges of olde/ and regarde nothinge that is past. a* Therfore beholde/ I shall make a newe thynge / & shortly shall it appeare: ye shall well knowe it / I told it you afore/ but I wil tel it you agayne. I wyll make stretes in the deserte / & ryuers of water in the wyldernes. b* The wylde beastes shall worshyppe me: the dragon/ and the Estryche. For I shall geue water in the wyldernesse/ and streames in the deserte: that I may geue drynke to my people / whom I chose. This people haue I made for my self/ and they shall c* shewe forth my prayse. For thou (Jacob) woldest not call vpon me / but thou haddest an vnlust towarde me/ O Israel. * Thou gauest me not thy younge beastes for burntoffryngʒ/ nether dydest honoure me with thy sacrifices. Thou boughtest me no deare spice wt thy money / nether pouredest the fatt of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offringes/ nether greuous in incense.

* But thou hast ladē me with thy synnes/ and weeried me wyth thyne vngodlynes.

* Where as I yet am euen he only/ that for myne awne selfes sake do awaye thyne offences/ & forget thy synnes: so that I wyll neuer thyncke vpon them. * Put me now in remembraunce) for we wyll reason together) & shew what thou hast for the/ to make the quyte. * Thy fyrst father offended sore/ & thy rulers haue synned agaynst me. Therfore I ether suspended/ or slue the chefest Prynces: I dyd curse Jacob / and gaue Israel into reprofe.

a* Therfore beholde/ I shall make a newe thinge. &c. He meaneth that he wyll forsake ye Jewes which were hys awne people/ for their offences: & call the Gentyles that were Idolatrers. who he vnderstādeth by ye deserte & wylderness: as before in the. xxxv. a. & .xli. e.

b* The wylde beastes shall worshyppe me. the dragon. &c. Under the name of these beastes signyfieth he also the heathe/ which were wylde / rude & beastly/ concernyng godly knowledge. These sayth he that he wyll tame by ye preachinge of the gospell (which thinge he signyfieth by waters and streames) so that they shall not herafter do hurt in the church/ but shal put their shoulders vnder the yock of fayth/ & be ruled with the lawe of charitye.

c* To shew forth the prayse of the Lorde/ is/ to preache the remyssyon of synnes/ & the delyuraunce from death and hell/ and the geuenes of euerlastyng lyfe by the mercy of God/ for Christes sake. A lyke maner of speakynge vseth Dauid in the Psal. xxij. d. where he bearyng the figure of Christ/ sayeth: In the myddest of the congregacyon wyll I prayse the. &c. Thus shulde the Gentyles & heathen prayse him/ which people he chose for hym selfe / as ye maye se in the text: For the Jewes (which are signyfyed by Jacob) wolde not do it/ but put their confydence in keppyng of the lawe. Thys doth the Prophet vpbreade them with/ in the person of God/ sayinge: * Thou gauest me not thy ponge beastes. &c. As who shulde saye: Saye not that thou haste geuē me many sacrifices/ bothe because thou gauest the not vnto me only/ but vnto thy calues & Baalles & other Idoles: & also because I dyd neuer set greatly by them/ ner greatly requyred them. They greued me alwayes/ when the fayth and the deuocyon of the geuers was awaye.

The shepe of thy burntoffringes brought est thou not vnto me/ nether dydest thou glorifye me with thy sacrifices/ but dydest only satisfye thyne awne superstitions. I compelled the not to worshyp me with thyne offringes/ but because thou so redely offredest soch thinges vnto Idoles after the maner of the heathen/ I cōmanded that they shulde not be offred vnto other goddes/ but vnto me/ of whose gyft thou receuedest them & cetera. None of all these thinges profyted me: in as moch as thou leftest of the thinges which I chefly requyred/ righteousnes/ fayth/ and iudgement. Mat. xxiij. * Thou hast moch more offended me wyth thy synnes / then that thou canst playse me with all these ceremonyes: which justyfye not them that do them / nor bringe them into my fauoure/ in lesse than they fyrst be my beloued throughe fayth. * No maner of Idoles/ ner the sacrifyces of oxen/ shepe/ or goates/ ner the merytes of thy worckes/ how precyous or goodly soeuer they be/ do put awaye sinne: But / I I my selfe alone by my onely mercy & grace do pardon them/ to all those that beleue that I so do: & do not ones remember them/ to the intent to punyshe them: Yee/ and I freely forgeue them. Rom. iij. d. I am not bounde vnto the/ that haste so often fallen from thy fayth/ which I onely regarde. * Or elles bynge me in remembrance/ reason the matter wt me/ & shew me/ whether thou haue alwayes more provoked me vnto anger/ or I haue bene ouermoch fauorable vnto the: & whether I haue euer bene readyer to forgeue / then thou to amende. Thou canst surely neuer bryngе any thynge for the/ wherby thou mayest justyfye thy cause agaynst me.

* Thou hast not chosen me/ but I haue chosen the. I made thy father Adam. Gene. i. d. which stryght wayes transgressed the cōmaundement. Gene. iij. a. b. And Abrahā could not be justyfyed by his workes/ but by his fayth. Rom. iiij. a. As no nother mā can: whose whole lyfe is full of synne euen from their chyldehode/ yee euen he that lyueth but a daye. Jacob was preferred before Esau/ not for his merites or deserynges/ but by eleccyon. Gen. xxv. Rom. ix. b. Thy rulers/ or (as some reade) Interpretoures/ Moses/ and Aaron/ were not founde without offence before me/ but synned agaynst me. Numer. xi. e. Therfore not without a cause kylled I thy Prynces and Prestes of the Sanctuary/ which shulde offer both for them selues and for the people. Hebr. v. ij. For no man lyuyng shal be justyfyed in my sight. Psal. cxliij. And the Aungels are not cleane before me. Job iiij. d. How moch lesse then wyll I spare this styffe necked & stut dye people? But I wyll at tyme conuenient curse the sonnes of Jacob after the flesh/ which be out of kynde concernyng the spirite/ so that they shalbe a curse amōgest the heathe: where as on the other syde/ the true and leafull sonnes of Jacob shalbe the blessyng of all nacyons thorow Christ/ in whō all the chosen shalbe blessed. Gene. xii. a. and Gal. iij. c. Vouchsafe/ good reader/ to reade the text with all: so shalt thou perceaue to which parte of the text/ euery parte of the note belongeth.

¶ The .xliiij. Chapter.

¶ Christ promeseth to deliuer his churche/ which he hath redeamed. Idolatry & kneelyng before ymages. &c. A are confuted.

a* For I shall poure waters vpon the. &c. By the water and ryuers/ vnderstande the grace of God: and by the drye grounde & the thyrsty/ the gentyles & heathē/ which had not bene fylled and watered wyth the worde of God. Soche a lyke sentence is there before in .xlvii. c. I wyll make stretes in the desert &c.

b* One wyll saye. &c. As who

S O heare now/ O Jacob my seruant/ & Israel whom I haue chosen. For thus sayth the Lorde/ that made the/ fashyoned the / & helped the/ euen from thy mothers wombe: Be not afrayed/ O Jacob my seruaunt / thou righteous/ whom I haue chosen. a* For I shall poure water vpō the drye grounde & ryuers vpō the thurstye. I shal poure my spirite vpō thy sede/ and myne encrease vpon thy stock. They shal growe together/ lyke as ye grasse/ & as the Willies by the waters syde. b* One wyll saye: I am the Lordes. Another will call vnder the name of Jacob. The thyrde shal deschre before in scrybe wyth hys hande vnto the Lorde / and geue hym selfe vnder the name of Israel.

Moreouer/ thus hath the Lorde spoken:
B euen the Kynge of Israel/ and his auenger/ the Lorde of Hostes: I am ye fyrst & the last/ and without me is there no God. For what is he/ that euer was lyke me/ which am from euerlastinge? Let him shewe his name/ and do where thorow he may be lykened vnto me. Let him tell you forth planely thinges/ that are past & for to come: yee & ye without any feare or stoppe. For haue not I euer tolde you hytherto/ & warned you? Ye can beare me recorde youre selues. Is there any God excepte me? or any maker/ that I shulde not knowe hym?

Wherfore all caruers of Idoles are but bayne/ & their labour lost. They must beare recorde them selues/ that (seyng they can nether se ner vnderstande) they shalbe confounded. Who shulde now make a God/ or fashiō an Idole/ that is profytable for nothynge? Beholde/ all the felowshyppe of thē must be brought to confusyon. Let all the workmasters of them come & stande together from amonge men: they must be abashed and confounded one with another. The smith taketh yron/ and temperetb it with hoate coales/ & fashyoneth it with hammers/ & maketh it wt all the strength of his armes: yee sometyme he is faynt for very hunger/ and so thurstye/ ye he hath no more power. * The carpēter (or ymage caruer) taketh meat of the tymbre: & spredeth forth hys lyne: he marketh it wyth some coloure: he playneth it/ he ruleth it/ and squareth it/ & maketh it after the ymage of a man/ and accordyng to the bewtye of a man: that it maye stande in the temple.

c* Let the chilren heare note how syuely the Prophete payn teth oute the vanitie of ymages. For it is to be feared that oure superstycyon / concernyng soch thinges / palleth & exceedeth the superstiсiō of the Jewes. Thes eupdent it is that the Jewes in oure tyme can in no wyse be persuaded to become Christen/ so long as we fall downe & kneele before ymages. Their answere is/ ye they & we both (yf we be of God) shulde in no condicyō do any thing that is openly & in so many places forbydde of god. The Turckes & Saracenes also mock vs therfore. The honoure of God (saye they/ and trueth it is) ought we to forsake/ & to stycke by his worde: and nether to adde therto/ ner take awaye/ nor

Moreouer / he goeth oute to hewe downe Cedre trees: He bryngeth home Elmes and Okes/ and other tymbre of the wod. Or els the Fyre trees which he planted hym self/ & soch as the rayne hath swelled / whych wod seruetb for men to burne. Of this he taketh and warmeth hymselfe withall: he maketh a fyre of it to bake bred. And afterwarde maketh a God there of/ to honoure it: & an Idole to kneele before it. One pece he burneth in ye fyre/ with another he rosteth flesh/ ye he maye eate roste hys bely full: wyth the thyrde he warmeth hym self/ & sayeth: Aha/ I am well warmed/ I haue bene at the fyre. And of the relydue he maketh hym a God/ and an Idole for hym selfe. He kneleth before it / he worshyppeth it/ he prayeth vnto it/ & sayeth: deliuer me/ for thou art my God.

Yet men nether consider ner vnderstande/ because their eyes are stopped/ that they can not se: and their hertes/ that they cannot perceaue. They ponder not in their myndes/ for they haue nether knowledge ner vnderstandyng/ to thyncke thus: I haue brent one pece in the fyre: I haue baked bred with the coles there of/ I haue rosted flesh with all/ & eaten it: shall I now of the relydue make an abhomynacyon/ & fall downe before a rottē pece of wod?

ther to swarue to ȳ right hand or to ȳ left: but earnestly to stãde by ȳ wyych is cõmãded/ & for sake that which is forbydden. God graũte vs Christ a better trade & cõuersacyõ of lyuing/then that we thilde with oure exãple be an offence ether to Jew or Sara cẽ/ & an occaciõ to kepe thẽ frõ the fayth of Christ: And geue the symple/ eyes to se & perceaue the falsheed of ȳ sluttel/ which for lucre augment their blindnes/ & exhort thẽ to soch superstycyon. So be it.

d* That is/ their preachig wherin they counsell the people.

of wodd: The kepyng of dust/ and folishnesse of herte hath turned thẽ a syde: so that none of them can haue a fre conscience to thyncke: maye not I erre?

D Consyder this (O Jacob & Israel) for thou art my seruaunt. I haue made the/ that thou mightest serue me. O Israel/ forget me not. As for thyne offences/ I dryue them awaye lyke the cloudes/ and thy synnes as the mist. Turne ȳ agayne vnto me/ & I will deliuer ȳ.

Be glad ye heauẽs/ whom the Lorde hath made/ let al that is here beneth vpõ ȳ earth/ be ioyfull. Reioyse ye mountaynes & woddes/ with all the trees that are in you: for ȳ Lord shall redeme Jacob/ and shewe his glory vpõ Israel. For thus sayth ȳ Lorde thy redemer/ euen he that fashioned the from thy mothers wombe: I am ȳ Lorde/ which do all thinges my selfe alone. I only haue spred oute the heauens and I only haue layde the foundacyon of the earth. I destroye the tokens of witches/ & make the Soothsayers go wrõge. As for the wyse/ I turne them backwarde/ & make their conuynge folysshnesse.

But stet by the purpose of my seruauntes/ and fulfill a* the councell of my messãgers. I saye to Jerusalẽ: turne agayne: And to the cyties of Juda/ be ye buylded agayne: and I repayre their decayed places. I saye to the ground: be drye. And I dryye vp thy water floudes. I saye to Cyrus: thou art myne herdman: so that he shall fulfill all thinges after my will. I saye to Jerusalem: be thou buylded/ & to the temple: be thou fast grounded.

¶ The delyurance of the people by Cyrus. The cõmyng of Christ and callyng of the Gentyles.

¶ The. xlv. Chapter.

A Thus sayeth the Lorde vnto Cyrus his anoynted/ whom he ledeth by the righ hande: ȳ the people maye fal downe before him: I wil lowse the gyrdle of kings: ȳ they shal open ȳ gates before thy face/ & not to shut their dores. I wil go before the/ & make ȳ croked streyght I shall breake the brasen dores/ & burst the yron barres. I shal geue the the hyd treasure & the thinge wyych is secretly kepte: ȳ thou maiest knowe/ that I ȳ God of Israel haue called the by thy name: & that for Jacob my seruauntes sake/ and for Israel my chosen. For I called the by thy name/ & ordened the or euer thou knewest me: Euen I the Lord/ B before whom there is none other: for without me there is no God. I haue prepared the or euer thou knewest me: that it myght be knowne from the rysynge of the sunne to the goynge downe of the same/ ȳ all is nothing without me. For I am the Lorde/ & there is els none. It is I that created the lyght and darcknes/ I make peace & trouble: yee euen I the Lorde do all these thynges. a* The heauens aboue shall droppe downe/ & the cloudes shall rayne ryghtuousnes. The earth shall open it selfe/ and brynge forth health/ & therby shall ryghtuousnes flourish. Euẽ I the Lorde shall brynge it to passe.

a* Some reade/ Ye heauens/ sende downe youre dew frõ aboue/ & let the cloudes rayne &c. The Prophete desyreth that kyng Cyrus may come/ & helpe the people of Israel: vnder Cyrus figurig Christ & vnder Israel the Churche. As though he thuld sayeswol de God the heuenly powers wolde so geue their grace/ as the earthly wolde not refuse to receaue it: so that here after our heauen be not of brasse/ for oure synnes sake: Deute. xxviij. b but thatby Goddes grace/ the rayne of saluacyõ wolde fall on vs/ & ryghtuousnes droppe downe frõ heauen/ to make oure hertes fertile & fruteful: that Christ our sauyour/ whiche is the ryghtuousnes of the chosen/ wolde come forth of the earth/ and bringe forth the blossomes of saluacyõ. This peticion doth ȳ Lorde promes to performe/ sayinge: Euen I the Lorde shall brynge it to passe.

other God: the true God and Sauioure/ & there is els none but I: And therfore turne you vnto me (all ye endes of ȳ earth) so shall ye be saued/ for I am God/ and there is els none. I sweare by my selfe: out of my mouth cõmeth the worde of ryghtuousnesse/ & that maye no mã turne: but all knees shall bowe vnto me/ and all tunges shal sweare by me/ sayinge: Verely in the Lorde is my ryghtuousnes and strength. To hym shall men come: but all they ȳ thyncke scorne of hym/ shalbe cõfounded. And the whole sede of Israel shal be iustifyed/ & prayled in ȳ Lorde.

¶ Idolatry is reproued. The health that cometh by Christ is prophesyed.

¶ The. xlvj. Chapter.

A Nevertheles a* Bell shall fall/ and Nabo shalbe broken: whose ymages are a burthen for the beastes & catell/ to ouerlade them/ and to make them weery. They shal syncke downe/ and fall together: for they maye not ease thẽ of their burthen/ therfore must they go in to captyuyte.

a* Bell & Nabo were Idoles of the Babylonians. These sayth the Prophete shalbe ouerthrowen by the hoste of Cyrus.

Herken vnto me/ O house of Jacob/ and B all ye that remayne yet of ȳ houshold of Israel: whom I haue borne frõ youre mothers wombe/ & brought you vp from your birth/ tyll ye weere growen: I I wyych shall beare you vnto youre last age: I haue made you/ I wyll also norysh you/ beare you and saue you. Whom wyll ye make me lyke/ in fashiõ or ymage/ ȳ I maye be lyke him: Ye fooles (no doute) wyll take out syluer & golde oute of youre purses/ & weye it/ and hyre a goldsmith to make a God of it/ ȳ mẽ maye kneele downe & worshippe it. Yet must he be taken on mens shoulders & borne/ & set in his place/ that he maye stande & not moue. Alas ȳ men thulde crye vnto him/ which geueth no answere: and delyuereth not the mã ȳ calleth vpon him/ from his trouble.

b* To go into them selues/ is/ to take good aduysement & call to remembraunce.

c* He meaneth kynge Cyrus/ wyych thulde come swyftly as a byrd flieth/ and destroye Babylon/ & set the Israelytes at lyberty. He thulde fulfyll that/ which the Lord had deuised & decreed. In him is figured Christ/ wyych with ȳ lyght of hys worde purgeth ȳ whole world of erroures & Idolatrye/ and setteth ȳ consciences at peace & lyberty. He sayeth swyftly out of the east/ that is/ out of heuẽ: wherupõ he is called the daye spryng frõ on hye. Lu. i. g.

Consyder this well/ and be ashamed. b* Go C into youre awne selues (O ye runnagates). Remembre ȳ thynges which are past/ sence the begynnynge of the worde: ȳ I am God/ and that there is els no God/ yee and ȳ there is nothynge lyke vnto me. In the beginning of a thynge/ I shewe the ende therof: and I tell before/ thynges that are not yet come to D passe. With one worde is my deuyce accomplysched/ and fulfylleth all my pleasure. I call a c* hyrde out of the East/ and all that I take in hãde/ out of farre cõtrees/ as soone as I cõmaunde/ I brynge it hither: as soone as I thyncke to deuyse a thynge/ I do it.

Heare me/ O ye ȳ are of an hye stomack/ but farre frõ ryghtuousnesse/ I shall brynge forth my ryghtuousnesse. It is not farre/ & my health shall not tarye lõge awaye. I will laye health in Siõ/ & geue Israel my glory.

¶ The worde of the Lorde agaynst Babylon.

¶ The. xlvij. Chapter.

But as for ȳ (O daughter thou virgin Babylon) a* Thou shalt syt in A ȳ dust thou shalt sit vpõ ȳ grouñde/ & not in a trone (O thou mayden of Chaldea) Thou shalt no more be called tẽder & pleasaũt. Thou shalt bring forth ȳ b* querne & grinde meele/ put downe thy stomacher make bare thy knees & shalt wade thorow ȳ water ryuers. Thy shame shalbe discouered/ and thy preuyties shalbe sene. For I wyll auenge me of the/ and no man shall lett me: sayeth oure redemer/ which is called ȳ Lord of Hostes/ the holy one of Israel.

a* To syt in the dust/ is/ to be brought lowe/ to be porely arayed & decked/ to syt without põpe/ & to fall from her estate & degree/ as it is sayd Jona. iij. c. The Prophete here descryebeth the destruccyon of Babylõ/ vnder the fygure of a proude quene: which was deliciously & dentely brought vp/ & after fell into extreame pouertye/ mysery & wretchednes/ b* He vnderstandeth by the querne/ or (as some reade) mysl: seruyle/ poore/ & vile estate & condycyõ.

Syt styll/ holde thy tunge/ & get the in to some darcke corner/ O daughter Chaldea/ for thou shalt nomore be called lady of kingdomes. I was so wroth with my people/ ȳ I punished myne enheritaunce/ & gaue thẽ in B to thy power. Neuertheles/ thou shewedest thẽ no mercy/ but euen the very aged men of thẽ/ didest thou oppresse ryght sore wyth thy yock/ & thou thoughtest thus. I shalbe lady for euer. And belyde all ȳ/ thou hast not regarded these thingẽ/ nether cast/ what thulde come after. Heare now therfore/ thou wyllfull/ ȳ sittest so carelesse/ & speakest thus in thine herte: I am alone/ & wout me is there none: I shall neuer be wydowe/ ner desolate agayne. And yet both these thingẽ shall come to the vpõ one daye in the twynckling of an eye: Namely wyddowhead/ and desolacyon. They shall mightely fall vpõ the/ for ȳ multitude of thy witches/ & for the greate heape of thy cõturers. For thou hast comforted thy selfe in thy dysceatfulnes/ and hast sayde: No man seyth me. Thyne awne wysdome & connynge hath disceaued the. In that thou hast sayde: I am alone/ & without me there is none. Therfore shall trouble come vpõ ȳ/ & thou shalt not knowe/ from whẽce it shall aryse. Mysche fe shal fall vpõ ȳ/ which thou shalt not be able to put of. A sodane mysery shall come vpõ the/ or euer thou be aware. D

Now go to thy coniurers/ and to the multitude of thy witches (whom thou hast bene acquanted withall from thy youth) yf they maye helpe the/ or strengthen the. Thou hast hitherto had many councels of them/ so let the heauengalers & the beholders of starres come on now and delyuer the: yee & lett them shewe/ when these new thynges shall come vpon the. Beholde/ they shalbe lyke strawe/ which yf it be kyndled with fyre/ no mã maye ryde it for the behemence of the flame: And yet it geueth no synders to warme a man by/ ner cleare fyre to syt by. Euẽ so shal they be vnto

be vnto the whom thou hast bleſ & occuppyde from thy youth. Euery one shall sheweye ỳ hys erroneons waye/yet shall none of them defende the.

¶ The ypocrysie of the Jewes is reproued. The Lorde alone wyll be worshipped/which hath chosen vs/ and which socourreth vs for his awne sake.

¶ The .xlviij. Chapter.

a * By thys he meaneth that ỳ people of Israel were stubburne/frowarde/rebellyous/ vntractable/ vnruly and shamelesse.

HEare this/ O thou house of Jacob: ye that are called by the name of Israel/ & are come out of one stocke of Juda: which sweare by ỳ name of the Lorde/ & beare witnesse by the God of Israel (but not w̃ treuth & rygh̃t) whych are called fre men of the holy cytie/ as they that lo̅ke for conforth in ỳ God of Israell/ whose name is the Lorde of hostes.

b * Some reade: Beholde I haue purysyed the: but not as syluer: I haue chosen the out of ỳ fournesse of affliccyon. For myne awne sake/ For myne awne sake haue I done thys: for lyke whome wolde they pollute me: truly I wil not gene my glorye to any other. B Herke. &c. The same expounde it thus. I wold not suffer the wolly to peryshe: for yf I had proued and purysyed the as golde & siluer is proued and purysyed/ from which all manner of drosse is cleanised/ there shulde nothing haue remayned in the werye kewe/ ye none shuld haue bene saued: But I brought the vnder/ & proued the in the fournesse of afflicci on/ that is/ I wrapped the in captiuite & bondage in Egypte/ from wheych I afterwarde delyuered the. And this haue I done for myne awne sake.

The thinges ỳ I shewed you euer sence the begynnynge: Haue I not brought them to passe/ immediatly as they came out of my mouth/ & declared them? And they are come? Howbeit I knewe that thou art obstynate/ & that thy neck hath a* an yron veyne/ and ỳ thy browe is of brasse. Neuertheles I haue euer sence ỳ begynning shewed the of thyngs for to come/ and declared them vnto the/ or euer they came to passe: that thou shuldest not saye: myne Idoll hath done it/ my carued or cast ymage hath sheweed it. Heare and consyder all these thinges whether it was ye ỳ prophecyed them: But as for me/ I tolde the before at the begynnynge/ new and secrete thinges/ that thou knewest not of: And some done now not of olde tyme/ wherof thou neuer herdest/ before they were brought to passe: that thou canst not saye: I knewe of them. Moreouer there be some wherof thou hast nether herde ner knowne/ nether haue they bene opened vnto thine eares afore time For I knew that thou woldest maliceously offende/ therfore haue I called the a transgressoure/ euen from thy mothers wombe.

Neuertheles for my names sake/ I haue withdrawen my wrath/ & for myne honours sake I haue ouersene the/ so that I haue not rooted the out. b * Beholde I haue pourged the/ and not for moneye. I haue chosen the in ỳ fyre of pouerte/ And that only for myne awne sake/ for I geue myne honoure to none other/ that thou shuldest not despyse me.

Herken vnto me O Jacob/ & Israel whom I haue called. I am euen he that is/ I am ỳ first and the last. My hande is the foundacyon of the earth/ & my right hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together/ & herken: Which of yonder goddes hath declared this/ that the Lorde wyll do by the kynge of Babylō (whome he loueth & fauoureth) and by ỳ Caldees his arme? I my self alone haue tolde you thys before. Yee I shall call him and bringe him forth/ & geue him a prosperous journeye. Come nye and heare this: haue I spoken eny thynge darkly sence the begynnynge? when a thynge begynneth/ I am there.

Wherfore the Lorde God with his spyrete hath sent me/ And thus saieth the Lord God thine auenger/ the holy one of Israell: I am the Lord thy God/ wheych teach ỳ profitable thinges/ & leade ỳ the waye/ that thou shuldest go. Yf thou wilt now regarde my cōmaundement/ thy welthynes shalbe as the water streame: & thy righteousnes as ỳ waues flowynge in the see. Thy sede shalbe lyke as the sande in the see/ & the frute of thy body/ lyke the grauel stones therof: Thy name shall not be roted out/ nor destroyed before me. Ye shall go awaye from Babylon/ and escape the Caldees with a mery voyce. This shalbe spokē of/ declared abrode/ & go forth vnto the ende of the worlde: so that it shalbe sayde: The Lorde hath defended his seruaūte Jacob/ that they suffred no thurste/ when they traueyled in the wilderneste. He claue ỳ rockes a sonder/ and the water gushed out. As for the vngodly/ they haue no peace/ saieth the Lorde.

that is/ onely for mynde awne name & glorye of mynde awne gentylnes & loyng kyndnes/ not for any of thy merytes & deseruynges/ which were none at all. For how wolde the gentyles & heathen haue polluted/ defyled/ & blasphemed myne name/ yf I had rooted out myne awne people: & so hame made ỳ truth of the promeses wheche I had determined to fulfyll in Christ vayne & vntrue? For as well thys prayse of my truth/ as the glory of the blessing promesed in the leade of Abraham & Dauid/ wyll I not gene vnto another people or nacyon. The health of the worlde shall come of the Jewes. Joh. iiij. & from none other. The glad tydynges of health shall the whole worlde receaue of no mother then of Christ/ by the preachynge of the Apostles. &c.

¶ The .xlix. Chapter.

¶ Christ shall gather to gether all nacyōs be they neuer so farre of.

YE a* Iles/ herken vnto me/ & take hede ye people frō farre: The Lord hath called me fro my byrth/ and made mencyon of my name fro my mothers wombe: b * ye hath made my mouth lyke a sharpe swerde/ vnder the shadowe of hys hande hath he defended me/ & hyde me in his quyuer/ as a good arowe/ and sayde vnto me: Thou art my seruaunt Israell/ I wylde honoured in the. Then answerde I: I shall lese my laboure/ I shall spende my strength in vayne. Neuertheless/ I will commyttte my cause and my worke vnto the Lord my God. And now sayeth the Lord/ euen he ỳ fashioned me fro my mothers wombe to be his seruaunte/ that I maye bringe Jacob agayne vnto him: howbeit/ Israel will not be gathered vnto him agayne. In whose syght I am greate/ which also is my Lord/ my God and my strength. Lett it be but a small thynge/ that thou art my seruaūt/ to sett vp ỳ kynreddes of Jacob/ & to restore the destruccion of Israell: yf I make the not also the lyght of the Gentiles/ ỳ thou mayest be my health vnto the ende of the worlde.

a * What Iles sygnyfye/ lokeb before. c. xlij.

b * He hath made my mouth lyke a sharpe swerde/ that is/ he hath geuen me the spirete of sharpe & pythye speaching/ so that my wordes shall euen cut asonder (as it were) the hyrtes of the chosen which hearere me/ & drye them to repentance/ & declare the offences of ỳ wycked to be vnrote excuse. Thys doth the spirete of prophecy/ & of true preachynge of the worde. Apocalip. xix. c.

Moreouer

¶ Moreouer thus sayeth the Lorde the auēger and holy one of Israel/ because of ỳ abhorring and despysinge amonge the Gentiles/ concernynge the seruaunt of all them that beare rule: Kynges and princes shal se/ and arise and worshipe/ because of the Lord that he is faythfull: and because of the holy one of Israell/ wheych hath chosen the.

And thus saieth the Lorde: * In the tyme apointed wyll I be present with the. * And in the houre of health wyl I helpe the/ and delyuer the. I wyll make the a pledge for the people/ so that thou shalt helpe vp the earth agayne/ and chalenge agayne the scatred heritages: That thou mayest saye to the presoners: go forth/ & to them that are in darknesse: come in to ỳ light/ that they maye fede in the hie wayes/ and get their lyuyng in all places. There shal nether hūger ner thurste/ heate nor Sūne hurte them. For he that fauoureth them/ shall leade them/ & geue them drynke of the syrynge welles. I wyll make D wayes vpon all my mountaynes/ & my fote path̃s shalbe exalted. And beholde/ they shall come from farre: lo/ some from the north and west/ some from the south. * Reioyse ye heauens/ and synge prayses thou earth: Talke of ioye ye hilles/ for God wil cōfort his people/ & haue mercy vpon his/ ỳ be in trouble.

Then shall Syō saye: * God hath forsakē me/ and the Lorde hath forgottē me. c * Doth a wife forget the childe of hir wombe/ & the sonne whō she hath borne? And though the do forget/ yet will not I forget the. Beholde/ I haue written the vp vpon my handes/ thy walles are euer in my sight. d * They ỳ haue brokē the downe/ shal make haste to buylde the vp agayne: and they that made the waste shall dwel in the. Lyft vp thine eyes/ & loke aboute the: all these shall gather them to gether/ & come to the. As truly as I lyue (saieth the Lorde) thou shalt put them all vpon the/ as an apparell/ and gyrde them to the/ as a bryde doth her Jewels. As for thy lande that lyeth desolate/ wasted & destroyed: it shalbe to narow for them/ that shal dwell in it. And they that wolde deuoure the/ shalbe farre awaye. * Then the childe whō the baren shal bringe forth vnto the/ shal saye in thine eare: this place is to narow/ lyt nye together/ that I maye haue rowme. Thē shalt thou thinke by thy self: Who hath begottē me these? seing I am barē & alone/ a captyue & an out cast? And who hath norysched thē vp for me? I am desolate & alone/ but frō whence come these? And therfore thus sayeth the Lorde God: Beholde/ I wil streth out myne hande to the Gentiles/ and sett vp my token to the people They shal bringe the thy sonnes in their lappes/ and carye thy doughters vnto the vpon their shoulders. For kings shalbe thy nourisinge fathers/ and Quenes shalbe thy nourisinge mothers. They shall fall before the w̃ their faces flat vpon the earth/ and lyck vp the dust of thy fete: that thou mayest knowe/ how that I am ỳ Lord. * And who so putteth his trust in me/ shall not be confounded. Who spoyleth the gyaūte of his prayes? or who taketh the preseoner frō the myghtye? And therfore thus sayeth the Lorde: The prysoners shalbe taken from the gyaunte/ & the spoyle delyuered from the violēte: for I wil maynteyne thy cause agaynst thyne aduersaryes/ and saue thy sonnes. And wil fede thyne enemyes with their awne flesche/ and make them drynke of their awne bloude/ as of swete wyne. And all flesh shal knowe (O Jacob) that I am the Lord thy Sauyoure/ & strōge auenger.

¶ The Jewes are reproued/ and also called.

¶ The .l. Chapter.

THus sayeth the Lorde: Where is ỳ bryll of your a * mothers deuorcement/ that I sent vnto her or who is the blurer/ to whō I solde you? Beholde/ for youre awne offences are ye solde: and because of youre transgression/ is youre mother forsaken. For why wolde no man receaue me/ when I came? and when I called/ no man gaue me ani were. Was my hande clene smytē of/ ỳ it might not helpe? or had I not power to delyuer? lo/ at a worde I drinke vp ỳ see/ & of water floud I make drie lande: so ỳ for wāt of water/ ỳ fish corruppe and die of thurst. As for heauen/ I clothe it with darcknesse/ & put a sack vpon it.

* The Lord God hath geuē me a well lerned tunge/ so ỳ I can cōforte thē which are troubled/ yee & ỳ in due season. He waked myne eare vp by tymes in the morynge (as ỳ scolemasters do) that I might herke. The Lord God hath opened myne eare/ therfore can I not saye naye/ ner with drawe my self/ but I offre my backe vnto ỳ smyters/ & my cheks to ỳ nyppers. I turne not my face frō shame & spittynge/ for the Lorde God helpeth me/ & therfore shall I not be confounded. I haue hardened my face like a flynt stone/ for I am sure/ ỳ I shal not come to confusyon. Myne aduocate speaketh for me/ who wyl then go with me to lawe? Let vs stande one agaynst another: yf there be eny that wyl reason with me/ let him come here forth to me. Beholde/ the Lorde God standeth by me/ what is he ỳ can condempne me? lo/ they shalbe all lyke as an old cloth/ which ỳ mothes shal eate vp

Therfore who so feareth the Lord amōge you let him heare the voyce of his seruaunt. Who so walketh in darcknesse/ & no lyght shyneth vpon him/ let him hope in the Lord/

a * God was not the cause why the cōgregacyon of the Jewes (wheych is vnderstande by mother) and was once hys (spouse) was dyuorced & forsake: but their awne offences dyuorced them/ and was the cause why they were solde to the vsurer & geuen ouer in to the hādes of the Gentyles or heathen/ and sparpled amōgest the Medyans/ Peryans/ Babylonyans/ Grecyans/ & Romayns.

CC and

b* As who saye: ye your selues haue kyndled ý kyre of my vengeance/ with youre offences: I was no cause therof: ye must therfore suffer the punyshmēt therto belōgyng. For it cōmeth of youre awne deseruyng that I so laye my hād vpon you and punish you.

and holde hym by his God. But take hede/ b* ye haue all kyndled a kyre/ & gyrded youre selues wō ý flame: Ye walcke in ý glistrynge of youre awne kyre/ and in the flame that ye haue kyndled. This cometh vnto you fro my hande/ namely that ye shall slepe in sorowe.

¶ The.li.Chapter.

¶ Consolacō & cōforth is promised vnto ý faithfull.

A HErken vnto me/ ye that holde of ryghtuousnes/ ye that seke the Lorde. Take hede vnto the stone/ wherout ye are hewen/ and to the graue wherout ye are dygged. Consydre Abraham youre father/ and Sara that bare you: how that I called hym alone/ prospered him well/ & encreased him: how ý Lorde comforted Syon/ and repayred all her decaye: makynge her deserte as a Paradyse/ & her wyldernesse as the garden of the Lorde.

B Myrth and ioye was there/ thanckesgeuing and the voyce of prayse. Haue respecte vnto me then/ O my people/ & leye thyne eare to me: for a lawe & an ordynaunce shall goo forth fro me/ to lyghten the Gentyles. It is hard by/ ý my health & my ryghtuousnesse shall goo forth/ and the people shalbe ordred with myne arme.

The Ilandes (that is the Gentyles) shall hope in me/ & put their trust in myne arme. Lyft vp youre eyes towarde heauen/ & loke vpon the earth beneth. For the heauens shall banish awaye lyke smoke/ & the earth shall teare like a clothe/ & they that dwell therin/ shall perysh in lyke maner. But my health endureth for euer/ & my ryghtuousnes shall not cease.

C Therfore herken vnto me/ ye ý haue pleasure in ryghtuousnes/ thou people that bearest my lawe in thyne herte. Feare not the curse of men/ be not afrayde of their blasphemies & reuylynges: for wormes and mothes shal eate thē vp like cloth & woll. But my ryghtuousnesse shall endure for euer/ & my sauyng health frō generacion to generacion. Wake vp/ wake vp/ and be stronge: O

a* The arme of the Lord here signifyeth Christ. and the redempcion of the worlde and the puttynge awaye of errores/ that cometh by him. For this prayeth the prophet that it maye come.

thou a* arme of the Lorde: wake vp/ lyke as in tymes past/ euer & sence ý world begāne.

D Art not thou he/ that hast wounded that proude Iuciper/ & hewē the dragon in peces? Art not thou euen he/ which hast dryed vp ý depe of the see/ which hast made playne the see grounde/ that the delyuered myght goo thorow? That the redemed of ý Lord/ which turned agayne/ might come with ioye vnto Syon/ there to endure for euer? That myrth and gladnesse might be with thē: that sorowe & wo might fle from them? Yee I/ I am euen he/ that in all thynges geueth you consolacion. What art thou then/ ý fearest a mortall mā/ the childe of mā/ which goeth awaye as doeth ý floure? And forgettest the Lorde that made the/ that spred out the heauens/ and leyde the foundacyon of the earth. But thou art euer afrayde for the syght of thyne oppressoure/ which is ready to do harme: Where is the wrath of the oppressoure? It cōmeth on fast/ it maketh haste to apeare: E It shall not perish/ that it shulde not be able to destroye/ nether shall it fayle for faute of norishynge. I am the Lorde thy God/ that make the see to be styll/ and to rage: whose name is the Lorde of Hostes. I shall put my worde also in thy mouth/ & defende the with the turnynge of my hande: that thou mayest plante the heauens/ & leye the foundacyons of the earth/ and saye vnto Sion: thou art my people.

F Awake/ awake/ and stande vp/ O Ierusalem/ thou that from the hand of ý Lorde/ hast droncken out the b* cuppe of his wrath: thou that hast supped of/ and sucked out the slombringe cuppe to the botome. For amōge all the sonnes whom thou hast begotten/ there is not one that maye holde the vp: and not one to leade the by the hande/ of all the sonnes that thou hast norysshed. Both these thynges are happened vnto the/ but who is sorye for it? Yee/ destruccyon/ wastynge/ hunger and swerde: but who hath comforted the? Thy sonnes lye comfortles at ý heade of euery strete lyke a taken benylon/ & are ful of ý terrible wrath of ý Lord/ & punishmēt of thy God. And therfore thou miserable & droncke (howbeit not wō wyne) Heare this: Thus sayeth thy Lorde: thy Lorde & God/ the defender of his people: Beholde/ I wil take ý slombring cuppe out of thy hande/ euen ý cuppe wō the dregges of my wrath: ý from hence forth thou shalt neuer drinke it more/ & wyl put it in their hande ý trouble ý: which haue spoken to thy soule: stoupe downe/ that we maye go ouer the: make thy body eauen wō the grounde/ and as the strete to go vpon.

b* The cuppe of the Lordes wrath/ signifyeth the afflyccyon that we suffre/ because we haue done agaynst ý wyll of ý Lord: and the vengeaunce that he taketh of hys: for their offences. Psal.lxxv.b.

G

¶ A consolacyon & comforth to the people of God.

¶ The.lij. Chapter.

A VP Syon vp/ take thy strength vnto the: put on thyne honest rayment O Ierusalem/ thou cytye of the holy one. For from thys tyme forth/ there shall no vncircumcyded ner vncleane person come in the. Shake the from the dust/ aryse and stande vp/ O Ierusalem. Pluck out thy neck from the bonde/ O thou captyue daughter Syon. For thus sayeth ý Lorde: ye are solde for naught/ therfore shal ye be redemed also without eny mony.

B For thus hath ý Lorde sayde: My people went downe afore tyme in to Egipte/ there to be straungers. After warde dyd the kynge of the

of the Assyrians oppresse them/ for naught. And now what profyt is it to me (sayth the Lorde) ý my people is frely caried awaye/ & brought in to heuynes by their rulers/ and my a* name euer styll blasphemed: sayeth the Lorde. But ý my people maye knowe my name/ I my selfe will speache in that daye. Beholde/ here am I. O how bewtifull are ý fete of the Embassytoure/ ý bringeth ý message frō the mountayne/ & proclameth peace: C that bringeth the good tydings/ & preacheth health/ & sayeth vnto Sion: Thy God is the king. Thy watchmē shal lyft vp their voyce/ wyth loude voyce shall they preach of hym: for they shall se him present/ when ý Lorde shall come agayne to Sion.

a* Of blasphemynge or dyshonouryng hys name/ and what it signyfyeth/ ye shall finde in Ezech. xxxvi.e

b* hys holy arme/ for the ayde and helpe that is done by his holy worde. Yet will ý Lord make bare/ ý is/ open & declare & geue the belefe therof to all the Gentyles & heathen/ not only to the Jewes. Psal. xcviij.a. Some reade: The Lord hath made bare the arme of hys holy one. &c. they buderstād ther by the stregth/ power/ & vertu of Christ.

Be glad/ O thou desolate Ierusalem/ & reioyce together: for the Lord will comforte his people/ he wyll deliuer Ierusalem. The Lord wil make bare b* his holy arme/ & shew it forth in ý syght of all the Gētiles/ & all the D endes of the earth shall se the sauyng health of oure God. Awaye/ awaye/ get you out frō thence & touch no vncleane thynge. Go oute frō amonge soch. And be cleane/ ye ý beare ý c* vessell of the Lord. But ye shall not go out with sedycion/ ner make haste as they ý fle awaye: for the Lorde shall go before you/ & the God of Israell shall kepe the watch.

c* That is to wete/ after the Chald. the vessell that was borne into Babylō & brought frō thēce agayne. Some reade Harnes. They vnderstād ther by the lawe/ & the goodnes & mercy of God. How & what harnes the Christen shuld beare (for vnto vs is it spoke as well as vnto the Jewes) doth S. Paul teache vs in the pistle to the Ephesians the. vi. Chapter. c.

d* hys face shalbe so deformed & not as a mans face. &c. That is/ hys vylage shalbe more deformed then other mēnes: and hys bewtye fowler then the bewtye of the sonnes of men. The whole sentence meaneth/ that many men shalbe astonyed when they shall se Christ oure sauyour (whych was exceydyng beutyfull before all the sonnes of men. Psalm. xlv. a) so wyckedly and vyolently intreated of the Jewes: spytte vpon/ shourged/ crowned wyth thorne/ and all be bloudyed: yee and greatlyer humbled/ contemned/ and dyspysed/ then euer was any mortall man.

Beholde/ my seruaunt shall deale wysely/ therfore shall he be magnyfyed/ exalted and greatly honoured. Lyke as ý multitude shal wōdre vpō him/ because d* his face shalbe so deformed & not as a mans face/ & his bewtie lyke no man: Euen so shall the multytude of the Gētyles loke vnto him/ & the kyngs shall shut their mouthes before him. For they that haue not bene tolde of him/ shall se hym/ and they ý herde nothīg of him/ shal beholde him.

¶ The.liij. Chapter.

¶ The prophecyeth euydently of the passyon of oure Sauyour Jesus Christ.

A *Roma.x.c. Johan.xij.f. B* Ut who geueth credence vnto oure preachyng? Or to whō is the arme of the Lorde knowne? He shall growe before the Lorde like as a brauch/ & as a rote in a drye ground/ he shall haue nether bewtye nor fauoure. Whē we loke vpon him/ there shalbe no fayrnesse: we shall haue no lust vnto him. He shalbe the most symple/ and despyled of all/ which yet hath good experience of sorowes & infirmyties. We shall reken him so symple & so vile/ that we shall hyde oure faces frō him. How be it (of a treuth) he only taketh awaye oure B infirmite/ and beareth oure payne: Yet we shall iudge him/ as though he were plaged & cast downe of God: where as he (not with stādyng) shall be wounded for oure offences/ & smytten for oure wickednes. For the payne of oure punishment shalbe layde vpon him/ and with his strypes shall we be healed.

a* To tiste oure awne waye/ is/ to do our awne wylles/ & to satysfye oure awne appetyte & to be geue vp into our awne hertes luste: as it is sayde Psal. lxxxi.c. I geue them vp. &c.

As for vs/ we go all astraye (lyke sheye) euery one a* turneth hys awne waye. But thorowe him/ the Lorde pardoneth all oure synnes. He shal be payned & troubled/ & shal not open his mouth. He shalbe led as a sheye to be slayne/ yet shall he be as styll as a lābe before the shearer/ and not open his mouth. He shall be had awaye/ his cause not herde/ & without eny iudgmēt: Whose generacyon yet nomā maye nombre/ when he shalbe cut of frō the b* grounde of the lyuynge: Whych punishmēt shall go vpon him/ for the transgression of my people. His graue shalbe geuen him with the condempned/ & his crucyfyenge with the theues. Where as he dydne uer violence ner bnryght/ nether hath there bene eny disceatfulnesse in his mouth.

b* The grounde or lande of the lyuynge is no nother thynge than thys present lyfe/ & the grounde or lānde wherin we lyue. Psal. cxlij.b.

Yet hath it pleased ý Lorde to smyte him D with infirmyte/ that when he had made hys soule an offeryng for synne/ he might se lōge lastynge sede. And thys deuyce of the Lorde shall prospere in his hande. With trauayle & laboure of his soule/ shall he obtayne great ryches. My ryghtuous seruaunt shall wyth his wyldome iustifye & deliuer the multitude/ for he shall beare awaye their synnes. Therfore wyll I geue him the multitude for his parte/ & he shall deuyde the strōge spoyle because he shal geue ouer his soule to death/ *& shalbe reckened amonge ý trāsgressours/ which neuertheles shall take awaye ý synns of the multitude/ and make intercessyon for the myldoers. *Mar.xv.c.& Luc.xxij.b.

¶ Of the greate dominyon of Christ. The indignacyon of God endureth but a short space/ but his mercy is euerlastynge.

¶ The.liiij. Chapter. A Galat.iiij.d.

THerfore be glad now/ thou barē ý bearest not. Reioyce/ singe and be mery/ thou ý art not with chylde: For ý desolate hath moo chyldrē/ then the maried wyfe/ sayeth ý Lord. Make thy tente wyder/ & sprede out the hanginges of thyne habytacō: spare not/ laye forth thy coardes/ and make fast thy stakes: for thou shalt breake out on the ryght syde and on the left/ & thy sede shall haue the Gētyles in possessyon/ & dwell in the desolate cyties. Feare

not/for thou shalt not be cōfounded: Be not
ashamed/for thou shalt not come to confusyon. Yee thou shalt forget the shame of thy
youth/& shalt not remembre the dishonoure
of thy wedowhead. For he ÷ made the/shalbe
B thy Lorde & husband (whose name is ÷ Lord
of hostes) & thyne auēger shalbe euē the holy
one of Israel/ ÷ Lorde of the whole worlde.
For the Lorde shall call the/ being as a desolate sorowfull woman/& as a youge wyfe ÷
hath broken her wedlocke: sayeth thy God.
A lytle whyle haue I forsaken the/but w̄
greate mercyfulnes shall I take the vp vnto
me. When I was angry/I hydde my face frō
the for a litle season/but thorow euerlasting
goodnes shall I pardon the/sayeth ÷ Lorde
C thyne auēger. *And this must be vnto me as
the water of Noe: for as lyke I haue sworne
that I wyll not bringe the water of Noe eny
more vpon the worlde: so haue I sworne ÷
I will neuer be angry with the/ ner reprouе
the: The mountaynes shall remoue/and the
hilles shall fall downe: but my louyng kyndnesse shall not moue/& ÷ bonde of my peace
shall not fall downe from the/sayeth ÷ Lord
thy mercifull louer. Beholde thou pore/bered/& despiled: I will make thy walles of precyous stones/& thy fondacyō of Saphires/
thy wyndowes of Christal/thy gates of fyne
cleare stone/& thy borders of pleasaunt stones. *Thy childrē shall all be taught of God/
D & I wyll geue thē plenteousnes of peace. In
rightuousnes shalt thou be grounded/ & be
farre frō oppressyon: for the whych thou nedest not be afrayed/nether for hynderaunce/
for it shall not come nye the. Beholde/ ÷ aleaunt ÷ was farre frō the/shall dwell w̄ the: &
he that was sometyme a straunger vnto the/
shalbe joyned with the: Beholde/I make the
smyth that bloweth the coales in the fyre/ &
he maketh a weapē after his handy worcke.
I make also the waster to destroye: but all
the weapēs that are made agaynst the/shall
not prospere. And as for all tunges/ ÷ shall
resiste the in iudgemēt/thou shalt ouercome
thē/& condemne thē. This is the heritage of
the Lordes seruauntes/ & the rychtuousnes
that they shall haue of me/sayeth the Lorde.

*Genesi. ix. b

*i. John. ii. d.
*John. viii. e.

¶ A consolacyon & comforth to the people. The frute and profet of the worde of God.

¶ The. lv. Chapter.

A a* Come to the *waters all ye/ ÷ be
thursty/& ye that haue no money.
Come/bye/that ye maye haue to
eate. Come bye b* wyne & mylck/
without any money/or money worth. Wherefore do ye laye out youre money/for ÷ thing
that fedeth not/ and spende youre laboure
aboute the thinge that satysfyeth you not.
But herken rather vnto me/& ye shall eate of
the best/& youre soule shall haue her pleasure in plentuousnes. Enclyne youre eares/
& come vnto me/take hede/& your soule shal
lyue. For I will make an euerlastynge couenaūt w̄ you/euē the sure mercyes of Dauid.

a* Of these waters ye haue in the Psalme xxiij. a

b* The word of God is called wyne and mylck: Wyne because it reioyceth ÷ hert/

Beholde/I shall geue him for a wytnesse
amōge the folke/ for a Prynce & Captayne
vnto the people. Lo/thou shalt *call an vnknowne people: & a people ÷ had no knowledge of the/shall runne vnto the: because of
the Lorde thy God/ the holy one of Israell/
which glorifieth ÷. Seke the Lorde/whyle
he may be founde/& call vpon hym whyle he
is nye. Let ÷ vngodly mā forsake his wayes
& ÷ vnrightuous his ymaginacīōs/& turne
agayne vnto the Lorde: so shall he be mercyfull vnto him: & to oure God/for he is redy to
forgeue. For thus sayeth ÷ Lord: my thoughtes are not youre thoughtes/& youre wayes
are not my wayes/ but as farre as the heauens are hyer then the earth/ so farre do my
wayes exceade yours/& my thoughtes yours.
And lyke as ÷ rayne & snowe cōmeth downe
frō heauen/& returneth not thither agayne/
but watereth the earth/maketh it frutefull &
grene/ that it maye geue corne and bread
vnto the sower: So the worde also that com
meth out of my mouth shal not turne agayne
voyde vnto me/but shall accomplish my will
& prospere in the thynge/ wher to I sende it.
*And so shall ye goo forth w̄ ioye/& be led w̄
peace. The mountaynes & hilles shall synge
with you for ioye/and all the trees of ÷ felde
shall clappe their handes. For thornes/there
shall growe. Fyre trees/& ÷ Myrre tre in ÷
steade of brers. And thys shall be done to ÷
prayse of the Lorde/ and for an euerlastyng
token/that shall not be taken awaye.

*In the kingdome of Christ & of the iustice of fayth/do we all wayes lyue in the loye of ÷ spirit: yea thorugh the thinges of thys worlde be agaynst vs.

¶ An exhortacyon to iudgement & rychtuousnes/and to the spirituall keepynge of the Sabboth. Agayns Shepherdes that deuoure their flock.

¶ The. lvi. Chapter.

Thus saieth ÷ Lord: Keepe equite/& I
do right/for my sauing health shal
come shortly/ & my rychteousnes
shalbe opened. Blessed is ÷ man ÷
doth this/& the mās childe whych keepeth the
same. He ÷ taketh hede/that he vnhalowe not
÷ Sabboth (that is) he that keepeth him self
that he do no euel. Then shal not the straunger/which cleaueth to the Lorde/sayе: Alas
the Lorde hath shut me cleane out from his
people. Nether shall the gelded man saye: lo/
I am a drie tre. For thus sayeth the Lorde/ B
first vnto the gelded ÷ keepeth my Sabboth:
Namely: that holdeth greatly of the thynge
that pleaseth me/and keepeth my couenaunt:
Vnto them wyll I geue in my houshold and
within my walles/a better heretage & name
then

then ÷ they had bene called sonnes & daughters. I will geue them an euerlasting name/
C that shall not perysh. Agayne/ he sayeth vn-
to the straungers that are dysposed to sticke
to ÷ Lord/to serue him/& to loue his name:
That they shalbe no bonde mē. And all they/
which kepe thē selues/ that they vnhalowe
not the Sabbath/namely/that they fulfyll
my couenaunt: Them wyll I bryngе to my
holy mountayne/ & make thē joyfull in my
house of prayer. Their burnt offringes & sa-
crifices shalbe accepted vpon myne aulter.
for my house shalbe an house of prayer for
all people.

b* By these blynde watchmen/vnderstād the chefe Prestes/the Scrybes/& Pharisees. &c. which were the preachers & deprauers of the law of God. These for fythy lukers sake abolysched the true seruice of God: & were the chefe causers of the forsakyng of Israel. They were slouggysse/and sought not that which was for the edificacyon of the people/& for the glory of God: but that which was for their awne priuate profet and pleasure. They were slouthful to rote out vice & to plante vertues/& dryuen in to the profounde & deape sleape of ignorauncе/of Idylnesse/of lecherousnesse/ & of pryde. As oft as the Prelates of the people/Bysshoppes/Abbates/ and they that auaunte thē selues for religyous vse loche: ther hangeth a great scourge ouer the whole flocke of Christ.

¶ The. lvii. Chapter.

¶ The Jewes are rebuked for their iniurye done to Christ.

A But in ÷ meane season the righteous
perisheth/& no man regardeth it in
his hert/Good godly people are ta-
ken awaye/ & no man cōsydereth it.
Namely: ÷ the righteous is cōuayed awaye
thorow ÷ wicked: that he him self myght be
in rest/lye quietly vpon his bed/& lyue after
his awne pleasure. Come hither therfore ye
*Math. xij. d. charmers children/*ye sonnes of the aduou-
trer & ÷ whore: Wherin take ye youre plea-
sure? Upō whom gape ye with your mouth/
& bleare out your tonge? Are ye not children
of aduoutry/and a sede of dissimulacyon? Ye
B take youre pleasure vnder ÷ okes/& vnder al
grene trees/ ÷ childe beynge slayne in ÷ valle
ys/& dēnes of stone. Thy parte shalbe with ÷
stony rockes by ÷ riuer: Yee euē these shal be
thy parte. For there thou hast poured meat &
drynk offringes vnto thē. Shulde I ouerse
that? Thou hast made thy bed vpō hye mōtaynes/thou wentest vp thither/& there hast
thou slayne sacrifices. Behynde the dores &
postes/hast thou sett vp thy remembraunce.

When thou haddest dyscouered thy self to
another then me/when thou wentest downe
& made thy bed wyder (that is) when thou di-
C dest carue the certayne of yonder Idols/& lo-
uedest their couches/where thou sawest thē
Thou wentest streight to kinges with oyle &
dyuerse oyntmentes (that is) thou hast sent
thy messaungers farre of / and yet art thou
fallen in to the pyt therby. Thou hast had
trouble for ÷ multitude of thine awne waies
yet saydest thou neuer: I wyl leaue of. Thou
thynkest to haue lyke (or health) of thy self/ &
therfore thou beleuest not that thou art sick
For whē wilt thou be abaished or feare seing
thou hast broken thy promyse/ and remem-
brest not me / nether hast me in thyne hert?
Thinkest thou/ ÷ I also wil holde my peace *Jere. ii. b
(as a fore tyme) ÷ thou fearest me not? Yee Deut. xxix. b.
verely I wil declare thy goodnes & thy worke
but they shall not profyt ÷ whē thou cryest/
let thy chosen heape deliuer ÷. But ÷ wynde
shall take them all awaye/& cary them in to
the ayre. Neuertheles/ they ÷ put their trust
in me/ shall inheret the lande/ and haue my
holy hill in possessyon.

And therfore thus he sayeth: Make redy/ D
make redy/and clense ÷ strete/take vp what
ye can out of the waye that ledeth to my peo-
ple. For thus saieth the hie & excellent/ euen
he that dwelleth in euerlastynghede/ whose
name is the holy one: *I dwel hye aboue & in
the sanctuary/& w̄ him also/ that is of a con- *Psal. lxv
trite & humble spryte: ÷ I maye heale a trou- Esa. lxi. a.
bled mynde/ & a contryte herte. For I chyde
not euer/& am not wroth w̄ out ende. But ÷
blastinge goeth fro me/ though I make the
breath. I am wroth w̄ him for his couetous-
nes & lust/I smyte him/I hyde me/and am
angrie/whē he turneth him self/ & foloweth
÷ by waye of his awne hert. But yt I may se
his right waye agayne/I make him whole/
& lede him and restore him vnto them whom
he maketh iopfull/& that were sorye for him.
I make the frutes of thankesgeuyng. I geue
peace vnto them that are farre of/and to thē
that are nye/sayе I the Lord/that make him
whole. But the wicked are lyke the ragynge
see/that can not rest / whole water foameth
with the myre & grauel. Euen so the wycked
haue no peace/saieth my God. Esay. xlviii. d

¶ The Lorde (by the mouth of the Prophete) reproueth the People for their fastynges/which were ful of hypocrisye.

¶ The. lviii. Chapter.

And therfore crye now/ as loude as I
thou canst. Leaue not of/ lyft vp *Ezech. iii. e
thy voyce lyke a trompet/ & shewe Jere. xix. a
my people their offences/& ÷ house
of Jacob their synnes. For they seke me daiye
& wyll knowe my wayes/ euen as it were a
people

people that dyd ryght/ and had not forsaken the statutes of their God. They argue with me concernynge ryght iudgement/and wyll pleate at the lawe with their God. Wherfore fast we(saye they) and thou seest it not? we put oure syues to straytenesse/ and thou regardest it not?

Beholde/ when ye a*fast/ youre lust remayneth styll: for ye dono lesse byolence to youre detters: lo/ye fast to stryke & debate/ & to smyte hym with youre fyst that speaketh vnto you. Ye fast not(as some tyme) ỳ youre voyce myght be hearde aboue. Thyncke ye this fast pleaseth me/that a man shuld chasten hym self for a daye/ & to wrythe his head aboute lyke an hoke in an hearry cloth & /to lye vpon the earth? Shulde that be called fastyng/or a daye ỳ pleaseth the Lord? But this fastynge pleaseth not me/tyll ỳ tyme be thou lowse hym out of bondage / that is in thy daunger: ỳ thou breake the ooth of wyched bargynnes / that thou lett the oppressed go fre/ & take from them all maner of burthens. It pleaseth not me/tyll thou deale thy bred to the hongry/and brynge the poore fauoure helpes vn therlesse home into thy house/whē thou seest the naked that thou couer hym/and hyde not thy face from thyne awne fleth.

Then shall thy lyght breake forth as the morynyng/ & thy health florysh ryght shortly: thy ryghtuudulnesse shall go before the / and the glory of the Lorde shall embrace the.

Then yf thou callest/ the Lorde shall answere the: yf thou crycst/he shall saye: here I am. Yee yf thou layest awaye thy burthens/ and holdest thy fyngers / and cease from blasphemous talkynge / yf thou hast compassyon vpon the hongrye / & refreshest the troubled soule: Then shall thy lyght syrynge out in the darcknesse / & thy darcknesse shalbe as the noone daye. The Lorde shall euer be thy gyde/and satysfye the desyre of thyne herte/and fyll thy bones wyth mary. Thou shalt be lyke a fresh watred garden/and lyke the fountayne of water/that neuer leaueth runnyng. Then the places ỳ haue euer bene waste/shalbe buylded of ỳ: there shalt thou laye a foundacyō for many kynredes. Thou shalt be called the maker vp of hedges/& the buylder agayne of the waye of ỳ Sabbath.

Yee yf thou turne thy fete frō the Sabbath/so that thou do not the thynge whych pleaseth thy self in my holy daye: then shalt thou be called vnto the pleasaūt/holy/& glorysus Sabbath of the Lorde / where thou shalt be in honoure: so that thou do not after thine awne ymaginacion/nether seke thine awne wyll/ner speake thyne awne wordes. Thē shalt thou haue thy pleasure in ỳ Lord/ which shall carye ỳ hye aboue ỳ earth/and fede the w̄ the heretage of Jacob thy father: for ỳ Lord, awne mouth hath so promysed.

a Thys fast remayneth yet amōge ỳ Christen/ for true chastenynge of the body & abstenynge frō vice will we yet neither vnderstāde nor heare of: but styll thynke w̄ the Jewes both that we do God a great pleasure when we fast / & also that we then fast / when we abstayne from one thyng & fall oure belyes w̄ another. And verely in thys thynge doth oure superstycyon exceyde the superstycyō of the Jewes. For we neuer reade that they euer toke it for a fast to abstayne frō flesh / and eate ether flesh or whit meate (as they call it)

¶ The Lorde is myghtie to saue/and readye to heare oure requestes.

¶ The.lix.Chapter.

Beholde / the Lordes hande is not so shortened ỳ it can not helpe/nether is his eare so stopped that it maye not heare. But youre mysdedes haue separated you frō youre God / & your synnes hyde his face frō you/ỳ hearyth you not. For youre hādes are defyled w̄ bloud/& youre fingers w̄ vnrightuousnesse: Your lyppes speake lesynges / & your tonge setteth oute wyckednes. No man regardeth rightuousnes/& no mā iudgeth truly. Euery man hopeth in vayne thinges/& ymagyneth disceate/cōceaueth weerynesse / & bryngeth forth euell. They a*brede cockatrice egges/ & weeue ỳ spyders webb. *Who so eateth of their egges/dieth. * But yf one treade vpō thē/there cōmeth vp a serpent. *Their webbe maketh no clothe & they maye not couer thē w̄ their labours. *Their dedes are ỳ dedes of wyckednes / & ỳ wrycke of robbery is in their handes. Their fete runne to euell/and they make haste to shed innocent bloude. Their cōsels are wycked cōsels/ harme & destruccyō are in their wayes. But the waye of peace they knowe not. In their goinges is no equyte / their wayes are so crocked / that whosoeuer goeth therin / knoweth nothynge of peace.

And this is ỳ cause ỳ equite is so farre frō vs / & ỳ rightuousnes cōmeth not nye vs. We loke for lyght/ lo/it is darcknesse: for ỳ morynyge thyne/se/we walcke in ỳ darcke. We grope like ỳ blinde vpō ỳ wall/we grope euē as one ỳ hath none eyes. We stōble at ỳ none daye/as though it were toward night: in the fallyng places/lyke men ỳ are half deed. We roare all lyke Beeres / & mourne styll lyke doues. We loke for equyte/but there is none: for health/but it is farre frō vs. For oure offences are many before ỳ / & oure synnes testifie agaynst vs. Yee we must confesse ỳ we offende/& knowledge ỳ we do amysse: Namely trāsgresse & dissemble agaynst ỳ Lorde/ & fall awaye frō oure God: bryngye presumptuous & traytorous ymaginaciōs/ & casting false matters in oure hertes. And therfore is equyte gone aside/ & rightuousnes standeth farre of: treuth is fallē downe in ỳ strete/ & ỳ thinge that is playne and open/maye not be shewed. Yee ỳ treuth is laide in prison/& he ỳ refrayneth hi self frō euell/must be spoyled.

When the Lorde sawe this / it displeased hym sore/ ỳ there was no where eny equite. He sawe also / that there was no mā/which had pitie therof/ or was greued at it. And he helde him by his awne power/ and cleued to his awne rightuousnes. *He put rightuousnes vpon him for a brest plate/ & set ỳ helmet of health vpō his head. He put on wrath in stede of clothing/& toke gelously about him for a cloake: (lyke as whē a man goeth forth wrothfully to recōpence hys enemyes/ & to be auēged of his aduersaries.) Namely/that he myght recompence & reward the Ilādes wherthorow the name of the Lord myght be feared / from the risynge of the Sunne: and hys magesty / vnto the goinge downe of the same.

For he shall come as a violent water-streame/which the wynde of the Lorde hath moued. But vnto Syō there shal come a redemer/& vnto them in Jacob that turne from wickednesse/saieth ỳ Lord. I will make this cōuenaunt with them(saieth ỳ Lorde): My spryete ỳ is come vpon the/& ỳ wordes which I haue put in thy mouth/shall neuer go out of thy mouth/nor out ỳ mouth of thy childers children/from this tyme forth for euermore.

¶ A consolacyon and comforth to Jerusalem.

¶ The.lx. Chapter.

And therfore get the vp by tymes/ for thy light cometh / & the glory of ỳ Lord shal rysę vp vpon ỳ. For lo/while ỳ darcknesse & cloude couereth the earth & the people/ ỳ Lorde shall shewe the light/& his glory shal be sene in ỳ. The Gentiles shal come to thy light/& kings to the brightnes ỳ spryngeth forth vpon the. Lift vp thine eyes/& loke rounde aboute the: All these gather them selues / & come to the. Sonnes shall come vnto ỳ from farre/ and doughters shal gather them selues to the on euery syde. When thou seest this/ thou shalt marueil exceedingly/and thyne hert shalbe opened: when the power of ỳ see shalbe cōuerted vnto the (that is) when the strength of the Gentiles shall come vnto the. The multitude of Camels shall couer ỳ / the dromedaries of Madiā & Epha. All they of Saba shal come/bringinge golde & incense/ & shewing the prayse of the Lord. All the catel of Cedar shalbe gathered vnto ỳ/the rāmes of Nabaioth shall serue the / to be offred vpon myne auter/which I haue chosen/& in ỳ house of my glory whych I haue garnysched. a* But what are these that fle here lyke the cloudes/ & as the doues flienge to their wyndowes?

The Ies also shall gather them vnto me/ and specially the shippes of the see: that they maye bring the sonnes from farre/ and their syluer and their golde wyth them / vnto the name of the Lorde thy God / vnto the holy one of Israell/ ỳ hath glorysied the. Straūgers shall buylde vp thy walles / and their kinges shall do the seruyce. For when I am angrie/I smyte the: & when it pleaseth me/I pardon the. Thy gates shall stāde open styll both daye and night/and neuer be shut: that the hoste of the Gentiles maye come / and that their kinges maye be brought vnto the. For euery people & kyngdome that seruyeth not the/shall perishe/and be distroyed w̄ the swerde. The glory of Libanus shall come vnto the: The b* Fyre trees / Boxes & Cedres together/to garnish ỳ place of my Sanctuary/for I wil glorifye the place of my fete.

Morouer those shall come kneelyng vnto the/ ỳ haue vexed the: & all they that despised the/ shall fall downe at thy fote. Thou shalt be called the citie of the Lord/ the holy Syō of Israell. Because thou hast bene forsaken and hated / so that noman went thorow the: I will make the glorious for euer & euer / & ioyful thorow out al posterities. Thou shalt sucke the mylck of the Gentiles/and kinges brestes shal fede the. And thou shalt know that I the Lorde am thy Sauioure and defender/the mighty one of Jacob. For brasse/ wil I geue the golde/and for yron syluer: for wod brasse/and for stones yron. I will make peace thy ruler/ & ryghtuousnes thyne offycer. Violence & robbery shall neuer be herde of in thy lande/nether harme and destruccyō with in thy borders. Thy walles shalbe called health/ and thy gates the prayse of God. *The Sunne shal neuer be thy daye light/ & the light of the Moone shall neuer shyne vnto ỳ: but ỳ Lorde him self shalbe thyne euerlastyng light/ & thy God shalbe thy glory. *Apoca.xxi.g

*Thy Sunne shal neuer go downe/ & thy Moone shall not be taken awaye / for the Lorde himself shalbe thy euerlastyng lyght/ and thy sorowfull dayes shalbe rewarded the. Thy people shalbe all godly/ and possesse the lande for euer: ỳ floure of my plantyng/the worke of my handes/wherof I wil reioyce. The yongest and leest shall growe in to a thousande / and the symplest in to a stronge people. I the Lorde shall shortly brynge thys thynge to passe in hys tyme. *Apoca.xxi.b

a Ephe.vi.b. i Thessalo.v.

a* To brede cockatrice egges/is/to go aboute ỳ wych is mischeuous & wycked: And to weue ỳ spiders web/is/ to go aboute vayne & tryflynge thinges/which are of no valure: although they seame muer so excellē vnto ỳ doars.

*As he breateth of a cockatrice egge dyeth / so they that delite in euel workes/or that cōsent vnto thē/ shall perysh.

*And yf a mā at vnwares/ treade on their egg(: & so pressle out the cockatrice & be touched / he shalbe kylled of her: euen so shal the thoughtes of ỳ euel bryngthem to death.

*As no man maketh clothes of the spyders webbe/ so shall wycked workes enryche no mā/ ner prefet hym on the daye of iudgement/ whē we must go in vnto the fest in ỳ weddyng garmet. Mat.xxij.b

*By the dedes of wickednes vnderstāde gylefull & craty deades: And by the deades of robbery/ vyolēce & tyrānyous deades. The text saieth that their deades are the deades of robbery/ because they help no man wyth their handes. But do rather robbe & begyle the poore: so are they wythoute charitie/ yre so feale they not what charitye requyreth on them.

a* In these wordes is the readynes and promptenes of them that obey the worde of God declared. As though he shuld saye: Euē as fast as the cloudes comes gow as swyftly as dowues hye to their nest so roundly wil the faythfull leaue all/& couple them selues to the church/ at the voyce of Christ & of his teachers.

b By ỳ fyre trees & loche like are signyfyed Princes & rulers that gouerne the people/ as before in the ij.c. As who shulde saye: cust the most excellent mē shalbe adioyned vnto the church/ & healpe moch to the furtherall ce therof.

¶ The.lxi.Chapter.

*The spryete of the Lorde God is w̄ me / for the Lorde hath anoynted me / & sent me/ to preach good tydynges vnto the poore/ ỳ I myght binde vp ỳ wounded hertes/ ỳ I myght preach delyueraunce to ỳ captyue/ and open ỳ prison to them that are bounde: ỳ I might declare ỳ acceptable yeare of ỳ Lorde/& the daye of the vengeaunce of oure God: ỳ I myght comforte *Luca.iiij.c.

¶ He prophecyeth that Christ shalbe annoynted / and sent to preache.

¶ C.iiij.

comforte all them that are in heuynesse / ye
I might geue vnto the that mourne in Syō/
bewry in the stede of ashes/ioyful oyntment
for sighinge / pleasant rayment for an heuy
B mynde: That they myght be called excellent
in ryghtuousnesse/a plāting of the Lord for
him to reioyce in.

They shall buylde the longe rough wyl-
dernes/ & sett vp the olde deserte. They shall
repayre ye waste places/ & soch as haue bene
voyde thorow out many generacyōs Stra-
ungers shall stande & kede your catel / & the
Aleauntes shalbe your plowmen & reapers.
But ye shalbe named ye prestes of the Lord/
& men shall call you the seruauntes of oure
God. Ye shall enioye the goodes of the Gen-
tiles & triumphe in their substance. For your
C greate reproke & shame/shall they haue ioye
that ye maye haue parte with them. For they
shall haue double possession in their lande/ &
euerlastinge ioye shalbe with them. For I ye
Lorde/ wyrch loue ryght and hate robbery
(though it were offred me) shall make their
workes full of faithfulnes/ & make an euer-
la stinge couenaunt with them.

a * The garmēt of health is fayth ye worcketh charytye: which is called the weddynge garment. Matthe. xxij. b. Thys garment (sayth the Prophete) shall Christ put vpō the church. For al that beleue in God, shalbe saued thorow christ/ & be his beloued children by eleccīō/ and iustified by hys blonde. Ephe. i. b.

Their sede also & their generacion shalbe
knowne amonge the Gentiles/and amonge
the people. All they that se thē / shall knowe
that they are the hie blessed sede of the Lord.
D And therfore I am ioyfull in the Lorde/ and
my soule reioyseth in my God. For he shall
put vpō me the a* garment of health/ & couer
me w̄ the mantle of ryghtuousnes. He shall
decke me lyke a bryde gerome/ & as a bride ye
hath hir apparell vpon her. For lyke as the
grounde bringeth forth frute/ & as the gardē
shuteth forth sede: So shall the Lorde God
cause ryghtuousnes/and the feare of God to
florysh forth before all the Heathen.

¶ A prophecy of the commyng of Christ.

¶ The. lxij. Chapter.

A For Syons sake therfore wyll I
not holde my tonge/ & for Ierusalēs
sake I wyll not cease: vntyll their
rightuousnes breake forth as the
shynynge light / & their health as a burning
lampe. Then shall the Gentyles se thy righ-
tuousnes & all kinges thy glory. Thou shalt
be named with a new name/which ye mouth
of the Lorde shall shewe. Thou shalt be a
crowne in the hande of the Lorde/and a glo-
B rious garlande in the hande of thy God. Frō
this tyme forth thou shalt neuer be called ye
forsaken/ & thy lande shall nomore be called
ye wildernesse. But thou shalt be called a* He-
phzibah/ & thy lande b* Beula: for the Lorde
loueth the/ & thy lande shalbe inhabited. And
lyke as a yōge mā taketh a daughter to ma-
riage/so shall God mary him selfe vnto thy
sonnes. And as a bryde gerome is glad of hys
bryde/so shall God reioyse ouer the.

a * That is/my pleasure in her b * That is/ the marted. For the churche is spouse of the Lorde.

I will set watchmē vpō thy walles (O Je
rusalem) which shall nether ceasse daye nor
night to preach the Lorde. And ye also shall
C not kepe hym close / nor leaue to speake of
him/vntill Ierusalem be sett vp/ & made the
prayse of the worlde. The Lord hath sworne
by his right hande & by his stronge arme/ ye
krō hēce forth he wyll not geue thy corne to
be meate for thyne enemyes / ner thy wyne
(wherin thou hast laboured) to be drinke for
ye * straugers. But they ye haue gathered in ye
corne/ shall eate it / & geue thanckes to the
Lorde: & they that haue borne in the wyne/
shall drincke it in ye court of my Sāctuary.

* Or. straunge chyldren

D Stande back/and departe a sunder/ye ye
stāde vnder ye gate: make rowme ye people/
repayre the strete / & take awaye the stones/
& set out a tokē for the people. Beholde / the
Lorde proclameth in the endes of the world:
* tell the daughter Siō:se/thy saluacion cō-
meth/beholde/he bringeth his treasure with
him/ & his worckes go before him. For they
whō ye Lord deliuereth/shalbe called ye holy
people: & as for the/thou shalt be named the
greatlye occupied/ and not the forsaken.

* Esaye. xl. c. Zach. ix. b. & Matth. xxi. b.

¶ Of the redempcion promised to the people.

¶ The. lxiij. Chapter.

A What is he this/ ye cometh from Edō/
with stayned reade clothes of Bol-
ra: (which is so costly cloth) and co-
meth in so nymbly w̄ all hys stren-
geth: I am he that teachteh ryghtuousnes/ &
am of power to helpe. Wherfore then is thy
clothynge read/ & thy rayment lyke his that
treadeth in the wyne presse? I haue trodden
the presse my self alone / and of all people /
there was not one w̄ me. Thus haue I trodē
downe myne enemyes in my wrath/ and tee
B my fete vpon them in my indignacyon: And
their blonde sprange vpon my cloothes/and
so haue I stayned all my rayment. For ye daye
of vengeaunce that I haue taken in hande/
& the yeare of my delyueraunce is come. I
loked aboute me / and there was no man to
shewe me eny helpe / I fell downe / & no man
helde me vp. Thē I helde me by myne awne
arme/and my feruētnesse sustayned me. And
thus haue I troden downe the people in my
wrath / and bathed them in my displeasure:
In so moch ye I haue shed their blonde vpon
the earth.

I wyll declare the goodnesse of ye Lorde/
ye and the prayse of the Lorde for all that
he hath geuen vs / for the greate good that
he hath done for Israell: wyrch he hath gy-
uen them of hys awne fauoure/ & according
to the

to the multytude of hys louyng kyndnesses.
For he sayde: These no doute wylbe my peo-
ple/and no fryynkyng chyldrē/and so he was
their sauyoure. In their troubles he forsoke
them not/but the angell that went forth krō
C his presence delyuered them: Of very loue &
kyndnesse that he had vnto them/ redemed he
them. He hath borne them / and caried them
vp euer/sence the worlde begāne. But after
they prouoked hym to wrath and vexed hys
holy mynde/he was their enemye/ & fought
agaynst them him self. Yet remembred he ye
olde tyme of Moses & hys people: How he
brought them from the water of the see/as a
shepherde doth wyth hys shepe: how he had
geuen hys holy spryte amonge them: how he
had led Moses by the ryght hande wyth hys
glorious arme: how he had deuyded the wa-
ter before them (wherby he gat hym selfe an
euerlastyng name) how he led thē in ye depe/
as an horse is led in the playne/ ye they shulde
not stomble. The spryte of the Lorde led thē/
as a tame beast goeth in the feelde.

Thus (O) God) hast thou led thy people/
D to make thy selfe a glorious name with all.
* Loke downe then from heauen/ & beholde
the dwellynge place of thy sanctuary & thy
glory. How is it/ ye thy gelously / thy strēgth/
the multitude of thy mercyes & thy louynge
kyndnesse/ wyll not be entreated of vs. Yet
art thou our father: For Abraham knoweth
vs not/nether is Israel acquaynted with vs.
But thou Lorde art our father & redemer/ &
thy name is euerlastyng. O Lorde wherfore
hast thou led vs out of thy waye? wherfore
hast thou harbened our hertes/that we feare
the not? Be at one wyth vs agayne / for thy
seruantes sake that are of the generacyō of
thyne heretage. Thy people hath had but lit-
le of thy Sanctuary in possessyon / for oure
enemyes haue takē it in: And we are become
euen as we were from the begynnynge: but
thou art not their Lorde / for they haue not
called vpon thy name.

* Deut. xxvi. d. Baruch. ij. d

¶ The prophete (vnder the person of the Jewes) be-
wayleth their exyle & bannysshment. Manes right-
wesnes is lyke a cloth fyled with the floures of a wo-
man.

¶ The. lxiiij. Chapter.

A O That thou woldest cleue ye heauen
in sonder / & come downe: that the
mountaynes myght melte awaye
at thy presence / lyke as at an hote
fyre: & that the malycyous myght boyle / as
the water doth vpon the fyre: Wherby thy
name myght be knowne amōge thyne ene-
myes / & that the Gentyles myght trēble be-
fore the. What thou mightest come downe w̄
thy wonderous straūge worckes/then shuld
the hylles melt at thy presence. For sence the
begynnynge of the worlde there was none
(except thou O God) that hearde or perceaue
ued / * nether hath any eye sene what thou
dost for them / that put their trust in the. * 1. Corint. ij. b.

Thou helpest hym that doth ryght wyth B
chetefulnesse / & them that thyncke vpon thy
wayes. But lo / thou art angrye / for we of-
kende / & haue bene euer in synne / * and there * Roma. iij. b. & Psal. xiij. a.
is not one whole. We are all as an vncleane
thinge / & all oure rightuousnesses are as the
clothes stayned with the floures of a womā:
we fall euerychone as ye leafe / for oure syn-
nes cary vs awaye lyke the wynde. There is C
no man that calleth vpon thy name / that
standeth vp to take holde by the. Therfore
hydest thou thy face from vs / and consumest
vs / be cause of oure synnes.

But now O Lorde / thou father of oures:
* we are the claye / & thou art oure potter / &
we all are the worcke of thy handes. Be not
to sore dysypleased (O Lorde) & kepe not our
offences to longe in thy remembraunce / but
consydre ye we all are thy people. The cytyes
of thy Sanctuary lye waste / Syō is a wyl- D
dernesse / and Ierusalem a desert. Oure holy
house which is oure bewty / where oure fa-
thers prayled the / is brent vp: yee all oure
cōmodities & pleasures are wasted awaye.
Wylt thou not be intreated (Lorde) for all
this? wylt thou holde thy peace / and scourge
vs so sore?

* Esay. lxi. a. Roma. v. d. * Esay. xlvi. a. Ecclesi. xxxiij. b.

¶ The selycytye of Ierusalem / and the callynge of
the Heathen.

¶ The. lxv. Chapter.

A * They shal seke me / ye hytherto ha-
ue not asked for me: they shal finde
me / ye hytherto haue not sought
me. Then shall I saye immediatly
to the people ye neuer called vpon my name:
I am here / I am here. For thus longe haue
I euer holden out my handes to an vnfayth-
full people / that go not the ryght waye / but
after their awne ymaginacyōs: To a people
ye is euer defying me to my face * They make * Deut. xij. a. & Deute. xxvij. b.
their oblacyons in gardens / and their smoke
vpon aulters of brycke / they lurcke amōge
the graues / & lye in ye dēnes all night. * They * Deut. xiiij. a. Leuitic. xi. a.
eat swynesflesh / & vncleane broth is in their
vessels. If thou comest nye them / they saye:
touch me not / for I am holyer then thou.

All these men when I am angry / shalbe
turned to smoke & fyre / that shall burne for
euer. Beholde it is wryten before my face / &
B shal not be forgottē / but recōpensed. * I shal * Jeremy. xvi. a. Esaye. lvii. a. & Ezechi. xx. d.
rewarde it them into their bosome: I meane
youre myldedes / & the myldedes of youre fa-
thers together (sayeth the Lord) which haue
made their smokes vpon the mountaynes /
and blasphemed me vpon the hylles: therfore
wil I measure their olde dedes into their bo-
some

bosome agayne. Moreouer thus sayeth the Lorde: lyke as when one wolde gather holy grapes/men saye vnto him:breake it not of for it is holy:euē so wil I do also for my seruantes sakes/ ẏ I wyll not destroye thē all. But I wil take a sede out of Jacob/ & out of Juda one/to take possession of my hyll. My chosen shall possesse these thinges/ & my seruauntes shall dwell there. Saron shalbe a shepefolde/ & the valley of Achor shall geue the stallynge for the catell of my people/ ẏ

C keare me.* But as for you/ye are they/that haue forsaken the Lorde/and forgotten my holy hyll. Ye haue set vp an auiter vnto fortune/and geuen rych drinckofferynges vnto treasure. Therfore wyll I nombre you with the swerde/that ye shall be destroyed all together. For when I called/no man gaue me answere: when I spake/ye herkened not vnto me/but did wickednes before myne eyes/ and chose the thynge that pleased me not.

Therfore thus sayeth the Lorde God: Beholde/my seruauntes shall eate/but ye shal haue honger. Beholde/my seruauntes shall drincke/but ye shall suffre thurste. Beholde/ my seruauntes shall be mery/but ye shal be confounded. Beholde / my seruauntes shall reioyce for very quyetnesse of herte: But ye shall crye for sorow of hert/ and complayne for vexacion of mynde. Youre name shal not be sworne by amonge my chosen / for God the Lorde shall slaye you / and call hys seruauntes by another name. Who so reioyseth vpon earth/shall reioyse in ẏ true God: And who so sweareth vpon earth/shall sweare in the true God. For the olde emnyte shalbe forgotten/and taken awaye oute of my syght. For lo/I shall make a new heauen/ & a new earth. And as for the olde / they shall neuer be thought vpon / ner kepte in mynde: but men shalbe glad and euermore reioyse/for ẏ thynges/that I shall do.

D For why: Beholde/I shall make a ioyfull Jerusalē/yee I my selfe will * reioyse vp Jerusalem/ & be glad with my people: And the voyce of weepynge and wayling shall not be herde in her from thence forth. b* There shall neuer be chylde ner olde man/that haue not their full dayes. But whē the chylde cometh to an hūdreth yeare olde, c* it shal dye. d* And ẏ he ẏ is an hūdreth yeare of age do wrōge/ he shalbe cursed. They shalt buylde houses/ and dwell in them: they shall plante dyneyardes/and eate the frute of them. They shall not buylde/ and another possesse: they shall not plante/and another eate: But the lyke of my people shalbe lyke a tre/and so shall the worcke of their handes.

My chosen shal lyue longe/ they shal not laboure in vayne/ ner begett vp trouble: for they are the hye blessed sede of the Lorde/and their frutes with them. And it shalbe/that or euer they call/I shall answere them. While they are yet but thincking how to speake/I shall heare them. e* The wolff and the lambe shal kede together/and the lion shal eate haye lyke the bullock. f* But earth shalbe the serpentes meate. There shall no man hurte ner slaye another / in all my holy hill/sayeth the Lorde.

a* God is called to reioyce/ when the people koloweth his mynde and will/ & that he therfore doeth the good & geueth the his benefites. A like saying haue ye in Jere. xxxij. g I wyll haue a lust & pleasure to do the good. & cete.

b* There shal nether be chyldner olde man. & cetera. The meanynge is: There shal no man be delyted in the vayne hope of thys mortall lyfe. They that be but euē young of age/ that haue proceeded in fayth and holy worckes/ & that loue not thys presente life shal thyncke them selues olde ynough: And ẏ for the contempt & despyse of the lyfe to come/ wheych they knowe right well shal be moch better

c* Some read: He shalbe called young.

d* And yf he that is an hundreth yeare of age. & ce. The Prophete meaneth herby ẏ all though the wyched come to an exceydyng great age/ yet thyncke they ẏ they haue not lyued ynough/ so shall their dānacyon be the greater

e* The wolfe and the lambe shall kede together. & c. The meanyng is/that the moost wyched & cruell men shall at the comyng of Christ agree with the good and peasable: And that the Gentyles (which for their beastly lyuyng/ are often signyfyed vnder the name of beastes) shalbe at vnytye with the faythfull/and the one lyue louyngly wyth the other without stryfe. The very same sayeng haue ye before in the xi. a and. b

f* But earth shalbe the serpentes meate/that is/wyth earth shall the serpent be content/ & nether styng man/nor hurt him w̄ her venome.

C The. lxvj. Chapter.

C God dwelleth not in temples made by mannes hande. He desyspyseth sacrifyces done without mercy & fayth. God comforteth them that are troubled for his sake. Amonge the Cristen/the Sabboth is contynuall.

THus sayeth the Lorde: Heauen is my sete/ & ẏ earth is my fote stole. a* Where shall now ẏ house stande that ye wyll buylde vnto me? And where shall be the place / ẏ I will dwell in? As for these thinges/ my hande hath made thē all/ & they are all created / sayeth the Lorde. Which of thē shal I then regarde? Euen hym that is of a lowly troubled spryte/ & standeth in awe of my wordes. For who so slayeth an oxe for me/doth me so greate dishonoure/as he ẏ kylleth a man. He that kylleth a shepe for me/ choketh a dogge. He ẏ bryngeth me meat offrynges/offreth swynes blonde: Who so maketh me a memoriall of incense/ prayseth the thinge that is vnright. Yet take they soch wayes in hande/and their soule deliteth in these abominacyons.

a* Where shall now the house stande. & c. As who shulde saye: Wherto make ye me a temple of mānes hādyworke/which rule ẏ whole world: Hytherto haue I suffred the temple/to kepe you Jewes in a certen maner of instrucyon and obedyence: and chose you one place for youre seruyce/to thintent ẏ ye shulde not fall to the Idoles of the Gētyles. But now wil I haue all Idoles bannysshed/and for Jew: ye wil I chalenge vnto me ẏ whole world/ for one people all the dwellers vpon ẏ earth/which shalbe my worshippers in spryte & in trueth. Joā. iiij. I wyll not be superstycyously worshipped with sacrifyces & ceremonyes in ẏ tēple/ but with righteoselyes/ wyth fayth/ & with ẏ spryte. C The same longe that the Prophete here syngeth in the latter ende of hys prophecy/ langeth before in the beginning/ euen in ẏ first chapter. Let ẏ Christen note these. ij. chapters (I meane the first & the last) well/ and then shall they perceaue how greatly God abhorreth soch Jpocrytyche worckes done without fayth/ all though they seames apeare outwardly to be most godly.

C Thus shall the hande of the Lorde be knowne amonge hys seruauntes / & his indignacyon amonge hys enemyes. For behold/the Lorde shall come with fyre / & hys charet shall be lyke a whyrl wynde / that he maye recōpence his pengeance in his wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and wyth his swerde/and there shalbe a greate nombre slayne of the Lorde. Soch as haue made themselues holy and cleane in the gardens / & those that haue eaten swyne flesh/myce/and other abhomynacyons/ shal be taken awaye together/ sayeth the Lorde. For I wyl come to gather all people & tōges

F wyth their workes and imaginacyons: these shall come / and se my glory. Yanto them shal

saw soch thynges? doth the grounde beare in one daye? or are the people borne all at once / as Syon beareth her sonnes? For thus saieth the Lorde: Am I he that maketh other to beare / and beare not my self? Am not I he that beareth / and maketh barenē? sayeth thy God. Reioyse wyth Jerusalem/ and be glad wyth her / all ye that loue her.

D Be ioyful wyth her / all ye that mourned for her. For ye shal sucke cōforte out of her breates/and be satisfied. Ye shal taste/and haue delite in the plenteousnesse of her power. For thus sayeth the Lorde: beholde / I wyll lett peace in toher / lyke a water floude / and the myght of ẏ Heythen like a flowyng streame. Then shall ye sucke / ye shall be borne vpon her sydes/and be ioyful vpon her knees. For lyke as a chylde is comforted of his mother/ so shall I comforte you / and ye shalbe comforted in Jerusalem. And when ye se thys / youre herte shall reioyse / and youre bones shall florysh lyke an herbe.

E Thus shall the hande of the Lorde be knowne amonge hys seruauntes / & his indignacyon amonge hys enemyes. For behold/the Lorde shall come with fyre / & hys charet shall be lyke a whyrl wynde / that he maye recōpence his pengeance in his wrath and his indignacyon wyth the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and wyth his swerde/and there shalbe a greate nombre slayne of the Lorde. Soch as haue made themselues holy and cleane in the gardens / & those that haue eaten swyne flesh/myce/and other abhomynacyons/ shal be taken awaye together/ sayeth the Lorde. For I wyl come to gather all people & tōges

F wyth their workes and imaginacyons: these shall come / and se my glory. Yanto them shal I geue a tokē/and sende certayne of them (that be delyuered) amōge the Gentiles: into Celycia/Atryca and Lidya (where men cān handle bowes) into Italye also and Greke lande.

The Iles farre of/ that haue not herde speake of me / and haue not sene my glory/ shal preach my prayse amonge the Gentiles and shal bryngе all youre brethren for an offrynge vnto ẏ Lorde / out of all people vpō horses / charrettes and horse lytters / vpon Mules and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the chyldren of Israel bryngе the offrynge in cleane vessels/ to the house of Lorde.

And I shall take out certayne of them for to be preastes and leuytes / sayeth the Lorde. For lyke as the newheauen and the new earth wheych I wyll make / shalbe fast stablysshed by me: (sayeth the Lord) So shal youre sede and youre name contynue* and there shalbe a new Moone for the other/and a new Sabbath for the other/and* al flesh shal come to worshipe before me (sayeth ẏ Lorde) And they shall go forth and loke vpon the carcyons of them that haue transgressed agaynst me. For they wormes shall not dye/ nether shal their fyre be quēched/ & al flesh shall abhorre them.

G b* That is there shalbe a perpetual feast & a perpetuall reaste. They shall not there kepe their Sabboth after the maner of the Jewes ner make be differēce betwene daye & daye: but they shall kepe a cōtynuall Sabboth / & never do seruile worckes/that is/synnes. Then shal they alwayes be in the tēple/ that is/alwayes shall they prayse God in spryte & trueth/ as wel in aduersyte as in prosperite: They shal nether resyne vnto Idoles ner any creatures but shall worshippe the Lorde only.

* By all flesh here vnderstande the Cristen.

C The ende of the boke of the Prophete Esay.

¶ The boke of the Prophete Jeremye.

¶ The stock of Jeremye / and in what tyme he prophecyed. He excuseth him selfe & wolde refuse the office of a prophete / because he is younge and vnexpert. He is taught of the Lord / & becometh bolde. God openeth vnto him / that the destruccyon of the Jewes / by the Babylonians / is at hande. Jeremye is commaunded to speake the worde of God vnto the Jewes / without feare.

¶ The fyrst Chapter.

a * It is a necessary thynge to the vnderstanding of the Prophetes / to to knowe the Storyes of the tymes wherin they prophesyed. The stories of Jeremyes tyme ye haue in the fourth of ỳ kynges / kro the. xxi. chapt. to the ende of the boke: & in the secōd of the Chronycles / from the xxxiij. chapter to the ende also. He prophecyed a boute. xli. yeares.

b * I sanctified the. &c. That is / I dedycated / chose / appointed / prepared / & set the a syde / to be a Prophete vnto the people. ¶ So in Joh. x. g Saye ye then vnto hym / whō the father hath sanctified. & c. that is / hath chosen. &c.

THese are the Sermons of Jeremy the sonne of Helkiah the Preste / one of them that dwelt at Anathoth in the lande of Benjamin: when ỳ Lorde had fyrst spoken wyth him / a * in the tyme of Josiah the sonne of Amon kynge of Juda / in the. xiij. yeare of hys kyngdome: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda / and vntill the. xi. yeares of Zedekiah the sonne of Josiah kynge of Juda were ended: when Jerusalem was takē / euē in the fyfth Moneth. The worde of ỳ Lorde spake thus vnto me: Before I fashioned the in thy mothers wombe / I dyd knowe the: And or euer thou wast borne / b * I sanctified the / and ordened the / to be a Prophete vnto the people. Then sayde I: Oh Lorde God / I am vnmete / for I am yet but younge. And the Lorde answered me thus: Saye not so / I am to yonge: for thou shalt goo to all that I shall sende the vnto / & whatsoeuer I cōmaunde the / that shalt thou speake. Be not afrayed of their faces / for I wylbe with the / to deliuer the / sayeth the Lorde.

And with that / the Lorde stretched oute his hande / and touched my mouth / & sayde moreouer vnto me. Beholde I put my words in thy mouth / and this daye do I set the ouer the people & kyngdomes: that thou mayest rote out / breake of / destroye / & make waste: and that thou mayest buylde vp and plante After this / the Lorde spake vnto me saying: Jeremy / what seyst thou? And I sayde: I se a wakyng rodde. Then sayde the Lord: thou hast sene right / for I wyll watch diligently vpon my worde / to perfourme it.

It happened after warde / that the Lorde spake to me agayne / and sayde: What seyst thou? And I sayde: I do se a seethinge pot / lokinge from out of the north hyther warde.

Then sayde the Lorde vnto me: Out of the north shal come a plage vpon all ỳ dwellers of the lande. For lo / I wil call all the officers of the kingdomes of the north (sayeth the Lorde.) And they shall come / and euery one shall sett his seate in the gates of Jerusalem / and in all their walles rounde a bout & thorow all the cyties of Juda. And thorow them shall I declare my iudgment / vpon all the wyckednesse of those men that haue forsaken me: ỳ haue offred vnto straūge goddes and worshypped the workes of their awne handes.

And therfore * gyrde vp thy loynes / arise / and tell thē all / that I geue the in cōmaundment. Feare them not / I wyll not haue the to be afrayed of them. For beholde / thys daye do I make ỳ a stroge fenced towne / an yron pyler / and a wall of stele agaynst the whole lande / agaynst the kynges and mightie men of Juda / agaynst the prestes and people of the lande. They shall fyght agaynst the / but they shall not be able to ouercome the: for I am with the / to delyuer the / sayeth the Lord.

¶ God reherseth his benefytes done vnto the Jewes. Agaynst Prestes & Prophetes / or preachers that cōtemne & defyple God. The Jewes are destroyed / because they forsoke God / & because they ranne a whore hunting after Idoles.

¶ The. ij. Chapter.

MOreouer / the worde of the Lorde cōmaūded me thus: Go thy waye / & crye in the eares of Jerusalem / & saye: Thus sayeth the Lorde: I remembre the for the kyndnesse of thy youth / and because of thy stedfast loue: in that thou folowdest me thorow the wyldernesse / in an vntylled lande. Thou Israel wast halowed vnto the Lorde / and so was his fyrst frutes. All they that deuoured Israel / offended: mylfortune fell vpon them / sayeth the Lorde. Heare therfore the worde of the Lorde / O thou house of Jacob / and all the generacion of the house of Israel. Thus sayeth the Lord vnto you.

What vnfaythfulnesse founde youre fathers in me / that they wente so farre awaye fro me / fallinge to lightnesse / and beynge so bayne? They thought not in their hertes: Where haue we left the Lord / that brought vs oute of the lande of Egypte / that led vs thorow the wyldernesse / thorow a deserte & rough land / thorow a drye and a deedly lāde / yee a lande that no man had gone thorowe / and wherin no man had dwelt. And when I had

c * For a Prophete or Preacher to gyde vp hys loynes / is boldely & cōstantly to resyst the false opynions & doctryne of the wicked & euen to empryente in them the worde of trueth (whych fyēdreth hate) whether they wyll or no: and that not ones or twise but vntill soch tyme as they ether amēde / or elles waxe angrye & furious wyth it: Yee and then to sit moare by the cōmaundement of the Lorde / thin by ỳ power & tyrānye of this worlden & not to sett by the thrēatenynges of rulers / wheych can do nothynge but that which god permytteth & suffreth them: therfore are they not to be feared of anobedyet & faythfull seruaūt of the Lorde.

had brought you into a pleasaūt welbuylded lande / that ye myght enioye the frutes and al the cōmodyties of the same: ye went forth and defyled my lande / & brought myne heretage to abhominacyon.

The Prestes them selues sayde not once: Where is the Lorde? They that haue ỳ law in their hādes / knowe me not: The shepherdes offende agaynst me. The prophetes do seruyce vnto Baal / & folowe soch thynges as shall bringe them no profyt.

¶ Wherfore I am constrayned (sayeth the Lorde) to make my complaynte vpon you / & vpon youre childrē. Go in to the Ilesof Cethim / and loke well: sende vnto Cedar / take diligent hede: and se / whether soch thynges be done there / wether the Gentiles thē selues deale so falsly and vntruly with their godds / (wheych yet are no goddes in dede) But my people hath geuen ouer their hye honoure / for a thinge that maye not helpe them.

Be astonished (O ye heauēs) be afrayde / & abashed at soch a thinge / sayeth ỳ Lorde. For my people hath done two euels. They haue forsaken me the well of the water of lyfe / and digged them pyttes / yee byle & broken pyttes / that holde no water. Is Israel a bonde seruaūt / or one of the houshold? Why is he then so spoyled? Why do they roare and crye then vpon hym / as a lyon? They haue made his lande waste / his cyties are so brēt vp / that there is no man dwellinge in them. Yee the chyldren of a * Noph and Taphnes haue defyled thy neck.

a * Noph and Taphnes were two of ỳ chefe cytyes of Egypte / wherin the Hebrewes put their trust / but in vayne.

Cōmeth not this vnto the / because thou hast forsaken the Lorde thy God / euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to dryncke foule water? Ether / what makest thou in ỳ waye to Assiria? To dryncke water of the floude? Thyne awne wickednesse shal reprouе the / & thy turnynge awaye shall cōdemne the: that thou mayest knowe & vnderstande / how euell and hurtfull a thynge it is / ỳ thou hast forsaken the Lorde thy God / & not feared him / sayeth the Lorde God of Hostes.

I haue euer broke thy yock of olde / & burste thy bondes: yet saiest thou / I wil nomore serue / but (lyke an harlot) thou rūnest about vpon all hie hilles / & amonge al grene trees where as I planted ỳ out of noble grapes & good rotes. Howart thou turned then in to a bitter / vnfrutefull / & straunge grape? Yee & that so fore: that though thou wasche the with b * Nitrus & make thy selfe to sauoure wt that swete smellinge herbe of Borith: yet in thy sight thou art stayned wyth thy wyckednesse / saieth the Lorde thy God.

b * Nitrus is a kynd of salte good to washe clothes in / & the body also.

Saye not now: I am not vnclene / and I haue not folowed the Goddes. Loke vpon thyne awne wayes in the woddes / valleys and dennes: so shalt thou knowe / what thou hast done. Thou art lyke a swyft Dromedary / that goeth easely his waye: and thy wātonnes is lyke a wylde Asse / that vseth the wyldernesse / and that snoffeth and bloweth at his will. Who can tame the? All they that seke the / shall not fayle / but fynde ỳ in thine awne vnclennes. Thou kepest thy fote from naketnes / and thy throte from thyrste / and thynckest thus in thy selfe: tush: I will take no sorowe / I will loue the straunge goddes / and hange vpon them.

Lyke as a theefe that is taken with ỳ dede commeth to shame / euen so is the house of Israel come to confusion: the comen people / their kinges and rulers / their prestes & prophetes. For they saye to a stock / thou art my father / and to a stone: thou hast begotten me / yee they haue turned their backs vpon me / & not their face. But in the tyme of their trouble / when they saye: stande vp / and helpe vs / I shal answere thē: Where are now thy godds / that thou hast made ỳ? byd them stande vp / & helpe the in the tyme of nede? For loke how many cities thou hast (O Juda) so many goddes hast thou also. Roma. i. c. Jeremy. xxxij. d. Zach. viij. b. F

Wherfore then wil ye goo to law wyth me / seyinge ye all are synners agaynst me / sayeth the Lorde? It is but lost laboure / that I smyte youre chyldren / for they receaue not my correccyon. Youre awne swearde destroyeth youre prophetes / lyke a deuouryng lyon. If ye be the people of the Lorde / then herken vnto his worde: Am I then become a wyldernesse vnto the people of Israel? or a lāde that hath no light? Wherfore sayeth my people then: we are fallen of / and we wyll come no more vnto the? Doth a mayden forget her rayment / or a bryde her stomacher? And doth my people forget me so lōge? Why boostest thou thy wayes so hylie (to optayne G fauoure therthorowe) when thou hast yet stayned them with blasphemies?

Upon thy wynges is founde the blonde of poore and innocent people / and that not in corners & holes only / but opēly in al these places. Yet darest thou saye: I am gyltlesse: Tush / his wrath can not come vpon me. Beholde / I wyll reason wyth the because thou darest say: I haue not offended. O how euel will it be for the / to abyde it: when it shall be knowne / how oft thou hast gone backward? For thou shalt be confounded / as wel of Egypte / as of the Assirians: yee thou shalt go thy waye from them / and smyte thyne handes together vpon thy head. Because the Lord shall bryngе that confydence and hope of thine to naught / and thou shalt not prospere wyth all. Deute. xxiij. d Jeremy. xij. a. Ezech. xx. d.

God

¶ God beyng merciyfull calleth vnto repentaſice his people/ which ye had forſaken for their whoredome with Idoles. He exhorteth Israel vnto repentaunce/ promiſyng the ſhepherdes that ſhulde haue the true knowledge of God. The returne of Israel vnto God/ confeſſyng their offence.

¶ The iij. Chapter.

A Omeniy / when a man putteth awaye his wife/and ſhe goeth from him/ & marieth with another/then the queſtyon is: ſhulde he reſorte vnto her eny more after ye? Is not this felde then defyled and vncleane? But as for the/ *thou haſt played the harlot with many louers/yet turne agayne to me/ſaieth ye Lord. Lift vp thine eyes on euery ſyde / & loke/yf thou be not defyled. Thou haſt wayted for them in the ſtretes / and as a murtherer in ye wilderneſſe. Thorow thy whordome & chameſull blaſphemies/is the lande defyled.

a * That is/ thou haſt loued/ worſhypped/ & ſerued many Idoles of the gentiles/in hilles/ wodes/valeyes & fildes/ & in many other places as we ofte reade in ye Bible: & haſt forſaken me thy huſbād/ cōtrary to the maner of honeſt maried women. Therefore thou art worthy to be deuorced. Yet turne & repente & forthinke the earneſtly & I wyll not ſyck to receaue the agayne.

B This is the cauſe / that the rayne & euenynge dew hath ceaſed. Thou haſt gotten the an whores forehead / and canſt not be aſhamed. Els woldeſt thou ſaye vnto me: O my father/thou art he that haſt brought me vp/ & led me fro my youth: Wylt thou then put me awaye/and caſt me of for euer? Or wilt thou withdraw thy felfe cleane fro me? Neuertheles/ thou ſpeakeſt ſoch wordes / but thou art euer doinge worſe and worſe.

*Jere.i.a

C *The Lord ſayd alſo vnto me: in the tyme of Joſiah the kynge: Haſt thou ſene what ye ſhrinkyng Israel hath done? how ye hath runne vp vpon all the hylles/and amōge all thick trees/and there played the harlot: haſt thou ſene alſo (when ſhe had done all thys) how I ſayde vnto her: that ſhe ſhulde turne agayne vnto me / & yet ſhe is not returned? Juda ye vnfaythfull ſyſter of hers alſo ſawe this: Namely/that after I had well ſene the aduoutrye of the ſhrynckyng harlot Israel/ I put her awaye / and gaue her a bill of deuorcement.

*Jere.ij.d iij.Reg.xvij.b

For all this/her vnfaythfull ſyſter Juda was not aſhamed/but went backe & played the whore alſo. Yee and ye noyſe of her whordome hath defyled the whole lande. For ſhe hath commytted her aduoutrye with ſtones and ſtockes.

Neuertheleſſe/her vnfaithfull ſiſter Juda is not turned vnto me againe with her whole D herte / but fayneſly / ſayeth the Lorde. And the Lorde ſayde vnto me. The backſyder Israell is more ryghteous / then the vnfaythfull Juda: & therfore go preche theſe words towarde the north / and ſaye: Thou ſhrenkynge Israell / turne agayne (ſayeth the Lorde) and I wyll not turne my face from you/for I am merciyfull/ſaieth the Lorde/& I will not alwaye beare diſpleaſure againſt the: but on this condicion / that thou knowe thy greate blaſphemy: Namely/ that thou haſt vnfaythfully forſaken the Lorde thy God/& haſt made thy ſelf part taker of ſtrange Godds vnder all grene trees/ but haſt had E no wyll to heare my voyce/ſayeth the Lord. Ezechiel.ij.c. Oſe.xiij.a.

*O ye ſhrinkyng chyldren/turne agayne/ ſayeth the Lorde: & I wyll be maryed wyth you. For I wyll take one out of the cytye/ & two out of one generacyō from amōge you/ and bryngе you out of Syon: and will geue you herdmē after myne awne mynde/ which ſhall fede you wyth lernynge and wyſdome. Moreouer/when ye be increaſed and multiplyed in the lande/ then (ſayeth the Lorde) there ſhall no more boaſt be made of ye arche of the Lords Teſtamēt: No man ſhall thinke vpon it/nether ſhall any man make mencio of it: for from thence forth it ſhall nether be vyſyted/ner honoured with gyftes.

Then ſhall Jeruſalem be called the Lords ſeate/and all Heathen ſhalbe gathered vnto it/ for the name of the Lordes ſake / whych ſhalbe ſet vp at Jeruſalem. And from that tyme forth/they ſhall folow no more ye ymagynacyon of their awne frowarde herte.

Then thoſe that be of the houſe of Juda/ F ſhall go vnto the houſe of Israel: & they ſhall come together out of ye North/into the ſame lande that I haue geuē your fathers. I haue ſhewed alſo/how I toke the vp being but a childe/ & gaue the a pleaſant lande for thyne heretage/ yee & a goodly hoſte of ye Heathē: & how I cōmaunded the/ ye thou ſhuldeſt* call Mat.xviij.c me father only/and not to ſhryncke fro me.

But lyke as a womā fayleth her louer/ſo are ye vnfaythfull vnto me (O ye houſe of Israel) ſayeth the Lord. And therfore ye voyce of the chyldren of Israel was herde on euery ſyde/weepinge and walinge: for they haue defyled their waye / and forgotten God their Lorde.

O ye ſhrinkynge children/turne agayne G (ſaynge: lo / we are thyne / for thou art the Lorde oure God:) And ſo ſhall I heale youre backſlydynges. The hilles fall/ and all ye hie pryde of the mountaynes / but the health of Israell ſtandeth only vpō God oure Lorde.

Confuſyon hath deuoured oure fathers laboure from oure youth vp: yee their ſheepe and bullockes/their ſonnes and daughters. So do we alſo ſlepe in oure confuſyon/ and ſhame couereth vs: for we and oure fathers fro oure youth vp vnto this daye haue ſynned agayneſt the Lorde oure God / and haue not obeyed the voyce of the Lord oure God.

¶ The true repentaunce or returnynge to God. He exhorteth to the circumciſyon of the herte. The deſtruccyon of Jewry is prophecyed / for the malyce of their hertes.

¶ The. iiij. Chapter.

D Israel

A If Israell/ yf thou wylt turne ye /then turne vnto me / ſayeth the Lorde. And yf thou wilt put awaye thyne abhominacyons out of my ſyght/ thou ſhalt not be moued: And ſhalt ſweare: The Lorde lyueth: in treuth / in equyte and rightuouſneſſe: and all people ſhall be fortunable and toyfull in him. For thus ſaieth the Lorde/to all Juda & Jeruſalem: plowe your lande/and ſowe not amonge the thornes.

Be circuncyſed in the Lorde/and cut awaye the forefelhynne of youre hertes / all ye of Juda/and all the indwellers of Jeruſalē: that my indignacyō breake not out like fyre and kyndle/ ſo that no man maye quench it/ becauſe of the wyckednes of youre ymagynacyons.

B Preach in Juda and Jeruſalem/ crie out and ſpeake: blowe the trōpettes in the lande crie that euery man maye heare / and ſaye: Gather you together / and we will go in to ſtronge cities. Set vp the token in Syon/ ſpede you/and make no tarienge: for I will bringe a greate plage/and a greate deſtruccyon from the north. For the ſpoyler of the Gentiles is broken vp from his place / as a lyon out of his denne/that he maye make the lande waſte/and deſtroye the cyties/ ſo that no man maye dwell therin. Wherfore gyrde youre ſelues about w ſack cloth/ a* mourne and wepe for the fearfull wrath of ye Lorde ſhall not be withdrawen from you.

a * To mourne in the Scripture ſygnyfyeth ſome tyme to make an vnmeaſurable & greuous lamentacion / as when a man for impatience and greife/ ſmyteth his awne body/ rentethe hys clothes/ teareth his hearre &c. So in Matth. xxiij.c. And then ſhall all ye kinredes of the earth mourne.

C At the ſame tyme (ſayeth the Lorde) the hert of the kynge and of the prynces ſhall be gone/the preſtes ſhalbe aſtonished / and the prophetes ſhalbe ſore afraied. Then ſayde I: O Lord God / haſt thou then diſceaued this people and Jeruſalem/ſayenge: ye ſhal haue peace/ & now the ſwearde goeth thorow their lyues? Then ſhall it be ſayde to the people & to Jeruſalē: b * there cōmeth a warme wynd from the north thorow the waye of my people/but nether to fanne/ner to cleanſe.

b * Some reade the drye wynde cometh out of ye hyghe places of the wylderneſſe/by the waye of the daughter of my people &c. They vnderſtand by ye windſhing of Egypt: And by the waye of his people / the waye which he ledde hys people when they came forth of Egypt: which was throughe ye wylderneſſe. Deut. xiij. d

D * After that ſhall there come vnto me a ſtronge wynde / & then will I alſo geue ſentence vpon them. For lo/he commeth downe lyke as a cloude/and his charrettes are lyke a ſtorme wynde: his horſmē are ſwifter then the Aegle. Wo vnto vs/for we are deſtroyed. O Jeruſalem / waſh thyne herte from wyckednеſſe/ that thou mayeſt be helped. How longe ſhall thy noyſome thoughtes remayne wyth the?

e * After that ſhall ther come vnto me a ſtronge wynde &c. By this wynde is vnderſtande ye kyng of Babylon & his armye.

For a voyce fro Dan and from the hill of Ephraim ſpeaketh out / and telleth of a deſtruccion. Beholde / the Heathen geue Jeruſalem warnynge/and preach vnto her/that her deſtroyers are cōmynge from farre coſtrees, They tell the cyties of Juda the ſame alſo/they ſhall geue them warnyng in euery place/like as the watch men in the felde. For E they haue prouoked me to wrath/ſayeth the Lorde.

Thy wayes and thy thoughtes / haue brought the vnto thys / thys is thyne awne wyckednеſſe & dylobedyence, that hath poſſeſſed thyne herte: Ah my bely/ah my bely/ (ſhalt thou crye) how is my hert ſo ſore: my hert panteth within me / I can not be ſtyll/ for I haue herde ye cryenge of the trōpettes / and peales of warre.

They crye murthur vpon murthur / the whole lande ſhall perych. Immediatly my tentes were deſtroyed/and my hanginges/in the twincklinge of an eye. How longe ſhall I ſe the tokēs of warre/ and heare the noyſe of the trompettes.

Neuertheles this ſhall come vpon them F becauſe my people is become foolyſh / and Elaye.b.d. hath vterly no vnderſtandynge. They are the Baruch.iij.d. chyldren of foolyſhnes/and wythout eny diſcreciō. To do euell/they haue wytt ynough: but to do wel/they haue no wyſdome. I haue loked vpon the earth / and le/it is waſte and voyde. I loked towarde heauen / and it had no ſhyne.

I beheide the mountaynes / and they trēbled/and all the hylles were in a feare. I loked aboute me / and there was no body / and all the byrdes of the ayre were awaye. I marked well / and the plowed felde was become waſte: yee all their cities were brokē downe at the preſence of the Lorde / and indygnacion of hys wrath.

For thus hath the Lorde ſayde: The whole lande ſhalbe deſolate / yet wyll I not then G haue done. And therfore lett the earth mourne / and lett the heauen be ſory aboue: for the thinge that I haue purpoſed and taken vpon me to do / ſhall not repente me / and I wyll not go from it. The whole lande ſhall fle/for the noyſe of the horſmen and bowmē: they ſhall runne in to dennes in to woddes/ and clymme vp the ſtony rockes. All the cytyes ſhalbe voyde / and no man dwellinge therin.

What wylt thou now do/thou beinge deſtroyed? For though thou clotheſt thy felfe w Jeremy.c.d. ſcarlet / and decketh the wyth gold: though thou payntеſt thy face wyth colours / yet ſhalt thou trym thy ſelf in vayne.

For thoſe that hytherto haue bene thy greate fauourers/ ſhall abhorre the/and go aboute to ſlaye the. For (me thyncke) I heare a noyſe / lyke as it were of a woman traueylynge / or one laboryng of her fyrſt chylde: Euen the voyce of the daughter Syon/that caſteth out her armes / and ſowneth / ſayenge: Ah wo is me / how ſore vexed & fayntе is my herte/for them that are ſlayne?

In Je-

¶ In Jewrye is there no ryghtwes or faythfull man founde/ether amongest the people/or the rulers/for whose sake the Lorde shulde spare the cytye: wherfore Jewry is destroyed of the Assyrians.

¶ The.v. Chapter.

A LOke thorow Jerusalem/beholde and se: Seke thorowe her stretes also wythin/ yf ye can fynde one mã/that doth equall and ryght/ or that laboureth to be faythfull: and I shall spare him(sayeth ỳ Lorde)For though they can saye: ỳ Lord liueth/yet do they sweare to disceaue: Where as thou(O Lorde)a*lokest only vpon fayth and treuth.

a* The lokig of God is hys approuyng and alowynge/as it is sayde in Genesis.a

Thou hast scourged them/ but they toke no repentaunce:thou hast correcte them for amendemẽt/ but they refused thy correccio. They made their faces harder then a stone/ and wolde not amende.

B Therfore I thought in my selfe: peraduenture they are so simple & folish/that they vnderstande nothynge of the Lordes waye/ and iudgmentes of oure God. Therfore will I go vnto their heades and rulers/and talke with them: yf they knowe the waye of the Lorde/and the iudgmẽtes of oure God. But these(in lyke maner)haue broken the yock/ and burste the bandes in sonder.

b* Wherfore a lyon. &c. Under ỳ name of these beastes is signyfyed the kynge of Babylon.

b* Wherfore a lyon out of the wodd shall hurte them/& a wolfe in the euenynge shall destroye thẽ. The cat of the mountayne shall lye lurkyng by their cyties/to teare in peces all thẽ/that come therout. For their offences are many/ and their departynge awaye is greate. Shuld I then for al this haue mercy vpon the? Thy chyldren haue forsaken me/

C and sworne by them that are no goddes. And albeit they were bounde to me in maryage/ yet they fell to aduoutrie/ and haunted harlottes houses.

In the delyre of vncleanly lust they are become lyke the stoned horse. euery mã neyeth at his neyghbours wyfe: Shulde I not correcte this/sayeth the Lorde.

Shulde I not be auẽged of euery people/ that is lyke vnto this? Clymme vp vpõ their walles beate them downe/ but destroye thẽ not vtterly:c* cut of their brasches/becaule they are not the Lordes. For vnfaythfully hath the houle of Israel and Juda forsaken me/sayeth the Lorde. They haue denyed the Lorde/& sayde:it is nothe. Tush/there shall no mischortune come vpon vs/we shall se neither swearde ner hõger. As for the warnyng of ỳ Prophetes/they take it but for wynde/ yee there is none of these/ whych wyll tell thẽ/ ỳ loche thynges shall happẽ vnto them.

c* That is: make awaye the wycked people of their cytye.

Wherfore thus sayeth the Lorde God of

D Hostes:becaule ye speake soch wordes/ beholde: The wordes ỳ are in thy mouth wyll I turne to fyre/ and make the people to be wod/that it maye consume them.

Lo/I wyll bryngе a people vpon you frõ farre/O houle of Israell(sayeth the Lorde) a myghtye people/an olde people/ a people whose speach thou knowest not/ nether vnderstãdest what they saye. Their arowes are sodane death/ yee they them selues be very giastes. This people shall eate vp thy frute & thy meate/yee they shall deuoure thy sonnes & thy daughters/thy shepe & thy bullockes.

They shall eate vp thy grapes & figes. As for thy stronge and well fenced cytyes/ wherin thou dydest trust/they shall destroye them with the swearde. Neuertheles I will not then haue done vp you/ sayeth ỳ Lorde. But yf they saye: wherfore doth the Lorde Goure God all this vnto vs?

Then answere thẽ:becaule/ that lyke as ye haue forsakẽ me/& serued straũge godds in youre awne lande/euen so shall ye serue other goddes also in a straunge land. Preach this vnto the houle of Jacob/and crie it out in Juda/and saye thus: Heare this(thou folish & vndiscrete people)*ye haue eyes/ but ye se not:eares haue ye/but ye heare not.

* Esay.vi.b.& John.ix.d

Feare ye not me/sayeth the Lorde? Are ye not ashamed/to loke me in ỳ face? which bynde the see with ỳ sande/so that it can not passe hys boundes: For though it rage/ yet can it do nothynge/ and though the waues therof do swell/yet maye they not go ouer.

But this people hath a false and an obstinate herte/they are departed & gone awaye fro me. They thincke not in their hartes: O let vs feare the Lorde oure God/that geueth vs rayne b* early & late/when nede is:which keepeth euer styll the harueste for vs yearly.

F

b* Of the early & later rayne Loke in ỳ pist. of James. v. Chap. b

Neuertheles your myldedes haue turned these from you/and youre synnes haue robbed you herof. For amonge my people are founde wicked personnes/that priuely laye snares & wayte for mẽ/to take thẽ & destroye thẽ. And lyke as a net is full of byrds/ so are their houses full of that whych they haue gottẽ with falshed and disceate. Herof com-

G meth their greate substaunce and ryches/ herof are they fat and welthy/ and are runne awaye fro me with shamefull blasphemies. They mynistre not the lawe/ they make no ende of the fatherlesses cause/they iudge not the poore accordynge to equite.

Shulde I not punish these thingis/sayeth ỳ Lorde? shulde I not be auenged of all soch people/as these be? Horrible and greuous thynges are done in the lande.

The Prophetes teach falsely/ and the preastes folowe them/ and my people hath pleasure therin. What wyll come therof at the last.

¶ The

¶ The synnes for which Jerusalem is afflyct. Vncircumcyled eares. Couetousnes. Disceate. The Lord reiecte th the sacrifyces of the Jewes. The cõmynge of the Babylonians is prophecied agayne.

A ¶ The.vi.Chapter.

GOme out of Jerusalem/ ye strõge children of Ben Jamin:blowe vp the trompettes ye Tecuytes/ lett vp a token vnto Bethcarem/ for a plage and a great mysery pepeth out from the North.

I wil licken the daughter Syõ to a fayre and tendre woman/and to her shall come the shepperders with their flockes. Their tentes shall they pitch rounde aboute her/ and euery one shall fede* thẽ ỳ are vnder his hãd. Make batell agaynst her(shall they saye)

* Some reade: in his place: or his parte.

B Aryse/lett vs go vp/while it is yet daye.

Alas/the daye goeth awaye/ & the nyght shadowes fall downe: Arise/lett vs go vp by nyght/ and destroye her stronge holdes/ for thus hath the Lorde of hoostes commaũded.

Hew downe her trees/ and lett vp bulworkes agaynst Jerusalem. This is the cite that must be punished/for in her is all malyciousnes. Lyke as a condyte aboundeth in water/euen so this cytye aboundeth in wyckednes. Robbery and vnryghtuousnesse ys herde in her/sorow & woundes are euer there in my syght. Amende the(O Jerusalem)lest I withdrawe my herte from the/ and make

C the desolate:& thy lande also/ ỳ no man dwel in it. For thus sayeth the Lorde of hoostes:

a* By the preachynge of the worde shall the chosen be gathered vnto christ/ although the the nõbre of them be but very few.

a* The relydue of Israel shalbe gathered/as the remnaunt of grapes.

And therfore turne thyne hande agayne in to the basket/like ỳ grapegatherer. But vnto whõ shall I speake/whõ shall I warne that he maye take hede? Their eares are so vncircuncyled/that they maye not heare.

Beholde/they take the worde of God but for a scorne/& haue no lust therto. And therfore b* I am so full of thyne indygnacyõ O Lorde)that I maye suffre no longer. Shede out thy wrath vpon the chyldren ỳ are without/and vpon all yonge men. Yee the man must be taken preconer wyth the wyfe/ and the aged with the crepel. Their houses wyth their landes and wiues shall be turned vnto straungers/ when I stretchout myne hande vpon the inhabitatours of this lande/ saieth the Lorde. For from the leest vnto the most/ they hange all vpon couetousnes: & from ỳ prophet vnto the preest/ they go all aboute w falsheed and lyes.

b* That is: I cannot but powre out the heuy sentence of thy worde agaynst them.

And belyde that/ they heale the hurt of

D my people with swete wordes/sayeng:peace peace/ when there is no peace at all. Therfore they must be ashamed/for they haue cõmitted abhominacyon. But how shulde they be ashamed/when they knowe nothing/ nether of shame ner good nurtour? And therfore they shall fall amõge the slayne/ and in the houre when I shall vyslet them/they shal be brought downe/sayeth the Lorde.

Thus sayeth the Lorde: go in to the streates/ consyder & make inquysycyon for the olde waye: and yf it be the good and right waye/ then go theryn/ that ye maye fynde rest for youre soules. But they saye:we wil not walcke theryn/ and I wyll lett watchmen ouer you/ and therfore take hede vnto E the voyce of the trompett. But they saye:we wyll not take hede. Heare therfore ye Gentyles/ and thou congregacyon shalt knowe/ what I haue deuyled for them. Heare thou earth also: beholde/ I wyll cause a plage come vpon this people/euẽ the frute of their awne ymagynacyons.

For they haue not bene obedient vnto my wordes and to my lawe/ but abhorred them. Wherfore bringe ye me incense frõ Saba/ & swete smellyng Calamus frõ farre countrees? Youre burntoffeyrynges displeale me/ and I reioyle not in youre sacrifyces.

Esay.i.b. Esa. lxvi.a.& Jere. vi.d.

And therfore thus sayeth the Lorde: beholde/I wyll make thys people fall/ & there shall fall from amõge them the father with the chyldren/ one neyghboure shall peryth with another.

Moreouer thus sayeth ỳ Lorde: Behold/ there shall come a people from the North/ & F a greate people shall aryse from the endes of ỳ earth/with bowes & with dartes shal they be weapened: It is a rough & fearce people/ an vnmercyfull people: their voyce roareth lyke ỳ see/they ryde vpõ horses well apoynted to the batell agaynst the/ O daughter Sion. Then shall thys crye be herde: Oure armes are feble/ heuynes & sorowe is come vpon vs/as vpon a woman traueling with childe. No man go forth in to the feld/ no mã come vpõ the hye strete: for the swearde and feare of the enemye shalbe on euery syde.

Wherfore/ gyrde a sack cloth aboute the G (O thou doughter of my people) syrynkle thy self w ashes/mourne & wepe bytterly/ as vpon thy only beloued sonne: For the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people/to sche out and to trye their wayes. For they are all vnfaytofull and fallen awaye/ they hange vpon fylthye lucre/ they are cleane brasse & yron/for they hurte and destroye euery man. The bellous are brẽt in the fyre/ the lead is consumed/the melter melteth in vayne/ for the euell is not takẽ awaye from thẽ. Therfore shall they be called naughty sylver/ because the Lorde hath cast them out.

* Amos.viij.b

DD ¶ Jere-

¶ Jeremye is commaunded to shewe vnto the people the worde of God/ wych trusteth in the outwarde seruyce of the temple/that healpeth nothynge. The euelles that shall happē to the Jewes for the despysyng of their Prophetes. Sacrifyces doth not the Lorde chefely requyre of the Jewes/ but that they shuld obey his worde. Tophet h.

¶ The.viij. Chapter.

A THese are the wordes ȳ God spake vnto Jeremy: Stande vnder the gates of the Lordes house/ & crye out these wordes there/ w a loude voyce/and saye: Heare the worde of the Lord all ye of Juda/that go in at thys dore/ to honoure the Lorde. Thus sayeth the Lorde of Hostes the God of Jsraell. Amende youre wayes and youre councels / and J wyll lett you dwell in thys place. Trust not in false lyenge wordes/sayenge: here is the temple of the Lorde/ here is the temple of the Lord/ here is the temple of the Lorde.

B *For yf ye wyll amende youre wayes and councels/yf ye will iudge ryght betwyxte a man and hys neghboure: yf ye wyll not oppresse the straunger/ the fatherles & the wydowe: yf ye wyll not shede innocēt bloude in this place: yf ye wyll not cleue to straunge goddes to youre awne destrucciō: then wyl J let you dwell in this place/yee in ȳ lande ȳ J gaue afore tyme vnto your fathers for euer. But take hede/ yee trust in councels/ ȳ begyle you & do you no good. For whē ye haue stollen/murthured/committed aduoutrie/ & periury: When ye haue offred vnto Baal/folowynge straunge & vnknowne goddes: thē come ye / & stande before me in thys house/ (which hath my name geuen vnto it & saye: Tush / we are absolued quyte / though we haue done all these abhominacyons.

*Exo.xxij.c. Zacha. viij. c. Leui xix. g. Job.xxiiij.a

C *What: thinke you thys house ȳ beareth my name/ys a denne of theues? And these thyngs are not done priuely/ but before myne eyes/ sayeth the Lorde. Go to my place in *Siloh / wherunto J gaue my name afore tyme/ & loke wel what J dyd to ȳ same place for the wyckednes of my people of Jsraell. And now/ though ye haue done al these dedes (sayeth the Lord) & J my self rose vp euer by tymes to warne you & to comen wyth you/ yet wolde ye not heare me: J called/ye wolde not answere. And therfore euen as J haue done vnto Siloh/so wyll J do to this house/ ȳ my name is geuē vnto (& that ye put youre trust in) ye vnto the place ȳ J haue geuen to you and your fathers. And J shal thrust you D out of my syght/ as J haue cast out all youre brethren the whole sede of* Ephraim.

*Esaie.lvi.b. *Job.ij.b. Matth.xxi.b. Jeremy.xxxij.k Josue.viij.a. Jere.xxvi.a. Luc.iij.w.pt

*He vnderstandeth the.x. tribes of Israell whole kyngdome was deuided/ and fell to Jeroboam/ the Ephraite. iij. Reg.xi. c.k.g.

Therfore thou shalt not praye for thys people/ thou shalt nether geue thankes/nor byd prayer for thē: thou shalt make no intercessiō to me for thē for in no wise wil J heare the. Seest thou not what they do in ȳ cytyes of Juda/ & without Jerusalem? The chyldrē gather sticks/the fathers kindle the fyre/ ȳ mothers kneade ȳ dowghe/to bake cakes for the quene of heauen.

They poure out drinkoffrings vnto straige goddes/ to prouoke me vnto wrath: How be it they hurte not me(sayeth the Lord) but rather confounde / & shame them selues.

And therfore thus saieth ȳ Lorde God: behold/my wrath and my indignacion shalbe poured out vpō this place/ vpō men & catell vpon ȳ trees in ȳ feelde & all frute of ȳ lande/ & it shall burne so/ ȳ no mā maye quench it. E

Thus sayeth the Lord of Hostes/the God of Jsrael: Yee heape vp your burntoffrynges with youre sacrifyces/ & eate the flesche. But whē J brought youre fathers out of Egypt/ J spake no worde vnto thē of burntoffrings & sacrifyces: but this J commaunded them/ sayinge: herken & obeye my voyce / & J shalbe youre God and ye shall be my people: so ȳ ye walcke in all ȳ wayes / which J haue cōmaunded you/that ye maye prospere.

But they were not obediēt/ they inclyned not their eares there vnto / but went after their awne ymaginacyōs & after the mociōs of their awne wicked herte/ & so turned them selues awaye/ & conuerted not vnto me. And this haue they done/ frō the tyme that youre fathers came out of Egypte/ vnto this daye.

Neuertheles / J sent vnto them my seruauntes all the prophetes: J rose vp early & F sent them worde/ yet wolde they not herken/ ner offre me their eares/ but were obstynate & worse then their fathers. And thou shalt now speake all these words vnto thē/ but they shal not heare ȳ: thou shalt crye vpō thē/ but they shal not answere ȳ. Therfore shalt thou saye vnto thē: this is the people/ that nether heareth the voyce of the Lorde their God / ner receaueth his correccyon. Fayth fulnes and treuth is cleane roted out of their mouth.

Wherfore cut of thyne hearre/ & cast it a- G waye/ take vp a cōplaynte in the whole lāde for the Lorde shal cast awaye/ & scatre ȳ people/ ȳ he is displeased withall. For the chyldren of Juda haue done euell in my syght / saieth the Lord. They haue set vp their abhominaciōs/ in the house ȳ hath my name / and haue defyled yt. They haue also buylded an aulter at v*Topheth/ which is in ȳ valley of the chyldrē of Hennom: ȳ they might burne their sonnes and daughters/ whych J neuer commaunded them / nether came it euer in my thought. And therfore beholde/ the dayes shall come (sayeth the Lorde) that it shall no more be called Topheth / or the valley of the chyldren of Hennom / but the valley of the slayne / for in Topheth/ they shall be buryed

v* Topheth is a valleye wherunto all ȳ deed bodyes & fylthynes of Jerusalem were caried & where Jdolatrers offred their chyldren to Moloch.

beburied/ because they shal els haue no rowme. Yee the deed bodyes of thys people shall be eaten vp of the foules of the ayre & wilde beastes of the earth / and no man shall fraye them awaye. And as for the voyce of myrth & gladnesse of the cyties of Juda/ & Jerusalē *the voyce of the brydegrome & of the bryde: J will make them ceasse / for the lande shall be desolate.

e* That is/ the pyppynge & all the pastyme that is vsed before brydes and wydgromes/at their mariages

¶ The destruccyon of the Jewes. The Lorde moueth the people to amendemēt/reckenyng vp their synnes. He reprehendeth the lying doctryne of the Prophetes & Priestes/and their couetousnes also.

¶ The.viij. Chapter.

A AT the same tyme saieth the Lorde the bones of the kinges of Juda/ ȳ bones of his princes/ ȳ bones of ȳ priestes and prophetes/yee and the bones of the cytysens of Jerusalem/ shalbe brought out of their graues & layed agaynst the Sunne/ the Moone and all the heauēly hoste: whom they loued/ whom they serued whom they ranne after / whom they sought & worshipped. They shal nether be gathered together ner buryed / but shall lye vpon the earth / to their shame and despysynge.

Luc.xxiij.c. And all they that remayne of thys wycked generacyon/ shal desyre rather to die thē to lyue: wherefoeuer they remayne/ & where B as J scatre them/ saieth the Lord of hoostes. This shalt thou saye vnto them also: Thus sayeth the Lorde: Do men fall so / that they aryse not vp agayne? And turne they so farre awaye/ that they neuer conuerte? Wherfore then is thys people and Jerusalem gone so farre backe / that they turne not agayne. They are euer the longer the more obstynate/ and will not be conuerted. Exech.xx.c

For J haue loked/ & considered: but there is no man that speaketh a good worde: there is no man that taketh repentaunce for hys synne/ that wyll so mocb as saye: wherfore haue J done thys? But euery man (as soone as he is turned backe) runneth forth stil/ like C a wilde horse in a battayl. The Storke knoweth hys apoynted tyme/ the Turtledoue/ ȳ Swalow & the Crane considre the tyme of their trauaile: but my people wil not knowe the tyme of the punyshment of the Lorde. How darre ye saye thē: we are wyse/ we haue the lawe of the Lorde amonge vs?

Beholde/ the dyscreatfull pēne of the scrybes/ setteth forth lies: therfore shall the wise be confounded/ they shalbe afraied and takē: for lo/ they haue cast out the worde of the Lorde: what wysdome can then be amonge them? Wherfore/ J wyll geue their wyues vnto aleauntes / and their feldes to destroyers.

D For from the lowest vnto the hyest/ they kolowe all fylthye lucre: and from the Prophet vnto the priest/ they deale all wyth lyes. Neuertheles/ they heale ȳ hurte of my people with swete wordes/ saieng: peace/ peace where there is no peace at all.

Fye for shame/ how abhominable thyngs do they? and yet they be not ashamed/ yee they knowe of no shame.

Wherfore in the tyme of their visitacyon/ they shall fall amōge the deed bodyes/ saieth the Lorde.

a* Moreouer J will gather them in (sayeth the Lorde) so that there shall not be one grape vpon the vyne / nether one fyge vpon the fyge tre/ and the leaues shalbe plucke of.

Then will J cause them to departe/ and saye: why prolonge we the tyme? Let vs gather oure selues together/ & go in to ȳ stroge cyte / there shall we be in rest: for the Lorde oure God hath put vs to sylence/ and b* geue vs water mixte with gal/ to drincke: because we haue synned agaynst him.

We loked for peace / and we fare not the better/ we wayted for the tyme of health/ & lo / here is nothynge but trouble.

Then shal the noyse of his horses be hearde from Dan/ the whole lande shall be afrayed at the neyenge of his stronge horses: for they shall go in / and deuoure the lande / wyth all that is in it: the cyties / and those that dwell therin. Moreouer, c* J wyll sende Cockatrices and serpentes amonge you (wych wyll not be charmed) & they shall byte you/ saieth the Lorde.

Sorowe is come vpon me/ and heuynes vexeth my hert: for lo/ the voyce of the criege of my people is herde from a farre countre: Is not the Lorde in Syon? Is not the kyng in her? Wherfore then haue they reued me (shall the Lorde saye) wyth their ymages & foolysh straunge fashyons? The harueste ys gone / the Sommer hath an ende / and we are not helped. J am sore vexed / because of the hurte of my people: J am heuy and ashamed/ for there is no more Triacle at Galaad / and there ys no Physycyen / that can heale the hurte of my people.

a* Moreouer J wyll gather the m. & c. The meanynge is: J will gather the Jewes from al the partes of Jewry vnto Jerusalē. There shall no fygge/ grape/ or other frute remayne in the vyllages or fel des: & so shall they haue no rest to abyde there/ but shall be fayn to flye to the cyties. Thyther called he them to flye/ & there also Fynished the & delyuered the into their enemyes handes. Such punyshment had their synnes deserued.

b* Hath geue vs water mixt wyth gall to drynche/ that is/ hath wrapped vs in perylyes wet. hed & sadnesse.

c* J wil sende Cockatrices & serpentes. &c. That is J will bringe amonge you a feacer cōpany of soudyars / wh whose deadly arrowes & dartes. & c. ye shalbe slayne euē as thoughe ye shulde perish wh the strokes of venomous byttynges of Cockatrices & serpentes.

¶ The complaynte & bewaylyng of the Prophete/ for the malice of ȳ people. In ȳ knowledge of God ought we onely to reioyce. The vncyrcumcysyō of the hert.

¶ The.ix. Chapter.

O WHo wyll geue my head water ynough/ and a well of teares for A myne eyes: ȳ J maye wepe night and daye/ for the slaughter of my people? Wold God that J had a cotage some where farre frō folcke / that J myght leaue my people/ & goo from them: for they be all aduoutrers and a shrynckynge forte. They bende their tunges lyke bowes/ to shute out

lyes: As for the trueth/ they maye nothynge
awaye with all in the world. For they go frō
one wickedones to another/ & holde nothinge
of me/ sayeth the Lorde.

B Yee one must kepe him selfe frō another/
no man may safely trust hys awne brother:
for one brother bndermyneth another/ & one
neyghboure begyleth another. Yee one dyl-
sembleth with another/ & they deale wyth no
trueth. They haue practised their tunges to
lye/ & taken greate paynes to do mischefe.
They haue set their stole in the middest of di-
sceate/ and for very dyssemblynge falshede
they will not know me/ sayeth the Lorde.

Jeremy. xij. b. Matt. x. c. and Mich. vij. a.

C Therfore thus sayeth the Lorde of Hoo-
stes: beholde/ I will melte them/ & trye them/
for what shulde I els do to my people? Their
tunges are lyke sharpe arowes/ to speake
dysceate. With their mouth they speake pea-
ceably to their neighboure/ but preuely they
laye wayte for hym. Shulde I not punysh
them for these thynges/ sayeth the Lord? Or
shulde I not be auenged of any soche people
as this? Vpon the mountaynes wyll I take
vp a lamentacion and sorowfull crye/ and a
mournynge vpon the fayre playnes of the
wyldernes: Namely/ how they are so brente
vp/ that no man goeth there any moore: Yee
a man shall not heare one beast crye there.

Prouer. xviij. a. Psal. xviij. a.

D Bydes and catell are all gone frō thēce.
I wyll make Jerusalem also an heape of
stones/ and a denne of venymous wormes.
And I wyll make ye cyties of Juda so waste/
that noman shall dwell therin. What man is
so wyse/ as to vnderstande this? Or to whom
hath the Lorde spokē by mouth/ that he may
shewe this/ and saye: O thou lande/ why pe-
rysheest thou so? Wherfore art thou so brent
vp/ & lyke a wyldernesse/ that no man goeth
thorow? Yee the Lorde hym selfe tolde the
same vnto them/ that forsoke hys lawe/ and
kepte not the thinge that he gaue thē in cō-
maundement/ nether liued therafter: but fo-
lowed the wyckednes of their awne hertes/
and serued straige goddes/ as their fathers
taught them.

Psal. cxxix. a. Mich. iij. c.

Osee. xiiij. d.

Deute. xxix. b. Josue. xxiij. c.

E Therfore/ thus sayeth the Lorde of Ho-
stes/ the God of Jsrael: Beholde/ I wyll fede
thys people with wormwod/ and geue them
gall to drincke. I wyll scatre thē also amōge
the Heathen/ whom nether they ner their fa-
thers haue knowne: & I will sende a swearde
amonge them/ to persecute them/ vntyll I
bryngе them to naught. Moreouer/ thus
sayeth the Lorde of Hostes: loke that ye call
for mournyng wyues/ & sende for wyse we-
men: that they come shortly/ & singe a mour-
nynge songe of you: that the tearres may fall
out of oure eyes/ and that oure eye lyddes
maye gushe out of water.

Deut. xxxij. c. Jere. xxiij. c.

F For there is a lamentable noyse hearde of
Syon: O how are we so sore destroyed? O
how are we so pyteously confounded? We
must forsake oure awne naturall countre/
& we are shot out of oure awne lodgynges.
Yet heare the worde of the Lorde (O ye we-
men) and let youre eares regarde the wordes
of hys mouth: ye may lerne youre daugh-
ters to mourne/ & that euery one may teach
her neyghboureſſe/ to make lamentacyon.
Namely thus: Death is clymmyng vp in at
oure wyndowes/ he is come in to oure hou-
ses/ to destroye the chylde before the dore/ &
the yonge man in the strete.

G But tell thou planely/ thus sayeth the
Lorde: The deed bodies of men shall lye vpō
the grounde/ as the donge vpon the felde/ &
as the heye after the mower/ and ther shalbe
no man to take them vp. Moreouer/ thus
sayeth the Lorde: Let not the wyse man re-
oyse in hys wyldome/ ner the stronge man
in hys strength/ nether the rych man in hys
ryches: But who so wyll reioyse/ let him re-
oyse in this/ ye he vnderstandeth/ & knoweth
me: for I am ye Lord/ which do mercy/ equy-
te and ryghtuousnes vpon the earth. Ther-
fore haue I pleasure in soch thynges/ sayeth
the Lorde. Beholde/ the tyme cōmeth (sayeth
the Lorde) that I wyll vyset a* all thē/ whole
forelsynne is vncircumcyled. The Egypcy-
ans/ the Jewes/ the Edomytes/ the Ammo-
nites/ the Moabites/ and the shauen Ma-
dianites/ that dwell in the wildernes. For all
the Gentyles are vncircucyled in the flesh/
but all the house of Jsrael are vncircumcy-
sed in the herte.

a * All/ that is/ as well the Jewes as the Gentyles; for the one is as fre as the other. The Jewes are cleyl as well as the Heathē/ as touchyng the hert/ although they be circumcyled as touchyng ye flesh. Therfore are they here reckened amōge the vncircū cyled.

¶ The constellacyōs of the starres are not to be feared. Of the weakenes of Jdoles/ and of the power of God. Of euell curates.

¶ The. x. Chapter.

H Eare the worde of the Lorde/ that
he speaketh vnto ye/ O thou house
of Jsrael: Thus sayeth the Lorde:
Ye shall not lerne after the maner
of the Heathen/ & ye shall not be afrayed for
the tokens of heauen: for the Heathen are
afrayed of soch: yee all ye customes & lawes
of the Gentyles are nothynge/ but banyte.
They hewe downe a tree in the wod with the
handes of the worcke man/ and fashyon it wī
the axe: they couer it ouer with golde or sylu-
uer/ they fasten it with nayles and hāmers/
ye it moue not. It standeth as styk as ye pal-
me tree/ it cā nether speake ner go/ but must
be borne. Be not ye afrayed of soch/ for they
cā do nether good ner euel. But there is none
lyke vnto the/ O Lorde/ & greate is ye name
of thy power. Who wolde not feare the? Or
what King of ye Ceētyles wolde not obeye ye?

Esay. xlvij. e.

Esay. xliij. b.

Baruch. vi. iij. Reg. xvij. g Judi. vi. b.

B For amōge all the wyse men of the Gen-
tyles

tiles/ & in all their kingdomes/ there is none
that maye be lickened vnto the. They are all
together vnlerned and vnwyse. All their cō-
nynge is but banyte: namely/ wod/ sylver/
which is brought out of Tharsis/ and beatē
to plates: and golde from Ophir/ a worcke
ye is made with ye hande of the craftesman &
the casser/ clothed with yelow sylck & scar-
let: euen so is the worcke of their wyse men
alltogether. But the Lorde is a true God/ a
lyuynge God/ and an euerlastynge kyng. If
he be wroth/ the earth shaketh: all the Gen-
tyles maye not abyde his indignacion.

‡ This verse is wryten in Chalde to shew by the Jewes to the Gētyles of Chalde their confusyon.

* As for their goddes/ it maye well be
sayde of thē: they are goddes/ ye made nether
heauen ner earth: therfore shall they perysh
frō the earth/ & frō all thynges vnder heauē
But (as for oure God) he made the earth wī
his power/ and with his wyldome hath he fy
nished the whole cōpasse of the worlde/ with
his discrecion hath he spred out the heauēs.

C At his voyce the waters gather together in
the ayre/ he draweth vp the cloudes from the
vttemost partes of ye earth: he turneth lygh-
tenynge to rayne/ & bringeth forth ye windes
out of their treasures: His wyldome maketh
all men fooles. And cōfounded be all casters
of ymages/ for that they cast/ is but a vayne
thynge/ and hath no lyfe. The vayne craftes-
men with their worckes/ that they in their
banite haue made/ shall perish one wī ano-
ther in the tyme of visytacion. Neuertheles/
Jacobs porcion is not soch: but it is he/ that
hath made all thynges/ & Jsraell is the rodd
of his inheritaunce: The Lorde of Hostes is
his name. Put awaye thyne vnclennesse out
of ye land/ thou that art in the stronge cities.
For thus sayeth the Lorde: Beholde/ I wyll
now thrust out the inhabitours of this land
a greate waye of/ and trouble them of soch a
fashion/ that they shal no more be founde.

Alas/ how am I hurte? Alas/ how payne-
full are my scourges vnto me? For I consy-
dre this sorow by my self/ & I must suffre it.

D My tabernacle is destroyed/ & all my coar-
des are broken. My childrē are gone fro me/
& can no where be fonde. Now haue I none
to spreade out my tente/ or to sett vp my han-
ginges. For the herdmen haue done foolishly/
that they haue not sought ye Lord. Therfore
haue they dealt vnwysely wyth their catell/
and all are scatred abrode. Beholde/ ye noyse
is harde at hande/ and greate sedicyon out of
the north: to make the cyties of Juda a wyl-
dernesse/ and a dwellinge place for Dragōs.
Now I knowe (O Lorde) ye it is not in mās
power to order hys awne wayes/ or to rule
hys awne steppes and goynges. Therfore
chasten thou vs/ O Lorde/ but with fauoure
and not in thy wrath/ bryngе vs not vtterly
to naught. Poure out thyne indignacyō ra-
ther vpon the Gentiles/ that knowe the not/
and vpon the people ye call not on thy name:
And that because they haue consumed/ de-
uoured and destroyed Jacob/ and haue roted
out hys glory.

¶ A curse of the that obey not the worde of Goddes promesse. The people of Juda folowynge the steppes of their fathers/ worshyppeth straunge Goddes. The Lorde sayeth that he wyll not heare the Jewes/ & forbydeth also Jeremy to praye for them.

¶ The. xi. Chapter.

A THis is another Sermon/ which ye
Lorde commaunded Jeremy for
to preach/ saying: Heare ye words
of the couenaunt/ and speake vn-
to all Juda/ and to all them that dwell at Je-
rusalē. And saye thou vnto thē: Thus sayeth
the Lord God of Jsrael: Cursed be euery one
that is not obedyent vnto the wordes of this
couenaunt: which I cōmaunded vnto youre
fathers/ what tyme as I brought them out
of Egypte/ from the a* yron fornace/ saying:
Be obedyent vnto my voyce/ & do according
to all that I cōmaunde you: so shal ye be my
people/ and I wyll be youre God/ and wyll
kepe my promyse/ that I haue sworne vnto
youre fathers: Namely/ that I wolde geue
them a lande whych floweth with mylck and
hony/ as ye se/ it is come to passe vnto thys
daye. Then answered I/ and sayde. Amen.
Jt is euen so Lorde/ as thou sayest.

a * Egypt was vnto them an yron fornace/ for the greate anguyshe/ grefe/ sorowe/ and carefulnes of herte/ whych they there suffred. iij. Reg. iij. c

Then ye Lorde sayde vnto me agayne: pre-
che this in ye cities of Juda & rounde aboute
Jerusalem/ & saye: Heare the wordes of this B
couenaūt/ ye ye maye kepe them. For I haue
diligently exorted youre fathers/ euer sence
the tyme ye I brought them out of the Lande
of Egipte/ vnto this daye. I gaue them war-
nynge by tymes/ sayenge: herken vnto my
voyce: Neuertheles/ they wolde not obeye
me/ nor enclyne their eares vnto me/ but fo-
lowed the wycked ymaginacyons of their
awne hertes. And therfore haue I accused
them as transgressours of all the wordes of
this couenaunt/ that I gaue them to kepe/
whych they (not wyth vnderstandinge) haue
not kepte.

And the Lorde sayde vnto me: It is fonde
out/ that whole Jsraell and all these citizens
of Jerusalem are gone backe. They haue
turned them selues to the blasphemyes of
their forefathers/ whych had no lust to heare
my worde. Euen lyke wyse haue these also
folowed straunge goddes/ and worshypped
them. The house of Jsraell and Juda haue
brokē my couenaunt/ whych I made wyth
their fathers. C

Therfore thus sayeth the Lorde: Behold/

I wyll sende a plage amonge you / wherych ye
shall not be able to escape: and though ye
crye vnto me / I will not heare you. Then
shall the townes of Juda and the cytezyns
of Jerusalem go / and call vpon their goddes
vnto whom they made their oblacions: but
they are not able to helpe them in tyme of
their trouble. For as many cyties as thou
hast / O Juda / so many Goddes hast thou
also: And loke how many stretes there be in
the (O Jerusalem) so many shamefull aul-
ters haue ye sett vp / to offre vpon them vnto
Baal. But praye not thou for thys people /
byd nether prayse ner prayer for them / for
though they crye vnto me in their trouble /
yet wyll I not heare them.

b* He speaketh vnto the Jewes / whiche in their Synagoge worshipped many diuers Idoles / & therby blasphemed God: And yet thought they to haue redeamed their wyckednesse w the offrynges of their bullockes & fleshly sacrifices / which are here called holy flesh.

b* O thou beloued / why doest thou so
shamefull greate blasphemyes in my house?
euē as though that holy flesh myght absolue
the / specially when thou hast made thy boost
of thy wyckednes. The Lorde called the a
grene olyue tre / a fayre one / a frutefull one /
a goodly one: but now that there is a cōtrary
report of the abrode / he wyll burne the vp /
and destroye thy braunches. For the Lorde
of hoostes that planted the hath deuyded a
plage for ÿ (O thou house of Israel & Juda)
for ÿ euell that ye haue done to prouoke him
to wrath / in that ye dyd seruyce vnto Baal.

This (O Lorde) haue I lerned of the / and
vnderstāde it / for thou hast shewed me their
ymaginaciōs. But I (as a meke lambe) was
caried awaye to be slayne: not knowinge /
ÿ they had deuised soch a councell agaynst me
sayenge: We wyll destroye hys meate wyth
c* wodd / & dryue him out of the d* lande of ÿ
lyuing: that his name shal neuer be thought
vpon. Therfore I wyll beseche the now (O
Lord of hoostes) thou righteous iudge / thou
that tryest the reynes and the hertes: lett me
se the auenged of them / for vnto the haue I
cōmitted my cause. The Lord therfore spake
thus of ÿ citezyns of Anothoth / that sought
to slaye me / sayenge: Preach not vnto vs in
the name of the Lorde / or els thou shalt dye
of oure handes. Thus (I saye) spake the Lord
of hoostes: Beholde / I wyll visit you. Youre
ponge men shall perysh wyth the swearde /
your sonnes & your daughters shall vtterley
dye of honger / so that none shall remayne.
For vpō ÿ cytezyns of Anathoth wil I bring
a plage / the yeare of their visitacion.

c* Wodd / vnderstāde; venomed & poysoned. Some expounde herby the wodde of ÿ crosses of afflicciō which ÿ wicked deuysed to wappe the prophet in / for his tellynge of the trueth.

d* What the land of the lyuing signifieth is shewed in Esay. liij. c.

¶ The Prophete marueleth greatly at the prosperitye of the wycked / althoughe he confesse God to be ryghteous. The Jewes are forsaken of the Lorde. He speaketh agaynst Curates and preachers that seduce the people. The Lorde threateneth destruccyon vnto the nacyons that vordered vpon Jewrye / wherych troubled and vexed it.

¶ The. xij. Chapter.

O Lorde / thou art more rightuous / I
then that I shulde dysputе with ÿ:
Neuertheles / lett me talke wyth
the in thynges reasonable. *How
happeneth it / that the waye of the vngodly
is so prosperous? and that it goeth so well w
them / which (with out eny shame) offende &
lyue in wyckednesse? Thou plantest them /
they take rote / they growe / and brynge forth
frute. They boost moch of the / yet doest thou
not punish them. But thou Lorde (to whom
I am well knowne) thou that hast sene / and
proued my herte / take them awaye / lyke as
a flock is caryed to the slaughter house / and
apoynte them for the daye of slaughter.

*Job. xxi. & Habauc. i.b.

Howlonge shall the lande mourne / and al
the herbes of the felde perysh / for the wyc-
ednes of them that dwell therin?

The catell and the byrdes are gone / yet
saye they: tush / God wyll not destroye vs
vtterly.

B

a* Thus spake the wicked of the Prophete by the waye of rebuke. As though they had sayde by a parable. Why thou wast but a lytell towne / thou coulest not beare the persecuccyō of thyne awne cytezyns and houshold folkes: how wyll thou then beare the prynces & cheke rulers of Juda / & the Nobles of Jerusalem? And after by a pleasable sure lāde is vnderstande Anathoth & by the pryde of Jordan Jerusalem. The lyeth riuer of Anathoth is not to be compared to the greate flowyng streames of Jordan. If he were displeased of hys awne auditoures / how shulde he be heared of other / & thase greater & excellenter?

a* Seing thou art weery in running with
ÿ fote men / how wilt thou then runne with
horses? In a peaceable sure lāde thou mayest
be safe / but how wilt thou do in the furyous
pryde of Jordane? For thy brethren and thy
kynred haue all together despised the / & cried
out vpon the in thine absence. Beleue them
not / though they speake fayre wordes to the.
As for me (saye I) I haue forsaken myne
awne dwellyng place / & left myne heretage.
My life also ÿ I loue so well / haue I geuen
in to the handes of myne enemyes. Myne
heretage is become vnto me / as a Lyon in
the wod. It cried out vpon me / therfore haue
I forsaken it. Myne heretage is vnto me /
as a speckled byrde / a byrde of dyuerse co-
loures is vpon it. Gohence / and gather all ÿ
beastes of the felde together / that they maye
eate it vp.

Dyuerse herdmen haue broke downe my
byneyarde / and troden vpon my porcyō. Of
my pleasaunt porciō / they haue made a wil-
dernes & desert. They haue layed it waste:
and now that it is waste / it sygheth vnto me.
Yee the whole lande lyeth waste / and no mā
regardeth it. The destroyers come ouer the
heeth euery waye / for the swearde of ÿ Lord
shall consume from the one ende of ÿ lande
to ÿ other / and no flesh shal haue rest. They
shall sowe wheate / and reepe thornes. They
shall take heretage in possession / but it shall
do them no good. And ye shalbe confounded
of youre awne wynnynges / because of the
greate wrath of the Lorde.

Thus sayeth the Lorde vpon all myne
euell neghbours / that laye hande on myne
heretage / which I haue geuen my people of
Israel: Beholde / I wil plucke them (namely
Israel) out of their lande / & put out ÿ house
of Juda

of Juda frō amonge thē. And when I haue
roted them out / I wylbe at one wyth them
agayne / and will haue mercy vpon them: &
brynge thē agayne / euery man to hys awne
heritage / and in to his land. And yf they (na-
mely that trouble my people) wyll lerne the
wayes of them / to sweare by my name: The
Lorde lyueth (lyke as they lerned my people
to sweare by Baal) then shall they be reke-
ned amonge my people. But yf they will not
obeye / then wyll I rote out the same folke /
and destroye them / sayeth the Lorde.

¶ The destruccyon of the Jewes is prefygured / and their sparyynge abrode. Why Israel was receaued to be the people of God / & why they were forsaken.

¶ The. xiij. Chapter.

A

a* A prophecye done by an outwarde sygne / as it is sayd in ij. reg. xi. e.

Moreouer / thus sayde the Lorde
vnto me: go thy waye / a* & get the
a lynen breche / & gyrde it aboute
thy loynes / and let it not be wet.
Then I got me a breche / accordynge to the
cōmaundement of the Lorde / & put it about
my loynes. After this / the Lorde spake vnto
me agayne: Take the breche that thou hast
prepared & put about the / & gett the vp / and
go vnto Euphrates / & hyde it in a hole of the
rock. So went I / and hyde it / as the Lorde
commaunded me. And it happened longe af-
ter this / that the Lord spake vnto me: Vp / &
get the to Euphrates / & fet the breche from
thence / which I cōmaunded the to hyde there.
Then went I to Euphrates / & dygged vp / &
toke the breche from the place where I had
hyd it: & beholde / the breche was corrupt / so
that it was profytable for nothinge.

Then sayde the Lorde vnto me: Thus
B sayeth the Lord: Euen so wyll I corrupte ÿ
pryde of Juda / & the hye mynde of Jerusalē.
This people is a wycked people / they wyll
not heare my worde / they folowe the wicked
Jere. vij. c. xi. xxbiij. a. xix. c. ymaginacyōs of their awne herte / & hange
vpon straunge Goddes / them haue they ser-
ued & worshypped: & therfore they shalbe as
this breche / that serueth for nothynge. For
as straytely as a breche lyeth vpon a mans
loynes / so straytely dyd I bynde ÿ whole house
Deutero. iiij. c. xxviij. d. of Israel / & the whole house of Juda vnto
me / sayeth the Lorde: that they myght be my
people: that they myght haue a glorious
name: ÿ they myght be in honoure: but they
wolde not obeye me. Therfore laye thys ryd-
le before them / & saye: Thus sayeth the Lord
God of Israel: Euery pot shalbe fylled with
wyne. And they shal saye: thinckest thou we
knowe not / that euery pot shalbe fylled w
wyne? Then shalt thou saye vnto thē: Thus
sayeth the Lorde: Beholde / I shall fyll all ÿ
inhabytours of this lande with dronckēnes /
the Kynges that syt vpon Dauids stole / the
Prestes and Prophetes / with all that dwell
at Jerusalem. And I wyll shute them one
agaynst another / yee the fathers against the
sonnes / sayeth the Lorde.

I wyll not pardon thē / I wyll not spare
C them / ner haue pytye vpō them: but destroye
thē. Be obedīet / geue eare / take no dysdayne
at it / for it is the Lorde hym selfe that spea-
keth. Honoure the Lorde youre God herein /
or he take hys lyght from you / and or euer
youre fete stomble in darcknesse at the hyll:
lest when ye loke for the lyght / he turne it in
to the shadowe & darcknesse of death. But yf
ye wyll not heare me / that geue you secrete
warnyng / I will mourne fro my whole hert
for youre stubburnesse. Pyteously wyll I Jeremy. xxxi. & Thren. i. a.
wepe / & the teares shall gusshe out of myne
eyes. For the Lordes flocke shall be caryed
awaye captyue. Tell the kynge and the ru-
lers: Humble youre selues / sett you downe
lowe / for the crowne of youre glory shal fall
from your head. The cities towarde ÿ south
shalbe shut vp / and no man shall open them.
All Juda shall be caried awaye captyue / so
that none shall remayne.

Lyft vp youre eyes / & beholde them / that
D come from the North: Lyke a fat flocke shal
they fall vpon the. To whō wylt thou make
thy mone / when they come vpō the? for thou Jeremy. xxx. d
hast taught them thy selfe / and made them Esay. xxi. b. & Esai. xxi. a.
maisters ouer ÿ. Shal not sorowe come vpō
the / as on a woman trauayling with childe?
And yf thou woldest saye thē in thyne herte:
Wherfore come these thinges vpō me? Euen
for the multitude of thy blasphemyes / shall
thy hinder partes and thy fete be discouered.
For lyke as the man of Inde maye chaunge
hys skynne / & the cat of the mountayne her
spottes: so maye ye that be exercyled in euel /
do good. Therfore will I scatre you / lyke as
the stobble ÿ is taken awaye with the south
wynde. This shal be youre porcyon / and the
porcyon of your measure / wher with ye shal
be rewarded of me / sayeth the Lorde: becau-
se ye haue forgotten me / and put youre trust
in disceatfull thingz. Therfore shall I turne
thy clothes ouer thy head / and discouer thy Osee. ij. b.
thyghes / ÿ thy preuities maye be sene / thy
aduoutry / thy deedly malice / thy beastlinesse
and thy shamefull whordome. For vpon the
feldes and hylles I haue sene thy abhomina-
cions. Wo be vnto the (O Jerusalem) when
wilt thou euer be clensed eny more?

¶ Of the derth that shulde come in Jewrye. The prayer of the people asknyng mercy of the Lorde. The vnkaythfull people are not hearde. Of prayer / fastinge / & of false prophetes that seduce the people.

¶ The. xiij. Chapter.

The worde of the Lord shewed vn-
to Jeremy / concernynge the derth
of the frutes. Juda shall mourne /
mē shal not go moch more thorow

his gates: the lande shal be nomore had in reputacion/ & ye crie of Jerusalem shal breake out. The lordes shall sende their seruauntes to fetch water/ & when they come to the welles/ they shall fynde no water/ but shal carye their vesselis home emptye. They shall be ashamed and confounded/ & shall couer their heades. For the grounde shalbe dried vp/ because there commeth no rayne vpon it: The plowmen also shalbe ashamed/ & shal couer their heades. The hynde shall forsake the yōge fawne/ ye he bringeth forth in the felde because there shalbe no grasse. The wylde Asses shal stande in the Mosse/ and drawe in their wynde lyke the Dragons/ their eyes shall fayle for want of grasse.

B Doutles oure awne wickednesse re warde vs: But Lorde do thou accordinge to thy name/ though oure transgressyons and synnes be many. For thou art the comforte & helpe of Israel in the tyme of trouble. a* Why wilt thou be as a straunger in the Lande/ and as one that goeth ouer the felde/ & commeth in only to remayne for a night? Why wilt thou make thy self a cowarde/ and as it were a gyaunte that yet maye not helpe? b* For thou art ours (O Lorde) and we beare thy name/ therfore forsake vs not.

a* Why wilt thou be as a straunger. &c. As who saye. Thou behauest thy self vnto vs as a straunger/ or as a wayefaring man; for thou settest not by vs/ nor dysposest thy strengthes to helpe vs.

b* Some reade/ but thou/ O Lord/ art in the mydlest of vs: & thy name is called on/ of vs.

Then spake the Lorde/ concernynge this people that haue pleasure to go so nymbly w̄ their fete/ and leaue not of/ and therfore displease the Lorde: in so moch/ that he wyll now bringe agayne to remēbraunce al their mysdedes/ and punysh all their synnes. Yee euen thus sayde the Lorde vnto me: Thou shalt not praye to do this people good. For though they fast/ I wyll not heare theyr praiers. And though they offre burnt offrings & sacrifices/ yet wyll not I accepte thē. For I will destroye them with ye swearde/ honger and pestilence. Then answerde I: O Lorde
C God/ the prophetes saye vnto them: Tush/ ye shal se no swearde/ and no honger shal come vpon you/ but the Lord shall geue you continuall rest in this place.

And the Lorde sayde vnto me: The prophetes preach lyes vnto them in my name. I haue not spoken wyth them/ nether gaue I them eny charge/ nether dyd I sende thē: yet they preach vnto you false visiōs/ charming vanite/ & disceatfulnesse of their awne hert. Therfore thus saieth the Lorde: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and that saye: Tush! there shall nether batel ner honger be in this lande: wyth swearde and with hōger shall those prophetes perysh/ and the people to whom they haue preached shalbe cast out of Jerusalem/ dye of honger/ and be slayne wyth the swearde (and there shalbe no man to burye them) both they and their wyues/ their sonnes and their daughters. For thus wyll I poure their wyckednes vpon them. D This shalt thou saye also vnto them: Myne eyes shall wepe without ceasynge daye and night. For my people shalbe destroyed wyth great harme/ and shall perysh wyth a great plage. For yf I go in to the felde/ lo/ it lyeth all full of slayne men: If I come in to the cytye/ lo/ they be all famished of honger.

Yee their prophetes also and prestes shal be led in to an vnknowne lande.

Hast thou then vtterly forsaken Juda? (sayde I) Dost thou so abhorre Syon? Or hast thou so plaged vs/ that we can be healed nomore? We loked for peace/ and there commeth no good: for the tyme of health/ & lo/ here is nothynge but trouble. We knowlege (O Lorde) all oure mysdedes/ and the synnes of oure fathers/ that we haue offended the. Be not dysplealed/ O Lorde) for thy names sake/ forgett not thy louynge kyndnes: Remembre the trone of thyne honoure/ breake not the coueuaunt/ that thou hast made wyth vs. Are there eny amonge the goddes of the Gentiles/ that sende rayne or geue the showers of heauen? Dost not thou it O Lorde oure God/ in whom we trust? Yee Lorde/ thou dost all these thinges.

¶ The Lorde wyl not heare Moses or Aaron/ if they praye for the people/ but wyl wappe them in many mysteryes. The cause of sothe greate mysteryes.

¶ The. xv. Chapter.

Then spake the Lorde vnto me/ I and sayde: Though Moses & Samuel stode before me/ yet haue I no herte to thys people. Dryue them awaye/ that they maye go out of my syght. And yf they saye vnto the: Whyther shall we go? Then tell them: The Lorde geueth you thys answere: Some vnto death/ some to the swearde/ some to honger/ some into captyuyte. For I wyl bryng foure plages vpon them sayeth ye Lord. The swearde shall strangle them/ the dogges shall deuoure them/ the foules of the ayre/ and beastes of the earth shall eate them vp/ and destroye them. I wyll scatter them aboute also in all kyngdomes & landes to be plaged/ because of Manasseh the sonne of Hezekiah kynge of Juda/ for the thinges that he dyd in Jerusalem.

Jeremy. xvj. b. xl. c. xliij. b. and Ezech. xiiij. c.

Who shall then haue pyte vpon the/ O Jerusalem? Who shall be sorye for the? Or B who shal make intercessiō/ to opteyne peace for the? seyng thou goest fro me/ and turnest backwarde/ sayeth the Lorde? Therfore I will stretch out myne hād agaynst the/ to destroye the/ & I wyll not be intreated. I wyll scatre the abrode wyth ye fanne on euery side of the

of the lande: I wyll waste my people and destroye them/ for they haue had no lust to turne from their awne wayes. I wyll make their wyddowes mo in nōbre/ then ye sandes of the see. Upon the mothers of their chyldren/ I shall bryngе a destroyer in the noone daye. Sodenly and vnawares/ shal I sende a feare vpon their cyties. She ye hath borne vij. chyldren/ shall haue none/ her herte shal be full of sorowe.

The Sunne shall fayle her in the cleare daye/ when she shalbe cōfounded and faynte for very heuynesse. As for those ye remayne/ I wyll deliuer them vnto the swearde of their enemyes/ sayth the Lorde. O mother/ alas that euer thou dydest beare me/ an ene-
C mye and hated of the whole lande: Though I neuer lente ner receaued vpon vsury/ yet all men speake euell vpon me. And the Lord answered me: Lede not I ye then vnto good? Come not I to the/ whē thou art in trouble: & helpe the/ when thyne enemye oppressyth the? Doth one yron hurte another/ or one metall that commeth from the North/ another? As for youre ryches & treasure/ I wyll geue them out in to a praye/ not for eny money/ but because of all your synne/ ye haue done in all youre coastes. And I will bringe you with youre enemyes in to a lande/ that ye knowe not: for the fyre that is kyndled in my indignacyon/ shall burne you vp.

D O Lorde (sayde I then) thou knowest all thinges/ therfore remembre me/ & vysete me/ delyuer me fro my persecuters: Receaue not my cause in thy longe wrath/ yet thou knowest/ ye for thy sake I suffre rebuke. When I had found thy wordes/ I ate them vp gredely: they haue made my herte foyfull & glad for I call vpon thy name/ O Lorde God of Hostes. I dwell not amōge the scorners/ nether is my delyte therin: but I dwell only in the feare of thy hand/ for thou hast fylled me with bytternes. Shall my heuynes endure for euer? Are my plages then so greate/ that they maye neuer be healed? Wilt thou be as a water/ that failleth/ and can not continue? Upon these wordes/ thus sayde the Lorde vnto me: If thou wylt turne agayne/ I shall set the in my seruyce: and yf thou wylt take out the thynge that is precious from ye vile/ thou shalt be euen as myne awne mouth. They shall conuerte vnto the/ but turne not thou vnto thē: & so shall I make the a strōge wall of stele agaynst this people. They shal fyght agaynst the/ but they shall not preuayle. For I my selfe will be w̄ the/ to helpe the/ and delyuer the/ sayeth the Lorde. And I wyll rydde the out of the handes of the wycked/ and delyuer the out of the hande of Tirauntes.

The prophecyeth the mysterye of the Jewes. He sheweth/ that the worshyppinge of Idoles & the contēpt of Gods lawe/ is the cause of their mysterie. He prophecieth the captiuytie of Babylon/ & their deliueraūce frō thence agayne. The callyng of ye Gentiles.

¶ The. xvj. Chapter.

Moreouer/ thus sayde the Lord vnto me: Thou shalt take ye no wyfe/ A ner beget chyldren in thys place. For of the chyldren that are borne in this place/ of their mothers ye haue borne them/ and of their fathers that haue begottē them in thys lande/ thus sayeth the Lorde: They shal dye an horrible deeth/ no mā shal mourne for them/ ner burye them/ but they shall lye as donge vpō the earth. They shall perish thorow the swearde and honger/ and their bodyes shall be meate for the foules of the ayre/ and beestes of the earth. Agayne/ thus sayeth the Lorde: Go not vnto thē/ that come together/ for to mourne and wepe: for I haue takē my peace frō this people (saieth the Lorde) yee my fauoure & my mercy. And in this lande shall they dye/ olde and yonge/ & shall not be buryed: no man shall bewepe them/ no man shall clyppe or shaue him self for them.

Leuitt. xx. b. & Jeremy. xxiij. c.

Psal. lxxviij. a & Jeremy. xv. a

There shal not one viset another/ to mourne with thē for their deed/ or to cōforte thē. One shall not offre another the cuppe of cōsolacyon/ to forget their heuynes for father & mother. Thou shalt not go in to their feast house/ to syt downe/ moch lesse to eate or drincke with thē. For thus sayeth the Lorde of Hostes the God of Israell: a* Behold/ I shal take awaye out of this place/ the voyce of myrth and gladnesse/ the voyce of the bryde grome and of the bryde: yee & that in youre dayes/ that ye maye se it.

a* The maner of the Prophetes comēly/ is/ & yet vtterly to condemne/ & after to relace & comfort the faythfull/ as Jeremy doth here in this chapter/ and as it is vsed the whole scripture thorow.

Now when thou shewest thys people all these wordes/ and they saye vnto the: Wherfore hath the Lorde deuyled all thys greate plage for vs? Or what is ye offence & synne/ that we haue done agaynst the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayeth ye Lorde) & haue cleued vnto straūge
C goddes/ whom they haue honoured & worshypped: but me haue they forsaken/ & haue not kepte my lawe. And ye w̄ youre shamefull blasphemyes/ haue exceaded the wyckednes of youre fathers. For euery one of you foloweth the frowarde & euell ymagynacion of his awne herte/ and is not obedient vnto me.

Therfore wyll I cast you oute of thys land/ in to a lande that ye and youre fathers know not: and there shall ye serue straunge goddes daye and nyght/ there wyll I shewe you no fauoure. Behold therfore (sayeth the

Deut. xxviij. & Jeremy. xxiij. b

Lorde) the dayes are come / that it shall no more be sayed: The Lorde lyueth / whych brought the chyldren of Israell out of the lande of Egypte: but / it shal be sayde / ye Lord lyueth / that brought the chyldren of Israell from the North / and from all landes where I had scatred them. For I wyll bryngе them agayne in to the lande / that I gaue vnto their fathers.

D Beholde (sayeth the Lorde) I will sende out many b*fyshers to take them / & after ye will I sende out many hunters to hunte the out / from all mountaynes and hylles & out of ye caues of stones. For myne eyes beholde all their wayes / and they can not be hyd fro my face / nether can their wycked dedes be kepte close out of my syghte. But first wyll I sufficiently rewarde their shamefull blasphemies and synnes / wherwyth they haue defyled my lande: Namely / with their stinkyng Idols and abhominacions / wherwith they haue fylled myne heretage. O Lorde / my strength / my power / and refuge in tyme of trouble. The Gentyles shall come vnto ye from the endes of the worlde / and saye: Verely our fathers haue cleued vnto lyes / their Idols are but vayne & vnprofitable. How cā a man make thyse his goddes / which are not able to be goddes. And therfore I wyll once teach them / sayeth the Lorde / I wyll shewe them my hande & my power / that they maye knowe / that my name is the Lorde.

b* By these fishers are vnderstande the hostes / by whō the Lord scourged the Jewes / & fyshed awaye their rulers. At foure sondrye draughtes were foure of their kynges taken / at euery tyme some of the cheafest of the people with all. But at the last in the tyme of Zedekiah was all the rest of the people hunted oute / of those cruell hunters the Chaldees. iiij. Reg. xxv. a. b Reade the note in the. xxij. chap. folowynge / at the letter. c.

¶ The frowardnesse of the Jewes. Cursed be those that put their confydence in man / & those blessed that trust to God. Mannes hert is wycked. God is the searcher of the hert. The lyuyng waters are forsake. The halowynge of the Sabboth is commaunded.

¶ The. xvij. Chapter.

A YOure synne (O ye of the trybe of Juda) is writte in the table of your hertes / & graue so vpon the edges of your aulters with a penne of yron & with an adamāt clawe: that youre chyldrē also maye thynke vpon youre aulters / woodes / thicke trees / hie hylles / mountaynes & feldes. Wherfore / I wyll make all youre substaunce & treasure be spoyled / for the greate synne that ye haue done vpō your hie places thorow out all the coostes of youre lande. Ye shall be cast out also from the heretage / that I gaue you. And I wyll subdue you vnder the heuy bondage of youre enemyes / in a lād that ye knowe not. For ye haue mynystred fyre to my indignacyon / wych shall burne euermore. Thus sayeth the Lorde: Cursed be the man that putteth his trust in man / & a*that taketh flesh for his arme / & he / whose herte departeth from the Lorde. He shall be lyke the heeth / that groweth in ye wildernes. As for the good thinge that is for to come / he shall not se it: but dwell in a drie place of the wildernes / in a salt & vnoccupied lande. *O blessed is the man / that putteth hys trust in the Lorde / and whose hope is the Lorde hym selfe. *For he shalbe as a tre / that is planted by the water syde: which spredeth out ye rote vnto moystnesse / whom the heate can not harme / when it commeth / but his leaues are grene. And though there growe but lytle frute because of drouth / yet is he not carefull / but he neuer leaueth of to bryngе forth frute. Amonge all thynges lyuing / mā hath the most disceatfull and vnsercheable herte.

a* That taketh flesh for his arme / ye that putteth his trust in any thyng but in the Lorde.

Psalme. i. b. Prouer. xvij. c

* Psal. i. a

Who shall then knowe it? Euen I the Lorde search out the grounde of the herte / & trye the reynes / and rewarde euery man accordinge to hys wayes / and acordynge to the frute of his councels.

The dysceatfull maketh a nest / but bryngeth forth no yonge: He commeth by ryches / but not ryghtuously. In ye middest of his lyfe must he leaue them behinde him / and at the last be founde a very foole. But thou (O Lorde) whose trone is most glorious / excellent and of most antyquite / wych dwellest in the place of oure holy rest: Thou art the comforte of Israell. All they that forsake the / shalbe confounded: all they that departe from the / shalbe wrytten in earth / for they haue forsaken the Lorde the very condyte of the waters of lyfe.

Heale me / O Lord / and I shall be whole: saue thou me / and I shalbe saued / for thou art my prayse. Beholde / these men saye vnto me: Where is the worde of the Lorde? Lett it come. Where as I neuertheles ledynge the flock in thy wayes / haue compelled none by violence. For I neuer desyred eny mās deeth / this knowest thou well. My wordes also were right before the. Be not now terryble vnto me / O Lorde / for thou art he in whom I hope / when I am in parell. Let my persecuters be cōfounded / but not me: let them be afrayed / and not me. Thou shalt bringe vpō them the tyme of their plage / and shalt destroye them right fore.

Agayne / thus hath the Lorde sayde vnto me: Go and stande vnder the gate / where thorow the people and the kynges of Juda go out and in / yee vnder all the gates of Jerusalen / and saye vnto them: Heare ye worde of the Lorde / ye kynges of Juda / and al thou people of Juda / and all ye cytelyns of Jerusalem / that go thorow thys gate: Thus the Lorde commaundeth: Take hede for youre lyues / ye carye no burthē vpon you in the Sabboth / to bryngе it thorow the gates of Jerusalem: ye shall beare no burthen also out of youre houses in the Sabboth. b*Ye shall do no laboure therin / but halowe the Sabboth / as I cōmaunded youre fathers.

b* Ye shal do no labour therin / but halowe the Sabboth / as I cōmaunded youre fathers. &c. The

How

How be it they obeyed me not / nether herkened they vnto me: but were obstynate & stubburne / & nether obeyed me / nor receaued my correccyon. Neuertheles / yet ye will heare me (sayeth ye Lord) & beare no burthē in to ye cytie thorow this gate vpon the Sabboth: If ye wyll halowe the Sabboth / so that ye do no worcke therin: then shall there go thorow the gates of this cytie / kynges and princes / that shall syt vpon the stole of Dauid: They shall be caried vpon charettes / and ryde vpō horses / both they and their prynces. Yee whole Juda and all the cytelyns of Jerusalem shall goo here thorowe / and this cytye shall euer be the more and more inhabyted. There shall come men also from the cyties of Juda / from aboute Jerusalem / & from the land of Ben Jamin / from the playne feldes / from the mountaynes and from the wyldernesse: which shall bryngе burntoffery nynges / sacrifyces / oblacions / and incense / and offre vp thanckesgeuyng in ye house of the Lord. But yet ye wyll not be obedyent vnto me / to halow the Sabboth / so ye ye will beare your burthens thorow ye gates of Jerusalē vpō ye Sabboth: Then shall I set fyre vpō ye gates of Jerusalē / & it shall burne vp the houses of Jerusalē / & no mā shall be able to quench it.

D

foundacyon of the fayth / is / to deleue Goddes promeses / and that he made ye whole worlde / & doth also gouerne it: further ye he knoweth & will iudge all thinges. &c. These thinges dyd the lawe requere in kepyng of ye Sabboth / to cōtelle both the wyth worde & fygures to geue dylygent heade to the hearyng & interpretyng of the lawe / to thyncke of the glory of God / & to reteue the faythfull soule with the fodder of the worde / to mynistre occasion also vnto ye simple ye they likewise might attempt sochе thyng (in their houses amonge their houshold folckes / to be pytyfull ouer the wrynes of sochе neyghbourres as laboured soare all the weke longe / and pacace them / to attend & geue hede to the exercyses of the spyrete and to the consolacyon & comfortynge of their neyghboures; not only to restayne from outwarde worckes / and fulfill their appetytes and lustes / for that dyd the Lorde forbyd. The Sabboth shalde be applyed to the leafull seruynge of God / not to synfulnes & wantonnesse. It is commaunded to be sanctyfyed / not to be polluted and defyled wyth naughtynesse. To God alone must we also kepe it / & call on his name: other Goddes or goddes felowes ought we not to enquere of nor fall downe vnto them. But when sochе occasyons come as turne oure feast in to occupacyon and laboure / then ought we to remembre that the Sabboth was ordened for man / not man for the Sabboth. Marc. ij. d. so that in ye meane season / the feare of God & ye charitye towarde our neyghbour (wych are the cheafe and prynceppall thynges in the obseruacyon of the Sabboth) be not lyghtely regarded.

¶ The. xviij. Chapter.

¶ God sheweth / by the example of a potter / that it is in his power to destroye the despysers of hys worde / & to helpe the agayne when they amend. The conspiracie of the Jewes agaynst Jeremy. His prayer agaynst hys aduersaryes.

A THis is another communicacion / that God had vnto Jeremy / saying: Arise / and go downe in to ye Potters house / and there shall I tell ye more of my mynde. Now when I cam to the Potters house / I founde him makynge hys worcke vpon a whele. The vessell that the Potter made of claye / brake amonge hys hādes: So he beganne a new / & made another vessell / accordynge to his mynde. Then sayde the Lorde thus vnto me: Maye not I do with you / as this Potter doth / O ye house of Israel / sayeth ye Lorde? Beholde / ye house of Israell: ye are in my hande / euen as the claye in the Potters hande.

When I take in hande to rote out / to destroye / or to waste awaye eny people or kingdome: yet that people (agaynst whom I haue thus deuyled) conuerte from their wickednes: Immediatly / I a*repēte of ye plage / that I deuyled to bryngе vpon thē. Agayne When I take in hande / to buylde / or to plāte a people or a kyngdome: yet the same people do euell before me / and heare not my voyce: Immediatly / I repēte of the good / that I deuyle to do for them.

a* The repētaunce of God is / the chaunge of his deade / as ye haue i. Reg. xv. c.

Speake now therfore vnto whole Juda / and to them that dwell at Jerusalem: Thus sayeth the Lorde: Beholde / I am deuylynge a plage for you / and am takynge a thinge in hande agaynst you.

Therfore let euery man turne from hys euell waye / take vpon you the thinge that is good / and do ryght. But they saye: No more of this / we wyll folowe oure awne ymagynacyons / and do euery man accordynge to ye wylfulnesse of his awne mynde.

Therfore thus sayeth ye Lord: Aske amōge the Heathen / yet eny mā hath herde soch horyble thynges / as the daughter of Syon hath done. Shall not ye snowe (that melteth vpō the stony rockes of Libanus!) moysten the feldes? Or maye the sprynges of waters be so grauen awaye / that they runne no more / geue moystnesse / ner make frutefull? But my people hath so forgotten me / ye they haue made sacrifyce vnto vayne Goddes. And whyle they folowed their awne wayes they are come out of the hye strete / and gone in to a fote waye not vsed to betrode. Where thorow they haue brought their lande in to an euerlastyng wyldernesse and scorne: So that whosoeuer trauayleth therby / shalbe abashed / and wagge their heades. With an East wynde will I scatre them / before their enemyes. And whē their destruccīō cōmeth / I wyll turne my backe vpō thē / but not my face. Then sayde they: come / let vs ymagyn somthynge agaynst this Jeremy. Yee thys dyd euen the prestes / to whom the lawe was commytted: the Senatours / that were the wyseste: and the prophetes / which wāted not the worde of God. Come (sayde they) lett vs cut out his tunge / and let vs not regarde his wordes. Consyder me / O Lorde / and heare the voyce of myne enemies. Do they not recompence euell for good / when they dygg a pyt for my soule? Remembre / how ye I stode before the / to speake for them / and to turne awaye thy wrath from them.

Jeremy. xi. d.

B

Therfore let their chyldren dye of hunger / and lett them be oppressed wyth the swearde. Let their wyues be robbed of their chyldren / and become widdowes: let their houshandes be slayne /

Psal. cix. a. ¶ Psal. cxx. b.

be slayne / lett their yonge men be kylled w̄ the swearde in the kelde. Lett the noyse be herde out of their houses/when ȳ murtherer commeth sodenly vpon them: For they haue digged a pit to take me/and layed snares for my fete. Yet Lorde/thou knowest all their councell/ ȳ they haue deuyled/ to* slaye me. And therfore forgeue thē not their wyckednes/and let not their synne be put out of thy syght: but lett them be iudged before the as the gyltye: Thys shalt thou do vnto them in the tyme of thy indygnacyon.

*Jere.xi.d.

The prophecyeth the destruccyō of Jerusalem/for the contempt and despysynge of the worde of God.

¶ The.xix.Chapter.

A MOreouer/thus sayde the Lorde vnto Jeremy: Go thy waye / & bye the an erthen pytcher/ and bringe forth the Senatours/and chefe preastes in to the valley of the chyldrē of Hennom/which lieth before the porte that is made of brycke / and shewe them there the wordes / that I shall tell the/and saye thus vnto them: Heare the worde of the Lorde/ye kynges of Juda/and ye cytezyns of Jerusalem:* Thus sayeth the Lorde of Hostes the God of Israel: Behold/ I wyll bringe such a plage vpon this place/ that ȳ eares of all that heare it/ shall glowe. And that because they haue forsaken me / & vnhaloweed this place / and haue offred in it vnto straunge goddes: whome nether they/ B their fathers / ner the kynges of Juda haue knowne. They haue fylled this place also w̄ the bloude of innocentes / for they haue sett vp an aulter vnto Baal/to burne their chyldren for a burntoffeyrynge vnto Baal/which I nether cōmaunded/ ner charged them/ne ther thought once there vpon.

*iij.Re.xxi.c Jeremy.vi.c.

Beholde therfore/the time cōmeth(saieth ȳ Lord) ȳ this place shall nomore be called. a* Topheth/ner ȳ valley of ȳ chyldrē of Hennom/but the valley of slaughter. For in thys place will I slaye the Senatours of Juda & Jerusalem/ & kyll thē downe w̄ the swearde in the syght of their enemyes/ & of them that seke their lyues. And their deed carcases wyll I geue to be meate for the foules of the ayre/& beestes of the kelde. And I wyl make C this cytie so desolate/ and despysed: that who so goeth ther by/ shall be abashed and teast vpon her / because of all her plages.

a* Of Topheth ye haue before in the vij.g.

* I wyll fede thē also with the fleth of their sonnes & their daughters. Yee euery one shall eate vp another in the besegynge and straynesse/wherwith their enemyes(ȳ seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men/ ȳ shalbe wyth the/and saye vnto them: Thus sayeth the Lorde of Hostes: Euen so wyll I destroye thys people and cytie; as a Potter breaketh a vessell/ ȳ can not be made whole agayne.

*Chyen.xix.b. Deut.xxviij.b

In Topheth shall they be buried/for they shall haue none other place. Thus wyll I do vnto this place also/saieth the Lorde/and to them that dwell therin: yee I wyll do to thys citie as vnto Topheth(For ȳ houses of Jerusalem & the houses of the kynges of Juda are desyled/lyke as Topeth) because of all ȳ houses/in whose parlers they dyd sacryfyce vnto all the hoosle of heauen / & poured out drincke offringes vnto straūge goddes. And so Jeremy cam frō Topheth/ where ȳ Lord had sent him to prophecye / and stode in the courte of the house of the Lorde / and spake to all the people: Thus sayeth the Lorde of Hostes the God of Israell: Beholde / I wyll bryngе vpon this cytie & vpon euery towne aboute it/all ȳ plages that I haue deuysed agaynst them: for they haue bene obstinate/ and wolde not obeye my warnynges.

D *iij.reg.xxiij.

Jeremye is smytten and cast in to prison/for preachyng of the worde of God. He prophecyeth the captiuytie of Babylon. He complayneth that he is a mocking stocke/for the worde of God. He is compelled by the spirite to preache the worde/ wyll he wyll he not.

¶ The.xx.Chapter.

WHen* Phashur ȳ preast/ȳ sonne of Emer/chefe in the house of the Lorde / herde Jeremy preach so stedfastly: he smote Jeremy/& put him in the stockes / that are by the hye gate of Benjamin/in ȳ house of the Lorde. The nexte daye folowyng Phashur brought Jeremy out of the stockes agayne. Then sayde Jeremy vnto hym: The Lorde shall call the nomore Phashur(that is excellent & increasynge) but Magor (ȳ is kearfull & afrayed) euery where. For thus sayeth the Lorde: behold/I wyll make the afrayed/ the thy selfe/ and all that fauoure the: which shall perysh with the swearde of their enemyes/euen before thy face.

A as Thys Phashur was the hye bysshop of the temple/the syngleader of false Prophetes / the chefe heretike taker/ ȳ is/ the ouerthyworoktrue godlinesse. The dignite of preesthode geue vnto him he abused. For he taught not & reproued by the worde/ but feared the godly w̄ cruelytye. He is B not the greater man ȳ striketh/but he is the stronger that is stryke. He not onely stroche but also preisoned hym ȳ wolde him not/but patiently loked for the helpe of God. It is no newe thynge (ye may se) for Bysshoppes to persecute the Prophetes of the Lorde / for their preachyng of the truethe constancye.

And I wyll geue whole Juda vnder the power of the kyng of Babylon/ which shall carie some vnto Babylon preisoners/ & slaye some with the swearde. Moreouer/all the substaunce of this lande/ all their precyous and gorgeous worckes/ all costlynesse/& all the treasure of the kynges of Juda: wyll I geue in to ȳ handes of their enemyes/which shall spoyle them/ and carie them vnto Babilon. But as for ȳ (O Phashur) thou shalt be caried vnto Babilon with all thine householde/& to Babilon shalt thou come/ where thou shalt dye/and be buryed: thou & all thy kauoukers/to whom thou hast preached lyes O Lorde/thou makest me weake/ but thou refreshest me/& makest me stronge agayne. All the daye longe am I despysed/& laughed to scorne of euery man: because I haue now preached

preached lōge agaynst malicious Tyrany/ & shewed them of destruccion. For the which cause they cast the worde of the Lorde in my C teeth/and take me euer to the worst.

Wherfore/I thought from hence forth/ not to speake of him/ner to preach eny more in hys name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones/which whē I wolde haue stopped/ I might not. For why/I herde so many derisyons and blasphemies / yee euen of myne awne companions/and of such as were conuersaunte with me: which wente aboute / to make me afrayed/sayinge: vpon him / let vs go vpon him/ to feare hym / and make hym holde his tonge: ȳ we maye ouer come him/ and be auenged of him.

But the Lorde stode by me/lyke a myghtie giaunte: therfore my persecuters fell / & coulde do nothing. They shall be sore cōfounded/for they haue done vnwysely/ they shall haue an euerlastynge shame. And now / O Lorde of Hostes / thou ryghtuous sercher (which knowest ȳ reynes & the bery hertes:) let me se them punished/for vnto the I commytte my cause.

Synge vnto the Lorde/and prayse hym/ D for he hath deliuered the soule of the oppressed/ from the hande of the violent.** Cursed be the daye/wherin I was borne: vnhappye be the daye/wherin my mother brought me forth. Cursed be the man / that brought my father ȳ tydinges/to make him glad/saying: thou hast gotten a sonne. Lett it happen vnto that man/as to the cyties which the Lord turned vp syde downe(whē he had hearde lōg the wicked rumoure of thē) because he slewe me not/as sone as I cam out of my mothers wombe / & because my mother was not my graue her selfe/that ȳ byrth might not haue come out/but remayned styll in her. Wherfore cam I forth of my mothers wombe? To haue experience of laboure and sorow? and to leade my syre wyth shame?

b * What is synnyed by curssing of the daye is shewed in Job.iii.a. This sentēce & other syke are not to be taken as examples of impacyence in holy men / but as the confessiō of the trayltye of man/ cōplaynyng thus vnto hym that only can helpe & comforth thē.

The prophecyeth that Zedekiah shall be taken/ and the cytye burned.

¶ The.xxi.Chapter.

A THese are the wordes ȳ the Lorde spake vnto Jeremy what time as kynge Zedekiah sent vnto hym Pashur the sonne of Melchiah/& Sophonyah the sonne of Maasiah preaste/ saying: Aske councell at the Lord(we prayse the) of oure behalfe/for Nabuchodonosor ȳ kynge of Babylon besegeth vs/ yf the Lord (peradueuture) will deale wyth vs / according to his maruelous power/& take hym from vs.

Then spake Jeremy. Geue Zedekiah this answere. Thus sayeth the Lorde God of Israell: beholde/ I will turne backe the weapens/that ye haue in youre handes / wherwith ye kyght agaynst the kynge of Babylon & the Caldees/ which belege you rounde aboute ȳ walles/& I will bryngе thē together in to the myddest of this cytie/and I my selfe will fight agaynst you/ w̄ an outstretched hande/& with a mightie arme/ in great displeasure and terrible wrath: & wyll smyte them/that dwell in this citie: yee both men & catell shall dye of the pestilence.

And after this(sayeth the Lorde) I shall B delyuer Zedekiah the kynge of Juda/ & hys seruaūtes/his people(& such as are escaped in the cytie/from the pestilence/ swearde/& honger) in to the power of Nabuchodonosor kynge of Babylon: yee in to the handes of their enemyes/in to the hādes of those that folowe vpon their lyues/ which shall smyte thē with ȳ swearde: they shall not pytie thē/ they shall not spare them/ they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus C sayeth the Lord:* beholde/ I laye before you the waye of lyfe and deeth. Who so abydeth in this cytie/ shall perish: ether w̄ ȳ swearde/ with honger/or with pestilence. But who so goeth out to holde on the Chaldees parte/ ȳ belege it/he shall saue his lyfe / and a* shall wynne his soule for a prey. For I haue sett my face agaynst this cytie(sayeth ȳ Lorde) to plage it/and to do it no good. It must be geuen in to the hande of the kynge of Babylon/and be brent with fyre.

Deute.xxx.e. Jere.xxxviij.a. Jere.xxvij.a.

a Shal wynne his soule for a prayse/ that is shall escape dauger: It is all one wyth that which goeth before/ he shal saue his lyfe. This soule / that is/ hys lyfe/ shal be vnto him as a prye: B because he shuld vtterly have lost it/ yf he had bidde in Jerusalem: ȳ by flynge vnto the Chaldees he shuld wynne it/euen as a man winneth a prey in battell.

And vnto the house of the kynge of Juda/ saye thus: Heare the worde of the Lorde(O thou house of Dauid) for thus saieth ȳ Lord: Ministre ryghtuoulnes/and that soone/ deliuer the oppressed from vyolent power: or euer my terryble wrath breake oute lyke a fyre/and burne so/that no man maye quēch it/because of the wyckednes of youre ymaginacions. Beholde (sayeth the Lorde) I will come vpō you/ ȳ dwell in the valleyes/ rockes & feld/& saye: Tush: who will make vs afrayed? or who will come into oure houses? For I will vyslet you(sayeth the Lorde) because of the wickednes of your inuencions/ and will kyndle such a fyre in youre wod/ as shall consume all/that is aboute you.

The exhorteth the kynge of Juda to iudgement and ryghtuoulnes. Why Jerusalem is brought into captyuytye. The death of Sellum the sonne of Josia is prophecyed.

¶ The.xxij.Chapter.

THus sayde the Lorde also: Goo A downe in to the house of the kyng of Juda / and speake there these wordes/and saye: Heare ȳ worde of the Lorde/thou kyng of Juda that sittest in the

in the kyngly seate of Dauid: thou and thy seruauntes and thy people/that go in & out at this gate. Thus the Lord commaundeth: kepe equyte and ryghtuoulnesse / delyuer the oppressed from the power of the violent: do not greue ner oppresse the straunger/ the fatherless ner the wyddow/ and shede no innocent bloude in this place.

B And yf ye kepe these thinges faythfully/ then shall there come in at the dore of thys house kynges/to syt vpō Dauids seate: they shall be caryed in Charettes and ryde vpon horses/both they & their seruauntes/& their people. But yf ye wyll not be obedient vnto these commaundemētes/ I sweare by myne awne selfe(sayeth the Lord)this house shall be waste. For thus hath the Lord spokē vpō the kynges house of Juda: Thou art ȳ head/ as Galaad is in Libanus: What wylt thou saye of it/ yf I make the not so waste (& thy cyties also)that no man shall dwell therin? I wyll prepare a destroyer with his weapēs for the / to hew downe thy specyall Cedre trees/and to cast them in the fyre.

And all the people that go by this cytie/ C shall speake one to another: Wherfore hath the Lord done thus vnto thys noble cytye? Then shall it be answered: * because they haue brokē the couenaunt of the Lord their God/& haue worshipped & serued straunge goddes. Mourne not ouer the deed/& be not wo for them/but be sory for him that departeth away: for he commeth not agayne/and seeth his natyue countre no more. For thus sayeth the Lord/ as touchynge a * Selum the sonne of Josiah kynge of Juda / whych raygned after his father/ and is caryed oute of this place: He shall neuer come hyther agayne/for he shall dye in the place / wherynto he is led captiue/ and shal se this lande D no more. Wo worth him / that buyldeth hys house with vnrightuoulnes/and his parlers with the good ȳ he hath gotten by violence: which neuer recompenseth his neyghbours laboure/ner payeth him his hyre. He thynketh in him selfe: I wyll buylde me a wyde house/& gorgeous parlers: He causeth windowes to be hewen therin/ and the sylynges and geastes maketh he of Cedre / and paynteth them with Zenober. Thinckest thou to raigne / now ȳ thou prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drincke/and prospere well/as longe as he dealt w̄ equite and ryghtuousnesse? Yee when he helped the oppressed and poore to their ryght then prospered he well.

Frō whence came this / but only because he had me before his eyes/sayeth the Lord. Neuertheles/as for thyne eyes & thyne hert/ they loke vpon couetousnesse/to shede innocent bloude/to do wronge and violence. And therfore, thus sayeth the Lorde agaynst Iehoakim/the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to do)alas brother/alas syster: Nether shall they saye vnto hym: Alas syr / alas for that noble prynce. But as an Asse shall he be buried/corrupte and be cast without the gates of Jerusalem.

Clymme vp the hyll of Libanus(O thou daughter Sion)lyft vp thy voyce vpon Basan / crye from all partes: for all thy louers are destroyed. I gaue the warnynge/ whyle thou wast yet in prosperyte. But thou saydest: I wyll not heare. And thys maner hast thou vsed from thy youth / that thou woldest neuer heare my voyce. All thy herdmē shalbe driuen wyth the wynde / and thy derlynges shalbe caryed a waye in to captyuite: Then shalt thou be brought to shame & cōfusyon/ because of all thy wickednes: thou ȳ dwellest vpon Libanus/& makest thy nest in the Cedre trees. O how greate shall thy mourning be/when thy sorowes come vpon the / as a woman traueylynge with chylde?

As truly as I lyue (sayeth the Lorde) Though b * Conaniah ȳ sonne of Iehoakim kynge of Juda were the sygnet of my ryght hande/yet will I plucke him of: And I wyll geue the in to the power of them that seke to slaye the / and in to the power of them that thou fearest: in to the power of Nabuchodonosor the kynge of Babylon / and in to the power of the Caldees. Moreouer / I wyll lende the/ and thy mother that bare the /in to a straunge lād/where ye were not borne/ and there shall ye dye. But as for the lande that ye will desyre to returne vnto / ye shall E neuer come at it agayne. This man Conaniah shall be lyke an ymage robbed & torne in peces/which pleaseth no man/for all hys apparell. Wherfore both he & hys sede shalbe sent a waye/and cast out in to a lāde/ that they knowe not.

O thou earth/earth/earth: heare ȳ worde of the Lorde: Wryte this man amonge the outlawes/for no prosperite shall this man haue all his lyke lōge. Nether shal eny of his sede be so happie/as to syt vpon the seate of Dauid/and to beare rule in Juda.

The speaketh agaynst euell Curates that make hauock of the flock of the Lorde. Of the conuersyon of the remnaunt of the Jewes to the fayth. The commynge of the true shepherde Christ is prophecyed. Agaynst false Prophetes. Why a prophete preacheth the worde of God/God conuerteth the hertes of the hearers. Agaynst Prophetes that preache lyes vnder the name of God. The myracles of false Prophetes.

C The .xxiij. Chapter.

* Deute. xxix.d
iij. Reg. ix.b.
iiij. Reg. xxiij.b
v. Paral. bij.d

a * Some vnderstande here by Selū all the sonnes of Josiah. And verely they were all take prisoners w̄ greate shame/& dyed oute of Jerusalem/ye out the lāde of Israel/& were buried without the honour due vnto kynges. First Iehoahaz (whom many thyncke to be specyaly signified by Selum) was brought into Egypte/& there he dyed. iiij. Reg. xxiij.g. And his mother Eliaki which came in hys stede/was taken of Nabuchodonosor/& kettered & brought to Babylon. ij. Parali. xxxvi.a. Whose successoure Iehoacin was also brought to Babylō/ & hys mother to. iiij. Reg. xxiiij. c. At the last his vncle Zedekiah throughe hys falsehed both to God & man/ betrayed ȳ whole kyngdome and was also brought to Babylō/ & there had his chyldren slayne before his face/ and hys awne eyes put oute. iiij. Reg. xxv.b

F All thys whole lamentable busines shulde Jeremy leame to note here in few wordes. If any man thyncke thys prophecy to belōge only to Iehoahaz/ with hym wyll I not stryue.

b * Otherwyse/Iehoacim iij. Reg. xxiiij. b. & also Jeconiah. Matt. i.b.

A Geth. xxxiij.a

WO be vnto the shepherdes/that destroye/& scatre my flocke / sayeth the Lorde. Wherfore/ thys is the cōmaundement of the Lorde God of Israell/vnto the shepherdes that kede my people: Ye scatre and thrust out my flocke/& loke not vpō them. Therfore now wyll I vyset the wickednes of youre ymaginacyons/ sayeth the Lorde: And wyll gather together the a * remnaunt of my flocke/ from all lādes that I had driuen them vnto/& will bringe them agayne to their pastures/ ȳ they maye growe and increase. I wyll sett shepherdes also ouer them / which shall kede them. They shall no more feare and drede/for there shall none of them be lost/sayeth the Lorde. Be- B holde/the tyme cōmeth/sayeth the Lorde/ ȳ I wyll rayse vp the ryghtuous braunche of Dauid/which shall beare rule/and discusse matters w̄ wysdome/& shall sett vp equyte & rightuoulnes agayne in the earth.

a * The faythfull people are called remnantes / because they are but fewe in nomber as it appeareth Gen. x.e. & Mat. xx.b.

Jere. xxxiij.c.

Ezay. xi.a.

Deute. xxxiij.a

In his tyme shall Juda be saued and Israell shall dwell without feare. And thys is the name that they shall call hym: euen the Lorde oure ryghtuous maker. And therfore beholde / the tyme cōmeth/ sayeth ȳ Lorde/ that it shall no more be sayde: the Lorde lyueth/ which brought the chyldren of Israell out of the lande of Egypte: But the Lord lyueth/which brought forth/and led the sede of the house of Israell/out of the North lande/ and from all countrees where I had scatred them/& they shall dwell in their awne lande agayne.

t. Corin. i.d. & Jere. xvi.c.

My herte breaketh in my body because of the false prophetes/all my bones shake: I am become lyke a droncken man(that by ȳ reason of wyne can take no rest) for bery feare of the Lorde/ and of hys holy wordes: Because ȳ lād is full of aduouterers/where thorow it is destroyed and mourneth / & the pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take/ is wycked/ & their gouernaunce is nothing lyke ȳ holy C worde of the Lorde. For the prophetes & the prestes them selues are poluted ypocrytes/ and their wyckednes haue I founde in my house/sayeth ȳ Lorde. Wherfore/ their waye shall be slyppery in the darcknesse / where in they maye stacker and fall. For I will bring a plage vpon them / euen the yeare of their visytacyon/sayeth the Lord. I haue sene foly amonge the Prophetes of Samaria / that they preached for Baal/& deceaued my people of Israel.

Jere. xliij.a

I haue sene also amonge the Prophetes of Jerusalem foule aduoutery / & presumptuous lyes. They take the most shamefull men by the hande/flattrynge them/so ȳ they ran not returne from their wickednes. All these wyth their cytesyns are vnto me / as Sodom/& as the inhabitours of Gomorre.

Therfore thus sayeth the Lord of Hostes concernynge the prophetes: Beholde/ I will kede them with wormwod / and make them dryncke the water of gall. For from the prophetes of Jerusalem is the sycknes of ypocrisye come in to all the lande. Jere. ix.b

And therfore the Lorde of Hostes geueth you this warnyng: Heare not the wordes of the prophetes / that preach vnto you / & disceaue you: for they speake the meanynge of their awne herte / and not oute of the mouth of the Lorde. They saye vnto them / that despyse me: The Lorde hath spoken it: Tush / ye shall prospere ryght well. And vnto all thē/that walcke after the lust of their awne herte/they saye: Tush/there shall no mislortune happen you. For who hath sittē in the councell of the Lorde/that he hath herde and vnderstande/what he is aboute to do? Who hath marcked his deuyce/and herde it? Beholde/the stormy wether of the Lorde(that is/his indignacion) shall go forth/ and shall fall downe vpō the head of the vngodly. And ȳ wrath of the Lord shall not turne agayne/ vntyll he perfourme and fulfull ȳ thoughte of his herte. And in the latter dayes ye shall knowe his meanynge. D Jere. xxvij & c. xxviij. b. Jeremy. xij. a. Sophony. i.c.

I haue not sent these Prophetes(sayeth E the Lorde)and yet they ranne. I haue not spoken to them/and yet they preached. But yf they had contynued in my councell and herde my wordes: they had turned my people from their euell wayes and wycked ymagynacyons. Am I then God that seyth but the thynge/which is nye at hande / and not that is farre of? sayeth the Lorde. Maye eny man hyde hym selfe so/that I shall not se him? sayeth the Lorde. Do not I fullfyll heauen and earth? sayeth the Lorde. I haue herde well ynough/what the prophetes saye / that preach lyes in my name / sayinge: I haue dreamed/I haue dreamed. How longe wyll this continue in the prophetes hertes/to tell lyes/and to preach ȳ craftye sotylte of their awne herte? Whole purpose is (wyth the dreames ȳ euery one tell)to make my people forget myname / as their fore fathers dyd/when Baal came vp. The prophet that hath a dreame/let him tell it: and he that vnderstandeth my worde / lett hym shewe it faythfully. Jere. xliij.b.

F For what hath chaffe and wheate to do to gether? sayeth the Lorde. Is not my worde lyke a fyre / sayeth the Lorde / and lyke an hammer / that breaketh the harde stone? Therfore thus sayeth the Lorde: beholde / I wyll vpō ȳ prophetes/ b * ȳ steale my worde priuely from euery man. Beholde/here am I (sayeth

b * That steale my name/ȳ is/ that shewe in my name/another thynge which I haue not commaunded.

I (sayeth the Lorde) agaynst the prophetes/ that take vpon their tunges to speake: The Lorde hath sayde it. Beholde/ here am I (sayeth the Lorde) agaynst those prophetes/ that darre prophecy lyes/ and dylceaue my people with their vanities/ and myracles/ whom I neuer sent/ ner commaunded thē. They shall do thys people greate harme/ sayeth the Lorde.

If this people/ ether eny prophet or prest alke the/ and saye: what is the * burthen of the Lorde? Thou shalt saye vnto thē: What burthen? Therfore wyll I cast you fro me (sayeth the Lorde) because ye youre selues are a burthē. And ỳ prophet/ prest or people that vseth this terme (the burthē of ỳ Lorde) him wyll I viset/ and his house also.

* That is the prophecy & heuy worde of the Lorde. Esa. xiij. a. Abac. i. a

But thus shall ye saye/ euery one to another: What answere hath the Lorde geuen? or/ what is the Lordes commaundement? And as for the burthen of the Lorde/ ye shall speake nomore of it: for euery mans awne worde is his burthen/ because ye haue altered the wordes of the lyuyng God the Lord of Hostes oure God.

Thus shall euery man saye to the Prophetes: what answere hath the Lorde geuē the? Or/ what sayeth ỳ Lorde? And not once to name the burthen of the Lorde. Therfore thus sayeth ỳ Lorde: For so moch as ye haue vsed thys terme (the burthen of the Lorde) where as I not withstanding sent vnto you/ & forbade you to speake of ỳ Lordȝ burthē.

Beholde therfore/ I wyll repute you as a burthen/ & will cast you out of my presence: yee and the cytie also/ that I gaue you and youre fathers: & will bryngе you to an euerlastynge confusyon/ and into soch a shame/ as shall neuer be forgotten.

¶ The. xxiiij. Chapter.

¶ The vysyon of the. ij. pannyers of fygges. The first vysyon signifyeth that parte of the people shuld be brought agayne frō captiuytye. The seconde/ that Zedekiah and the reast of the people shulde be destroyed.

THe Lord shewed me a vysion: Beholde/ there stode two maundes of fygges before the Temple of the Lord/ after that Nabuchodonosor kyng of Babilon had led awaye captyue Jechoniah ỳ sonne of Jehoakim kyng of Juda/ the mightie men also of Juda/ w̄ the worckmasters/ & conyynge men of Jerusalem/ vnto Babilon. In the one maunde were very good fyges/ euen lyke as those that be first rype. In ỳ other maunde were very naughtie fyges/ whych might not be eaten/ they were so euell. Then sayde the Lord vnto me: what seyst thou Jeremy? I sayde: fyges/ wherof some be very good/ and some so euel/ that no man maye eate them.

iiij. Reg. xxiiij. d

Then came the worde of the Lorde vnto me/ after this maner: Thus sayeth ỳ Lorde the God of Israell: lyke as thou knowest ỳ good fyges/ so shall I knowe the men led awaye/ whom I haue sent out of thys place in to the lande of the Caldees/ for their profyte: and I wyll set myne eyes vpon them for the best/ for I will bryngе them agayne in to this lande: I wyll buylde them vp/ and not breake them downe: I will plāte them/ and not rote them out. And I wyll geue them an herte/ to knowe/ how that I am the Lorde. They shalbe my people/ and I wyll be their God/ for they shall returne vnto me w̄ their whole herte.

And lyke as thou knowest the naughtye fyges/ whych maye not be eaten/ they are so euell: Euen so wyll I (sayeth the Lorde) lett Zedekiah the Kynge of Juda/ (ye & all his princes/ & the reslydue of Jerusalem that remayne ouer in this lande/ & them also that dwell in Egypte) to be vexed & plaged in all kyngdomes & landes. And wyll make them to be a reproke/ a comen by worde/ a laughynge stocke and shame/ in all the places/ where I shall scatre them. I wyll sende the swearde/ honger & pestilence amonge them/ vntill I haue cleane consumed them oute of the lande/ that I gaue vnto them and their fathers.

¶ Jeremye prophecyeth that they shall be in captyuytye. lxx. yeares/ because they contemned and dyspysed the worde of God. He sheweth that after. lxx. yeares the Babylonians shulde be destroyed. The destruccyon of all nacyons is prophecied. He moueth the Preastes of the nacyons to waylyng.

¶ The. xxv. Chapter.

A Sermon that was geuē vnto Jeremy/ vpon all the people of Juda: In ỳ fourth yeare of Jehoakim ỳ sonne of Josiah kynge of Juda/ ỳ was/ in the first yeare of Nabuchodonosor kynge of Babilon. Which sermon/ Jeremy the prophet made vnto all the people of Juda/ and to all the inhabitours of Jerusalem/ on this maner.

From the. xiij. yeare of Josiah the sonne of of Amon kynge of Juda/ vnto this present daye (that is euen. xxiij. yeare) the worde of the Lorde hath bene cōmytted vnto me. And so I haue spoken to you/ I haue rysen vp early/ I haue geuē you warnyng in season/ but ye wolde not heare me. Though ỳ Lorde hath sent his seruauntes/ all the prophetes vnto you in season: Yet wolde ye not obeye/ ye wolde not enclyne youre eares to heare.

He sayde: turne agayne euery man from his euell waye/ & from your wicked ymagnacions/ and so shall ye dwell for euer in the lande/ that the Lorde promeled you & youre fore

fore fathers: And go not after straūge godds/ serue them not/ worshipe them not/ & angre me not wyth the worckes of youre handes: then wyll not I punish you. Neuertheles/ ye wolde not heare me (sayeth the Lorde) but haue dekyed me with the worckes of youre handes/ to youre awne greate harme.

Wherfore thus sayeth ỳ Lord of Hostes: Because/ ye haue not herkened vnto my worde/ lo/ I wyll sende out/ & call for all the people/ that dwell in the North/ sayeth the Lorde/ and will prepayre Nabuchodonosor the kynge of Babylon my seruaunt/ & will bringe them vpon this lande/ & vpō all that dwell therin/ & vpon all the people that are aboute them/ & will vtterly rote them oute. I will make of them a wyldernesse/ a mockage/ & a continuall deserte.

Moreouer/ I will take frō thē the * voyce of gladnesse and solace/ the voyce of the bryde/ the voyce of ỳ anoynted/ & the voyce of the millstones: and this whole lande shal become a wyldernes/ & they shall serue ỳ sayde people and ỳ kyng of Babylon/ thre score yeares and ten. When the. lxx. yeares eare expyred/ I wyll vyslet also the wickednesse of the kynge of Babylon & his people sayeth the Lorde: yee and the land of ỳ Caldees/ and wyll make it a perpetuall wyldernes/ and will fulfyll all my wordes vpon that land/ which I haue deuysed agaynst it: yee all that is wrytte in this boke/ which Jeremy hath prophecied of all people: so ỳ they also shall be subdued vnto diuerse nacyons & greate kinges/ for I will recompense thē/ according to their dedes & worckes of their awne handes.

* Wy these thinges are vnderstande the ysalyme/ the prosperytie/ & the abundaū of worldly thynges. All these wolde the Lorde take awaye from the Jewes. Jere. vij. g. e. xvi. b.

Esa. li. d. and xlvi. xxv. b.

For thus hath ỳ Lorde God of Israel spoken vnto me: Take this * wyne cuppe of indignacion fro my hande/ that thou mayest cause all the people/ to whom I sende the/ for to drincke of it: ỳ when they haue droncken therof/ they maye be mad/ & out of their wyttes/ when the swearde cōmeth/ that I wyll sende amonge them. Then toke I the cuppe from the Lordes hande/ and made all the people dryncke therof/ vnto whom the Lorde had sent me.

But first the cytie of Jerusalem/ & al the cyties of Juda/ their kinges and prynces: to make thē desolate/ waste/ despysed & cursed according as it is come to passe this daye. Yee & Pharao ỳ kynge of Egipte/ his seruantes/ his prynces & hys people altogether one w̄ another and all kynges of the lande of Hus/ all kynges of the Philistines lāde/ Ascalon/ Azah/ Accaron & the remnaunt of Asdod/ ỳ Edomites/ the Moabites & ỳ Ammonites: all the kynges of Tirus & Sidon: the kingȝ of the Iles/ that are beyonde the sea: Dedan/ Thema/ Buz & the shauen Ismaelites: all the kynges of Araby/ and (generally) all the kynges that dwell in the deserte: all ỳ kyngȝ of Zamri/ all the kynges of Elam/ all the kynges of the Medes/ all kynges towarde ỳ North/ whether they be farre or nye/ euery one with hys neyghbours: Yee and all the kyngdomes that are vpon the whole earth. The kyng of Sezach/ sayde he/ shal drincke with them also.

And saye thou vnto them: This is the cōmaundement of the Lorde of hostes the God of Israel: Dryncke & be droncken/ spewe & fall/ that ye neuer rise: and that thorow the swearde/ whych I wyll sende amonge you. But yf they wyll not receaue the cuppe of thy hande/ & drynke it/ then tell them: Thus doth the Lorde of Hostes threatē you drinke it ye shal/ and that shortly. For lo/ I beginne to plage the cytye/ that my name is geuē vnto: thynke ye then/ that I wyll leaue you vnpunyshed? Ye shall not go quyte. For why/ I call for a swearde vpon all the inhabytours of the earth/ sayeth the Lord of hoostes.

Jere. xlix. b. Ezechiel. xx. b. i. Petri. iiij. c.

Therfore tell them all these wordes/ and saye vnto them: The Lorde shall crye from aboue/ and lett hys voyce be herde from hys holy habytacion. Wyth a greate noyse shall he crye from his courte regall. He shall geue a greate voyce (lyke the grape gatherers) & the sound therof shalbe herde vnto the endes of the worlde. For the Lord hath a iudgmēt to geue vpon all people/ and wyll holde hys courte of iustice wyth all flesh and punyshe the vngodly/ saieth the Lorde.

Joel. iiij. c. Amos. i. a

For thus sayeth ỳ Lorde of Hostes: Beholde/ a miserable plage shall goo from one people to another/ and a greate stormy water shal aryse from all the endes of the earth. And the same daye shall the Lorde him selfe slaye thē/ from one ende of the earth to another. There shall no mone be made for eny of them/ none gathered vp/ none buried: but shall lye as dunge vpon the grounde.

Jere. xxx. d.

Mourne (O ye shepherdes) & crie: sprinkle youre selues with asshes/ O ye rammes of ỳ flocke: for the tyme of youre slaughter is fulfilled/ and ye shall fall lyke vessels connyngly made for pleasure.

The shepherdes shal haue no waye to flie/ and the rāmes of the flocke shall not escape. Then shall the shepherdes crye horribly/ and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture/ and their best feldes shall lye deed because of the horrible wrath of the Lorde. They shall forsake their foldes lyke as a lyon: For their landes shalbe waste/ because of the wrath of the destroyer/ and because of hys fearfull indignacyon.

Psal. xxiij. a.

¶ Jeremye moueth the people to amendement. He is taken of the Prophetes and Preastes/ & brought to iudgement. He beinge accused before the Princes answereth/ that he had preached only the word of God. The rulers and the people deliuer Jeremye/ agaynst the wylles of the Preastes & Prophetes: after the example of Hezekiah/ whych had deliuered Micheah/ that had preached the same thinges that Jeremy had preached. Uriah the Prophete is kylled of Jehoakim/ contrary to the wyll of God.

¶ The. xxvj. Chapter.

A IN the begynnyng of the reygne of Jehoakim ye sonne of Josiah kyng of Juda/ came this worde fro the Lorde/ sayinge: Thus sayeth the Lorde: Stande in the courte of the Lordes house/ and speake vnto all them which (oute of the cyties of Juda) come to do worshyppe in the Lordes house/ all the wordes that I commaude the to saye. Loke that thou kepe not one worde backe/ yf (peraduenture) they wyll herken/ and turne euery man from his wycked waye: that I maye also a* repente of the plage/ which I haue determed to bryngе vpon them/ because of their wycked inuencyons.

B And after this maner shalt thou speake vnto them: Thus sayeth the Lorde: yf ye wyll not obeye me/ to walcke in my lawes/ which I haue geuen you/ and to heare the wordes of my seruauntes the prophetes/ whō I sent vnto you/ rysynge vp tymely/ and styll sendynge: If ye wyll not folowe them (I saye) then wyll I do to thys house/ as I dyd vnto Siloh/ & wyll make this cytie to be abhorred of all the people of the earth. And the preastes/ the prophetes & all ye people herde Jeremy preach these wordes/ in the house of the Lorde.

Now whē he had spokē out all ye wordes/ that the Lorde commaunded hym to preach vnto all the people/ then ye preastes/ the prophetes and all the people toke holde vpon him/ and sayde: thou shalt dye. How darrest thou be so bolde/ as to saye in the name of the Lorde: it shall happen to this house as it dyd vnto Siloh: & this cytie shalbe so waste/ ye no man shall dwell therin.

And when all the people were gathered aboute Jeremy in the house of the Lord/ the prynces of Juda herde of this rumoure/ and they came soone oute of the kynges Palace into the house of the Lorde/ & sat thē downe before ye new dore of the Lorde. Then spake the preastes and the prophetes vnto ye rulers & to all the people/ these wordes: This mā is worthy to dye/ for he hath preached agaynst this citie/ as ye your selues haue herde with youre eares.

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preach agaynst this house and agaynst thys cytie all ye wordes that ye haue herde. Therfore amende youre wayes/ and youre aduysementes/ and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage/ ye he had deuyled agaynst you. Now as for me: I am in youre handes/ do with me/ as ye thyncke expedient & good. But thys shall ye knowe: yf ye put me to death/ ye shall make youre selues/ this cytye and all the inhabitours therof/ gyltie of innocent bloude. For this is of a treuth: that ye Lorde hath sent me vnto you/ to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the preastes and prophetes: This mā maye not be condemned to death/ for he hath preached vnto vs in the name of the Lorde oure God. The Elders also of the lande stode vp/ and sayd thus vnto all the people: Micheah the Morasthite/ which was a prophet vnder Ezekiah kyng of Juda/ spake to all ye people of Juda: Thus sayeth the Lorde of Hostes: Sion shalbe plowed like a felde/ Jerusalem shalbe an heape of stones/ and the hyll of the Lordes house shalbe turned to an hye wod. Wyd Ezekiah the kyng of Juda & the people of Juda put him to deeth for this: No verely/ but rather feared the Lorde/ & made their prayer vnto him. For the which cause also ye Lorde repented of the plage/ ye he had deuyled agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules: There was a prophete also/ that preached styfly in ye name of the Lorde/ called Uriah the sonne of Semeiah of Cariathiarim: this mā preached also agaynst this citie and agaynst this lande/ accordynge to all as Jeremy sayeth. Now when Jehoakim the kyng wyth all the estate and prynces had herde his wordes/ the kynge went about to slaye him. Whē Uriah perceaued that/ he was afrayed/ & fled/ & departed into Egypte.

Then Jehoakim the kyng sent seruantes in to the lande of Egypte/ Namely: Elnathan ye sonne of Achabor/ and certayne men with him in to Egypte/ which fetched Uriah oute of Egypt/ & brought him vnto kyng Jehoakim that slewe him with the swearde/ & cast his deed body in to the comen peoples graue But Ahikam the sonne of Saphan helped Jeremy/ that he came not in to the handes of the people to be slayne.

¶ Jeremye/ at the commaundement of the Lord/ sendeth bondes to the kynge of Juda/ and to the other kynges that were nye/ wherby they are monysched to become subyectes vnto Nabuchodonosor. He warneth the people and the kynges & rulers/ that they beleue not false prophetes.

¶ The. xxvij. Chapter.

Inthe

a* The Lorde repenteth hym of the plage ye he wolde sende when he auengeth it not/ but forbeareth and forgeueth it: and when synners amende and forsyncke their offences. Deut. vi. b. i. Ma. xv. c

Mat. xxiij. a

Mich. i. a

Mich. iij. a

g. Reg. xxiij.

g. Reg. xix. a

Mat. ij. c.

g. Reg. xxiv. g.
Jere. xxxvi. b.

D John. xix. a.

A IN the begynnynge of the reigne of Jehoakim ye sonne of Josiah kyng of Juda/ came this worde vnto Jeremy from the Lorde/ which spake thus vnto me: Make the bondes & chaynes/ & put them about thy neck/ & sende them to the kynge of Edom/ the kynge of Moab/ the kynge of Ammon/ the kynge of Tyrus/ and to the kynge of Sydon: and that by the messaungers/ whych shall come to Jerusalem vnto Zedekiah the kynge of Juda/ and byd them saye vnto their masters: Thus sayeth the Lorde of Hostes the God of Israel/ speake thus vnto your masters: I am he that made the earth/ the men/ & the catell that are vpon the grounde/ wyth my greate power and outstretched arme/ & haue geuen

B it vnto whom it pleased me. And now wyll I deliuer all these landes into ye power of Nabuchodonosor the kynge of Babylon/ my seruaunt. The beastes also of the felde shall I geue hym to do hym seruyce. And all people shall serue hym/ and hys sonne/ and hys childes children/ vntyll the tyme of the same lande be come also: yee many people & greate kynges shall serue hym.

Ecclesiastl. x. a
Judicum. xi. d.
Jere. xxxvij. a.
Daniel. iiij. c.
Jeremy. xxv. b
Jeremy. xxvij. b
xxxviij. a. xlij. c

Moreouer/ that people and kyngdome whych wyll not serue Nabuchodonosor/ and that wyll not put their neckes vnder ye yock of the kynge of Babylon: the same people wyll I vyslet wyth the swearde/ wyth honger/ wyth pestylence/ vntyll I haue consumed them in hys handes/ sayeth the Lorde. And therfore folowe not youre Prophetes/ sothesayers/ expounders of dreames/ charmers and wytches/ whych saye vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to bryngе you farre from youre lande/ and that I might cast you out/ and destroye you. But the people that put their neckes vnder the yock of the kyng of Babylon/ and serue hym/ those I wyll let remayne styll in their awne lande (sayeth the Lorde) and they shall occuppye it/ and dwell therin.

Jere. xxxvij. c.
Jere. xxix. b.

¶ All these thynges tolde I Zedekiah the kynge of Juda/ and sayde: Put your neckes vnder the yock of the kynge of Babylon/ & serue hym & hys people/ that ye maye lyue. Why wylt thou and thy people peryth wyth the swearde/ wyth honger/ wyth pestylence: lyke as the Lorde hath deuyled for all people/ that wyll not serue the kynge of Babylon? Therfore geue no eare vnto those Prophetes (that tell you: Ye shall not serue the kynge of Babylon (for they preache you lyes/ nethet haue I sent thē/ sayeth the Lord: how be it they are bolde/ falsely to prophecye in my name: that I myght the sooner dryue you out/ and that ye might peryth wyth your preachers. I spake to the Preastes also/ and to all the people: Thus sayeth the Lorde: Heare not the wordes of those Prophetes/ that preache vnto you/ & saye: Beholde/ the a* vessels of the Lordes house shall shortly be brought hyther agayne from Babylon: For they prophecye lyes vnto you. Heare thē not/ but serue the kynge of Babylon/ that ye maye lyue. Wherfore wyll ye make thys cytye to be destroyed? b* But yf they be true Prophetes in very dede/ and yf the worde of the Lorde be commytted vnto them/ then let thē praye the Lord of hostes/ ye the remnaūt of the ornamētes (whych are in the house of the Lorde/ & remayne yet in the house of the kynge of Juda and at Jerusalem) be not carried to Babylon also. For thus hath the Lord of hoostes spoken concernynge the pylers/ the lauer/ the seate and the relydue of the ornamentes that yet remayne in thys cytye/ whych Nabuchodonosor the kynge of Babilon toke not/ when he caryed awaye Jechoniah the sonne of Jehoakim kynge of Juda/ wyth all the power of Juda and Jerusalem/ from Jerusalem vnto Babylon/ captyue.

Jere. xxix. c.
Jere. xxix. b.

Yee thus hath the Lorde of hoostes the God of Israell spoken/ as touchynge the relydue of the ornamētes of the Lordes house of the kynge of Judaes house/ and of Jerusalem: They shalbe caryed vnto Babylon/ and there they shall remayne/ vntyll I vyslet them sayeth the Lorde. Then wyll I bryngе them hyther agayne. And thys was done in the same yeare: euen in the begynnynge of the reigne of Zedekiah kynge of Juda.

a* That is to wete/ those vessels that were caryed awaye with Jeconiah

b* But yf they be true prophetes. &c. Marche. The true Prophetes and soch as leane to ye word maye wt prayer mytygate the vengeance that God threatenеth: But the false Prophetes & preachers as they leane to lyes & preache no nother thynge/ so is their prayer vayne & fruteless.

¶ The false Prophecy of Hananiah the Prophete. Jeremye sheweth that the prophecye of Hananiah is false/ by the example of the other Prophetes. He being inspired of the Lorde reproueth Hananiah/ prophecyinge hys death.

¶ The. xxviij. Chapter.

A BUt in the the fourth yeare of the raygne of Zedekiah kynge of Juda/ in the fyfth Moneth/ It happened/ that Hananiah the sonne of Azur the prophet of Gabaon/ spake to me in the house of the Lorde/ in the presence of the preastes and of all the people/ & sayde. Thus sayeth the Lorde of hoostes the God of Israell: I haue broken the yock of the kinge of Babilon/ and after two yeare will I bryngе agayne in to this place/ all the ornamentes of the Lordes house/ that Nabuchodonosor kynge of Babylon caryed awaye from thys place vnto Babilō. Yee I wil bryngе agayne Jechoniah the sonne of Jehoakim the kyng of Juda himselfe/ wyth all ye preseoners of Juda (that are caried vnto Babilon) euen in to this place/ sayeth the Lord/ for I wyl breake

 the yock

B the yock of the king of Babylon.

Then the prophet Jeremy gaue answere vnto the prophete Hananiah/before the prestes & before al the people that were present in the house of the Lorde. And ý prophet Jeremy sayde: Amen/the Lord do ý/& graunte the thinge/which thou hast prophecied: that he maye bryngе agayne all the ornamentes of the Lordes house/ and restore all the preseners from Babilon in to the place. Nevertheles/herken thou also/what I wil saye ý thou & all ý people maye heare: The prophetes ý were before vs in tymes past / whych prophecied of warre/or trouble/ or pestilence ether of peace/vpon many nacions & greate kingdomes/were proued by this (yf God had sende thē in very dede) when the thynge came to passe/which that prophet tolde before.

C And Hananiah the prophet toke ý chayne from the prophet Jeremyes neck/& brake it and with that sayde Hananiah / that all the people myght heare: Thus hath the Lorde spoken: Euen so wyll I breake the yock of Nabuchodonosor kinge of Babilon/ frō the neck of all nacions/yee & ý within this two yeare. And so the prophet Jeremy wēte hys waye. Now after that Hananiah ý prophet had taken the chayne from ý prophet Jeremies neck/ and broken it: The worde of the Lorde came vnto ý prophet Jeremy saiēge: Go/and tell Hananiah these wordes: Thus sayeth the Lord: Thou hast broke the chaine of wod/but in steade of wod thou shalt make chaynes of yron. For thus saieth the Lord of hoostes the God of Israel: I wyll put a yock of yron vpon the neck of all thys people / ý they maye serue Nabuchodonosor the kynge of Babilon/yee & so shal they do. And I will geue him the beastes in ý feilde. Then sayde ý prophet Jeremy vnto ý prophet Hananiah: Heare me (I praye ý) Hananiah: The Lord hath not sent the/but thou bringest this people in to a false belefe. And therfore thus saieth the Lorde: beholde/I will sende ý out of the lande/& within a yeare thou shalt dye because thou hast falsely spoken agaynst ý Lorde. So Hananiah the prophet dyed the same yeare in the seuenth Moneth.

Deute. xviii. d. Nume. xvi. a.

Jere. xxix. e.

¶ The pystle of Jeremye/sent vnto them that were in captiuytye in Babylon. He prophecyeth their returne from captiuytye after. lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threateneth. ij. Prophetes that seduced the people. The death of Semeiah the Nehelamyte is prophecyed.

¶ The. xxix. Chapter.

A This is the Copie of ý lettre / that Jeremy the prophet sent from Jerusalem vnto the preseners: the Senatours/prestes / prophetes/ and all the people / whom Nabuchodonosor had led vnto Babylon: after that tyme that kyng Jechoniah/and his Quene/his chamberlaynes the princes of Juda & Jerusalem the workmasters of Jerusalem were departed thyther. Whych lettre Elasah the sonne of Saphan and Gamariah the sonne of Helkiah/ dyd beare / whom Zedekiah the kinge of Juda sent vnto Babylon to Nabuchodonosor the kyng of Babylon: these were the wordes of Jeremies lettre: B

Thus hath the Lorde of hoostes the God of Israel spokē vnto all the preseners / that were led frō Jerusalē vnto Babilon: buylde you houses to dwell therin: plante you gardens/ that ye may enioye the fruetes therof: take you wyues / to beare you sonnes and daughters: prouyde wyues for your sonnes/ and husbondes for youre daughters / that they maye get sonnes and daughters/ & that ye maye multyplye there. Laboure not to be fewe/but seke after peace and prosperite of the citie / wherin ye be preseners/ & praye vnto God for it. For in the peace therof/ shal your peace be. For thus sayeth the Lorde of hostes the God of Israel: Let not those prophetes and sothsayers that be amonge you disceaue you: & beleue not youre awne dreames. For why / they preach you lyes in my name/ and I haue not sent them, sayeth the Lorde. C

But thus saieth the Lorde: When ye haue fulfilled. lxx yeares at Babilon/I wil bring you home / & of myne awne goodnes I wyll carie you hither agayne vnto this place. For I knowe what I haue deuysed for you saieth the Lorde. My thoughtes are to geue you peace / & not trouble (whych I geue you all redie) & ý ye might haue hope agayne. Ye shal crye vnto me/ye shall go & call vpon me/ & I shal heare you. Ye shall seke me & fynde me/ Yee/yf so be ý ye seke me w̄ your whole hert/ I wil be found of you (saieth ý Lord) & wil deliuer you out of preson/ & gather you together agayne out of all places, where in I haue scatred you/saieth the Lorde: & wyll bryngе you agayne to the same place/ from whence I caused you to be caried awaye captyue.

But where as ye saye/ that a * God hath rayled you vp prophetes at Babilon: Thus hath the Lorde spoken (concernynge ý kinge that sytteth in the stole of Dauid/and all the people that dwell in this citie/youre brethrē that are not gone wyth you in to captyuyte) Thus (I saye) speaketh the Lord of hoostes: Beholde/I wyll sende a swearde / honger & pestilence vpon them/ and wyll make them like vntymely fyges/that maye not be eaten for bitternes. And I wil persecute them with the swearde/with honger & death.

a * Both prophetes as preached vnto the ý thynges which they were deliuous of/ dyd they greatly sowe; yee euen after they came to Babylō. In ýe they reioyced/as thoughe they had bene sent of the Lorde / and yet were they in deade false Prophetes. But Ezechiel the true prophete of the Lorde/ which preached the cōtrary did they persecute. By the false prophetes they sayd: God hath sent vs Prophetes: and their doctrine dyd they heare & folowe. But the true Prophete dyd they mockes laugh to scorne: and wolde nether beleue his doctrine/nier geue eare vnto it.

I wyll delyuer them vp to be vexed of all Kingdomes/to be cursed/abhorred/laughed to scorne / and put to confusyon of all the people/amonge whom I haue scatred thē: & that because they haue not bene obedyēt vnto my commaundementes (sayeth ý Lorde) whych I sent vnto them by my seruauntes ý prophetes. I stode vp early / and sent vnto them / but they wolde not heare/ sayeth the Lorde. Heare therfore ýe worde of ý Lord/ all ye preseners/whom I sent from Jerusalem vnto Babylon: Thus hath the Lorde of hoostes the God of Israell spoken/ of Ahab the sonne of Colaiah / and of Zedekiah the sonne of Maaseiah / whych prophecye lyes vnto you in my name: Beholde/I wyll delyuer them in to the hande of Nabuchodonosor the kyng of Babylon/ that he maye slaye them before youre eyes. And al ý preseners of Juda that are in Babylon/shall take vpō them thys terme of curseynge/and saye: Now God do vnto the / as he dyd vnto Zedekiah and Ahab / whom the kynge of Babylon rosted in ý fyre/because they synned shamefully in Israell. E

For they haue not onely defiled their neighbours wyues/but also preached lieng wordes in my name / whych I haue not commaunded them. This I testifie/& assure/ saieth the Lord. But as for Semeiah the Nehelamite thou shalt speake vnto hym: Thus saieth the Lord of hoostes the God of Israel: Because thou hast sealed lettres vnder thy name/ vnto all the people that is at Jerusalem / and to Sophoniah the sonne of Maaseiah ý prest yee and sent them to all the prestes: where in thou wrytest thus vnto him: The Lorde hath ordened the to be prest in steade of Jehoiada the prest / that thou shuldest be the chefe in the house of the Lorde aboue all prophetes/ and preachers / and that thou myghtest put them in preson / or in the stockes. How happeneth it then / that thou hast not reproued Jeremy of Anathoth / whych neuer leaueth of hys prophecyeng. And belyde all thys/ he hath sent vs worde vnto Babylon/and tolde vs planely / that oure captyuyte shall longe endure: that we shulde buylde vs houses to dwell therin/ and to plante vs gardens that we myght enioye the fruites therof. Whych lettre Sophoniah the prest dyd rede/ and let Jeremy the prophet heare it. F

16. Reg. xi. a. & Paral. xxiij. a

Then came the worde of the Lorde vnto Jeremy/sayenge: Sende worde to all them that be in captyuyte/ on thys maner: Thus hath the Lord spoken cōcernynge Semeiah ý Nehelamite: Because ý Semeiah hath prophecyed vnto you wythout my commyssyon/& brought you in to a false hope/ therfore thus the Lorde doth certyfye you: Behoide/I wyll visit Semeiah ý Nehelamite/ and hys sede: so that none of hys shall remayne amonge this people/and none of thē shall se the good/ that I will do for this people/saieth the Lorde. For he hath preached falsely of the Lorde. G

Jere. xxviij. e.

¶ The retourne of the people from Babylon. God by hys chastenyng sheweth that the people is synfull. The destruccyon of the enemyes of Israel.

¶ The. xxx. Chapter.

These are the wordes/that ý Lorde I shewed vnto Jeremy / sayenge: Thus saieth the Lorde God of Israell: Wryte vp dyligently all the wordes / that I haue spoken vnto the / in a boke. For lo / the tyme commeth (sayeth the Lorde) that I will bryngе agayne the preseners of my people of Israel and Juda/saieth the Lorde: For I wyll restore them vnto the lande/that I gaue to their fathers / and they shall haue it in possessyon.

Agayne/these wordes spake the Lorde/ concernynge Israel and Juda: Thus sayeth ý Lord: We heare a terrible crye/feare & disquietnesse. For what eis doth this signy fie/ that I se? Namely/ý all stronge men smyte/ euery man hys hande vpon hys loynes/as a woman in the payne of her trauayle. Who euer sawe a man trauayle with chylde? Enquere therafter/ & se. Yee all their faces are maruelous pale. Jeremy. xiij. d.

Alas for this daye/whych is so dredefull/ that none maye be lyckened vnto it: and alas for the tyme of Jacobs trouble / from the which he shall yet be deliuered. For in that daye/sayeth the Lorde/I wyll take his yock from of thy neck/& breake thy bondes. They shall nomore serue straunge Goddes vnder hym / but they shall do seruyce vnto God their Lorde/& to Dauid their kyng/whom I wyll rayse vp vnto them. * And as for thee/ O my seruaunt Jacob/feare not (sayeth the Lord) and be not afrayed/ O Israel. For/lo I wyll helpe the also from farre / & thy sede from the lande of their captyuyte. B

* Esay. xliiij. a. Ezech. xxxiiij. d. Jeremy. xlvi. g.

And Jacob shall turne agayne/he shalbe in rest / and haue a prosperous syde/and no man shall make him afrayed. For I am with the / to helpe the / sayeth the Lorde. And though I shall destroye all ý people/ amōge whom I haue scatred the/ yet wyll I not destroye the/ but correcte the/and that wyth dyscrecyon. For I knowe/that thou art in no wyse wythout faute. Therfore thus sayeth the Lorde: I am sory for thy hurte and woundes. There is no mā to medle with thy cause: or to bynde vp thy woundes: there maye no man helpe the. C

Jere. x. d. Gro. xxxiiij. a. Nahum. i. a

All thy louers haue forgotten the / and care

care nothinge for the. For I haue geuen the
a cruell stroke/and chastened the roughly: &
Jere. xiij.d. that for the multytude of thy myldedes / for
thy synnes haue had the ouer hande. Why
makest thou mone for thy harme? I my self
haue pyte of thy sorowe / but for the multy-
tude of thy myldedes & synnes / I haue done
this vnto the.

Jere.ij.a.f.xx.d. And therfore all they that deuoure the/
shalbe deuoured/and all thine enemyes shal
be led in to captiuite. All they that make the
waste / shalbe wasted them selues: and all
those that robbe the / wyll I make also to be
robbed. For I will geue ỳ thy health agayne
and make thy woundes whole / sayeth the
Lorde: because they reuyled the / as one cast
away and dispyled/ O Syon.

D Nume.xxiiij.a For thus sayeth the Lorde: Beholde / I
will sett vp Jacobs tentes agayne / and de-
kende his dwellinge place. The cytye shalbe
buylded in her olde estate / & the houses shall
haue their ryght foundacyon. And out of the
shall go thankesgeuynge / and the voyce of
ioye.

I will multiplye them / and they shal not
mynishe: I shall endue them wyth honoure/
and no man shall subdue them. Their chyl-
dren shalbe as a fore tyme/and their congre-
gacion shall contynue in my sight. And all
those that vexe them/will I vyslitt.

Mich.v.a. A captayne also shall come of them / and
a prynce shall sprynge out from the mydest
of them: him will I chalenge to my self / and
Joan.vi.c. he shall come vnto me. For what is he/ that
geueth ouer his hert to come vnto me? sayeth
the Lorde. Ye shalbe my people also/and I
Jeremy.xiij.b. xxiiij.b.iij.k. wylbe youre God. Beholde / on the other
Jere xxiij.e.& xxv.d. syde shall the wrath of the Lorde breake out
as a stormy water / as a myghtye whyrle
wynde: and shall fall vpon the heades of the
vngodly.

The terryble dyspleasure of the Lorde
shall not leaue of / vntyll he haue done / and
perfourmed the intent of hys herte / whych
a* Of the latter dayes and what they signyfye ye haue in Esaye.ij.a. in the* latterdayes ye shall vnderstande.
At the same tyme (sayeth the Lord) shal I be
the God of all the generacyons of Jsraell/ &
they shalbe my people.

The prophecyeth that the people of Jsrael shalbe restored agayne vnto their prosperytye. To be turned from synne is the gyft of God. The byrth of Christ is prophecyed. All the wycked shall dye in their wycednes. The new Testament and couenaunte is prophecyed. The Christen are taught and instruct of the Lorde. Oure synnes shall so be remytted / that they shall not ones be thought on. God promeseth that he wyll cast of the Jewes. The buyldynge agayne of Jerusalem.

¶ The.xxxj. Chapter.

THus sayeth the Lorde: The people
of Jsrael which escapped in ỳ wyl- Nume.xiij.e.
dernes from the swearde / founde
grace to come in to their rest. Euē
so shall the Lorde now also apeare vnto me
from farre/ & saye: I loue the wyth an euer-
lastinge loue / therfore do I spyrede my mercy Ezech.xvi.b.
before the. I wyll repayre the agayne (O
thou daughter of Jsraell) that thou mayest
be fast and sure. Thou shalt take thy tabyr-
tes agayne/and go forth with them/that lede
the daunce.

Thou shalt plante vynes agayne vpon
the hylles of Samaria / and the grape ga-
therers shall plante/ and synge.

And when it is tyme / the watch men vpō Esaye.ij.a.
the mount of Ephraim shall crye: Arise/lett
vs go vp vnto Sion to oure Lorde God/for
thus sayeth the Lorde: B Reioyce with gladnes B
because of Jacob / crye vnto the head of the
Gentiles: speake out/ synge/ and saye: The
Lorde shall deliuer his people/the remnaste
of Jsraell/ and make them whole. Beholde/
I wyll bryngе them agayne from out of the
north lande/ and gather them from the endes
of the worlde/wyth the blinde and lame that
are amonge them / wyth the wemen that be
greate wyth chylde/ and soch as be also dely-
uered: & the company of them that come a-
gayne/shall be greate.

They departed from hence in heuynes/
but wyth ioye wyll I bryngе them hyther a-
gayne. I will lede them by the ryuers of wa-
ter in a strayght waye/ where they shall not
stomble: For I wyll be Jsraels father / and Deut.xxxij.a.
Ephraim shalbe my fyrstborne. Gen.xlviij.d.

Heare the worde of the Lorde/ O ye Gen-
tiles/preach in the Iles / that ye farre of/ &
saye: he that hath scatred Jsraell/ shal gather
him together agayne / and shall kepe hym as
a shepherde doth hys flocke. For the Lorde
shal redeme Jacob/ & rydd him from the hande
of the vyolent. And they shall come / and re-
ioyce vpon the hyll of Syon / and shall haue
plenteousnes of goodes / wyych the Lorde
shall geue thē: Namely/ wheate/ wyne/ oyle/
yonge shepe & calues. And their conscyence
shalbe as a well watred garden/ for they shal
nomore be hongrye.

Then shal the mayde reloyce in the daunce C
yee both yonge and olde folkes. For I wyll
turne their sorow in to gladnesse / and wyll
comforte them and make them toyfull/euen
from their hertes. I wyll poure plenteousnes
vpon the hertes of the prestes / and my peo-
ple shalbe satisfyed w̄ good thynges/ sayeth
the Lorde.

Thus sayeth the Lorde: * The voyce of
heuynes / weppynge and lamentacyon came Jere.iii.k.& Mat.ii.c.
vp in to heauen: euen of Rachel mourninge
for her

for her children/ and wolde not be comforted
because they were a waye.

But now sayeth the Lorde: leaue of from
weppynge and crypenge/ wyth holde thyne eyes
from teares / for thy laboure shalbe rewar-
ded/ sayeth the Lorde. And they shall come
agayne out of the lande of their enemyes:
Yee euen thy posterite shall haue consolacō
in thys (sayeth the Lorde) that thy chyldren
shall come agayne in to their awne lande.

Moreouer I herde Ephraym / that was
led awaye captyue/ complaynge on thys ma-
ner: O Lorde/ thou hast correcte me / & thy
chastenynge haue I receaued / as an vnta-
med calfe. Conuerte thou me/ and I shalbe
conuerted/ for thou art my Lorde God: Yee
as soone as thou turnest me/ I shall reko-
me my self: and when I vnderstande / I shall
a* smyte vpon my thyghe. For verely I haue
commytted shamefull thynges: O lett my
youth beare this reproke and confusyon.

D a* To smyte vpō the thyghe is a token of grefe. He meaneth that when the Lorde geueth him vnderstādynge/ he shall come to repentaunce & forthynche hys euell conuersacyon.

Vpon thys cōplaynte/ I thought thus
by my self: is not Ephraym my deare sonne?
Is he not the childe/ wyth whom I haue had
all myrth and pastyme? For sence the tyme
that I first commened with him/ I haue him
euer in remēbraunce: therfore my very herte
dryueth me vnto him / gladly and louyngly
wyll I haue mercy vpon him/ sayeth ỳ Lord.
Get the watchmen/ prouyde teachers for the
sett thine herte vpon the ryght waye/ ỳ thou
shuldest walke / and turne agayne (O thou
daughter of Jsraell) turne agayne to these ci-
tyes of thyne. How longe wylt thou go a-
straye/ O thou shrinking daughter? For the
Lorde wyl worke a new thynge vpon earth:
b* I woman shall compasse a man.

b* Thys do they commōly exposide of the redempcyon of Jsrael / by the symplytude of a womā searchyng her husbād. As thoughe the Prophete had sayde:

E The people of Jsrael/ after they haue of lōge tyme forsaken their spouse God/ shal yet at the last returne & embrace hym w̄ the armes of faith/ charitie/ & obedyence &c. Some expounde it of ỳ virgyn Mary: And some of the churche the spouse of Christ.

For thus sayeth the Lorde of hoostes the
God of Jsrael: It will come therto / that whē
I haue brought Juda out of captiuite/ these
wordes shalbe herde in the lande and in hys
cyties: The Lorde/ which is the fayre bryde-
grome of ryghteousnesse/ make the fruteful
O thou holy hyll: And there shal dwell Ju-
da / and all her cytyes / the shepherdes and
husbandemen: For I shall fede the hongrye
soule/ & refresh al fayntе hertes. Whē I herde
this I came agayne to my self/ & muled/ like
as I had bene waked out of a swete slepe.

Beholde (sayeth the Lord) the dayes come/
that I will sowe the house of Jsraell and the
house of Juda/ wyth mē & wyth catell. Yee it
shall come therto / that like as I haue gone
about in tymes past to rote thē out/ to scatre
them/ to breake them downe/ to destroye thē
and chasten them: Euen so wyll I also go di-
ligently aboute/ to buylde them vp agayne
& to plante them/ sayeth the Lorde.

Then shall it no more be sayde: the fa-
thers haue eatē a sower grape/ & ỳ chyldrēs
teeth are sett on egde: for euery one shall dye
for his awne mildeede/ so that who so eateth
a sower grape/ his teeth shalbe set on edge. F

Beholde/ the dayes come (sayeth ỳ Lord)
that I wyl make a new couenaunt with the
house of Jsrael & with ỳ house of Juda: not Hebr.v.d. Esay
after the couenaunt that I made wyth theyr li.b. Jere.xxxiij
fathers/ when I toke them by the hande/ and b.& xxxxvi.
led them out of the lande of Egypte: wyych
couenaunt they brake/ wherfore I punished
them sore/ sayeth the Lorde: But thys shall
be the couenaunt that I wyll make with the
house of Jsrael after those dayes/ sayeth the
Lorde: I wyll plante my lawe in ỳ inwarde
partes of them / & wryte it in their hertes/ &
wilbe their God/ and they shalbe my people.

And from thence forth shall no mā teach
his neghboure or his brother/ and saye: Kno-
we the Lorde: But they shall all knowe me/
from the lowest vnto the heyest / sayeth the
Lorde. For I wyll forgeue their myldedes/
and wyll neuer remembre their synnes eny
more. Thus sayeth the Lorde wyych gaue ỳ
sunne to be a light for the daye/ & the moone
and starres to shyne in the nyght: which mo-
ueth the see / so that the floudes therof ware
fearce: hys name ys the Lorde of hoostes.
Lyke as thys ordynaunce shall neuer be ta-
ken out of my syght/ sayeth the Lorde: So
shall the sede of Jsraell neuer cease / but all
waye be a people before me.

Moreouer/ thus sayeth the Lorde: lyke as G
the heauen aboue can not be measured/ and
as the foundacions of the earth beneth maye
not be sought out: So wyll I also not cast
out the whole sede of Jsrael / for that they
haue committed/ sayeth the Lorde. Beholde
the dayes come sayeth the Lorde/ that the ci-
te of the Lorde shalbe enlarged frō the towre
of Hananeel/ vnto ỳ gate of the corner wall.
From thence shall the ryght measure be ta- ii.Esdr.iii.d.
ken before her vnto the hyll toppe of Ga- Zach.xiiij.b.
reb/ and shall come aboute Gaath / and the
whole valley of the deed karcases/ and of the
ashes/ & all Ceremoth vnto the broke of Ce-
dron: and from thence vnto the corner of the
horsgate towarde the East / where as the
Sanctuary of the Lorde also shall be set.
And when it is now buylded/ & set vp of this
fashyon it shall neuer be broken / nor cast
downe any more.

¶ Jeremye is cast in to prison/ because he prophecyed that the cytye shulde be taken of the kynge of Babylon. By the feld that Jeremy bought at the cōmaundement of the Lorde/ is syngnyfyed / that the people shulde come agayne to their awne possessyon. The people of God are his seruantes/ & he is their Lorde. To feare God is Godes gyft/ to thynke that synnes maye be eschued.

¶ The.xxxij. Chapter.

¶¶ .iiij. Thele

A THese wordes spake the Lorde vnto Jeremy) in the tenth yeare of Zedekiah kynge of Juda / wyych was the.xviij. yeare of Nabuchodonosor/what tyme as the kyng of Babilõs Hoste layed seage vnto Jerusalem. But Jeremy the prophete laye bounde in the courte of the prison/which was in the kyng of Judaes house:where Zedekiah the kyng of Juda cauled hym to be layed / because he had prophecied of this maner: Thus sayeth the Lorde:Beholde:I will delyuer thys cytie in to the hãdes of the kynge of Babilon/which shall take it. As for Zedekiah the kynge of Juda/he shall not be able to escape the Caldees/but surely he shal come in to the hãdes of the kynge of Babilon:which shall speake with him mouth to mouth/and one of them shall loke another in the face. And Zedekiah shalbe carled vnto Babilon / and there shall he be/vntyll the tyme that I visit him/saieth the Lord. But yf thou takest in hãde to fight agaynst ỳ Caldees/thou shalt not prospere.

Jere.xxxiij.a. xxxvij.a. xxxviij a.

B And Jeremy sayde:Thus hath the Lorde spoken vnto me:Beholde/Hananeel ỳ sonne of Selum thyne vncles sonne shall come vnto the/and requyre the to redeme ỳ lande/ that lyeth in Anathoth vnto thy selfe: for by reason of kynred it is thy parte to redeme it/ and to bye it out.

Leuitic.xxv.d Num.xxvij.a. xxxvi.a. Ruth.iiij.a.

And so Hananeel myne vncles sonne came to me in ỳ courte of ỳ prison (accordynge to the worde of the Lorde) and sayde vnto me: Bye my land(I praye the)that lyeth in Anathoth in the coũtre of Benjamin: for by heretage thou hast right to lowse it out for thy selfe /therfore redeme it. Then I perceaued/ that this was the cõmaundement of ỳ Lord/ and so I lowsed the lande from Hananeel of Anathoth / myne vncles sonne/ and weyed him there the moneye:euen seuen sycles / & ten syluer pens.

I cauled him also to make me a wryting/ and to seale it / and called recorde therby/ & weyed him there ỳ money vpõ ỳ waightes.

C So I toke the eurdẽce with the copie(when it was orderly sealed and red ouer) & I gaue the eurdence vnto Baruch the sonne of Nerialy ỳ sonne of Maaliah in the syght of Hananeel my cosen / & in ỳ presence of the wytnesses/that be named in the eurdence/& before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before thẽ/sayig: The Lorde of Hostes the God of Israell cõmaundeth the/ to take this sealed eurdence with ỳ copie/& to laye it in an erthen vessel/ that it maye longe contynue.

For the Lorde of Hostes the God of Israell hath determed/that houses/feldes and byneyardes shalbe possessed agayne in thys lande.

Now when I had delyuered the eurdence vnto Baruch ỳ sonne of Neriah/I besought the Lorde/saying:O Lorde God/ It is thou that hast made heauen and earth wyth thy greate power and hye arme/and there is nothynge to harde for the. Thou shewest mercy vpon thousandes/thou recõpencest the wickednes of the fathers/in to the bosome of the chyldren that come after them.

D Exod.xxxiiij.a

Thou art the greate and myghtie God/ whose name is the Lorde of Hostes: greate in councell/and infinyte in thought: Thyne eyes loke vpon all the wayes of mens chyldren/ to rewarde euery one after his waye/ and accordynge to the frutes of hys inuencyons: Thou hast done greate tokens and wonders in the lande of Egypt(as we se this daye)vpon the people of Israell and vpon those men:to make thy name great/as it is come to passe this daye: Thou hast brought thy people of Israel out of the lãd of Egypt/ wyth tokens/with wondres/with a mightie hande/wyth a stretched oute arme and wyth greate terryblenes : and hast geuen them thys lande / lyke as thou haddest promysed vnto their fathers:Namely / ỳ thou woldest geue them a land/ that floweth with mylcke and honye.

Roma.ij.a.

Exod.viij.vnto ỳ.xv.Chapter

Now when they came therin/ and possessed it/they folowed not thy voyce/and walcked not in thy lawe : but all that thou commaundedest them to do / that haue they not done/and therfore come all these plages vpõ them.

Beholde / there are bullworckes made now agaynst the cytie/to take it:and it shalbe wonne of the Caldees that besege it/ with swearde/ wyth hunger and death / and loke what thou hast spoken/ that same shal come vpon them.

For lo / all thynges are present vnto the: Yet sayest thou vnto me(O Lorde God)and cõmaundest me/ that I shall lowse a pece of lande vnto my selfe/& take witnesses therto: and yet in the meane season the cytie is delyuered into the power of the Caldees.

E

Then came the worde of the Lorde vnto me/saying:Beholde/ I am the Lord God of all flesche/ is there eny thynge then to harde for me? Therfore thus sayde the Lorde: beholde/ I shall delyuer thys cytye in to the power of the Caldees / and in to the power of Nabuchodonosor the kynge of Babylon/ they shall take it in: For the Caldees shall come / and wynne thys cytye / and sett fyre vpon it / and burne it : wyth the gorgeous houses/in whose parlers they haue made sacrifice vnto Baal/& poured drinck offringes

Jere.xxv.b.& xxix.b.

vnto straunge Goddes/to prouoke me vnto wrath.

For seynge the chyldren of Israel/and the chyldren of Juda haue wrought wyckednes before me euer from their youth vp / what haue they els done / but prouoked me wyth the worches of their awne hãdes? sayeth the Lorde.

Or/what hath this cytie bene els / but a prouokinge of my wrath/euer sence ỳ daye that I buylded it/vnto this houre? Wherin I cast it out of my syght/because of ỳ great blasphemyes of the chyldren of Israell and Juda/which they haue done to prouoke me: yee they/ their kynges/their prynces/ their Preastes/their Prophetes/ whole Juda / & all the cytesyns of Jerusalem.

When I stode vp early/ and taught them and instructe thẽ / they turned their backes to me/and not their faces. They wolde not heare / to be reformed and correcte. They haue sett their Goddes in the house / that is halowed vnto my name/to defyle it. They haue buylded hye places for Baal in the valley of the children of Hennom/to bowe their sonnes and daughters vnto Moloch:which I neuer commaunded them/ nether came it euer in my thought / to make Juda synne with soch abhominacyon.

Jeremye.ij.d.

Jere.vij.a.d

Moreouer thus hathe the Lorde God of Israel spokẽ/concernynge this cytie/which (as ye youre selues cõfesse) shalbe delyuered in to the hande of the kyng of Babilon/ whẽ it is wonne with the swearde / wyth hunger and with pestilence. Beholde/ I wyll gather them together from all landes / wherin I haue scatred them in my wrath/ in my fearfull and greate displeasure:and wyll bringe thẽ agayne vnto this place/where they shall dwell safely. And they shalbe my people/and I wyll be their God.

Deute.xxx.a

G And I wyll geue them one herte and one waye/that they maye feare me all the dayes of their lyfe/ that they and their chyldren after them maye prospere. And I wyll sett vp an euerlastynge couenaunt with them/Namely:that I will neuer cease to do thẽ good/ & that I wyll put my feare in their hertes/ so that they shall not runne awaye from me.

Psal.cxix.c.

Yee I will haue a lust and pleasure to do them good/and faithfully to plante them in thys lande wyth my whole herte/ and with all my soule.

For thus sayeth the Lord: lyke as I haue brought all this great plage vpon thys people:so will I also bringe vpon them all the good/that I haue promysed them. And men shall haue their possessyons in this lande/ wherof ye saye now/ that it shall nether be inhabited of people ner of catell/but be delyuered in to the handes of the Caldees: Yee land shalbe bought for money/ & euidences made ther vpon and sealed before wytnesses in ỳ countre of Benjamin/& rounde aboute Jerusalem:in the cities of Juda/in ỳ cyties that are vpon the mountaynes/and in them that lye beneth/yee & in the cities that are in ỳ deserte. For I wyll bringe their prisoners hither agayne/sayeth the Lorde.

¶ The prophete is monysshed of the Lord/to praye for the delyueraunce of the people/which the Lorde promeseth. God forgeueth synnes and dothe graciously to the people/for his awne renowne. Of the byrth of Christ. The kyngdome of Christ in the churche shall neuer be ended.

¶ The .xxxiij. Chapter.

MOreouer the worde of the Lorde came vnto Jeremy on this maner/ when he was yet bounde in the courte of the prison: Thus sayeth the Lorde/which fulfylleth the thynge that he speaketh/the Lorde wyych perfourmeth the thynge that he taketh in hande: euen he/ whose name is ỳ Lord:thou hast*cryed vnto me/& I haue herde ỳ: I haue shewed greate & †hye thingꝯ/wyych were vnknowẽ vnto you.

Jeremy.xxx.a. xxxij.a.

*Exod.xiiij.b. †Reg.viij.b.

Thus(I saye)spake the Lorde God of Israel/concernyng the houses of this cytie/ & the houses of the kynges of Juda: that they shalbe broken thorowe the ordynaunce and weapens/when the Caldees come to besege them:and they shalbe killed with ỳ dead harcases of men/whõ I wyll slaye in my wrath & displeasure:when I turne my face frõ this cytie/because of all her wickednes. Behold/ (sayeth ỳ Lord)I will heale their woundes and make them whole:I wyll open them the treasure of peace and treuth.

And I wyll returne the captyuite of Juda and Israell:and will set them vp agayne/ as they were afore. Frõ all myfdedes(wherin they haue offended agaynst me) I wyll clense thẽ: And all their blasphemyes which they haue done agaynst me/whẽ they regardedme not/ I will forgeue them.

And this shall get me a name/a prayse & honoure / amonge all people of the earth/ B wyych shall heare all the good/ that I wyll shewe vnto them: yee they shall be afrayed and astonnyed at all the good dedes and benefytes/that I wyll do for them. Moreouer thus sayeth the Lorde:In this place/ wherof ye saye ỳ it shall be a wyldernesse / wherin nether people ner catell shal dwell:in like maner in the cytyes of Juda and wythout Jerusalem(which also shalbe so voyde/that nether people ner catell shall dwell there) Shal ỳ voyce of gladnesse be herde agayne/ the voyce of the Brydegrome and of the bryde / the voyce of them that shall synge: Prayse ỳ Lorde of Hostes/ for he is louyng

and hys mercy endureth for euer) and the
boyce of them that shall offer vpgyftes in the
house of the Lorde. For I will restore ye cap-
tiuyte of this lande/as it was afore / sayeth
the Lorde. Thus sayeth the Lorde of Hostes
It shall come yet therto/ that in this lande/
which is voyde from men and catell / and in
all the cyties of the lande/there shall be sett
vp shepherdes cotages: in the cyties vpō the
mountaynes: and in the cyties that lye vpon
the playne/and in the deserte.

In the lande of Benjamin/ in the feldes
of Jerusalem/and in the cyties of Juda shal
the shepe be nombred agayne/vnder ye hande
of him/that telleth them / sayeth the Lorde.

¶ Beholde/the tyme cōmeth/sayeth the Lord/
Jeremy.xiij.a. that I will perfourme ye good thynge/which
I haue promesed vnto the house of Israell &
to the house of Juda. In those dayes and at
ye same tyme/I wyll bringe forth vnto Da-
uid/the braunche of ryghtuoulnes/ and he
shall do equyte & ryghtuoulnesse in ye lande.
In those dayes shall Juda be helped/and Je-
rusalem shall dwell safe / and he that shall
call her is euen God our ryghtuous maker.
For thus the Lorde promeseth: Dauid shall
neuer want one / to syt vpon the stole of the
house of Israell: nether shall the prestes and
Leuytes want one to offre allwaye before
me burntofferinges/to kyndle the meatof-
ferynges/and to prepare the sacrifyces.

And the worde of the Lorde cam vnto Je-
Gene.viij.d. remy after this maner: Thus sayeth ye Lord:
Maye the couenaunt which I haue made
with daye and nyght be broken / that there
shulde not be daye and nyght in due season?
Then maye my couenaunt also be broken/
which I made with Dauid my seruaunte/ &
so he not to haue a sonne to reygne in hys
Trone. So shall also the prestes & Leuites
Gene.xv.a.& xxij.c. neuer fayle/but serue me. For lyke as the
starres of heauen maye not be nombred/ne-
ther the sande of the see measured: so wyll I
multiplye the sede of Dauid my seruaunt/&
of the Leuites my mynisters.

Moreouer/the worde of the Lorde came
to Jeremy/saeg: Considerest thou not what
this people speaketh? Two kynredes(saye
they)had the Lorde chosen / and those same
two hath he cast awaye. For so sarre is my
people come/ye they haue no hope to come to
gether eny more/& to be one people agayne.
Therfore thus saieth the Lorde: If I haue
made no couenaunt with daye and nyght / &
geuen no statute vnto heauē and earth: then
wyl I also cast awaye the sede of Dauid my
seruaunt: so that I wyll take no prynce out
of hys sede / to rule the posterite of Abrahā/
Isaac & Jacob. But yet I wil turne agayne
their captiuite/& be mercifull vnto them.

The treateneth that the cytye/and kynge Zedekiah
also/shalbe geuen into the handes of the kyng of Ba-
bylon. He rebuketh them that brought sothe of their
brethren into captyuyte / as were pardoned to go at
their lyberte.

¶ The.xxxiij. Chapter.

These are the wordes whych the
Lorde spake vnto Jeremy/ what
tyme as Nabuchodonosor ye king
of Babylon / and all hys Hostes
(out of all the kyngdomes that were vnder
his power) & all his people/ fought agaynst
Jerusalem and all the cyties therof. Thus
sayeth the Lorde God of Israell: Goo/ and
speake to Zedekiah the kyng of Juda/& tell
him: The Lorde sendeth the this worde: Be-
holde/I will delyuer this cytie in to ye hāde
of the kynge of Babylon/he shall burne it/
& thou shalt not escape his handes/but shalt
be led awaye preseoner/& delyuered in to hys
power. Thou shalt loke the kynge of Babi-
lon in the face/and he shall speake with the
mouth to mouth/and then shalt thou goo to
Babilon. Yet heare ye worde of the Lorde/O
Zedekiah thou kyng of Juda: Thus sayeth
the Lord vnto the: Thou shalt not be slayne
wō the swerde/but shalt dye in peace. Lyke
as thy forefathers the kynges/ thy progeni-
tours/were brēte: so shalt thou be brēt also/
& in the mournyng they shall saye: oh Lord.
For thus haue I determined/ sayeth ye Lord.

Then spake Jeremy the prophet all these
wordes vnto Sedekiah kynge of Juda in B
Jerusalē: what tyme as the kyng of Baby-
lons hoolte beseged Jerusalem/and the rem-
naunt of the cyties: Namely/Lachis & Aze-
cah/ whych yet remayned of the stronge de-
fensed cyties of Juda.

These are the wordes that the Lord spake
vnto Jeremy the prophet/ when Sedekiah
was agreed with all the people at Jerusalē/
that there shulde be proclamed a ryberte: so
that euery mā shulde let his seruaunt & hand-
mayde go fre/Hebrue and Hebruesse / & no
Jewe to holde hys brother as a bonde man.
Now as they had cōsented / euē so they were
obedient/& let them go fre. But afterwarde
they repented/ & toke agayne the seruaūtes
and hande maydens/whom they had lett go
fre/and so made them bonde agayne.

For the which cause the worde of ye Lord
came vnto Jeremy from the Lorde him self/ C
sayinge: Thus sayeth the Lorde God of Is-
raell: * I made a couenaunt with youre fa-
thers/when I brought them out of Egypte/ Deutero.xv.c
(ye they shulde no more be bondmen) sayinge: & Exo.xxi.a
When seuen yeares are out/ euery mā shall
let his bought seruaunte an Hebrue go fre/
yt he haue serued him syre yeares. But your
fathers obeyed me not and herkened not vn-
to me. As for you/ye were now turned/and
dyd

dyd ryght before me/in that ye proclamed/
euery man to let hys neyghboure go fre/& in
that ye made a couenaunt before me/ in the
tēple that beareth my name: But yet ye haue
turned your selues agayne/and blasphemed
my name: In thys/ ye euery man hath tequy-
red hys seruaūt & handmaydē agayne/ whō
ye had let go quyte and fre/& compelled them
to serue you agayne/& to be youre bōde mē.
D And therfore thus sayeth the Lorde: ye haue
not obeyed me/ euery man to proclame fre-
dome vnto his brother & neyghboure: wher-
fore/I wyll call you vnto a fredome / sayeth
the Lorde: euen vnto the swerde/ to the pe-
stilence / & to honger/ & wyll make you to be
plaged in all the kyngdomes of the earth.
Yee those men ye haue broke my couenaunt/
& not kepte the wordes of the appoyntemēt/
which they made before me: whē they hewed
Gene.xv.b. the calfe in two/ & when there wente thorow
the two halfes therof: The Princes of Juda/
the Prynces of Jerusalem/ the gelded men/
the Prestes & all ye people of ye lande / which
wente thorow the two sydes of the calfe.
Those men wyll I geue in to the power of
their enemyes/& in to the handes of thē that
folowe vpon their lyues.

And their deed bodyes shalbe meate for ye
foules of the ayre / and beastes of the felde.
As for Zedekiah the kynge of Juda and hys
Prynces/I wyll delyuer thē in to the power
of their enemyes/and of them that delyre to
slaye them/ and in to the hande of the kynge
of Babylons hoolte/ a* whych now is depar-
ted from you: But thorow my commaunde-
mēt(sayeth the Lord) they shall come agayne
before thys cytye / they shall fyght agaynst
it/ wynne it / and burne it. Moreouer I wil
laye the cytyes of Juda so waste/ ye no man
shall dwell therin.

a* The Babylonyās were departed from them to go agaynst the Egipcyans/ whō when they had vanquished/ they returned to fight agaynst Jerusalem.

The propounded the obedyence of the Rechabites/& ther by confounded the pryde of the Jewes. The cō maundement of Jonadab/the father of the Rechabites. He threateneth punyshmēt vnto the rebellyous Jewes. He promeseth prosperite vnto the Rechabites/ for their obedyence vnto their father.

¶ The.xxxv. Chapter.

The wordes which the Lorde spake
vnto Jeremy/in the raygne of Je-
hoakim the sonne of Josiah kyng
of Juda/are these: Go vnto ye house
4ij.Reg.x.c. of the Rechabites/& call them out/& bringe
them to the house of the Lorde in to some cō-
modyous place/& geue thē wyne to drincke.
Then toke I Jazaniah the sonne of Jeremy
the sonne of Habazinia/ & his brethrē and
all hys sonnes/ and the whole housholde of
the Rechabytes: and brought them to the
house of the Lord/in to the closet of the chil-
drē of Hanan the sonne of Jegedaliah ye mā
of God: which was by the closet of the Prin-
ces/that is aboue the closet of Maaseiah the
sonne of Selum/whych is the cheake of the
treasury. And before the sonnes of the kinred B
of the Rechabites/I set pottes full of wine/
and cuppes / and sayde vnto them: Drynche
wyne. But they sayde: we drynche no wyne/
for Jonadab the sonne of Rechab oure fa-
ther commaunded vs/sayinge: ye and youre Jere.xxxv.d.
sonnes shall neuer drynche wyne/buylde no
houses / sowe no sede/ plante no vynes / yee
ye shall haue no vyneyardes: but for all your
tyme ye shall dwell in tentes / that ye maye
lyue lōge in the lāde wherin ye be strangers.

Thus haue we obeyed the cōmaundemēt
of Jonadab ye sonne of Rechab oure father/
in all that he hath charged vs/& so we drynke
no wyne all oure lyue longe: we / nor oure
wyues / oure sonnes and oure daughters.
Nether buylde we any house to dwel therin/
we haue also amōge vs nether vyneyardes/
ner corne lande to sowe: but we dwel in ten-
tes / we obeye / and do accordynge vnto all/
that Jonadab oure father commaunded vs.

But now that Nabuchodonosor ye kinge
of Babilon came vp in to the lande/we saide
come/lett vs go to Jerusalem/that we maye
escape the hoolte of the Caldees and the Ai-
syrians: and so we dwell now at Jerusalem.
Then came ye worde of ye Lord vnto Jeremy
sayenge: Thus sayeth the Lorde of hoostes
the God of Israel: Go and tell whole Juda &
al the inhabitours of Jerusalem: Wyl ye not
be refourmed/to obey my wordes? saieth the
Lorde. The wordes which Jonadab ye sonne
of Rechab commaunded his sonnes/ ye they
shulde drinke no wyne / are fast and surely
kepte: for vnto this daye they drinke no wine
but obeye their fathers commaundement.
But as for me/I haue stōd vp early/I haue Jere.xxiij.a.
spoken vnto you/ & geuen you earnest war- xxv.a.
nynge: and yet haue ye not bene obedient vn-
to me. Yee I haue sent my seruauntes/all ye
prophetes vnto you/ I rose vp early/ & sente
you worde/saienge: O turne you/euery mā
from his wicked waye: amende your lyues/
and go not after straunge goddes / to wor-
shyppe them: that ye maye contynue in the
lande/whych I haue geuen vnto you & your
fathers/ but ye wolde nether heare me / nor
folowe me.

The children of Jonadab Rachabs sonne
haue stedfastly kepte their fathers cōmaun- D
dement/ ye he gaue them/ but thys people is
not obedētē vnto me. And therfore thus saieth
the Lorde of hoostes the God of Israell: Be-
holde/I wyll bringe vpon Juda & vpō euery
one that dwelleth in Jerusalem/al ye trouble
ye I haue deuyled agaynst them. For I haue Zacher.i.c.
spoken vnto thē/but they wolde not folowe. Esay.lxv.b.&
I haue called vnto them / neuertheles they Jere.vij.b.
wolde

wolde geue me no answere. Jeremy also
spake vnto the houshold of the Rechabitz:
Thus sayeth the Lorde of Hostes the God
of Jsrael: For so moch as ye haue obeyed ÿ
cõmaundement of Jonadab youre father/ & Jere. xxxiij.e.
kepte all hys preceptes/ & done accordynge
vnto all that he hath bydden you: Therfore
thus sayeth the Lorde of Hostes/the God of
Jsrael: Jonadab the sonne of Rechab shall
not fayle/ but haue one out of his stocke/to
stande alwaye before me.

¶ Baruch wryteth (as Jeremye endyteth) the boke of the curses agaynst Juda & Jsrael. He is sent wyth the boke vnto the people/ & readeth it before them all. He is called before the rulers/ & readeth it before thē also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke/ & readeth it yetell of it/ & after calleth it m the kyte. There is another wittē/ at the commaundement of the Lorde.

¶ The. xxxvj. Chapter.

A IN the fourth yeare of Jehoakim ÿ
sonne of Josiah kynge of Juda/
came the worde of the Lorde vnto
Jeremy/sayinge: Take a boke/ &
wryte therin all the wordes/that J haue spo- Jeremy. xxx. a.
ken to the/ to Jsrael/ to Juda/ and to all the
people/from the tyme that J beganne for to
speake vnto the (in the raygne of Josiah) vn-
to thys daye. That when the house of Juda
heareth of the plage/wych J haue deuyled
for them/they may peradueture turne/euery
man from his wycked waye/that J maye Jeremy. xviij. a
forgeue their offences and synnes.

Then dyd Jeremy call Baruch the sonne
Jeremy. xiv. a of Neriah/ & Baruch wrote in the boke at ÿ
mouth of Jeremy/all ÿ wordes of the Lord/
wych he had spoken vnto hym. And Jeremy
commaunded Baruch/sayinge: J am in prison/
so that J maye not come in to the house
B of the Lorde: therfore go thou thyther/ and
reade the boke/ that thou hast wryten at my
mouth: Namely/the wordes of the Lorde/ &
rede them in the Lordes house vpon the fa-
styng daye: that the people/ whole Juda/ &
all they that come out of the cytyes/ maye
heare. Peradueture they wyll praye mekely
before the face of the Lorde/ & turne euery
one from his wycked waye. For greate is
the wrath and dysplease/ that the Lorde
hath taken agaynst this people.

So Baruch the sonne of Neriah dyd/ac-
cordyng vnto all that Jeremy the Prophete
cõmaunded hym/readyng the wordes of the
Lorde out of the boke in the Lordes house.
And this was done in ÿ fyfth yeare of Jehoa-
kim the sonne of Josiah kynge of Juda/ in
the. ix. moneth when it was cõmaunded/that
Jone. iij. a. all the people of Jerusalē shulde fast before
the Lorde/ & they also that were come from
the cytyes of Juda vnto Jerusalem.

C Then red Baruch the wordes of Jeremy
out of the boke within ÿ house of the Lorde/ Jeremy. xxxvj.d
out of the treasury of Gamariah the sonne
of Saphan the Scrybe/which is beside the
hyer lofte of the new dore of ÿ Lordes house:
that all the people myght heare. Now when
Micheah the sonne of Gamariah the sonne
of Saphan had heard all the wordes of the
Lorde out of the boke/he wente downe to ÿ
kynges palace in to the Scrybes chambre/
for there all the Princes were set: Elisama
the Scrybe/Dalaiah the sonne of Semei/
Elnathan the sonne of Acabor/Gamariah ÿ
sonne of Saphan/ Zedekiah the sonne of
Hananiah/ w all ÿ Princes. And Micheah
tolde thē all the wordes/ ÿ he heard Baruch
rede out of the boke before the people.

Then all the Princes sent Jehudi ÿ sonne D
of Nathaniah/the sonne of Selamiah/ the
sonne of Chusi/ vnto Baruch/sayinge: Take
in thyne hande the boke/ wherout thou hast
red before all the people/and come. So Ba-
ruch the sonne of Neriah toke ÿ boke in his
hande/ & came vnto thē. And they sayde vnto
hym: Syt downe/ & rede the boke ÿ we may
heare also. So Baruch red/that they myght
heare. Now when they had heard all the
wordes/they were abashed one vpõ another/
& sayde vnto Baruch: We wyll certyfye the
kynge of all these wordes. And they examy-
ned Baruch/sayinge: tell vs/how dydest thou
wryte all these wordes out of hys mouth?
Then Baruch answered them: He spake all E
these wordes vnto me w hys mouth/ and J
alone was w him/ & wrote them in the boke.

Then sayde ÿ Princes vnto Baruch: Go
thy waye/ & hide the with Jeremy/so that no
man knowe where ye be. And they went in
to the kynge to the courte. But they kepte ÿ
boke in the chãbre of Elisama the Scrybe/
& tolde the kyng all ÿ wordes that he might
heare. So the kyng sent Jehudi to fetch him
the boke/which he brought out of Elisama ÿ
Scrybes chambre. And Jehudi red it/ ÿ the
kynge & all the Princes/ which were about
hym/myght heare. Now the kyng sat in the
wynter house/for it was in the. ix. Moneth/
& there was a good fyre before him. And whē
Jehudi had red thre or foure leaues therof/ Acto. xix. b
he cut the boke in peces wyth a pēne knyfe/
& cast it into the fyre vpõ the herth/ vntyll ÿ
boke was all brēte in the fyre vpõ the harth.

Yet no man was abashed therof/or rente
his clothes: nether the kynge hym selfe/ ner
his seruauntes/ though they heard all these
wordes. Neuertheless Elnathã/ Dalaiah/ & F
Gamariah belought the kynge/ ÿ he wolde
not burne the boke: notwythstandynge the
kynge wolde not heare them/ but cõmaun-
ded Jerahmeel the sonne of Amalech/ Sa-
raiah ÿ sonne of Ezriel & Selamiah ÿ sonne
of Ab-

of Abdiel/ to laye handes vpon Baruch the
Scrybe/ & vpon Jeremy the Prophete: but
the Lorde kepte thē out of syght. After now
that the kynge had brent the boke/ & the ser-
mons which Baruch wrote at the mouth of
Jeremy: The worde of the Lorde came vnto
Jeremy/ sayinge: Take another boke/ and
wryte in it all the forsayde sermons: that
were wrytten in ÿ fyrst boke/ which Jehoa-
kim the kynge of Juda hath brente.

And tell Jehoakim ÿ kyng of Juda: thus
sayeth the Lorde: thou hast brente the boke/
G & thoughtest within thy selfe: Why hast thou
wrytten therin/ that the kynge of Babylon
shall come/ and make thys lande waste/ so ÿ
he shall make both people & catell to be out
xij. Ma. xxiiij. b of it? Therfore thus ÿ Lord sayeth of Jehoa-
kim the kynge of Juda: There shall none of
hys generacyon syt vpon the throne of Da-
uid. Hys deed corse shalbe cast out/ that the
Jer. xxvj. c. heate of ÿ daye/ & the frost of the nyght may
come vpon hym. And J wyll vyslet the wyc-
kednes of hym/ of hys sede/ & of his seruãtes.
Moreouer all the euell that J haue pro-
mysed them (though they herde me not) wyll
J bringe vpon them/ vpon the inhabytoures
of Jerusalem/ and vpõ all Juda. Then toke
Jeremy another boke/ and gaue it Baruch
the Scrybe ÿ sonne of Neriah/ which wrote
therin out of the mouth of Jeremy: all ÿ ser-
mons ÿ were in ÿ fyrst boke/ wych Jehoa-
kim the kynge of Juda dyd burne. And ther
were added vnto them many mo sermons/
then before.

¶ Zedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for him. Jeremy goinge into the lãd of Ben Jamin/ is taken. He is beaten/ & put in prison. He is deliuered by kynge Zedekiah.

¶ The. xxxvij. Chapter.

A ZEdekiah ÿ sonne of Josiah/ which
xiij. Ke. xxiiij. d was made kynge thorow Nabu-
chodonosor kynge of Babylon/
reigned in the lande of Juda/ in ÿ
steade of Cononiah the sonne of Jehoakim.
But nether he/ ner hys seruauntes/ ner the
people in the land wold obeye ÿ wordes of ÿ
Lord/ which he spake by ÿ Prophet Jeremy.
Jere. xxi. a. Neuertheless Zedekiah ÿ king sent Jehucal
xxiij. a. ÿ sonne of Selemiah & Sophoniah ÿ sonne
of Maasiah the Preest to ÿ Prophet Jeremy/
sayinge: O praye thou vnto ÿ Lord oure God
for vs. Now Jeremy walked fre amonge the
people at ÿ tyme/ & was not put in prison
Ezech. xvij. b. as yet. Pharaos hoste also was come out of
Egypte: wych when the Caldees that bele-
ged Jerusalem perceaued/ they departed
from thence.

Then came the worde of the Lorde vnto
B Jeremy the Prophet/ sayinge: Thus sayeth
the Lorde God of Jsrael/ thys answere shall
ye geue to the kynge of Juda/ that sent you
vnto me for counsell: Behold/ Pharaos ho-
ste wych is come forth to helpe you/ shall
returne to Egypte in to his awne lande: but
the Caldees shall come agayne/ and fyght
agaynst thys cytye/ wynne it/ and sett fyre
vpõ it. For thus sayeth the Lord: a*dysceaue
not youre awne myndes/ thynckyng on this
maner: tush/ the Caldees go now their waye
from vs: No/ they shall not go their waye.
For though ye had slayne the whole hoste of
the Caldees/ that belege you/ and euery one
of the slayne laye in his tente/ yet shulde they
stande vp/ and set fyre vpon thys cyte. Now
when the Hoste of the Caldees was broken
vp from Jerusalem/ for feare of the Egyp-
cyans armye/ Jeremy went out of Jerusalē
towarde ÿ lande of Ben Jamin/ b*to do cer-
tayne busynes there amõge the people. And
when he came vnder Ben Jamyns porte/
there was a porter/ called Jeriah/ the sonne
of Selemiah the sonne of Hananiah/ which
fell vpon him/ & toke him/ sayinge: thy mynde
is to runne to the Caldees. Then sayde Jere-
my: It is not so/ J go not to the Caldees. Ne-
uertheles Jeriah wolde not beleue hym/ but
brought Jeremy bounde before the Princes.
Wherfore the Princes were angrye with Je-
remy/ caussyng him to be beatē/ & to be layed
in prison in the house of Jonathas ÿ scribe.
For he was the rular of ÿ prison. Thus was
Jeremy put in to the dongeon & prison/ & so
laye there a longe tyme. Then Zedekiah the
kyng sent for him/ & called hym/ & asked him
quyetly in his awne house/ sayinge: thinkest
thou this busynes (that now is in hande) cõ-
meth of the Lorde? Jeremy answered: yee ÿ
it doth: & thou (sayde he) shalt be deliuered in
to the kynge of Babylons power.

a* Some read: lyst not vp your affectiõs/ sayinge: The Chaldees. &c.

b* Some read: to deuide the possesyõ in ÿ myddest of ÿ people. They vnderstãd here by the deuysion of certen landes/ with his kynsfolcke at Anathoth. Other reade: to prepare (vnderstãd/ hym selfe) because he was in the myddest of the people: that is/ to thynke to departe forth of the myddest of his people. They thynche that he wolde haue fled/ for feare of persecucyon.

Moreouer/ Jeremy sayde vnto kyng Ze-
dekiah: What haue J offended agaynst the/
agaynst thy seruãtes or agaynst thys peo-
ple/ ÿ ye haue caused me to be put in prison?
Where are your prophetes which haue pro-
phecyed vnto you/ & sayde/ that the kynge of
Babylõ shulde not come agaynst you & this
lande? And therfore heare now/ O my Lorde
the kynge: let my prayer be accepte before
the/ & lende me nomore into the house of Jo-
nathas the Scrybe/ ÿ J dye not there. Then
Zedekiah the kyng commaunded to put Je-
remy in the fore entrye of the prison/ & dayly
to be geuē him a cake of bred/ & els no dighte
meate/ vntyll all the bred in ÿ cyte was c*ea-
ten vp. Thus Jeremye remayned in the fore
entre of the prison.

c* Of thys wante & scarcenes/ wyche was in the seuenth yeare of Zedekiah vnto the. ix. daye of the. iiij. moneth ye reade after in the. xlij. & . iiij. Ke. xxv. a

¶ By the mocyon of the rulers Jeremy is put in to a dongeon. At the request of Abedmelech the Chaumberlayne/ the kyng cõmaudeth Jeremy to be wrought forth of the Dongeon. Jeremye sheweth the kynge how he myght escape deeth.

¶ The

¶ The.xxxviii.Chapter.

A SAphatiah the sonne of Mathan / Godoliah ȳ sonne of Phashur/Jucal the sonne of Selemiah / and Phashur ȳ sonne of Melchiah perceaued the wordes / that Jeremy had spokē vnto all the people / namely on thys maner:
Jeremy.xxi.b. xxviij.a. Thus sayeth the Lord: Who so remayneth in this cytie/shall perish/ether with ȳ swearde/ with honger or with the pestilence: But who so falleth vnto ȳ Caldees/shal escape/*winnynge his soule for a prayf/& shall lyue. For thus sayeth the Lorde. Thys cyte (no doute) must be delyuered in to the power of ȳ kynge of Babilō/& he also shal wīne it. Then sayde ȳ prynces vnto ȳ kinge: Syr/we beseech you let this man be put to death/For thus he discorageth the handes of ȳ soudyers that be in this cytie/& the handes of all ȳ people/whē he speaketh soch wordes vnto thē. Thys mā verely laboureth not for peace of the people/ but mischeke. Zedekiah the kinge answered & sayde: lo/he is in your handes/for ȳ kynge
B maye denye you no thynge. Then toke they Jeremy/and cast hym in to the dongeon of Melchiah ȳ sonne of Hamelech/that dwelt in the fore entre of the prison. And they lett downe Jeremy w̄ coardes in to a dongeon/ where there was no water/but myre. So Jeremy stack fast in the myre. Now when Abedmelech the Morian beyng a chamberlayne in the kingꝭ courte/vnderstode/ȳ they had cast Jeremy in to the dongeon: he went out of the kinges house/& spake to ȳ kinge/ (which thē sat vnder ȳ poorte of Ben Jamin) these wordes: My lorde the kinge/where as
C these men medle wyth Jeremy the prophet/ they do him wronge: Namely/in ȳ they haue put him in prison/there to dye of honger/for there is no more bred in the cytye. Then the kinge commaunded Abedmelech ȳ Morian and sayde: Take from hence.xxx.men whom thou wilt/& drawe vp Jeremy ȳ prophet out of the dongeon/before he dye. So Abedmelech toke the men w̄ him/& went to the house of Amalech/& there vnder an almery he gatt olde ragges & worne cloutes / and lett them downe by a coarde/in to ȳ dongeō to Jeremy.

And Abedmelech the Morian sayde vnto the prophe. Jeremy: O put these ragges and cloutes vnder thyne arme holes / betwyxte them and the coardes: & Jeremy dyd so. So
D they drewe vp Jeremy wyth coardes & toke him out of ȳ dongeon/& he remayned in the fore entrye of the prison. Then Zedekiah the kynge sent & caused Jeremy the prophet be called vnto him/in to the thirde entrye/ȳ
Jere.xxxvij.c. was by the house of the Lord. And the kinge sayde vnto Jeremy: I will aske ȳ some what but hyde nothinge fro me. Then Jeremy answerde Zedekiah: Yf I be playne vnto the/ thou wilt cause me suffre death: yf I geue ȳ councel/thou wilt not folowe me. So the kinge swore an ooth secretly vnto Jeremy/ sayenge: As truly as the Lorde lyueth/that made vs these soules/I wil not slaye the/ner geue the in to the handes of them that seke after thy lyfe.

Then sayde Jeremye vnto Zedekiah: E
Thus saieth the Lorde of hoostes the God of Israel: If case be/that thou wilt go forth vnto the kinge of Babilons princes/thou shalt saue thy lyfe/and this cytie shall not be brēt Jere.xxxvij.b
yee both thou and thy houshold shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babylons princes/thē shall this cytie be delyuered in to the handes of the Caldees which shall set fyre vpon it/& thou shalt not be able to escape them. And Zedekiah sayde vnto Jeremy: I am afrayde for the Jewes/that are fled vnto ȳ Caldees/ lest I come in their handes/& so they to haue me in derision.

But Jeremy answerde: No/they shal not F
betraye the: O herken vnto the voyce of the Lord (I beseche the) which I speake vnto ȳ/ so shalt thou be well/and saue thy lyfe. But yf thou wilt not go forth/ȳ Lord hath tolde me thys planely: Beholde/all the wemen ȳ are left in the kynge of Judaes house/shall go out to the king of Babilons princes. For they thinke/that thou art disceaued: & that the men in whom thou dydest put thy trust/ haue gotten the vnder/& sett thy fete fast in ȳ myre/and gone their waye from the. Therfore all thy wyues wyth their chyldren shall fle vnto the Caldees/& thou shalt not escape their handes/but shalt be the kynge of Babilons prisoner/& thys cytie shall be brent. G
Then sayde Zedekiah vnto Jeremye: loke ȳ no body knowe of these wordes/& thou shalt not dye. But yf the princes perceaue/that I haue talked with ȳ/& come vnto the/saiēge: O speake/what sayde the kinge to the: hyde it not from vs/& we wil not put the to death. Tell vs (we praye ȳ) what sayde the kinge to the: Se thou geue thē thys answere: I haue humbly be sought the kinge/that he wil lett me lye no more in Jehonathās house/ȳ I dye not there: Then came all the prynces vnto Jeremy/and asked hym/And he tolde them/ after the maner as the kinge bad hym. Then they helde their peace/for they perceaued nothynge. So Jeremy abode styl in the fore entrie of the prison/vntyll the daye that Jerusalem was wonne.

¶ Nabuchodonosor besegeth Jerusalem. Zedekiah flyeth. He is taken of the Chaldees. Hys sonnes are slayne. His eyes are thrust oute. Jeremy is prouyded for. Abedmelech is delyuered frō captyuyte/because of the confydence that he hath in God.

¶ The

A ¶ The.xxxix.Chapter.

Jere.xxxij.a. 4.Reg.xxv.a NOw when the cytye of Jerusalem was takē (for in ȳ .ix.yeare of Zedekiah kyng of Juda in the tenth Moneth/came Nabuchodonosor the kyng of Babylon and all his Hoste/ and beseged Jerusalē. And in ȳ .xi.yeare of Zedekiah in the fourth Moneth the.ix.daye of ȳ Moneth/he brake in to the cytie). Then all the prynces of ȳ kyng of Babylō/came in/& sat thē downe vnder the porte: Neregel/Sarezer/Samegarnabo/Sarsachim/Rabsaris/Neregel/Sarezer/Rabmag / wyth all ȳ other prynces of ȳ kyng of Babylon. And
Jere.xxxiij.a. when Zedekiah the kynge of Juda with hys soudyers sawe them/they fled / and departed out of the cytie by night thorow the kynges gardē/and thorow the porte that is betwene the two walles / and so they wente towarde
B the wylderness.

But the Caldees hoste folowed faste after them / and toke Zedekiah in the feide of Jericho/and brought hym prisoner to Nabuchodonosor the kynge of Babilō vnto Reblath/that lyeth in the land of Hemath where he gaue iudment vpon him. So the kyng of Babilon caused the chyldren of Zedekiah & all the nobles of Juda be slayne / before hys face at Reblath. And made Zedekiahs eyes to be put out/& bounde him with chaynes/&
C sent him to Babylon.

4.Reg.xxv.b Jere.xxxij.d. Moreouer/the Caldees brēt vp ȳ kinges palace/with the other houses of the people/ and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cytie / and soch as were come to helpe them (whatsoeuer was left of ȳ comē forte) Nabuzaradan the chefe captayne carryed thē to Babylon. But Nabuzaradan the chefe captayne let the rascall people (& those that had nothynge) dwell styll in the lande of Juda/and gaue them vineyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge/ concernynge Jeremy/sayinge: take and cherish him/and make moch of him: se thou do hym no harme / but intreate him after his awne desyre.

So Nabuzaradan the chefe captayne/ Nabusasban the chefe chamberlayne/ Nergalsarezer the treasurer and all the kyng of Babylons lordes/sent for Jeremy/& caused
Jere.xxxviij.d. him be fet out of the fore entrye of ȳ prison/ and committed him vnto Godoliah the sonne of Ahikā the sonne of Saphā: ȳ he shuld ca-
D rie him home/& so he dwelt amōge ȳ people.
Jeremy.xl.b Now whyle Jeremy laye yet bounde in the fore entrie of the prison/ȳ worde of ȳ Lorde came vnto him/sayinge: Goo and tell Abedmelech the Morian: Thus sayeth the Lorde of Hostes the God of Israell: Beholde/the cruell and sharpe plage that I haue deuised for this cytie/will I bryngе vpon them/that thou shalt se it: but I wyll delyuer ȳ (sayeth the Lorde) and thou shalt not come in the hādes of those men/whom thou fearest. For doutles I wyll saue ȳ/so that thou shalt not perish with the swearde: but thy lyfe shalbe saued/& that because thou hast put thy trust in me/sayeth the Lorde

¶ Jeremye hath lycence to go whether he wyll. He dwelleth with the people that remayneth at Jerusalem/ouer whom Godoliah ruleth. Johanan prophesyeth deeth vnto Godoliah.

A ¶ The.xl.Chapter. Jeremy.xliij.a Josue.xviij.d.

THys is the maner how the Lorde intreated Jeremy/when Nabuzaradan the chefe Captayne had let him go fre from Ramah/whyther he had led hym bounde amonge all the prisoners/that were caryed from Jerusalem & Juda vnto Babylon. The chefe Captayne called for Jeremy/and sayde vnto hym: The Lorde thy God spake mightely before of the mysery vpō thys place: Now the Lorde hath sent it/& performed it as he had promysed: For ye haue synned agaynst the Lorde / and haue not bene obedyēt vnto hys voyce/therfore cōmeth this plage vpon you. Beholde/ I lowse the boundes from thy handes thys daye: yf thou wilt now go with me vnto Babylon/vp then: for I will se to the/& prouyde B
for the: But yf thou wylt not go wyth me to Gene.xiij.b
Babylon/then remayne here. Beholde/all Tobi.i.b.
the lāde is at thy wyll/loke wher thou thinkest conueniēt & good for the to abyde/there iiij.Reg.xxv.c
dwell. If thou canst not be content to dwell alone/then remayne with Godoliah ȳ sonne of Ahicam/the sonne of Saphan: whom the kynge of Babylon hath made gouernoure ouer the cyties of Juda/and dwell with him amonge the people / or remayne where soeuerit pleaseth the. So the chefe Captayne
gaue him his expenses with a rewarde / and Jere.xxxix.c.
let him go. Then wente Jeremy vnto Godoliah the sonne of Ahikam to Mazphah/and dwelt there with him amōge the people that were left in the lande. C

Now when the captaynes of the Hoste of Juda (whych w̄ their felowes were scatred abrode on euery syde in the lande) vnderstode ȳ the kyng of Babilon had made Godoliah/ ȳ sonne of Ahicam gouernoure in ȳ land/& ȳ mā/wyfe & chylde/yee & the poore men in ȳ lande (that were not led captyue to Babylon) shuld be vnder his iurisdicciō: They cam to Godoliah vnto Mazphah: Namely/Ismael ȳ sonne of Nathaniah/Johanan & Jonathah ȳ sonnes of Careah/Sareah ȳ sonne of Than-

of Thanhometh/the sonnes of Ophai ȳ Netophathite/Jezaniah ȳ sonne of Maachati/ with their companions. And Godoliah the sonne of Ahicam/ the sonne of Saphan/ swore vnto them and their felowes on thys maner: Be not afrayed to serue the Caldees/
iiij.Reg.xxv.c. dwell in the lande/and do the kynge of Babylon seruyce/so shall ye prospere. Beholde/ I dwell at Mazphah to be an officer in the Caldees behalfe/ & to satisfye loch as come to vs. Therfore gather you wyne/ corne and oyle/and kepe them in youre ware houses/ & dwell in youre cyties ȳ ye haue in keping.

Yee all the Jewes also ȳ dwelt in Moab
D vnder the Ammonites/in Idumea and in all the countrees/when they herde/that ȳ kyng of Babylon had made Godoliah the sonne of Ahicam the sonne of Saphan/gouernoure vpon thē ȳ were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto: and came in to the lande of Juda to Godoliah vnto Mazphah/ & gathered wyne & other frutes/ & ȳ very moch.

Moreouer Johanan the sonne of Careah and all the captaynes of the Hoste/that were scatred on euery syde in ȳ lande/ cam to Godoliah in Mazphah/ & sayde vnto him: knowest thou not that Baalis kyng of the Ammonites hath sent Ismael the sonne of Nathaniah/to slaye the? But Godoliah ȳ sonne of Ahicam beleued them not. Then sayd Johanan the sonne of Careah vnto Godoliah in Mazphah these wordes secretly: Lett me go/I praye the/and I will slaye Ismael the sonne of Nathaniah/ so that no body shall knowe it. Wherfore will he kyll the/that all the Jewes which resorte vnto the/ myght be scatred/and the remnaunt in Juda perishe: Then sayde Godoliah ȳ sonne of Ahicam to Johanan the sonne of Careah: Thou shalt not do it/for they are but lies/ that men saye of Ismael.

¶ Ismael kylleth Godoliah gylefully/ & many other with hym. Johanan folowth after Ismael.

¶ The.xli.Chapter.

A But in the seuenth Moneth it hap-
iiij.Reg.xxv.b pened/that Ismael ȳ sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came wyth them that were greatest aboute the kyng/ & ten men ȳ were sworne with him: vnto Godoliah the sonne of Ahicam to Mazphah/ & ate there together. And Ismael the sonne of Nathaniah wyth those ten men that were sworne to him/ starte vp/ and smote Godoliah the sonne of Ahicam the sonne of Saphan with the swearde/and slewe him/ whō the kyng of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Mazphah/ & all the Caldees that he founde there waytinge vpon him.

The nexte daye after that he had slayne Godoliah (the matter was yet vnknowne) there came certayne men from Sichem/ frō Siloh & Samaria/ to the nombre of.lxxx. whych had shauen their beerdes/ rent their clothes/ & were all heuye/bringyng meatofferinges/and incense in their handes/to offre
B it in the house of the Lorde. And Ismael the sonne of Nathaniah wēt forth of Mazphah weepynge/to mete them. Now when he met them/he sayde: Go youre waye to Godoliah the sonne of Ahicam. And whē they came in ȳ middest of ȳ citie/Ismael the sonne of Nathaniah (wth thē that were sworne vnto hym) slewe them/ euen at the myddest of the pyt. Amonge these.lxxx. men there were ten/that sayde vnto Ismael: Oh slaye vs not/ for we haue yet a greate treasure in the felde/ of wheate/barley/oyle & hony. So he spared them/and slewe them not with their brethren. Now the pyt wherin Ismael dyd cast ȳ deed bodyes of the men (whom he slewe because of Godoliah) had kynge Asa caused to be iij.Reg.xv.c.
made/for feare of Baala ȳ kynge of Israel/ and the same pyt dyd Ismael fyll with slayne men. As for the remnaunt of the people/the
C kynges daughters and all the people ȳ were yet left at Mazphah/vpon whom Nabularadan the chefe Captayne had made Godoliah ȳ sonne of Ahicam gouernoure: Ismael the sonne of Nathaniah carryed them awaye prisoners towarde ȳ Ammonites. But whē Johanan the sonne of Careah and all they whych had bene captaynes ouer the kynges Hoste with hym/herde of all the wyckednes Gene.xliij.c.
ȳ Ismael the sonne of Nathaniah had done: i.Reg.xxv.h.
they toke their companions/ & went out for to fyght wyth Ismael the sonne of Nathaniah/ & founde him by the waters of Rabim in Gabaon. Now when all the people/whō Ismael led captyue/sawe Johanan ȳ sonne of Careah & all the other Captaynes of the Hoste/they were glad. So all the people ȳ Ismael had caryed awaye from Mazphah/ were brought agayne.

And when they returned/they came to Johanan the sonne of Careah. But Ismael the
D sonne of Nathaniah fled frō Johanan wyth eyght of his sworne companyons/ & wente to the Ammonites. Then Johanan ȳ sonne of Careah & all the captaynes of the Hoste ȳ were wth him/toke the remnaunt of ȳ people/ whom Ismael the sonne of Nathaniah had led awaye (When he had slayne Godoliah ȳ sonne of Ahicam) whō they also had rescued frō hym: fyghting men/women & chyldren/ & gelded men/whom they brought agayne frō Gabaon: and wente from thence/ & sat them

downe at Geruth Camaam/ which lieth beside Bethlehē/that they might go into Egipte for feare of the Caldees: of whome they were afrayed/because that Ismael the sonne of Nathaniah had slayne Godoliah Ahikams
Jere.xl.a. sonne/whom the kyng of Babilon had made gouernoure in the lande.

¶ The Captaynes aske councell of Jeremye what they ought to do. Jeremye monysheth the remnaunt of the people not to go into Egypte.

¶ The.xlij. Chapter.

A So all the rulers/and Johanan the
sonne of Kareah/Jezaniah ȳ sonne of Olaiah came with all ȳ people from ȳ leest vnto the most/ & sayde
Jeremy.xxi.a vnto Jeremy the prophet: O heare oure pe-
Jere.xxxvij.a ticion/that thou mayest praye for vs vnto ȳ Lorde thy God/and for the remnaunt/wher of there be very few left of many/ as thou seest vs: that the Lorde/ thy God may shew vs a waye to go in/ & tell vs/ what we shulde do. Then Jeremy the Prophete sayde vnto thē: I haue herde you. Beholde/I will praye vnto God youre Lorde/as ye haue requyred me: and loke what answere the Lord geueth you/ I shall certifye you therof/and kepe no thyng back frō you. And they sayde vnto Je-
Josu.i.e remy: The Lorde of treuth and faithfulnes
i.Mach.ij.d be oure recorde/that we will do all/ that the
Jere.xliij.a B Lorde thy God commaundeth vs/ whether it be good or euell. We wyll herken vnto the voyce of oure Lord God to whom we sende the that we maye prospere/ when we haue folowed the voyce of the Lorde oure God.

And after ten dayes came the worde of ȳ Lord vnto Jeremy. Then called he Johanan the sonne of Kareah/ & all the captaynes of the people that were with him: yee and al the people from the leest to the most/ and sayde vnto them: Thus saieth the Lord God of Israel vnto whō ye sent me/ to laye forth your prayers before him: If ye will dwell in thys lande/I shal buylde you vp/ and not breake you downe: I shall plante you/ and not rote you out: for I am pacifyed/ as concernynge the trouble that I haue done to you. Feare not the kyng of Babilon/of whom ye stande in awe: O be not afrayed of hym/ sayeth the Lorde: for I will be with you/ to helpe you/ & delyuer you from hys hande. I will pardon you/I will haue mercy vpon you/and bring you agayne in to youre awne lande.

C Neuertheles/yf ye purpose not to dwell in this lande/ ner to folowe the voyce of the Lorde youre God: but wyll saye thus/we wyll not dwell here/ but go in to Egypte: where we shal nether se warre/heare ȳ noyse of batel/ner suffre hōger/there wil we dwel. Wherfore heare now the worde of ȳ Lorde/ O ye remnaunt of Juda. Thus sayeth the Lorde of hoostes the God of Israel: If ye be wholy purposed to go in to Egypte/ and to be there as straungers: the swearde that ye feare/ shall ouer take you in Egypte: and the honger wher of ye be here afrayed. shal hāge vpon you in to Egypte/ and there ye shall dye. For all they/ that of lett purpose vndertake to go in to Egypte/ there to ease them selues of their mysery/ shall perysh with the swearde/ wyth honger and pestylence: not one of them shall remayne/ there shall none escape the plage/ ȳ I wyll bryngе vpon thē.

For thus saieth the Lorde of hoostes the God of Israell: lyke as my wrath and indygnacyon is come vpon the inhabytatours of Ierusalē/ so shal my dysplesure go forth vpon you also/ yf ye go in to Egypte: For D there ye shalbe reuyled/ abhorred/brought to shame and confusiō: and as for this place/ ye shal neuer se it more. The Lorde forbydeth you (O ye remnaūt of Juda) ȳ ye shall not go in to Egypte.

And forget not ȳ I haue warned you earnestly this daye els shal ye begile your selues. For ye sent me vnto the Lorde youre God/ and sayde: O praye thou the Lord oure God for vs: and loke what answere ȳ Lorde oure God geueth the/that bringe vs agayne/ and we shal do therafter. Now haue I shewed/ and declared vnto you the voyce of the Lord youre God/ for the whych cause he hath sent me to you. If ye wyl not folowe it/be sure/ ȳ ye shal perysshe with the swearde/ with honger & pestilence: euē in the same place/where youre lust was to go/and dwell.

¶ Johanan caryeth the remnaunt of the people in to Egypte/contrary to the mynde of Jeremye. Jeremy prophecyeth the destruccyon of Egypte.

¶ The. xliij. Chapter.

Now when Jeremy had ended all ȳ
worde of the Lorde God vnto the people (for their sakes to whom God had sent him) Azariah ȳ sonne of Olaiah/ & Johanan the sonne of Kareah wth all the proude personnes/ sayde vnto Jeremy: Thou lyest/ the Lorde oure God hath not sent ȳ to speake vnto vs/ that we shulde not go in to Egipte/ and dwell there: But B Baruch the sonne of Neriah prouoketh the agaynst vs/that he myght bryngе vs in to ȳ captyuyte of the Caldees: that they myght slaye vs/ and carye vs awaye prisoners vnto Babylon.

So Johanan the sonne of Kareah/and all the captaynes of the hoostе/ and all the people folowed not the commaundement of the Lorde: Namely/ to dwell in the lande of Juda: But Johanan the sonne of Kareah/

and all the captaynes of the hoste / caryed
awaye all the remnaunt in Juda / that were
Jere.xli.c. come together agayne from the Heythen (a-
monge whom they had bene scatred) to dwel
in the lande of Juda: Men / wemen / childrē /
the kynges daughters: all those that Nabu-
zaradan the chefe captayne had left w̄ Go-
dolias the sonne of Ahikam. They caryed
C awaye also the prophet Jeremy / Baruch the
sonne of Neriah / & so came in to Egypte: for
they were not obedyēt / vnto the cōmaunde-
ment of God. Thus came they to Thaphnis.

And in Thaphnis the worde of the Lord
happened vnto Jeremy / saying: Take great
stones in thyne hande / and hyde them in ȳ
bryck wall / vnder the dore of Pharaos house
in Thaphnis / that all the men of Juda maye
se / and saye vnto them: Thus saieth ȳ Lorde
of hoostes the God of Israell: Beholde / I
wyll sende and call for Nabuchodonosor the
Jeremy.xlvi.c. kynge of Babilon my seruaunt / & wyll sett
his seate vpon these stones that I haue hyd /
& he shall spreade his tente ouer them.

And when he commeth / he shall smyte the
D lande of Egypte with slaughter / w̄ presonment / and with the swearde. He shall set fyre
vpon the temples of the Egypcians goddes /
and burne them vp / & take them selues pre-
soners. Moreouer he shall arraye himself w̄
the lande of Egipte / like as a shepherde put-
teth on hys cote / and shall departe hys waye
from thence in peace. The pylers also of the
temple of the Sunne that is in Egypte: shall
he breake in peces / and burne the tempels
of the Egipcians goddes.

¶ The rehearseth the people for their Idolatrye. They
that set lyght by the threatenyng of the Lord / are chas-
tened. The destruccyō of Egypte & the Jewes therin /
is prophecyed.

¶ The.xliiij.Chapter.

A THis is the worde that was shewed
to Jeremy concerninge all the Je-
wes / whych dwelt in Egypte: at
Magdal / at Thaphnis / at Mem-
phis / & in the lande of Patures. Thus saieth
the Lorde of hoostes the God of Israell: ye
haue sene all ȳ mylery / that I haue brought
vpon Jerusalem / and vpon all the cytyes of
Juda: so that this daye they are desolate / and
no man dwelling therin: and that because of
the great blasphemyes / which they commit-
ted / to prouoke me vnto anger: In that they
wente backe / to do sacrifyce / and worshype
vnto straūge goddes: whom nether they / ner
Jere.xxv.a. ye / ner your fathers haue knowne. How be
xxix.c. it / I sent vnto them my seruaūtes all the pro-
phetes: I rose vp early / I sent vnto them / &
gaue them warninge: O do no soch abhomi-
nable thinges / and thinges that I hate. But
they wolde not folowe ner herken / to turne
from their wyckednes / and to do nomore sa-
crifice vnto straunge goddes.

Wherfore myne indygnacyon and wrath
was kyndled / and it brente vp the cytyes of
Juda / the feldes with the stretes of Jerusalē B
so that they were made waste and desolate /
as it is come to passe this daye. Now therfore
thus saieth the Lorde of hoostes the God of
Israell: How happeneth it / ȳ ye do so greate
euell vnto youre awne soules / thus to de-
stroye the men and wemen / children and ba-
bes of Juda: so that none of you is left / be-
cause ye prouoke me vnto wrath wyth the
workes of your awne handes: when ye offre
vnto straunge goddes in the lande of Egipte
where as ye be gone to dwell: That ye might
vtterly perishe / and that ye myght be reuyled
and shamefully intreated of all nacyons.
Or haue ye now forgotten the wyckednes
of your forefathers / the wyckednes of the
kynges of Juda & their wyues, the wycked-
nes that ye youre selues and your wyues
haue done in the lande of Juda / in the cytye
and in the lande of Jerusalem?

Yet are ye not fory this daye / ye feare not
nether walke ye in my lawe and in my com-
maundementes / that I haue geuē vnto you C
and youre forefathers.

Therfore thus sayeth the Lorde of hoo-
stes the God of Israell: I am stedfastly ad-
uysed and determed / to punyth you / and to
rote out all Juda. As for the remnaunt of Amos.ix.b.
Juda that purposly wente in to Egipte / there
to ease them of their mylery: I wyll take the Jere.xlii.c.
and they shall all be destroyed. In the lande and.xliij.a.
of Egypte shall they perysh beynge consu-
med with the swearde and with honger. For
from the leest vnto the most / they shall pe-
rish with the swearde & with hōger. More-
ouer they shalbe reuyled / abhorred / shamed /
and confounded. For I will vysit them that
dwell in Egipte / as I haue vysited Jerusa-
lem: with the swearde / with honger and with Jere.xxxix.
pestilence: So that none of the remnaunt of
Juda / which are gone to dwell in Egipt shal
be left to come agayne in to ȳ lande of Juda
all though they thynke to come thyther a-
gayne / & to dwell there. For none shall come
agayne / but soch as are fled awaye.

Then all the men which knewe that their D
wyues had offred vnto straunge goddes / and
a greate sorte of wyues that stode there / yee
and all ȳ people that dwelt there in Egypte
in the cytie of Patures / answerde Jeremy /
and sayde: As for the wordes that thou hast
spoken vnto vs in the name of the Lord / we
will in no wyse heare them: but whatsoeuer
goeth out of oure awne mouth / that wyll we
do: We will do sacrifice / and offre oblacions Jere.vij.b.
vnto the Quene of heauē: lyke as we & our
forefathers / oure Kynges and oure heades
haue

haue done in the cyties of Juda / and in the
stretes & feldes of Jerusalē. For then had we
plenteousnesse of vytales / then were we in
prosperite / and no mysfortune cam vpō vs.

But sens we left / to offre / and to do sacri-
E kyce vnto the Quene of heauen / we haue had
1.Macha.i.b. scarcenes of all thinges / and perish with the
swearde & honger. Last of all / when we we-
men dyd sacrifyce and offred vnto the Quene
of heauē / dyd we make her cakes and poure
vnto her drynckoffrynges / to do her seruyce /
without oure houlbandes wylles?

Then sayde Jeremy vnto all the people /
to the men / to the wemen & to all the folche /
which had geuen him that answere: Did not
Jeremy.xxxix. the Lorde remembre the sacrifyces that ye /
youre forefathers / youre kynges and rulers
(with all the people) haue offred in the cyties
of Juda / in the stretes & land of Jerusalem:
and hath he not considered this in his minde?
In so moch / that the Lorde might no longer
suffre the wyckednes of youre inuencyons /
and the abhominable thinges which he dyd?
Esay.i.a Is not youre lande desolate & voyde / yee and
abhorred / so that no mā dwelleth therin eny
more / as it is come to passe this daye?

Wyd not all this happē vnto you / be cau-
F se ye made soch sacrifyce / & synned agaynst
ii.Reg.xxiii.b. the Lorde: Ye haue not folowed his voyce / to
Jeremy.ii.c. iii.c.d.e. walcke in his lawe / in hys ordinaunces and
Baruch.iii.a statutes.

Yee this is the cause / that all mysfortune
happened vnto you / as it is come to passe
this daye. Moreouer / Jeremy spake vnto
all the people & to all the wemen: Heare the
worde of the Lorde all Juda / ye that be in ȳ
lande of Egypte: Thus sayeth the Lorde of
Hostes the God of Israel: Ye & youre wyues
haue spoken wyth youre awne mouth / the
thynge that ye haue fulfylled in dede:

Jeremy.xliii.c. Yee thus haue ye sayde: We will not fayle /
but do the thynge that pleaseth vs: we wyll
do sacrifyce & poure out drynckoffrynges to
the Quene of heauen. Purposly haue ye sett
vp your awne good meanynges / and hastely
haue ye fulfylled youre awne intente. And
therfore / heare the worde of ȳ Lorde all Ju-
da / ye that dwell in the lande of Egypte.

Beholde / I haue sworne by my greate
G name / sayeth the Lorde / that my name shall
Gene.xxii.a. not be rehearsed thorow eny mans mouth of
Juda / in all the lande of Egypt: to saye: The
Lorde God lyueth / for I will watch / to pla-
ge them / and not for their wealth. And all ȳ
men of Juda that be in the lande of Egypte /
Jeremy.xlii.c. shall perish with the swearde and with hon-
ger / vntyll they be vtterly destroyed.

Neuertheles / those that fled awaye for ȳ
swearde / shall come agayne in to the lāde of
Juda / but there shall be very fewe of them.
And all the remnaūt of Juda / that are gone
in to Egypte / there to dwell / shall knowe
whose wordes shalbe founde true: theirs or
myne. Take this for a tokē / that I wyll vi-
sit you in this place / sayeth the Lorde / and
that ye maye knowe / how that I (wythout
doute) will perfourme my purpose vpō you
to punyth you. Beholde / sayeth the Lorde /
I wyll delyuer Pharao Hophrea kynge of
Egypt in to the handes of his enemyes / that
seke after his lyfe: euen as I gaue Sedekiah ii.Reg.xxiii.d.
the kynge of Juda in to the handes of Nabu- Jere.xxxix.b.
chodonosor kyng of Babylō / which sought
after his lyfe.

¶ Baruch is reproued of Jeremye.

¶ The.xlv.Chapter.

THese are the wordes that Jeremy A
the prophete spake vnto Baruch Jere.xxxvi.a
the sonne of Neriah / after that he
had wrytten these Sermons in to
a boke at the mouth of Jeremy / In ȳ fourth
yeare of Jehoakim the sonne of Josiah kyng
of Juda.

Thus sayeth the Lorde God of Israell
vnto the / O Baruch: In so moch as thou
thoughtest thus (when thou wast wrytynge
Wo is me / the Lorde hath geuen me payne
for my trauayle: I haue wearied my selfe w̄
syghynge / and shall I fynde no rest? Ther-
fore tell him / O Jeremy / that ȳ Lord sayeth
thus: Beholde / The thyng that I haue buyl-
ded / wyll I breake downe agayne / and rote
out the thynge / that I haue planted / yee this
whole lande. And seke ȳ thou yet promocio?
Loke not for it / and delyre it not. For I wyll
bringe a miserable plage vpō all flesh sayeth
the Lorde. But thy lyfe will I geue the for a
pray / where so euer thou goest.

¶ The prophecyeth the destruccyon of Egypte. Deliy-
uraunce is promesed to Israel.

¶ The.xlvj.Chapter.

HEre folowe the wordes of ȳ Lorde A
to the prophete Jeremy / which he Esai.xix.a.
spake vnto the Gentyles. These xxx.a.
wordes folowynge preached he to
the Egypcyans concernyng the Host of Pha
rao Necho kyng of Egypte / when he was in
Charcamis belyde the water of Euphrates:
what tyme as Nabuchodonosor the kynge
of Babylon slewe him / In the fourth yeare
of Jehoakim the sonne of Josiah kynge of
Juda.

Ye make redy buckler and shylde / ye goo
forth to fight: Ye harnesse youre horses / & set
youre selues vpon them: Ye set your salettes
fast on / ye bryngе forth speares / ye scoure
youre swerdes / & put on your brest plates.

But alas / how happeneth it / that I se you
so afrayed? why thrynche ye backe? wher-
fore are your worthies slayne: Yee they rusns

so fast awaye/ that none of them loketh behynde hym. Fearfulnesse is fallen vpon euerychone of them sayeth the Lorde. The lightest of kote shall not fle awaye/ and the worthyes shall not escape.

B Towarde the North by the water of Euphrates/they shall stomble & fall. But what is he this/ ȳ swelleth vp/as it were a floude/ roaring & raginge like ȳ streames of water? It is Egipte that ryseth vp like the floude/ & casteth out the waters with so great noyse.

a* The Caldees kylled the Egypcyās/ at ȳ floudde of Euphrates/ which was towarde ȳ North: where as yet their hoste was wonderous greate/ & their horses & charettes many. But ȳ greater their hoste was/ ȳ moare cruell wis their slaughter: so dyd the Lorde punyche their wyckednesse/ geuynge them into the handes of the Chaldees: and therfore calleth the Prophete the daye of their slaughter/the daye of the Lordes vengeance/ & them a slayne offering of the Lorde.

For they saye: We will go vp/ & wil couer the earth: we will destroye the cytyes / wyth thē that dwell therin. Get you to horse backe roll forth the Charrettes/ come forth ye worthies: ye Morians / ye Libeans with youre buclers/ye Lideans with youre bowes: So shall this daye be vnto the Lord God of hoostes/ a daye of vengeaunce / that he maye a venge him of his enemyes. The swearde shal deuoure/ it shalbe satysfyed & bathed in their blonde: a* For the Lorde God of hoostes shall haue a slayne offrynge towarde the North/ by the water of Euphrates. Go vp (O Galaad) and bryngе tryacle vnto the daughter of Egipte:

But in vayne shalt thou go to surgery/ for thy wounde shall not be stopped. The Heythen shal heare of thy shame / & the lande shalbe full of thy confusyon: for one stronge man shall stomble vpon another / how then shulde they not fall both together.

b* As though he sayde Rather to (O Egypte) hast thou bene as a goodly fayre calf/ for thyne abundāce of riches. Therfore as bullockes ȝ oxen are stonge vp hornettes & pryked forwarde vp godes (or as some call them gaddes) so shall the Babylonyans stynge and pryck the/ & drive the to flight ouerthrow ȳ. By hym ȳ shuld come out of the North/ is vnderstāde the kynge of Babilō & hys hoost

c* Her waged soudyars. & ce. The meanyng

B These are the wordes that ȳ Lorde spake to the prophet Jeremy/concerning the hoost of Nabuchodonosor the kynge of Babylon/ wych was sent to destroye ȳ lāde of Egypt: Preach out thorow the lande of Egypte/ and cause it be proclamed at Magdol/ Mēphys and Thaphnis/ & saye: Stande styll /make there dye/ for the swearde shall consume the rounde aboute.

How happeneth it that thy myghtye worthies are fallen? why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate / for one fell euer still vpon another. One cryed vpon another: Up/ lett vs go agayne to oure awne people/ and to oure awne natural countre/ from the swearde of oure enemye.

Crye euen there: O Pharao kynge of Egipte/ the tyme will bryng sedycyon. As truly as I lyue (sayeth the kynge / whose name is the Lorde of hoostes) it shall come as the mount of Thabor/ & as Lybanus yet it stode in the see. O thou daughter of Egipte make redy thy geer to flyt. For Memphys shalbe voyde and desolate/ so that no man shal dwel therin. b* The lāde of Egipte is like a goodly fayre calf/ but one shal come out of the north to prick her forward. c* Her wagied soudiers that be with her/ are lyke fat calues.

They also shal fle awaye together /and not abyde: for the daye of their slaughter and the tyme of their visitacyon shall come vpon them.

The cryc of their enemyes shall make a noyse/ as the blast of a trompett. For they shall entre in with their hoosse/ and come vp axes/ as it were hewers downe of wod. And they shall cut downe her wod / sayeth the Lorde/ with out eny discrecyō. For they shall be mo in nombre then the grethoppers / so that no man shalbe able to tell them. The daughter of Egipte shalbe confounded/ whē she shalbe delyuered in to the handes of the people of the north.

Moreouer thus sayeth the Lorde of hoostes the God of Israell: Beholde I will vysit that restlesse people of Alexandria / Pharao and Egypte/ yee both their goddes and their kinges: euen Pharao/ and all them that put their trust in him. Yee I will deliuer thē into the hādes of those/ that seke after their lyues Namely/ in to the power of Nabuchodonosor the kynge of Babilon/ and in to ȳ power of his seruauntes. And after all these thyngs it shalbe inhabyted as a fore tyme / sayeth the Lorde.

But be not thou a fraied (O my seruaut Jacob) feare not thou/ O Israell. For lo/ I wil helpe the from farre/ and thy sede from ȳ lāde of thy captyuyte. Jacob also shall come agayne/ and be in rest: he shall be rych/ and no man shall do him harme. Feare thou nott (O Jacob my seruaunt) sayeth the Lorde/ for I am with the: and wyll destroye all nacyons/ amonge whom I haue scatred the. Neuertheles I wyll not consume the / but chasten the and correcte the: yee and that vp discrecyon: nether wyll I spare the as one ȳ were lautlesse.

¶ The worde of the Lorde agaynst the Philistines.

¶ The. xlvij. Chapter.

These are the wordes/ ȳ the Lorde spake vnto Jeremye the prophete agaynst the Philistines / before that Pharao smote the cytie of Azah. Thus sayeth the Lord: Beholde / there shall waters aryse oute of the North: & shall growe to a greate floude / runnynge ouer and couerynge the lande/ the cytyes/ & them that dwell therin.

And the men shall crie/ & all they ȳ dwell in ȳ lande/ shall mourne at the noyse & stampynge of their stronge barbed horses/ at the shakynge of their charettes and at the rombynge of the wheles. The fachers shall not loke to their children/ so feable and wery shall their handes be: at the same tyme / when he is/ that the hyred hoste of the Egypcyās gathered of the costes that bordered therō/ shulde be fearful & weake: & more deyntye & delicious then strōg & manfull/ as men fattened lyke stall fedde oxen: so ȳ they shulde also fye with the Egypcyās/ whē their myser ye returnye/ & when the daye of their visitacyon & punythmēt shulde come.

when he shal be there/ to destroye the whole lande of ȳ Philistines. He shall make waste both Tirus / Sidon and all other that are sworne vnto them.

For the Lorde wyll destroye all Palestina/ and the other Iles/ that be deuyded from the countre. Baldnesse is come vpon Azah/ Ascalon wyth her other valleys shall kepe her peace.

How longe wylt thou slaye / O thou swearde of ȳ Lord? Turne agayne in to thy sheeth/ reste/ and leaue of. But how can it cease/ when the Lorde him selfe hath geuen him a charge agaynst Ascalon/ and rayled it vp agaynst the cyties of the see coast?

¶ The worde of the Lorde agaynst the Moabytes.

¶ The. xlviij. Chapter.

Ga. xb. a. xbi. a. xxv. b Ezech. xxb. b. Sophani. ij. b. Josue. xiij. c.

Thus sayeth the Lorde of Hoostes ȳ God of Israel agaynst Moab: wo be to the citie of Nabo/ for it shall be layed waste/ brought to confusyon & taken. Yee thy strong citie of Kariathiarim shalbe brought to shame/ & afrayed: Moab shal nomore be had in honoure: Wicked councell shalbe taken vpon Helebon. Come (shall they saye (let vs rote them oute/ ȳ they maye be nomore amonge ȳ nombre of the Gentyles/ yee that they maye nomore be thought vpō: Thus the swearde shal persecute the: A voyce shall crye from Horonaim: With greate wastynge & destruccyon/ is Moab made desolate.

a* Chamos is the name of the Idole & god of ȳ Moabites.

And this crye shalbe herde in all her cytyes. At the going vp vnto Luith there shall aryse a lamentacion: & downe towarde Horonaim / there shall be herde a cruell and a deedly crye: Get you awaye/ saue your lyues and be lyke vnto the heeth in the wylderness. For becuse thou hast trusted in thy stronge holdes & treasure/ thou shalt be takē a* Chamos with his prestes and prynces shall goo awaye in to captyuite.

b* After the Greke. Some teade: Gene a flowerwor/ winges.

B The destroyer shall come vpon all citties/ none shall escape. The valleys shalbe destroyed/ & ȳ feldes shall be layed waste: like as the Lorde hath determed.

c* The Hebr. expounde this of the Chaldeis/ that they shulde haste to destroye the whole kingdome of the Moabites: as though the text shulde meane thus moch: Curled be he that necligently performeth ȳ vengeaunce of the Lorde/ that spareth these most wycked Moabytes/ and that wythholdeth his swerde from shedyng of their blonde.

b* Make a token vnto Moab/ that she get her awaye spedely: for her cytyes shalbe made so desolate/ ȳ no man shall dwell therin. c* Curled be he that doth the worcke of ȳ Lord negligently/ and curled be he that kepeth backe hys swearde from sheddynge of blonde.

Moab hath euer bene ryche and carlesse from her youth vp/ she hath sytten and takē her ease with her treasure. She was neuer yet put out of one vessell in to another (that is (she neuer wente awaye in to captyuite/ therfore her taste remayneth/ & her sauoure is not yet chaunged.

But lo/ the tyme cōmeth/ sayeth ȳ Lord/ that I shall sende her trussers to trusse her vp/ to prepare & sealon her vessels: yee her tanckerdes rattell and shake to and fro. And Moab shalbe ashamed of Chamos/ lyke as Israel was ashamed of Bethel / wherin she put her trust.

Wherfore do ye thynke thus: we are mightie/ and stronge men of warre? Moab shall be destroyed/ & her cyties bryente vp: her chosen yonge men shal be slayne/ sayeth ȳ king/ whose name is the Lorde of Hoostes. The destruccion of Moab commeth on a pace/ and her fall is at hande.

All her neyghbours shall mourne for her/ and all they that know her name/ shall saye: O howhappeneth it/ that the stronge staf & the goodly rodd is thus broken? And thou daughter Dibon/ come downe frō thy glory/ and syt in pouerte. For he that destroyeth Moab/ shal come vp to the also/ and breake downe thy stronge holdes.

And thou that dwellest in Aroer / get the to the strete/ & loke about the: aske thē that are fled and escaped/ and saye: what thynge is happened? O / Moab is confounded and ouercome.

Mourne and crye/ tell it out at Arnon/ that Moab is destroyed. And mysery shall come vpon the playne lande: Namely / vpon Holon/ & Jahazah: vpō Mephaath & Dibon vpon Nabo and the house of Deblathaim/ vpon Cariathiarim and Bethgamul/ vpon Bethmaon and Carioth/ vpō Bozrah and al the cytyes in the lande of Moab / whether they lie farre or neare.

The horne of Moab shall be smytten downe/ & her arme broken/ saieth the Lorde. Make her dronken / for she magnyfyed her self aboue the Lorde/ that men maye clappe their handes at her vomyte/ and that she also maye be laughed to scorne. O Israell/ shalt thou not laugh him to scorne/ whē he is takē amonge theues? Yee because of thy wordes that thou hast spoken agaynst hym / thou shalt be bryuen awaye. Ye Moabites shall leaue the cyties/ & dwell in roches of stone/ & become like dowues/ that make their nestes in holes. Numer. xxbij. a

As for Moabs pryde / we haue herde of it/ she is verybie mynded. I knowe her stoutnesse/ her boastinge/ her arogancy & the pryde of her stomach/ sayeth the Lorde. For her furiousnes maye nether vpholde her w̄ strēgthner dede. Therfore shall ther mournynge be made for Moab / and euery man shall crye for Moabs sake: a lamentacyō shalbe made to the men that stande vpon the wall. So wil I mourne for the also / O Jazer / and for the/ O thou vyneyarde of Sabamah. Esay. xvi. b. Jeremy. xlix.

Thy wyne braunches shall come ouer ȳ
see/ & the braunches of Jazer but vnto ȳ see:
the destroyer shall breake in to thy harueste
& grape gatheringe: Myrth & cheare shalbe
taken awaye from the tymbre felde/ and frō
the whole lande of Moab.

There shal be no swete wine in the presse/
the treader shall haue no stomacke to crye /
yee there shalbe none to crie vnto him: which
a kore tyme were herde frō helebon to Eleale
and Jahaz/ which lifted vp their voyce from
Zoar vnto Horonaim/ that bullock of thre
yeare olde. The waters also of Memrim
shalbe dried vp.

F Moreouer I wyll make Moab ceasse
(saieth the Lorde) from the offrynges & cen-
synge that she hath made vnto her goddes in
hye places. Wherfore my hert mourneth for
Moab / lyke a crowde playenge an heuy
songe: and for the mens sake of the brysche
wall my herte mourneth also/ euē as a pype
that pipeth a dolefull songe: for they shalbe
very fewe /and destroyed.

All heades shall be shauen/and al beerdes
clypped of: all handes bounde/and al loynes
gyrded aboute with sack cloth. Vpon all the
house toppes and stretes of Moab / there
shalbe mournyng: For I wyl breake Moab
like an vnprofitable vessell saieth the Lord.
O how fearfull is the? O how mourneth
the? O how doth Moab hange downe her
head / and is ashamed? Thus shal Moab be
a laughinge stocke/and had in derision of all
them/that be rounde aboute her.

For thus sayeth the Lorde: Beholde/ the
enemye shal come flyenge as an Aegle/ and
spreade his wynges vpon Moab. They shall
clymme ouer the walles/ & wynne the strōge
holdes. Then ȳ mighty mēs hertes in Moab
shalbe lyke the herte of a woman trauelyng
with childe.

And Moab shalbe made so desolate/
G that she shall nomore be a people / because
she hath sett vp her self agaynst the Lorde.
Feare / pyt / and snare shall come vpon the
(O Moab) sayeth the Lorde. Who so escapeth the feare / shall fall in the pyt: and who so getteth out of the pyt/ shall be taken in the snare.

For I wyll bryngе a yeare of visytacyon vpon Moab/saieth the Lorde. They that are able to flye/ shall stande vnder ȳ shadow of Helebon. For there shall go a fyre out of Helebon/and a flame from Sion/ and shall burne vp that proude people of Moab/both before and behynde.

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yee thy sonnes and daughters shall be led awaye captyue. Yet at the last wyll I bryngе Moab out of captiuyte agayne/ saieth the Lorde. Thus farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes/ agaynst Idumea/Damascus/Cedar and Elam.

¶ The. xlix. Chapter.

As concerninge the Ammonytes/ I
thus the Lord sayeth: Hath Israell Ezechi. xxiv. f
no chyldren / or is he wythout an xxv. a.
heyre? Why hath youre kynge the Amos. i. a.
taken Gad in? wherfore doth his people dwel
in his cyttes? Beholde therfore/ the tyme cōmeth (sayeth the Lorde) that I wyll bringe a noyse of warre in to Rabah of the Ammonytes. Lahel shalbe desolate/ and her cytyes brent vp: and the Israelytes shall be lordes ouer those that had them in possession a fore/ saieth the Lorde. Hesebon shall mourne/ for it shal be roted out of the grounde/ sayeth the Lorde. The cytyes of Rabah shall crie out/ and gyrde them selues wyth sack cloth: they shall mourne/and runne aboute the walles: for their kynge shall be led awaye preseoner: yee his preestes & princes with him. B

Wherfore trustest thou in ȳ water streams that flowe to and fro/ O thou fearce daughter: and thynkest thou art so safe (by reason of thy treasure) that no mā shal come to the?

Beholde/ I will bryngе a feare vpon ȳ/ saieth the Lorde God of hoostes/frō al those that be aboute the: so that ye shall be scatred euery man from another/ and no man shall gather them together agayne that be fled. But after that/ I will bryngе the Ammonytes also out of captyuite agayne.

Vpon the Edomytes hath the Lorde of Esai. xxi. b.
hoostes spoken on thys maner: Is there no Ezech. xxv. b
more wyldome in Themā? Is there nomore xxxij. f. xxxv. a.
good councell amonge hys people? Is their wyldome then turned clene to naught? Gett you hence/turne youre backes/ crepe downe in to the depe/ O ye cytelyns of Dedan.

For I will bringe destrucciō vpō Esau/ ye and the daye of hys visitacion. If ȳ grape gatherers came vpon the / shulde they nott leaue some grapes? If the nyght robbers came vpon the/ shulde they not take so moch as they thought were ynough?

But I will make Esau bare/ and discouer his secretes / so that he shall not be able to hyde them. His sede shalbe wasted awaye yee his brethren and his neghbours/ and he himself shall not be left behynde. C

Thou shalt leaue thy fatherless chyldren Jeremy. xxv. b.
behynde the / and I wyll kepe them and thy Eze chiel. xx. b.
wydowes shall take their comforth in me. i. Petr. iij. c.

For thus hath the Lorde spoken: Beholde/ they that mē thought were vnmete to drinke of the cuppe/ haue dronken with the fyrst: & thynkest thou then to be fre?

No/

No/ nor thou shalt nether be quyte nor fre but thou must dryncke also: For why/ I haue sworne by my selfe (sayeth the Lord) that Bozrah shal become a wyldernesse/ an open shame/ a laughinge stocke and curlynge: & her cyttes shalbe a contynuall deserte.

D For I am perfectly informed of ȳ Lord/ that he hath sent a message all ready vnto ȳ Heathen. Gather you together/ and go forth agaynst them: make you ready to the battayle / for lo: I wyll make the but small amonge the Heathen/ & lytle regarded amōge men. Abdye. i. a. Esaye. xlvij. b. Jere. xlvi. d.

Thy hye stomack & the pryde of thy herte haue disceaued the/ because thou wylt dwell in the holes of stony rockes / & haue the hye mountaynes in possessyon. Neuertheles though thy nest were as hye as the Aegles/ yet wyll I cast the downe/ sayeth the Lorde. Moreouer Idumea shall be a wyldernesse: who so goeth by it/ shalbe abashed / & wondre at all her miserable plagȝ. Like as Sodome/ Gomor/ and the cytyes that laye there aboute/ were turned vp syde downe (sayeth the Lorde) so shall no body dwell in Idumea/ and no man shall haue his habitacion there. Beholde/ lyke as the Lyon cōmeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Etham / so wyll I dryue him/ and make him runne agaynst her. But who is the[a] * yong man that I wyll ordeyne therto? Who is lyke vnto me? What is he ȳ wyll stryue with me? What shepherde maye stande in my handes?

a * By this younge man do some vnderstād Alexander the great conqueror / whych ouercame all landes.

Therfore heare the councell of the Lorde/ that he hath taken vpon Idumea: & his purpose/ that he hath deuyled vpon the cytelyns E of Theman: The leest of ȳ flocke shall teare them in peces/ & loke what fayre thyng they haue/ they shal make it waste/ & them selues also. At the noyse of their fall the earth shall quake/ ȳ crye of their voyce shalbe herde vnto the redd see. Beholde / the enemye shall come & fle vp hyther/ lyke as it were an Aegle/ & spreade his wynges vpō Bozrah. Then shall the hertes of the worthyes in Edom be as the herte of a woman trauelyng of chyld. Vpon Damascus/ Hemath & Arphad shall come confusion/ for they shall heare euell tydynges: they shall be tossed to and fro lyke ȳ see that can not stāde still. Damascus shalbe fore afrayde/ & shall fle/ tremblynge shall come vpon her. Sorowe & payne shall ouer take her as a woman trauelynge of chylde. But how shuld so worthy full and glorious a citie be forsaken? Heare therfore: her yōge men shall fall in the stretes/ and all her men of warre shall be taken awaye in that tyme/ F sayeth the Lorde of Hostes. I wyll kyndle a fyre in the walles of Damascus/ which shal consume the palace of Benhadad.

As for Cedar and the kyngdom of Hazor/ whom Nabuchodonosor the kyng e of Babylon smote downe/ the Lorde hath spoken thus vpon them: Aryse/ and get you vp vnto Cedar/ and destroye the people towarde the easte. Their tentes & their flockes shall they take awaye / yee their hangynges and their vessell. Their Camels also shall they carye awaye wyth them. They shall come aboute them on euery syde with a fearfull crye. Esay. xxi. c.

Fle/ get you soone awaye/ crepe in to caues/ that ye may dwell there: O yee inhabitours of Hazor sayeth the Lorde: for Nabuchodonosor ȳ kinge of Babylon hath holden a councell concernynge you / and concluded his deuyce agaynst you. Aryse/ and gett you vp agaynst yonder rych and careless people (saieth the Lorde) whych haue nether gates ner dore barres / & that dwell not together. Their Camels shalbe stollen / & the droues of their catell dryuen awaye.

Moreouer/ these that be shauē wil I scatre to warde al the wyndes/ and bringe them to destruccyon: yee and that thorow theyr awne kamplyers / sayeth the Lorde. Hazor also shall be a dwellynge for Dragons/ and an euerlastynge wyldernesse: so that no body shall dwel there/ and no man shal haue there his habytacion.

G These are the wordes/ that the Lord spake to the prophet Jeremy concernynge Elam / in the begynnynge of the reygne of Zedekiah kynge of Juda. Thus saieth the Lord of hoostes: Beholde / I wyll b * breake the bowe of Elam/ & take awaye their strength: & vpon Elam I wyl bringe the foure windes from the foure quarters of heauen / and wyl scatre them agaynst the same foure wyndes. And there shall be no people / but some of Elam shall fle vnto them.

b * The Elamytes were good bowemen in battell: and therfore is their bowe prophecied to be broke. & c. By wyche is meant that they shulde be ouercome in battell of their enemyes/ & scatered abroade vnto the foure coastes of the earth.

For I will cause Elam to be afrayed of their enemyes/ and of them that seke their lyues: and wyll bringe vpon them the indignacion of my wrath / sayeth the Lorde. And I wyll persecute them with the swearde so longe til I haue brought them to naught. I wyll sett c * my stole in Elam/ I wyll destroye both the kyng and the princes from thence/ sayeth the Lorde. But in processe of tyme/ I wil bringe Elam out of captyuytye agayne / saieth the Lorde.

c * That is (as some thick) Alexander the great conquerar/ that wāne Elam.

¶ The prophecyeth the destruccyon of Babylon/ & the deliuerance of Israel/ which was in captyuytye.

¶ The. l. Chapter.

The wordes that the Lorde spake
vnto the prophet Jeremy/ concer- I
nyng Babylon/ and the lande of ȳ Esay. xiij. a. xlvij. a.
Caldees: preach amōge ȳ Gētiles/ Jere. xxv. b. xxi. a.
lett youre voyce be heard/ make a tokē:

crie out/kepe no sylence/but saye: Babilon
shall be wonne/Bel shalbe confounded/and
Merodach shalbe ouercome.
Yee their goddes shall be brought to shame
and their ymages shall stande in feare. For
out of the north there shall come a people
agaynst her/ whych shall make her lande so
waste/ ȝ no body shall dwell therin: nether
man ner beast/ for they shall flye & departe
from thence. a* In those dayes & at that time
saieth the Lorde/ the children of Israell shal
come/they & the children of Iuda/ weypynge
& makinge haste/& shall seke the Lord their
God. They shall aske the waye to Sion/thy-
ther shall they turne their faces/ & come and
hange vpon the/ in a couenaunt that neuer
shall be broken.
My people hath bene a lost flocke / my
shepherdes haue disceaued them / and haue
made them go astraye vpon the hilles. They
haue gone frō the mostayne to ȝ litle hyll/ &
forgotten their folde. All they ȝ came vpon
B them/haue deuoured them: & their enemies
sayde: We haue made no faute agaynst thē/
for they haue displeased the Lorde/ yee euen
the Lorde which is the bewtie of their righ-
tuousnes/and ȝ defended their fathers. Yet
shall ye fle from Babilon/& departe out of ȝ
lande of the Caldees / and ye shall be as the
rammes that go before the flocke. For lo / I
Jeremy. l. g will wake vp an hoost of people from ȝ north
ren lande/ & bringe them vpon Babilon:
these shal laye sege to it/& winne it: Their a-
rowes shall not myse/like as a connyng ar-
cher shuteth not wronge. And the Caldees
shalbe spoyled / & all they that spoyle them/
shalbe satisfied/saieth the Lorde: because ye
Esay. xlviij. a. were so chearfull and glad/ to treade downe
myne heretage/ & fulfilled youre pleasures/
as the calues in the gratte: & triumphed ouer
them like the bulles/when ye had gotten the
victory. Youre mothers shalbe sore confoū-
ded/& they ȝ bare you/shall come to shame.
Sye shall be the leest sett by amōge the na-
cions/voyde waste/& dried vp. No man shal
be able to dwell there / for the feare of the
Lorde/ but she shall be whole desolate. All
they that go by Babilon/shall stande still/&
C be abashed/& shall wondre at all her plages.
Jeremy. xviij. b xix. b. xlix. c. Go forth in your araye agaynst Babylon
rounde aboute/ all ye that can hādle bowes:
shute at her / spare no arowes / for she hath
synned agaynst the Lorde. Crye out: vpon
her/vpon her/agaynst her rofide aboute: she
shall yelde her selfe/her fofidaciōs shall fall/
& her walles shall come downe/for it shalbe
the vengeaunce of the Lorde. Yee vengeance
Exodi. xxi. b shalbe taken of her/and as she hath done/so
Leuiti. xxiiij. d shall sye be dealt withall. They shal rote out
Johel. iij. b. the sower from Babylon/& hym ȝ handleth
the sickle in harueſt. For feare of ȝ swearde
of the enemye / euery man shall gett hym to
hys awne people/& euery mā shall fye to his
awne lande. Israel is a scatred flocke/the
Lyons haue dysperled them. First the Kyng
of the Assyrians deuoured them / last of all iiij. Reg. xxij. c
thys Nabuchodonosor Kynge of Babylon Esaye. x. a.
hath broised all their bones. iiij. Reg. xxv. b
Therfore thus sayeth the Lorde of hostes
the God of Israel: Beholde/I wyll vysyt the
Kynge of Babylon and his kyngdome/as I D
haue vysyted the Kynge of the Assyrians: and iiij. Reg. xix. g.
wyll bringe Israel agayne to his pleasaunt Esay. xliij. d.
pasture/that he maye fede vpon Charmel &
Basan/and be satysfyed vpon the mount of
Ephraim & Galaad. In those dayes & at the
same tyme(sayeth the Lorde) yf the offence
of Israel be sought for / there shall none be
founde: Yf men enquere for the synne of Iu-
da/there shalbe none: for I wyl be mercyfull
vnto them/whom I suffre to remayne ouer.
Go downe(O thou auēger) in to the ene-
myes lande / & vysyt them that dwell therin:
downe with them/ and smyte them vpon the
backes/ sayeth the Lorde: do according to
all/that I haue commaunded the. There is
gone aboute the lande a crye of a slaughter
& greate murthur / namely on thys maner:
How happeneth it / that the hammer of the
whole worlde is thus broke & broised in son-
der: How chanceth it/that Babylon is be-
come a wyldernes amonge the Heathen on
this maner: I my selfe haue layed wayte for
the/and thou art taken: vnawares art thou
trapped & snared: for why/ thou hast prouo-
ked the Lorde vnto anger: The Lorde hath
opened hys house of ordynaunce/ & brought
forth the weapēs of hys wrath. For the thing
that is done in the lande of the Caldees/it is
the Lorde of hostes worcke.
These thynges shall come vpon her at the
last/ they shal breake into her preuy cham-
bres/they shall leaue her as bare as stones/ E
that be layed together vpon heapes. They
shall so destroye her/ ȝ nothinge shalbe left.
They shall slaye all their mightie souldyers/
& put thē to death. Wo be vnto them/for the
daye & tyme of their visitacyon is at hande.
We thynke I heare all ready a crye/of them
that be fled & escaped out of the lande of Ba-
bylon/which shewe in Sion the vengeance
of the Lorde oure God the vengeaunce of
hys temple: yee a voyce of them/ that crye
agaynst Babylon: Call vp all the archers
agaynst Babylon/pytch youre tentes rofide
aboute her/that none escape. Recompence
her/as she hath deserued: and according as
she hath done/so deale wyth her agayne: for
she hath sett vp her selfe agaynst the Lorde/
agaynst the holy one of Israel. Therfore shal
her

a* He repro-
phecyeth he the
cōming agayne
of the people
frō the capti-
uitie of Baby-
lon/after ȝ ge-
nerall lycence
geuen them of
Kyng Cyrus. ij
Paral. xxxvi.
i. esd. i. a.

b* Wyth
crye out in ty-
me of their tra
uaylynge.

her yonge men fall downe in the stretes/and
all her men of warre shalbe roted out in that
daye/sayeth the Lorde. Beholde/ I speake
vnto the (O thou proude) sayeth the Lorde
God of Hostes: for thy daye shal come/ euen
the tyme of thy visitacion. And ȝ proude shal
stomble & fall/ & no man shall helpe him vp.
I wyll burne vp his cyties with fyre/ and it
shall cōsume all that is rounde aboute hym.
Thus sayeth the Lorde of Hostes: The
F chyldren of Israel & Iuda suffre violence to-
gether. All they that haue thē in captyuite/
kepe them fast/and will not let them go: but
their auenger & redemer is myghtie / whose
name is the Lorde of Hostes: he shall man-
teyne their cause/he shal make ȝ lāde shake/
and iudge them that dwell therin / one wyth
another. The swearde shall come vpon the
Caldees/ sayeth the Lorde / vpon them that
dwell in Babylon/vpon their prynces / and
vpon their wyse men: The swearde vpō their
sothsayers / as for those (they shall become
fooles.) The swearde vpō their worthyes/ so
that they shall stande in feare: The swearde
vpon their horsmen and charettes/ & vpō all
ȝ comē people that dwell vnder thē: so ȝ they
b* shall all become b* lyke wemē: The swearde
vpon their treasure/so that it shall be stollen
away: The swearde vpon their waters/so ȝ
they shalbe dried vp: For the lande worshyp-
peth ymages/ & delyteth in straunge wōdre-
full thynges. Therfore shall wylde beestes/
Apes/ and Estriches dwell therin: for there
shall neuer man dwell there/nether shal eny
mā haue his habitacion there for euermore.
Jeremy. l. b. Lyke as God destroyed Sodome and Go-
Deut. xxviij. c. morre/with the cities that laye there about/
sayeth the Lord: So shall no mā dwell there
allo/nether shall eny man haue there his ha-
bitacyon. Beholde/there shal come a people
frō the North/with a greate bounde of men/
and many kynges shall stande vp from the
G endes of the earth: They beare bowes & buc-
lers/cruell are they & vnmercyfull.
Their voyce roareth lyke the ragyng see/
they ryde vpon horses / & come weapened to
fyght agaynst the: O Babylon. As soone as
the kyng of Babylon heareth tell of thē/his
handes shall waxe feable: Sorowe and he-
uynes shall come vpon him/as a womā tra-
uelynge wyth chylde. Beholde / lyke as the
Jeremy. xlix. c Lyon commeth vp from the pleasaunt me-
dowes of Iordane vnto the grene pastures
of Ethan/so wyll I dryue thē forth / & make
them runne agaynst her. But whom shall I
Job. xli. a. chose out/& ordene to soch a thyng? For who
is like me/or who will stryue wō me? or what
shepherde maye stāde agaynst me? Therfore
heare the councell that the Lorde hath geuē
vpon Babylon/ and the deuyce that he hath
taken vpon the lande of the Caldees. The
leest amonge the people shall teare them in
peces/and lohe what pleasaunt thinge they
haue: they shall laye it waste. The noyse at
the wynnynge of Babylon shall moue the
earth/and the crye shalbe herde amonge the
Gentyles.

How Babylon shulde be ouerthrowen. Jeremy ge-
tieth hys boke to Saraiah.

¶ The. lj. Chapter.

THus hath ȝ Lorde sayde: beholde/ A
I wyll rayse vp a perlous wynde Jeremy. xxv. b
agaynst Babylon & her cytezens/
that beare euel will agaynst me. I
wyll sende also in to Babylon fanners/ a* to
fanne her out/& to destroye her lande: for in a* Euen as
the daye of her trouble they shalbe about her men fanne co-
on euery syde: Moreouer/ the Lorde hath ne when it is
sayde vnto the bowe men/& to thē ȝ clymme threshed.
ouer the walles in brest plates: Be shall not
spare her yōge men/kill downe all her hoost.
Thus the slayne shall fall downe in the lāde
of the Caldees/& the wounded in the stretes
As for Israel and Iuda/they shal not be for- Jeremy. l. d.
saken of their God/of the Lorde of Hostes/
of ȝ holyone of Israel: no/though they haue
killed all their lāde full of synne. Flye awaye Esay. xlviij. d.
from Babilon/euery man saue his lyfe. Let
no mā holde his tunge to her wyckednes/for
the tyme of the Lordes vengeaūce is come/
yee he shall rewarde her agayne. Babylon Jeremy. xxv. c.
hath bene in the Lordes hande a goldē cuppe/
that maketh all landes droncken. Of her
wyne haue all people droncken / therfore
are they out of their wyttes. But sodenly is Esay. xxi. b.
Babylon fallen/and destroyed. Mourne for Apoca. xviij. a.
her/bringe plasters for her woundes yf she xviij. b.
maye peradventure be healed agayne. We
wolde haue made Babylō whole(saye they)
but she is not recouered. Therfore wyll we
let her alone/& go euery man in to his awne
countre. For her iudgmēt is come in to hea- B
uen/and is gone vp to the cloudes. And ther-
fore come on/we wyll shewe Sion ȝ worcke
of the Lorde oure God. Judic. ij. c. iij. Reg. xi. c.
Make sharpe the arowes / and fyll the
quyuers: for the Lorde shall rayse vp the
spryete of the kynge of the Medes / wyych
hath allready a desyre to destroye Babylon.
This shalbe the vengeaunce of the Lordes/
and the vengeaunce of his temple.
Set vp tokens vpon the walles of Ba-
bylon/make youre watch stronge/set youre
watch men in araye / yee holde preuye wat-
ches: & yet for al that shall the Lord go forth
with the deuyce/which he hath taken vpon
them that dwell in Babylon.
O thou that dwellest by the greate wa-
ters/ O thou that hast so greate treasure &
ryches/thyne ende is come: & the rekenynge

Amos.vi.c. Jere.xxij.a. of thy winninges. The Lord of hoostes hath
swome by himself/that he wil ouer whelme
the with men lyke greshoppers in nombre/
Jeremy.x.b which with a corage shall crie Alarū Alarū
agaynst the. Yee euen the Lorde of hoostes/
ȳ wyth his power made the earth/wyth hys
wyldome prepared the rounde worlde / and
with his discrecyon spred out the heauens.
Psal.cxxxv.b. As soone as he letteth his voyce be herde/the
waters in ȳ ayre waxe fearce: He draweth
vp the cloudes from the endes of the earth.
He turneth the lyghtenynges to rayne / he
Esay.xliij.c. bringeth ȳ wyndes out of their secrete places
Baruch.vi.a. By the reason of wyldome / all men are be-
come fooles. Confounded be all the casters
of ymages: for the thinge that they make is
but disceate/and hath no breath. Vayne is it
and worthy to belaughed at: and in the tyme
of bilitacyon it shall perysh.

Neuertheles/ȳ porcyon of Jacob is none
soch: but he ȳ made al thynges/ whose name
is the Lorde of hoostes/he is the rodde of his
C enherytaunce. Thou breakest my weapens
of warre/ and yet thorow the I haue scatred
the nacions & kyngdomes: Thorow the haue
I scatred horse and horse man/ yee the char-
rettes / and soch as sat vpon them: Thorow
the I haue scatred man & woman / olde and
yonge/bacheler and mayden. Thorow the I
haue scatred the shepherde and his flocke/ ȳ
husbond man and his catell/the prynces and
the rulers. Therfore wyl I reward the cittie
of Babylō and all her citezyns the Caldees/
with all the euell wych they haue done vnto
Sion: yee that ye youre selues shall se it /
saieth the Lorde. Beholde/ I come vpon the
b *My thys noysome hyll is vnderstande Babylō. Why Babylon is called an hyll/ is before shewed in Jere.xiij.a.
(thou b* noysome hill) saieth the Lorde/thou
that destroyest all landes. I wyll stretch out
my hande ouer the/ and cast the downe from
the stony rockes: and will make the a brente
hill/so that nether corner stones shalbe taken
enymore out of the /but waste and desolate
shalt thou lye for euer more / sayeth the
Lorde.

Set vp a token in the lande: blowe ȳ trō-
pettes amonge the Heithen/prouoke the na-
cyons agaynst her / call the kyngdomes of
Ararat/Menni/and Ascanes agaynst her:
nombre out Taphsar agaynst her/bringe as
greate a sorte of horses agaynst her / as yf
they were greshoppers. Prepare agaynst
them ȳ people of the Medes w̄ their kinges
prynces & all their chefe rulers / yee and the
whole lande that is vnder them.

The lande also shall shake & be afrayed/
wherfore the deuyce of the Lord shal come forth
agaynst Babylon: to make the lande of Ba-
bylon so waste / that no man shal dwel eny
more therin. The Worthies of Babylon shal
leaue ȳ batell/& kepe them selues in stronge
holdes/their strength hath fayled them/ they
shalbe like wemen. Their dwellynge places
shal be brent vp/their barres shalbe broken D
One purseuaunt shal mete another/yee one
poste shal come by another/to bringe ȳ kyng
of Babylon tydinges: ȳ his cytie is taken in
on euery syde/ ȳ foordes occuppyed/the fenny
brent vp/and the soudyers sore afrayed.

For thus sayeth the Lorde of hoostes the
God of Israel: the daughter of Babylon hath
bene in her tyme like as a threshinge floore
but shortly shal her harueste come. Nabucho-
donosor the kinge of Babylō hath deuoured
& destroyed me/he hath made me an empty
vessell. He swalowed me vp lyke a dragon/ &
fylled hys bely w̄ my delycates: he hath cast
me out/ he hath taken my substance awaye
& the thinge that was left me hath he caryed
vnto Babylon / sayeth the daughter ȳ dwel-
leth in Syon: yee and my blonde also vnto
the Caldees / sayeth Jerusalem. Therfore
thus sayeth the Lorde: Beholde/ I wyll de-
E fende thy cause/ & auenge the: I will drynke
vp her see/ & drye vp her water springes.
Esay.xxi.c. Babylon shall become an heape of stones
a dwellinge place for dragons/a fearfulnes
and wondrynge / because no man dwelleth
there. They shall roare together lyke lyons/
and as the yonge lyons when they be angrie/
so shall they bende thē selues. In their heate
I shal sett drinke before them/& they shalbe
Jeremy.li.b. droncken for ioye: Then shall they slepe an
euerlastinge slepe/and neuer wake/ saieth ȳ
Lorde. I shall carie them downe to be slayne
like shepe/like wethers and gootes. O/how
was Sesach wonne? O/how was the glory
of the whole lande taken? how happeneth
it/that Babylon is so wondred at amonge ȳ
Heathen? The see is risen ouer Babylon/and
hath couered her with his greate waues.
Her cytyes are layed waste / the lande lyeth
vnbuylded and voyde: it is a lande where no
man dwelleth / and where no man traueleth
Jeremy.l.a. thorow. Moreouer/I will vyset Bel at Ba-
Esay.xlvi.a. bylon: and the thynge that he hath swalo-
Dauiel. xiij.d wed vp/that same shall I plucke out of his
mouth. The Gentyles also shall runne no
more vnto hym / yee and the walles of Ba-
bylon shall fall.

O my people/ come out of Babylon/that
euery man may saue his lyfe/from the fear-
full wrath of the Lorde. Be not fayntehert-
ed/& feare not at euery rumoure that shal-
be herde in the lāde: for euery yeare bringeth
new tydinges/ yee straunge wyckednes and
lordshyppe. And lo/the tyme cōmeth that I
wyll vyset the ymages of Babylon/and the
whole lande shalbe confounded/yee and her
slayne shall lye in the myddest of her. Heauē
& earth

& earth with all that is therin/ shall reioyce
ouer Babylō/whē the destroyers shall come
vpon her from the North/ sayeth the Lorde.
Like as Babylon hath beatē downe and
Jeremy.l.c. slayne many out of Israel/ so shall there fall
many/and be slayne in all her kyngdome. Ye
that haue escaped the swearde / haste you/
stande not styll/remembre the Lorde afarre
of: and thincke vpō Jerusalem/ for we were
ashamed to heare the blasphemyes: oure fa-
ces were couered wyth shame/ because the
straunge aleaūtes came into the Sanctua-
ry of the Lorde. Wherfore beholde (sayeth
the Lorde) the tyme commeth / that I wyll
vyset the ymages of Babylon / and thorow
the whole lande they shall mourne and fall.
Jeremy.xlix.d. Though Babylon clymmed vp into heauē/
and kepte her power an hye: yet shal I sende
her destroyers/sayeth the Lorde.

A pyteous crye shall be hearde from Ba-
bylon/and a greate misery from the lande of
the Caldees: when the Lorde destroyeth thē/
and when he dryueth out the hye stomack &
proude boastyng/wherwith they haue bene
as furyous as the waues of greate water
floudes/and made greate crakes with their
wordes. For the destroyers shall come vpon
her (euen vpon Babylon) wych shall take
c *Bowes/ or strengthes/ as in Osee.ix.b. Where he calleth the strengthes of men of warre the bowes of Israel.
her worthyes/and breake their *bowes: for
God is dysposed to auenge hym selfe vpon
them/and suffycyently to recompence them.
Yee (sayeth the Lorde) I wyll make their
Prynces/their wyse men/their chefe rulers
and all their worthyes/drōncke: so that they
shall slepe an euerlastynge slepe/and neuer
wake: Thus sayeth the kynge/ whose name
is the Lorde of hoostes.

Moreouer/thus sayeth the Lorde of Ho-
G stes: The thycke wall of Babylō shalbe bro-
ken/and her proude gates shalbe brent vp.
And the thynge that the Gentyles & the peo-
ple haue wrought with greate trauayle and
laboure / shall come to naught and be con-
sumed in the fyre.

Thys is the charge that Jeremy gaue vn-
to Saraiah ȳ sonne of Neriah/the sonne of
Maasiah/when he went towarde Babylon
with Zedekiah the kynge of Juda/in the.iiij
yeare of his raigne. Now this Saraiah was
a peaceable Prince. Jeremy wrote in a boke
all the mysery that shulde come vpon Baby-
lon/yee and all these sermons that be wry-
ten agaynst Babylon / and gaue Saraiah
thys charge: When thou commest vnto Ba-
bylon / se that thou reade all these wordes/
and saye: O Lorde/thou art determyd to rote
out this place / so that nether people ner ca-
tel shal dwel there eny more/but to lie waste
for euer: and when thou hast redde out the
boke/bynde a stone to it/& cast it in the myd-
dest of Euphrates/and saye: Euen thus shall
Babylon syncke/& be thrust downe with the
burthen of trouble/that I will bringe vpon
her: so that she shal neuer come vp agayne.
Thus farre are the preachinges of Jeremy.

The repeteth the takynge of Zedekiah. Jerusalem is take of the Chaldees. Zedekiahs sonnes are kylled before hys face/and hys eyes put oute. The cytye is burned. The temple is spoyled and robbed. They that were left in Jerusalem are caryed to Babylon. Kyng Jehoakim is brought forth of prison/& fed like a kyng.

The.lij.Chapter.

A Zedekiah was.xxj.yeare olde/ whē
he was made kynge/ & he raigned iiij.Re.xxiiij.d
xj.yeare in Jerusalem. His mo- ij.Para.xxvi.b
thers name was Hamutal/ Jere-
mies daughter of Lobnah. He liued wicked-
ly before the Lorde euen as Jehoakim dyd.
Wherfore the Lorde was angrie at Jerusa-
lem & Juda/so longe tyll he had cast thē out
of his presence. And Zedekiah fell from the
kyng of Babylon. But in ȳ.ix.yeare of his
raygne/In the tenth Moneth/the tēth daye Jere.xxxix.a.
of the Moneth it happened/ that Nabucho- iiij.Reg.xxv.a.
dosor the kynge of Babylon w̄ all his hosse
came before Jerusalē/& besieged it/& made
them bulworkes roude aboute it. And this
besegynge of the cytye endured vnto the.xi.
yeare of kynge Zedekiah.

And in the fourth Moneth/ the ix daye of
ȳ Moneth / there was so greate hōger in ȳ
cytie: that there were no more vytayles for
the people of the lande. So all the soudyers B
brake awaye/& fled out of the cytie by night Jere.xxxviij.b
thorow the waye of ȳ porte betwene the two xxxix.a.
walles by the kynges garden. Now the Cal-
dees had compassed the cittie rounde aboute/
yet went these men their waye to warde ȳ
wyldernesse.

And the Caldees folowed vpon them/
and toke Zedekiah the kynge in the feide of
Jerycho / when hys hoost was runne from
him. So they caryed the kynge awaye pri-
soner to Reblath / vnto the kynge of Ba- Jere.xxxix.b
bylon in the land of Hemath/ where he gaue
iudgment vpon him.

The kyng of Babylō also cauſed Zedekiahs sonnes to be slayne before his face/ yee
& put all the prynces of Juda to death at Re-
blath. Moreouer he put out the eyes of Ze- C
dekiah/cauſed him to be bownde w̄ cheynes/
to be carled vnto Babylon: and lett him lye
in prison tyll he dyed.

Now the tenth daye of the fyfth Moneth
in the ix yeare of Nabuchodonosor kynge
of Babylon/Nabusaradan the chefe captaine
and the kynge of Babylons seruauntes
came vnto Jerusalem/ & brent vp the house
of the Lorde. He brent vp also ȳ kynges pa-
lace/all the houses & all the gorgeous buil-
dinges

dynges in Jerusalem. And the whole Hoost of the Caldees that were with the chefe Captayne/brake downe all the walles of Jerusalem rounde aboute.

As for the poore people and soch folke as D yet was left in the cytie/which also were fallen to the kynge of Babylon/ yee and what people as yet remayned: Nabuzaradan the chefe Captayne caryed them awaye prisoners. But the poore people of the countre/ dyd Nabuzaradan the chefe Captayne leaue in the lande/to occuppye the vyneyardes and feldes. The Caldees also brake the brasen pylers that were in the house of the Lorde/ yee the seate and the brasen lauer that was in the house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the Cauldrons/shouels/flesh hookes/sprynklers/spones/and all the brasen vessell that was occuppyed in the seruyce: w the basens/colepannes/sprynklers/pottes/ candelstyckes/spones and cuppes: wherof some were of golde/and some of syluer.

E The chefe Captayne toke also the two pylers/ the lauer. the. xij. brasen bullockes that stode vnder the seate/whych kyng Salomon made in the house of the Lorde: and all the vessell conteyned so moch metall/that it myght not be weyed. For euery pyler was xviij. cubytes hye/ and the rope that wente
18. Reg. vij. aboute it/was. xij. cubytes/ and foure fyngers thycke and rounde: Now vpon the rope were brasen knoppes/ & euery knoppe was fyue cubytes hye: & vpon the knoppes were whopes/and pomgranates rounde aboute of cleane brasse.

After thys maner were both the pylers fashyoned wyth the pomgranates/ wherof there were an hundreth and. xcvj. which hanged vpon the whoopes rounde aboute. The F chefe Captayne also toke Sariah the hye preste/and Sophonias that was chefe next him/and the thre kepers of the treasury. He toke out of the cytie a chamberlayne whych was a captayne of the souldyers/ and seuen men that were the kynges seruantes/ which were founde in the cytie: and Sepher a captayne that vsed to muster the men of warre: with. lx. men of the countre that were take in the cytie. These Nabuzaradan the chefe captayne toke/ and carted them to the kyng of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captyue/ out of hys awne lande. Thys is the summe of the people/ whō Nabuchodonosor ledde awaye captyue.

In the seuenth yeare of his reygne/he ca- G ried awaye of ȳ Jewes/thre thousand & thre and twenty. In the. xviij. yeare Nabuchodonosor caryed awaye from Jerusalem eight hundreth and. xxxij. personnes. In the. xxiij. yeare of Nabuchodonosor Nabuzaradan ȳ chefe Captayne/toke awaye seuen hundreth xlv. Jewes preseners. The whole summe of all the preseners/ is foure thousande & fyre hundreth.

In the. xxxvij. yeare after that Jehoacin the kynge of Juda was caryed awaye in the xxv. daye of the. xij. Moneth/Euilmerodach kynge of Babylon (the same yeare that he reigned) gaue Jehoacin the kynge of Juda his pardon/& let him out of preson/ & spake louyngly to hym. And set his trone aboue ȳ trones of the other kynges that were wyth him in Babylon. He chaunged also ȳ clothes of his preson/ yee and he ate with him all his lyfe longe. And he had a contynuall lyuynge geuen him of the kynge of Babylon/ euery daye a certayne thynge alowed him all the dayes of his lyfe/vntyll he dyed.

¶ The ende of the boke of the Prophete Jeremy.

The lamentacyōs of Jeremy.

& These wordes are readein the. lxx. Interpreters/but not in the Hebrye.

IT happened/after Israel was brought in to captyuytie. & Jerusalem destroyed/ that Jeremye the Prophete sate weppyng/and sorowfully bewayled Jerusalem: and syghyng & howlynge wyth an heuy & wofull herte/sayde:

¶ The fyrst Chapter.

Aleph.

6. Reg. xxiv. b. ij. Reg. xv. a.

ALas/how sytteth the cytye so desolate/ that some tyme was full of people? How is ȳe become lyke a wedowe/ which was the lady of all nacyons? How is ȳe brought vnder trybute/ that ruled all landes.

Beth.

ב Shē wepeth sore in the nyght/ so that ȳ teares runne downe her chekes: for amonge all her louers/ there is none that geueth her eny comforte: ye her nexte frendes abhorre her/and are become her enemyes.

Gimel.

ג Juda is taken preseoner/ because ȳe was defiled: and for seruynge so many straunge goddes/ ȳe dwelleth now amonge the Heythen. She fyndeth no rest/ all they that persecuted her/ toke her/ and so ȳe dwelleth amonge her enemyes.

Daleth.

ד The streates of Sion mourne/ because no B man commeth more to the solempne feastes All her gates are desolate/her prestes make lamentacion/her maydens are carefull/ and ȳe her selfe is in greate heuynesse.

He.

ה Her enemies are fallen vpon her head/ & haue put her to shame: because ȳ Lord hath chastened her for her greate wickednes: her childrē are ledde awaye captiue before their enemye.

Vau.

ו All the bewtie of the daughter of Sion is awaye/her princes are become like wethers that fynde no pasture. They are driuē awaye before their enemye/ so that they haue no more power.

Zain.

ז Now doth Jerusalem remembre the tyme C of her misery & disobediēce/yee the ioye and pleasure ȳ ȳe hath had in tymes past: seyng her people is brought downe thorow the power of their enemie/ & there is no man for to helpe her: her enemies stāde lokīng at her & laugh her Sabbath dayes to scorne.

Heth.

ח Jerusalē synned euer more & more/ therfore is ȳe come in decaye. All they ȳ had her in honour/ despyse her: for they haue sene her fylthynesse. Yee ȳe sygheth/and is a shamed of her selfe.

Teth.

ט Her skyrtes are defyled/ȳe remēbred not what woide folowe: therfore is her fall so greate/and there is no mā to cōforte her. O Lord/cōsyder my trouble/ for myne enemie hath ȳe vpperhande.

Jod.

י Ȳe enemye hath put his hande to all ȳe D precious thynges that ȳe had/ yee euen before her eyes came ȳe Heathen in & out of ȳ Sanctuarye: whom thou (neuertheles) hast forbydden to come within thy congregacyō.

Caph.

כ All her people seke their bred w heuynes/ and loke what precyous thynge euery man hath/that geueth he for meate/ to saue hys lyfe. Consyder/O Lorde/and se/ how vyle I am become.

Lamed.

ל O ye all that go fore by/ beholde and se/ yf there be eny sorow like vnto myne/ wherwith ȳe Lorde hath troubled me/ in ȳ daye of his fearefull wrath.

Mem.

מ From aboue hath he sent downe a fyre in E to my bones and chastened me: he hath layed a net for my fete/ & throwen me wyde open: he hath made me desolate/ so ȳ I must euer be mournynge.

Nun.

נ Ȳe yocke of my trangressyon is come at ȳe last/ with his hande hath he takē it vp/ & put it aboute my neck. My strēgth is gone: ȳe Lord hath delyuered me in to those hādes/ wherout I can not quyte my selfe.

Samech.

ס Ȳe Lorde hath destroyed all ȳe mightie men/ȳat were in me. He hath proclamed a feast/to slaughter all my best mē. Ȳe Lord hath trodē downe ȳe daughter of Juda/ like as it were in a wyne presse.

Ain.

ע Therfore do I wepe/ & myne eyes gusshe F oute of water: for ȳe comforter that shulde quycken me/is farre fro me. My chyldren are driuen awaye/ for why? ȳe enemie hath gotten ȳe ouer hande.

Phe.

פ Sion casteth out her handes/and there is no man to cōforte her. Ȳe Lord hath layed ȳe enemyes rounde aboute Jacob/ and Jerusalem is as it were a menstruous womā/ in ȳe myddest of them.

Zade.

צ Ȳe Lorde is ryghtuous/ for I haue prouoked

uoked his*contenance vnto anger. O take
hede all ye people/and conlidre my heuynes:
My maydens and my younge men are led
awaye into captyuytye.

*Some reade: cõmaundement. It is in Hebrew/ mouth: that is/ sayinge and aduyce.

Koph.

כ I called for my louers (but they begyled
me) for my Prestes and councelers/but they
perysched: euen whyle they sought for meate/
to saue their lyues.

Res

G Consydre (O Lorde) how I am troubled/
my wombe is dysquyeted/ my herte turneth
about in me/and I am full of heuynes. The
swearde hurteth me without/ and within I
am lyke vnto death.

Sin.

ש They heare my mournynge/ but there is
none that wyll comforte me. All myne ene-
myes haue hearde of my trouble/ & are glad
therof/ because thou hast done it. But thou
shalt bryngе forth the tyme/ when they also
shalbe lyke vnto me.

Thau.

ת From the shall come all their aduersytye:
thou shalt plucke them awaye euen as thou
hast plucked me/ because of all my wycked-
nes. For my sorow is very greate/ and my
herte is heuy.

The.ij.Chapter.

Aleph.

A LAs/how hath the Lorde darkene-
ned the daughter of Syon so sore
in hys wrath? As for the honoure
of Israel/ he hath casten it downe
from heauen: How happeneth it/ that he re-
membred not hys awne fote stole when he
was angrye?

Thren.iiii.b.

Beth.

ב The Lorde hath cast downe all the glory
of Jacob without any fauoure: all the stroge
places of the daughter Juda hath he broken
in his wrath/ and throwen the downe to the
grounde: her kyngdome & her Princes hath
he suspended.

Gimel.

ג In the wrath of his indygnacyon he hath
broke all the a*horne of Israel: he hath with
drawe his ryght hande from the enemye: yee
a flame of fyre is kyndled in Jacob/ & hath
consumed vp all rounde aboute.

a*Horne here signyfyeth strength/power nobylitie & domynion: which al ye Lord by his iust auengemẽt tone from the kyngdome of the Jewes and fro Jerusalem.

Daleth.

ד He hath bent hys bowe lyke an enemye/
he hath fastened his ryght hande as an aduer-
sary: and euery thynge that was pleasaunt
to se/ he hath smyten it downe. He hath pou-
red out hys wrath lyke a fyre/ into the ta-
bernacle of the daughter of Syon.

He.

ה The Lorde is become lyke as it were an
enemye/ he hath cast downe Israell & all his
places: yee all his stronge holdes hath he de
stroyed/ & fylled the daughter of Juda wyth
moch sorow and heuynesse.

Vau.

ו Her tabernacle (which was lyke a garden
of pleasure) hath he destroyed: her hye solẽ-
pne feastes hath he put downe. The Lorde
hath brought it so to passe/ that the hye so-
lempne feastes and Sabbathes in Sion/ are
cleane forgotte. In his heuydispleasure hath
he made the kynge & prestes to be despysed.

Zain.

ז The Lorde hath forsake hys awne aulter/
and is wroth with his awne Sanctuary/ &
hath geuen the walles of their towres into
ye hãdes of the enemye. Their enemyes made
a noyse in the house of the Lorde/ as it had
bene in a solempne feast daye.

Heth.

ח The Lorde thought to breake downe the
walles of the daughter Sion, b*he spred out
his lyne/ & drewe not in his hand/ tyll he had
destroyed them. Therfore mourne the tur-
rettes and the broken walles together.

b*As carpenters spread out their lynes to buylde walles/ howses & other thinges: so had god spreade out his lyne to destroye Jerusalẽ & Jewry/ & to bryngе thẽ to perfect subiecciõ. For that signyfyeth the spreadynge out of the lyne/ as it is sayde. ii. Reg. viii. a. It is a dyllymylytude borowed of carpenters.

Teth.

ט Her portes are castẽ downe to the grounde/
her barres are broken & smytten in sonder:
her kynge & prynces are carried awaye to the
Gentyles. They haue nether lawe ner Pro-
phetes/ ner yet eny vision from the Lorde.

Jod.

י *The Senatours of the daughter Sion
syt vpon the grounde in sylence: they haue
strowed asshes vpon their heades/ and gyr-
ded them selues with sack cloth. The maydẽs
of Jerusalem hange downe their heades to
the grounde.

Caph.

כ Myne eyes begynne to fayle me thorowe
weppyng/ my body is disquieted/ my leuer is
poured vpon the earth/ for the greate hurte
of my people/ seynge the chyldren and babes
dyd swowne in the stretes of the cytie.

Lamed.

ל Euen when they spake to their mothers:
where is meate and drynke? for whyle they
so sayde/ they fell downe in the stretes of the
cytye/ lyke as they had bene wounded/ and
some dyed in their mothers bosome.

Mem.

מ What shall I saye of the/ O thou daugh-
ter Jerusalem/ to whom shall I lycken the?
To whom shall I cõpare the/ O thou daugh
ter Sion/ to cõforte the withall? Thy hurte
is like a mayne see/ who maye heale the?

Nun.

נ Thy prophetes haue loked out vayne and
folish thynges for the/ they haue not shewed
the of thy wickednesse/ to kepe the from cap-
tyuite: but haue ouerladen the/ and thorowe
falsched

b*As carpenters spread out their lynes to buylde walles/ howses & other thinges: so had god spreade out his lyne to destroye Jerusalẽ & Jewry/ & to bryngе thẽ to perfect subiecciõ. For that signyfyeth the spreadynge out of the lyne/ as it is sayde. ii. Reg. viii. a. It is a dyllymylytude borowed of carpenters.

falsched scatred the abrode.

Samech.

ס All they that go by the/ clappe their hãdes
at the: hissynge and waggynge their heades
vpon the daughter Jerusalem/ and saye: is
this the cytie that men call so fayre/ wherin
the whole lande reioyseth?

Ain.

ע All thyne enemyes gape vpõ the/ whispe-
rynge and brynge their teth/ saying: let vs
deuoure/ for the tyme that we loked for/ is
come: we haue founde and sene it.

Phe.

פ The Lorde hath fulfylled the thynge/ that
he was purposed to do: and perfourmed that
he had deuysed longe a go: he hath destroyed/
and not spared. He hath caused thyne aduer-
sary to triumphe ouer the/ & set vp the horne
of thyne enemye.

Zade.

צ Let thyne hert b**crye vnto the Lorde/ O
thou cytie of the daughter Sion: let thy tea-
res runne downe lyke a ryuer daye & night:
rest not/ & let not ye apple of thine eye leaue of.

b*Of crying what it signyfyeth in ye scripture ye haue in Exo. xviii. d. & in the. xvij. Psal. b.

Koph.

ק Stande vp and make thy prayer in ye first
watch of the nyght/ poure oute thyne herte
lyke water before the Lorde: lyft vp thyne
handes/ for the lyues of thy yonge chyldren/
that dye of honger in the stretes.

Res.

G Behold/ O Lorde/ and consydre/ why hast
thou gathered me vp so cleane? Shall ye we-
men then eate their awne frute/ euen chyl-
dren of a spanne longe? Shall the prestes &
prophetes be slayne thus in the Sanctuary
of the Lorde?

Sin.

ש Yonge & olde lye behynde the stretes vpõ
the grounde/ my maydens & yonge men are
slayne wyth the swearde: whom thou in the
daye of thy wrathfull indignacyon hast put
to death: yee euẽ thou hast put thẽ to death/
and not spared them.

Thau.

ת My neyghbours ye are rounde about me/
hast thou called/ as it were to a feast daye: so
ye in the daye of the Lordes wrath none esca-
ped/ nether was eny left behynde. Those that
I had brought vp and norysched/ hath myne
enemy destroyed.

The.iij.Chapter.

Aleph.

A I Am the man/ that (thorow the rodd
of hys wrath) haue experyence of
misery.

Beth.

ב He droue me forth/ and led me:
yee in to darknesse/ but not in to lyght.

Gimel.

ג Against me only he turneth his hande/ &
layeth it euer vpon me.

Beth.

ב My flesh & my skynne hath he made olde/
and my bones hath he bruised.

Daleth.

ד He hath buylded rounde aboute me/ & clo-
sed me in with a*gall and trauayle.

a*Gall/ for sorowfulnes: as in the Psalme lxix. e. They gaue me gall to eate. &c. That is/ they ye shulde haue comforted me dyd me most grefe/ & augmẽted my sorowes/ as yf one shulde geue bitter meates to him that is hungrye. Howbeit that prophecye was also fulfilled in oure sauyour Christ/ of whom David was therin a fygure/ as S. Mathew teacheth in ye. xxvij

He.

ה He hath sett me in darknesse/ as they that
be deed for euer.

Vau.

ו He hath hedged me in/ ye I can not get
out/ and hath layed heuy lynches vpon me.

Zain.

ז Though I crye and call piteously/ yet hea-
reth he not my prayer.

Heth.

ח He hath stopped vp my wayes wyth foure
squared stones/ & made my pathes croked.

Teth.

ט He layeth wayte for me lyke a Bere/ & as
a lyon in a hole.

Jod.

י He hath marred my wayes/ & broken me
in peces/ he hath layed me waste altogether.

Caph.

כ He hath bent his bowe/ and made me as
it were a marck to shutte at.

Lamed.

He.

ל The arowes of his quyuer hath he shot/
euen into my reynes.

Mem.

מ I am laughed to scorne of all my people/
they make songes vpon me all ye daye longe.

Nun.

נ He hath fylled me with bytternesse/ & ge-
uen me wormwod to drynke.

Vau.

ו He hath smytten my teth in peces/ & rolled
me in the dust.

Zain.

ז He hath put my soule out of rest/ I forget
all good thynges.

Heth.

ח I thought in my selfe: I am vndone/ there
is no hope for me in the Lorde.

Zain.

ז O remembre yet my mysery & my troub
le/ the wormwod and the gall.

Teth.

ט Yee thou shalt remembre thẽ/ for my soule
melteth awaye in me.

Jod.

י Whyle I cõsydre these thynges in my hert/
I get a hope agayne.

Caph.

Heth

ח Namely/ that the mercyes of the Lord are
not cleane gone/ and that his louyng kynd-
nesse ceasseth not.

Lamed.

ל His faythfulnes is greate/ and renueth it
selfe as the mournynge.

Mem.

מ The Lorde is my porcyon/ sayeth my sou-
le/ therfore wyll I hope in him.

Nun.

Teth.

ט O how good is the Lord vnto them/ that
put their trust in him/ and to the soule that
seketh after him?

Samech.

ס O how good is it with stylnesse to wate &
tarye/ for the healthy of the Lorde?

Ain.

ע O how good is it for a man/ to take the
yock vpon him from his youth vp.

Phe.

Jod.

פ He sytteth alone/ he holdeth him still/ and
dwelleth

dwelleth quyetly by him selfe.
ר He layeth his face vpon the earth/ yf(percase)there happen to be eny hope.
ר He offreth his cheke to the smyter / he wyll be content with reproues.

Caph.

כ For the Lorde wyll not forsake for euer.
כ But thoughe he do cast of/ yet accordynge to ȳ multitude of his mercyes) he receaueth to grace agayne.
כ For he doth not plage/ & cast out the chyldren of men from his herte.

Lamed.

ל To treade all the preseners of the earth vnder hys fete.
ל To moue the iudgement of man before the most hyghest.
ל To condemne a man in hys cause: The Lorde hath no pleasure in soche thynges.

Mem.

E מ *What is he then that sayeth: there shuld somethynge be done without the Lordes commaundement?
מ Out of the mouth of the moost Hyghest goeth not euell and good?
מ Wherfore then murmureth the lyuynge man? let hym murmure at hys awne synne.

b *By this it is manyfest that all aduersytye (which mē call euell) is sent of God: althoughe he suffre no soche euell (as we cal it) but ȳ whych he knoweth to be necessary & & neadefull/ & wherout he sucketh some good thing. That cā he only do/ whiche only is thorouly wise and perfect good. A like sayng is ther in Amos iij. b. Cometh ther any plage in a citie. &c.

Nun.

נ Let vs loke well vpon oure awne wayes/ and remembre oure selues/ & turne agayne to the Lorde.
נ Let vs lyft vp oure hertes with oure handes vnto the Lorde that is in heauen.
נ We haue bene dyssemblers/ and haue offended/ wylt thou therfore not be intreated?

Samech.

ס Thou hast couered vs in thy wrath/ & persecuted vs/ thou hast slayne vs wythout any fauoure.
ס Thou hast hyd thy selfe in a cloude / that oure prayer shulde not go thorow.
ס Thou hast made vs outcastes / and to be despyled amonge the Heathen.

Ain.

ע All oure enemyes gape vpon vs.
ע Feare and snare is come vpon vs/ yee despyte and destruccyon.
F ע Whole riuers of water gushe out of myne eyes/ for the greate hurte of my people.

Phe.

פ Myne eyes runne/ and can not ceasse/ for there is no rest.
פ O Lorde / when wylt thou loke downe from heauen/ and consydre?
פ Myne eye breaketh my herte/ because of all the daughters of my cyte.

Zade.

ד Myne enemyes hunted me out sharpely/ lyke a bryde/ yee and that without a cause.
ד They haue put downe my life into a pitte/ and layed a stone vpon me.
ד They poured water vpon my head / then thought I: now am I vndone.

Koph.

ק I called vpon thy name/ O Lorde/ out of the depe pytte.
ק Thou hast herde my voyce / and hast nott turned awaye thine eares fro my syghinge & cryenge.
ק Thou hast enclyned thy self vnto me/ whē I called vpon the/ & haste sayde: feare not.

Res.

ר Thou (O Lorde) hast mayntened the cause of my soule/ and hast redemed my life. G
ר O Lorde/ thou hast sene my blasphemers take thou my cause vpon the.
ר Thou hast well consydred how they go about to do me harme/ and that al their councels are agaynst me.

Sin.

ש Thou hast herde their despytefull words (O Lorde) yee and all their ymaginacyons agaynst me.
ש The lippes of myne enemyes / and their deuyces that they take agaynst me / all the daye longe.
ש Thou seyest also their syttinge downe and their rylinge vp / they make their songes of nothinge but of me.

Thau.

ת Reward them (O Lorde) accordynge to the workes of their handes.
ת Geue them the thynge / that their awne herte is afrayed of: euen thy curse.
ת Persecute them (O Lorde) with thyne indygnacyon / and rote them out from vnder the heauen.

¶ The. iiij. Chapter.

Aleph.

H How is ȳ golde become so dymme? How is the goodly coloure of it so sore chaunged? and the stones of the Sanctuary thus scatred in the corner of euery strete? A

Beth.

ב The chyldren of Syon that were al waye in honoure/ & clothed with the most precious golde: how are they now becomme lyke the erthen vessels wych be made wyth the potters hande.

Gymel.

ג The Lamyes geue their yonge ones suck with bare breastes: but the daughter of my people is cruell/ and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

ד The tonges of the suckyng chyldren/ cleue to ȳ roke of their mouthes for very thyrst. The yonge chyldren aske bred / but there is noman / that geueth it them.

He.

He.

ה They that were wonte to fayre delicatly/ perysche in the streates: they that a fore were brought vp in purple / make now mocy of donge.

Vau.

B ו The synne of my daughter of my people is be come greater then the wyckednesse of Sodome/ that sodenly was destroyed/ & not taken with handes.

Gene. xix. c.

Zain.

ז Her abstenyners (or Nazarees) were whyter then the snowe or mylke: their coloure was fresh read as the Corall/ their beutie lyke the Saphyre.

Heth.

ח But now their faces are very black: In so mocy / that thou shuldest not knowe them in the streates. Their skynne cleueth to their bones / It is withered / and become lyke a dye stock.

Psal. cij. a

Teth.

ט They that be slayne with the swearde/ are happier then soch as dye of honger/ and perische awaye famishynge for the frutes of the felde.

Jod.

י The wemen (which of nature are pitiefull) haue sodde ē their awne childre ē w̄ their hādes that they might be their meate / in ȳ miserable destruccion of ȳ daughter of my people.

Deut. xxviij. e. iiij. Reg. vi. f. Trenij. e.

Caph.

כ The Lorde hath perfourmed hys heuy wrath: he hath poured out the furiousnes of hys dysplesure. He hath kyndled a fyre in Sion/ which hath consumed the foundaciōs therof.

Lamed.

ל Nether the kinges of the earth/ ner all the inhabitours of ȳ worlde/ wolde haue beleued that ȳ enemie & aduersary shulde haue come in at the gates of the cytie of Hierusalem.

Mem.

C מ Which neuertheles is come to passe for the synnes of her prophetes / & for the wyckednes of her Prestes that haue shed innocentes blonde within her.

Nun.

נ So that these blynde men wente stomblyng in the streates / & stayned them selues with blonde / wych els wolde touche no bloudy cloth.

Samech.

ס But they cryed vnto euery man: flee the staynyng/ awaye/ get you hēce/ touch it not. Yee (sayde they) ye must be bryent / ye must dwel amōge ȳ Gentils/ & byde no lōger here.

Ain.

ע The countenaunce of the Lorde hath banished them/ and shal neuer loke more vpon them: for they them selues nether regarded the prestes/ not pytied their elders.

Phe.

פ Wherfore yet oure eyes fayle vs/ whyle we loke for vayne helpe: seynge we be euer wayting vpon a people/ ȳ can do vs no good. D

Zade.

ד They laye so sharpe waite for vs/ that we can not go safe vpon ȳ streates: for our ende is come/ oure dayes are fulfylled/ oure ende is here.

Koph.

ק Oure persecuters are swyfter then the Aegles of the ayre / they folowed vpon vs ouer the mountaynes / and layed wayte for vs in the wildernesse.

Res.

ר The bery breth of oure mouth: euen the anoynted Lord himself shalbe taken in oure synnes/ of whō we saye: Vnder his shadowe we shalbe preserued amonge the Heythen.

Sin.

ש And thou (O daughter Edom) that dwellest in the lande of Huz/ be glad and reioyce: for the cuppe shal come vnto the also/ which whan thou soppest of thou shalt be dronckē.

Thau.

ת Thy sinne is wel punished (O thou daughter Sion) he shall not suffre the to be caryed awaye eny more. But thy wyckednesse (O daughter Edom) shall he vysit / and for thy synnes sake/ he shall lede the in to captiuite.

¶ The. v. Chapter.

¶ The prayer of Jeremye.

C All to remembraunce (O Lorde) what we haue suffred / consydre & se oure confusyon. Oure enheryteaunce is turned to ȳ straugers/ & oure houses to ȳ aleauntes. We are become carefull and fatherlesse / and oure mothers are as the wydowes. We are fayne to drynke oure awne water for money/ and oure awne wod must we bye wyth moneye. Oure necare vnder persecucyon/ we are weery/ and haue no rest. A

A fore tyme we yelded oure selues to the Egypcians/ and now to the Assiryans/ onely that we myght haue bred ynough. Oure fathers (which now are gone) haue synned / and we must beare their wyckednesse. Seruauntes haue the rule of vs / and no man delyuereth vs out of their handes. We must gett oure lyuynge w̄ the parell of oure liues because of the drouth of the wyldernesse. B

Jere. xxxi. e. Ezech. xviij. a.

Oure skynne is as it had bene bryent in an ouen/ for very fore honger. The wyues are rauished in Syon / and the maydens in the cytyes of Juda. The prynces are hanged vp wyth the hande of the enemyes / they haue not spared the olde sage men / they haue taken C

hen yonge mens lyues from them / and the boyes are hanged vp vpõ trees. The elders syt no more vnder the gates / and the yonge men vse no more playeng of Musyke. The ioye of oure herte is gone / oure mery quere is turned into mournynge. The garlande of oure head is fallen: alas / that euer we synned so sore.

Therfore oure herte is full of heuynesse / and oure eyes dymme: because of the hyll of Syon that is destroyed. In so moch / that ỳ foxes runne vpon it. But thou / O Lorde / ỳ remaynest for euermore / & thy seate world wythout ende: wherfore wilt thou syll forget vs / and forsake vs so longe? O Lorde / turne thou vs vnto the / & so shall we be turned. Renue our dayes as in olde tymes / for thou hast banysched vs now long ynough / & hast bene soore dysplease at vs.

¶ The ende of the Lamentacyons of Jeremy.

¶ The boke of the Prophete Ezechiel.

¶ The tyme wherin Ezechiel prophecyed / & in what place. Hys ofspryng & office. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne, and of the Jmage aboue the throne.

¶ The fyrst Chapter.

A ¶ Where the heauens were opened / that is / where ther were mysteries opened frõ heauen. Steue also the fyrst marty: saws ỳ heauens open & Jesus stãdyng on the ryght hãd. e c. Act. vij. g. So are the heauẽs open in the fayth of the beleuer / that he seith God in his glory. The heauẽs are cosidered in the scripture to be opẽ when a manyfest vysyon / re-

IT chaunced in the. xxx yeare the fifth daye of the. iiij Moneth / that J was amõge the preseoners by the ryuer of Cobar: a* where the heauẽs opened / and J sawe a vysyon of God. Now the fyfth daye of the moneth made out the fyfth yeare of Kyng Joacins captyuytye. At the same tyme came ỳ worde of the Lorde vnto Ezechiel ỳ sonne of Buzi the Preste / in the lande of the Caldees by ỳ water of Cobar / where the hande of ỳ Lord came vpon hym.

B And J loked / & beholde a stormy wynde came out of the North with a greate cloude full of fyre / wych with hys glystre lyghtened all rounde aboute. And in the mydde of the fyre it was all cleare / & as it were ỳ lyckness of foure beastes / wych were fashyoned lyke a man: sauyng / that euery one had foure faces and foure wynges.

Their legges were streyght / but their fete were lyke bullockes fete / and they glystered / as it had bene fayre secured metall. Vnder their wynges vpon all the foure corners they had mens handes. Their faces & their wynges were towarde the foure corners: yet were the wynges so / that one euer touched another. When they wente / they turned them not aboute: but echone wente streyght forwarde.

C Vpon the ryght syde of these foure / their faces were lyke the face of a man / and the face of a Lyon: But vpon the left syde / they had the face of an oxe / and the face of an Aegle. Their faces also and their wynges were spred out aboue: so that two winges of one touched euer two wynges of of another / & wyth the other they couered their body. Euery one when it wente / it wente streyght forward. Where as the spyrete led them / thyther they wẽt / & turned not about in their going.

D The fashyon and countenaunce of the beastes was lyke hoate coales of fyre / euen as though burnynge cresettes had bene amõge the beastes: and the fyre gaue a glystre / and out of the fyre there wente lyghtenynge. When the beastes wente forwarde and backwarde / one wolde haue thought it had lyghtened. Now when J had well considered tye beastes / J saw a worcke of wheles vpõ the earth wyth foure faces also lyke the beastes.

The fashyon and worcke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpõ) as it had bene one whele in another. When one wente forwarde / they wente all foure / and turned thẽ not about in their going. They were large / greate and horryble to loke vpon. Their bodyes were full of eyes round about them all foure. When the beastes wente / the wheles wente also with them: And whẽ the beastes lyft them selues vp frõ the earth / the wheles were lyft vp also. Whyther soeuer the spyrete wente / thyther wente they also / and the wheles were lyft vp / and folowed them: for the spyrete of lyfe was in the wheles. When the beastes went forth / stode styll / or lyft them selues vp from the earth: then the wheles also wente / stode styll / and were lyft vp / for the breth of lyfe was in the wheles.

Aboue ouer the heades of ỳ beastes there was a firmament / wych was fashyoned as it had bene of the most pure Chrystall / & that was spred out aboue vpon their heades: vnder the same firmament were their winges layed abrode / one towardanother / and two wynges couered the body of euery beast. And when they wente forth / J heardẽ the noyse of their wynges / lyke the noyse of

E b* The holy goost or spyrete of God / after his manyfolde gyftes and operacyons / hath many names: he is called the spyrete of the father / the spyrit of the sonne / ỳ spyrete of lyfe / ỳ spyrete of truth ỳ spyrete of sanctificacyon / of promesse / of counsell / of strength &c.

F

greate waters / as it had bene the voyce of the greate God / and a rushynge together as it were of an hoost of men. And whẽ they

G stode stil / they let downe their winges. Now when they stode styll / and had letten downe their wynges / it thondred in the firmament that was aboue their heades. Aboue the firmamẽt that was ouer their heades / there was the fashyon of a seate / as it had bene made of Saphir. Vpõ the seate there sat one lyke a man. J beheld hym / and he was lyke a cleare lyght / as it had bene all of fyre with in from his loynes vpward.

And beneth when J loked vpõ him vnder the loynes / me thought he was lyke a shynyng fyre / that geueth lyght on euery syde. Yee the shyne & glystre ỳ lyghtened rounde aboute / was lyke a raynbowe / wych in a raynye daye appeareth in the cloudes. Euen so was the symylitude / wherin the glory of the Lorde appeared. When J sawe it / J fell vpon my face / and herkened vnto the voyce of hym that spake.

¶ The prophete is sende to call agayne the people frõ their errour.

¶ The. ij. Chapter.

A AND then sayde he vnto me: Stãde vp vpon thy fete (O thou sonne of man) & J wyll talke wyth the. And as he was cõmonynge wyth me / the spyrete came in to me / and sett me vp vpon my fete: so that J marked the thynge / B ỳ he sayde vnto me. And he sayde: Beholde / thou sonne of man: J wyll sende the to the chyldren of Jsrael / to those runnagates and obstynate people: for they haue taken parte agaynst me / & are rũne awaye from me: both they and their forefathers vnto this daye.

Ezech. iij. d.

Ero. xxxij. a.

Yee J will sende the vnto a people ỳ haue rough visages & styff stomackes: vnto whom thou shalt saye on this maner: This ỳ Lorde God hym self hath spokẽ / that whether they be obedyent or no (for it is a frowarde houshold) they maye knowe yet that there hath bene a Prophet amonge them.

Therfore (thou sonne of man) feare them C not / nether be afrayed of their wordes: for they shall rebell agaynst the / & despyse the. Yee thou shalt dwell amonge scorpions: but feare not their wordes / be not abashed at their lokes / for it is a frowarde houshold.

Ire. i. c.

Se ỳ thou speake my wordes vnto thẽ / whether they be obedyẽt or not / for they are obstynate. Therfore (thou sonne of mã / obey D thou all thynges / that J saye vnto the / & be nat thou styffnecked / lyke as they are a styff necked houshold. Opẽ thy mouth and eate that J geue the.

So as J was lokynge vp / beholde / there was sent vnto me an hande / wherin was a

closed boke: & the hande opened it before me / & it was wrytten within & wythout / full of carefull mournynges: alas / and wo.

Apo. c. i. a.

¶ The Prophete beynge fedde wyth the worde of God and wyth the constant boldnesse of the spryete / is sent vnto the people that were in captyuytye. The punyshment of a curate that sheweth not the people their synnes.

¶ The. iij. Chapter.

A FTER this sayde he vnto me: Thou sonne of mã / eate that / whatsoeuer it be: yee eate that closed boke & go thy waye / and speake vnto ỳ chyldren of Jsrael. So J opened my mouth / & he gaue me the boke for to eate / and sayde vnto me: Thou sonne of man / thy bely shall eate / and thy bowels shalbe fylled with the boke / that J geue the. Then dyd J eate the boke / & it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of mã / get the foone vnto the house of Jsrael / and shewe them the wordes / that J commaunde the: for J sende the not to ỳ people that hath B a strange / vnknowne / or harde speache / but vnto the house of Jsrael: Not to many nacyons / which haue dyuerse speaches and harde languages / whose wordes thou vnderstandest not: Neuertheless / yf J sent the to those people / they wolde folow the: But the house of Jsrael wyll not folowe the / for they wyll not folowe me: yee all ỳ house of Jsrael haue styff foreheades and harde hertes. Beholde therfore / J wyll make thy face preuayle agaynst their faces / and hardẽ thy foreheade agaynst their foreheades: so that thy foreheade shalbe harder then an Adamãt or flynt stone: that thou mayest feare them the lesse / and be lesse afrayed of them / for they are a frowarde houshold.

Jere. xv. b. Apo. x. b.

Psalm. xix. b. Psal. cxix. Apocali. x. d.

Jeremie. i. c.

Esse. lij. a.

Mich. iij. b.

Esa. xxx. b.

He sayde moreouer vnto me: thou sonne C of man / take dylygẽt hede wyth thyne eares / to the wordes that J speake vnto the / fasten them in thyne herte: and go to the preseoners of thy people / speake vnto them / and saye on this maner: Thus the Lorde God hath spoken: whether ye heare / or heare not. With that the spyrete toke me vp. And J heardẽ the noyse of a greate rushynge and remouynge of the most blessed glory of the Lorde out of his place.

Ezc. iij. a. r. d.

J heardẽ also the noyse of the wynges of the beastes / that rushed one agaynst another / yee and the ratlyng of the wheles / that were by them / wych rushynge and noyse was very greate.

Now when the spyrete toke me vp / and caried me awaye / J wente with anheuy and a sorowfull mynde / but the hande of the Lord comforted me ryght foone.

And so in the begynnynge of the moneth D

a* By thys watchman are figured bishoppes/ Preaches/ and preachers/ which must take the occasion of their speakynge & exhortinge at ȳ mouth of God & speake not in their awne/ but in his name.

Abib/ I came to the preloners/ that dwelt by the water of Cobar/ and remayned in that place/. where they were: And so contynued I amonge them seuen dayes/ beinge very sory.

And when the seuen dayes were expired/ the Lord sayde vnto me: Thou sonne of man/ I haue made the a** watchmã vnto the houle of Jsrael: b** therfore take good hede to the wordes/ and geue them warnynge at my cõmaundement.

b* Some reade: thou shalt herke vnto the worde of my mouth/ & shalt monish thē frō out of me.

If I saye vnto the/ concernynge the vngodly man/ that (wythout doute) he must dye/ & thou geuest hym not warnynge/ ner speakest vnto hym/ that he may turne from hys euell waye/ & so to lyue: Then shall the same vngodly man dye in hys awne vnryghtuoulnes: but hys bloude wyll I requyre of thyne hand. Neuertheles/ yf thou geue warnynge vnto the wycked/ and he yet forsake not hys vngodlynesse: then shall he dye in hys awne wyckednesse/ but thou hast discharged thy soule.

Now yf a ryghtuous man go frō his rightuousnesse/ and do the thynge that is euell: I wyll laye a stomblynge blocke before hym/ & he shall dye/ because thou hast not geuē him warning: yee dye shall he in hys awne synne/ so that the vertue/ which he dyd before/ shall not be thought vpon: but hys bloude wyll I requyre of thyne hande.

Neuertheleſſe/ yf thou exhortest the ryghtuous/ that he synne not/ & so the ryghtuous do not synne: then shall he lyue/ because he hath receaued thy warnynge/ and thou hast dyscharged thy soule. And there came ȳ hand of the Lorde vpon me/ and he sayde vnto me: Stande vp/ and go into the felde/ that I may there talke wyth the.

So when I had rysen vp/ and gone forth into the felde: Beholde/ the glory of the Lord stode there/ lyke as I saw it afore/ by the water of Cobar.

Then fell I downe vpon my face/ and the spyrete came in to me/ wych set me vp vpon my fete/ & sayde thus vnto me: Go thy waye/ and sparre thy self in thyne house. Beholde/ (O thou sonne of man) there shall chaynes be brought for the/ to bynde the withall/ so that thou shalt not escape out of them. And I wyll make thy tunge cleue so to ȳ roofe of thy mouth/ that thou shalt be domme/ and not be as a chyder wyth them: for it is an obstynate householde.

But when I speake vnto the/ then open thy mouth/ and saye: Thus sayeth Lorde God: who so heareth/ let hym heare: who so wyll not/ let hym leaue: for it is an obstynate householde.

The sege of the cytye of Jerusalem is sygnyfyed. The longe contynuaunce of the captyuytye of Jsrael. An hunger is prophecyed to come in the captyuytye.

The.iiij. Chapter.

Thou sonne of man: a* take a tylle stone/ and laye it before the/ and descrybe vpon it the cytie of Jerusalem/ how it is beseged/ how bulworckes and stronge dyches are grauen on euery syde of it: descrybe also tentes/ and an hoost of men rounde aboute it.

a* Thys is prophecy done by an outward signe/ as in Jeremye. xiij. a. When the people are vnwortthy of the word of God/ then are the prophetes commanded to vse such vnsyghte signes/ as here to paynte out Jerusalem & the besegynge therof in a tyle stone.

Moreouer/ take an yron pãne/ and set it betwixt the and the cyte/ in steade of an yrõ wall. Then set thy face toward it/ belege it/ and laye ordynance agaynst it/ to wynne it. This shalbe a token vnto the house of Jsrael. But thou shalt slepe vpon thy left syde/ and laye the sinne of the house of Jsrael vpõ the. Certayne dayes appoynted/ thou shalt slepe vpon that syde/ and beare their synnes.

Neuertheleſſe/ I wyll appoynte the a tyme (to put of their sinnes) & the nombre of the dayes: Thre hundreth and. xc. dayes must thou beare the wyckednesse of the house of Jsrael. Whē thou hast fulfylled these dayes lye downe agayne/ and slepe vpon thy right syde. xl. dayes/ and beare the synnes of the house of Juda.

I daye for a yeare/ a daye (I saye) for a yeare/ wyll I euer laye vpon the. Therfore set now thy face agaynst that beseged Jerusalem/ and dyscouer thyne arme/ that thou mayest prophecye agaynst it.

Beholde/ I wyll laye chaynes vpon the/ that thou shalt not turne the fro me one side to another/ tyll thou hast ended the dayes of thy sege.

Wherfore/ take vnto the wheate/ barly beanes/ growell sede/ Millium and fetches: and put these together in a vessel/ and make the loaues of bred therof/ accordynge to the nombre of the dayes that thou must lye vpõ thy side: that thou mayest haue bred to eate/ for thre hundreth and. xc. dayes.

And the meate ȳ thou eatest/ shall haue a certayne waygh t appoynted: namely twē tye sicles euery daye. This apoynted meate shalt thou eate daylye/ from the begynnyng to the ende.

Thou shalt drynke also a certayne measure of water: Namely/ the syxte parte of an Hin shalt thou drynke daylye from the begynnynge vnto the ende. Barly cakes shalt thou eate/ yet shalt thou fyrst strake them ouer with mansdõge/ that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Jsrael eate their defiled bred in the myddest of the Gentyles/ amõge whom I wyll scatre them.

Then

Then sayde I: Oh Lorde God. Beholde/ my soule was yet neuer stayned: for fro my youth vp vnto this houre. I did neuer eate of a deed carcase/ or of that which was slayne of wylde beastes/ nether cam there euer eny vncleane flesh in my mouth.

Whereunto he answered me/ and sayde: Well than/ I wyll graunte ȳ to take cowes donge/ for the donge of a man/ and to strake the bred ouer with all/ before them.

Ezech. v. d. Ezech. xliij. d. iij. Reg. xxv. a

And he sayde vnto me: Beholde thou sonne of man/ I wyll mynishe all the prouisyon of bred in Jerusalem/ so ȳ they shall weye their bred/ and eate it with scarcenesse. But as for water/ they shall haue a very lytle measure therof/ to drynche. And when they haue no more bredner water/ one shall be destroyed wyth another/ and kamyth awaye for their wyckednesse.

The ryddle of the hearres/ by which is sygnifyed the destruccyon of the people. The cause of the anger of God towarde the people. The Lorde discloseth the rydole of the hearres.

The. v. Chapter

Thou sonne of man/ take the then a sharpe knyfe/ namely/ a rasoure. Take ȳ/ & shaue the hearre of thy head and beerd: Then take ȳ scoales & the waight/ & deuyde the hearre a sunder. And burne the thirde parte therof in the fyre in the myddest of the cytie/ & cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth/ cast it in the wynde/ & then shewe ȳ bare knyfe.

Yet afterwarde take a lytle of the same/ and bynde it in thy cote lappe. Then take a curtesy of it/ and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame/ vpon the whole house of Jsraell. Moreouer/ thus sayde the Lorde God: This same is Jerusalem. I sett her in the myddest of the Heathen & nacions: that are rounde aboute her/ but she hath despyseo my iudgmentes more then the Gentiles them selues/ & broken my commaundemẽtes more then ȳ nacyons/ that lye roude aboute her: For they haue cast out myne ordinaunces/ & not walcked in my lawes. Therfore/ thus sayeth the Lord God: For so moch as ye with youre wickednesse farre exceade the Heathen/ that dwell rounde aboute you (For ye haue not walcked in my lawes/ nether haue ye kepte myne ordinaũces) Therfore thus sayeth the Lorde God.

Leui. xviij. d.

I wyll also come vpon the/ for in the myddest of the wyll I syt in iudgment/ in ȳ syght of the Heathen/ & wyll handle the of soch a fashion/ as I neuer dyd before/ and as I neuer will do from that tyme forth/ and that because of all thyne abhominacyons. For in the fathers shall be fayne to eate their awne sonnes/ & ȳ sonnes their awne fathers. Soch a courte wyll I kepe in the/ & the whole remnaunt wyll I scatre in to all the wyndes.

Deut. xxviij. e. Ezech. xiij. e. xiij. Reg. xvi. f.

Wherfore as truly as I lyue (sayeth the Lord God) seyng thou hast defyled my Sanctuary/ with all maner of abhominacyons & vb all thy shamefull offences: For this cause will I also destroye the. Myne eye shall not ouer se the/ nether will I spare the.

One thirde parte within the/ shall dye of the pestilence and of honger: Another thirde parte shall be slayne downe rounde aboute the/ with ȳ swearde: The other thirde parte ȳ remayneth/ will I scatre abroade towarde all the wyndes/ and drawe out the swearde after them. Thus I wyll perfourme my indignacion & set my wrath agaynst them/ and ease my self. So that whē I haue fulfylled myne anger agaynst thē/ they shall know we that I am the Lorde/ which with a feruent gelousy haue spoken it. Moreouer I wyll make the waste and abhorred/ before all the Heathen that dwell aboute the/ & in the sight of all them/ that go by the: So that whē I punish the in my wrath/ in myne anger/ & with ȳ plage of my whote displeasure: thou shalt be a very abhominacion/ shame/ a gasyng & wondryngestocke/ amonge the Heathē that lye aboute the. Euē I the Lorde haue spokē it/ and it shall come to passe/ when I shute amonge them the perlous dartes of honger/ which shalbe but death: Yee therfore shall I shute them/ because I wyll destroye you. I will encrease hunger/ & mynish all the prouisyon of bred amonge you.

Ezech. xiij. e.

Plages and mylery wyll I sende you/ yee & wylde beastes also to destroye you. Pestilence and bloudshedynge shall come vpon you/ and the swearde wil I bringe ouer you. Euen I the Lorde/ haue sayde it.

The sheweth that the people shalbe plaged for the synne of Idolatrie. He prophecyeth the repentaunce of the remnaunt of the people/ and their deliuerance. The destruccyon of the frowarde is prophecied.

The. vi. Chapter.

And the worde of ȳ Lord came vnto me/ sayinge: Thou sonne of man/ turne thy face to the mountaynes of Jsrael/ that thou mayest prophecie vnto them/ & saye: Heare the worde of the Lorde God/ O ye mountaynes of Jsrael: Thus hath the Lorde God spokē to the mountaynes/ hilles/ valleys and dales.

Ezech. xxxvi. e

Beholde/ I wyll bringe a swearde ouer you/ & destroye youre hye places: I will cast downe youre aulters/ & breake downe youre tẽples. Youre slayne men wyll I laye before youre goddes/ and the deed carcases of the chyldren of Jsrae I wyll I cast before their

ymages/youre bones wyll I destroye rounde aboute youre aulters / and dwellynge places.

B The cyties shalbe desolate / the hyllchapels layed waste: youre aulters destroyed/ and broken: youre godes cast downe / and taken awaye/ youre tẽpels layde eauẽ wyth the grounde / youre awne worckes cleane roted oute.

Youre slayne men shall lye amonge you/ that ye maye learne to knowe / how that I am the Lorde. Those that amonge you haue escaped the swearde / wyll I leaue amonge the Gentyles/ for I wyll scatre you amõge the nacyõs. And they that escape from you/ shall thyncke vpon me amonge the Heathẽ/ where they shalbe in captiuyte.

Baruch.iij.c

As for that whorysh & vnkaythfull herte of theirs/ wherwyth they runne awaye fro me/ I wyll breake it: yee and put oute those eyes of theirs / that commytte fornicacyon

C with their Idols.

Then shall they be ashamed / and displeased wyth their selues / for the wyckednesses and abhomynaciõs / which they haue done: and shall learne to knowe/ how that it is not in vayne / that I the Lorde spake / to bryngeforth mischeff vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together/ and stampe with thy fete/ and saye: Wo worth all the abhomynacions and wickednesses of the house of Israel/ for because of them/ they shall perish with the swearde / with hõger and with pestilence. Who so is farre of/ shall dye of the pestilence: he that is nye at hande / shall perish with the swearde: and the other that

D are beseged/ shall dye of honger.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe/ that I am the Lorde/ when youre slayne men lye amonge youre goddes / and aboute youre aulters: vpon all hye hylles & toppes of mountaynes/ amonge all grene trees / amonge all thycke okes: euen in the places/ where they dyd sacrifyce to all their Idols. I wyll stretch myne hande oute vpon them/ and wyll make the lande waste: So that it shall lye desolate and voyde/ from the wildernesse of Deblathah forth/ thorow all their habitacyõs: to learne thẽ for to knowe/ that I am the Lorde.

¶ The ende of all the lande of Israell shall suddenly come. ¶ The cause of the destruccyõ therof. ¶ The prophete is cõmaunded to shewe ye summe of the euelles that are at hande.

¶ The.vij. Chapter.

THe worde of the Lorde came vnto I me on this maner: The I call/ O thou sonne of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende commeth / yee verely the ende commeth vpon all the foure corners of the earth.

But now shall the ende come vpõ the: for I wyll sende my wrath vpon the / & wyll punish the: accordynge to thy wayes / and reward ye after all thy abhominacyõs. Myne eye shall not ouerse the/ nether will I spare the: but reward ye / accordyng to thy wayes/ and declare thy abhomynacyons. Then shalye knowe/ that I am the Lorde. Ezec.vij.b.tr.

Thus sayeth the Lorde God: Beholde/ one mysery and plage shall come after another: the ende is here. The ende (I saye) that wayteth for the/ is come all ready/ the houre is come agaynst the/ that dwellest in ye lãde. B

The tyme is at hande/ the daye of ledcyõ is hard by / and no glad tydynges vpon the moũtaynes. Therfore/ I wyll shortly poure out my sore displeasure ouer the/ and fulfyll my wrath vpon the. I wyll iudge the after thy wayes / and recompence the all thy abhominacyons. Ezec.vij.b.tr.d.

Myne eye shall not ouerse the / nether C will I spare the: but reward the after thy wayes/ and shewe thy abhomynacions / to learne you for to knowe / how that I am the Lorde that smyteth. Beholde / the daye is here/ ye daye is come/ the houre is runne out/ a* the rodde floriseth / wylfulnesse wareth grene/ malicious violence is growne vp/ & the vngodly waxen to a stak. Yet shall there no complaynte be made for them/ nor for the trouble that shall come of these thynges.

a* The rodde floriseth. Thys rodde sygnifyeth the kyng of Babilõ / which was in his flowers/ & in hys chefe pryde and thinke euẽ now come to destroye Ierusalem.

The tyme cõmeth/ the daye drawetheye: Who so byeth/ lett hym not reioyce: he that selleth/ let him not be sorye: for why. Trouble D shall come in the myddest of all rest: so that the seller shall not come agayne to the byer/ for nether of them both shall lyue. For the vision shall come so greatly ouer all / that it shall not be hyndered: No man also with hys wickednesse shall be able to saue hys awne lyke. The trompettes shall ye blowe / and make you all ready/ but no man shall goo to the battel/ for I am wroth with all the whole multitude.

The swearde shalbe without/ pestilence E and honger wythin: so that who so is in the felde/ shalbe slayne with the swearde: and he that is in the cytie/ shall perish wyth honger and pestilence. Deut.xxviij.d.

And soch as escape and fle from amonge them / shall be vpon the hylles / lyke as the doues in the felde: euery one shalbe afrayed/ because of his awne wickednesse.

All

All handes shalbe let downe / and all knees shalbe weake as the water: they shall gyrde thẽ selues with sack cloth/ feare shall F fall vpõ them. Their faces shalbe confounded/ *& their heades balde: their syluer shal lye in the stretes/ & their golde shalbe despysed: *Yee their siluer & golde maye not deliuer them / in the daye of the fearfull wrath of the Lorde.

*Esay.xv.d.

*Sopho.i.d. Ecclij.v.b. Prouer.xi.a.

They shall not satysfye their hõgry soules/ nether fyll their emptye belyes therwith: For it is become their awne decaye thorow their wickednes: because they made therof not only costly Jeweles for their pompe & pryde / but also abhomynable ymages and Idoles. For this cause wyll I make them to be abhorred. Moreouer/ I will geue it into the handes of the straungers to be spoyled: & to the wycked/ for to be robbed/ and they shall destroye it. My face wyll I turne frõ thẽ/ my treasury shalbe defiled: for ye theues G shall go in to it/ & suspende it. I wyll make clene riddauẽse/ for ye lãde is whole defyled wt vnrightuous iudgement of innocẽt bloude/ & the cite is full of abhomynacyons. Wher fore/ I wyll bringe the most cruell tyrauntes frõ amonge the Heathen/ to take their houses in possessiõ. I wyll make the pompe of the proude to cease/ & they shall take in their Sanctuary. When this trouble commeth / they shall seke peace / but they shall haue none. One mischefe & sorow shall followe another/ & one rumoure shall come after another: Then shall they seke visyons in vayne at their Prophetes. The lawe shalbe gone from the prestes/ & wysdome from the elders. The kynge shall mourne / the Princes shalbe clothed wyth heuynesse / and the handes of the people in the lande shall tremble for feare. I wyll do vnto thẽ after their awne wayes/ & accordynge to their awne iudgemẽtes wyll I iudge them: to lerne thẽ for to knowe/ that I am the Lorde.

¶ An apperaunce of the similitude of God. Ezechiel is brought vnto Ierusalem in the spryte. The Lorde sheweth the Prophete the Idolatries of the house of Israel/ and chefely of the Prestes.

¶ The.viij. Chapter.

IT happened/ that in ye sixte yeare A the fifth daye of the syxte moneth I sat in my house/ & the Lordes of the councell of Iuda with me: and the hande of the Lorde God fell euen there vpõ me. And as I loked vp/ I saw as it were a lyckness of fyre frõ hys loynes downe warde/ and from hys loynes vpwarde it shyned marueloys cleare. This similitude stretched out an hande/ & toke me by the hearrye B lockes of my head / & the spryte lyft me vp betwixte heauẽ & earth: & God brought me in a vysyon to Ierusalem/ into the entrye of the a* inner porte ye lyeth towarde ye north: there stode an ymage/ with whom he ye hath all thinges in his power/ was very wroth.

a* The hyll Sion was walled rond about and that wall whych cõpassed it was called the outward wall: About the temple was there another wall/ that was called the inwarde wall: which althoughe it were out warde frõ the temple/ yet was it inwarde frõ ye wall whych compassed the hyll. The space betwene the inwarde wall & the temple/ was called the inner courte. Ther in were many portes/ and in the north porte therof was Ezechiel set for that place was holy/ & therin dyd they vse to worshyp God: but wt the filthynes of this hateful ymage of Baal (whiche the Prophete here calleth the ymage of prouocacyon) because it prouoked the Lord to vengeaunce) had they defyled it: as supersticiõ doth commonly defile euẽ the moost holyest thinges/ & soch as appeare most godliest.

And beholde/ the glory of the God of Israel was in the same place: euẽ as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man/ O lyft vp thyne eyes/ and loke towarde the north. Then lyft I vp C myne eyes towarde the north/ and beholde: beside the porte northwarde/ there was an aulter made vnto the ymage of prouocacyõ in the very entryng in. And he sayde further more vnto me: Thou sonne of mã/ seest thou what these do? Seest thou the greate abhomynacyõs that the house of Israel cõmytte in this place? which ought not to be done in my sanctuary? But turne the aboute/ and thou shalt se yet greater abhomynacyons. And with that brought he me to the courte gate: & when I loked/ beholde/ there was an hole in ye wall. Then sayde he vnto me: Thou D sonne of mã/ dygge thorow ye wall. And whẽ I dygged thorow ye wall/ beholde/ there was a dore. And he sayde vnto me: Go thy waye in/ & loke what wycked abhomynacyons they do there. So I wente in/ & sawe: & beholde/ there were al maner ymages of wormes & beastes/ all Idoles & abhomynacyõs that place was of the house of Israel paynted euery one holy/ & therin round about the wall. There stode also be- dyd they vse to fore the ymages. lxx. lordes of the councell of worshyp God: the house of Israel: & in the myddest of them but wt the filstode Jaazaniah the sonne of Saphan: And thynes of this euery one of thẽ had a censoure in his hãde/ hateful ymage and out of the incense/ there went a smoke / of Baal (whiche the Prophete here calleth as it had bene a cloude. Then sayde he vnto the ymage of me: Thou sonne of mã / hast thou sene what prouocacyon) the Senatoures of the house of Israel do E secretly/ euery one in his chambre? For they because it prouoked the Lord saye: Tush/ ye Lorde seyth vs not/ the Lorde to vengeaunce) regardeth not the worlde. And he sayde vnto had they defyled it: as supersticiõ doth commonly defile euẽ the greate abhomynacyõs that they do. And the moost holyest thinges/ & wyth that he brought me to the dore of the soch as appeare porte of the Lordes house/ towarde ye north. most godliest. And beholde / there sat women mournynge for b* Thamus. Then sayde he vnto me: hast F thou sene this/ thou sonne of man? Turne ye b* That is after S. Hiero aboute/ & thou shalt se yet greater abhomynacyons. And so he brought me into the inwarde court of the Lordes house: & beholde at the porte of the Lordes house/ betwixte ye fore entrye & the aulter/ there were fyue and twenty men/ that turned their backes vpon the tẽple of the Lorde/ & their faces towarde the east/ & these worshypped the sonne.

me / Adonides Amasis: which was Venus sayest sonne / which is sayned to haue ryseu frõ deth to lyfe / which fable the women of Jewrye dyd celebrate and holde solempne

And he sayde vnto me: hast thou sene this/ thou sonne of man? Thynketh the house of G Israel/ that it is but a tryfle/ to do these abomyna-

both w myth & tears. Some saye that it was an Jmage/ wheych was made to wepe by crafte. Before this Jmage dyd wemen also bewayle their separacion frō their louers/and reioyced when they obtayned them agayne.

omynacīōs here? Shulde they fyll the lande full of wycchednesse/ & vndertake to prouoke me vnto anger? Yee & purposely to cast vp their noses vpon me? Therfore wyll J also do some thinge in my wrothful displeasure/ so that myne eye shall not ouerse them/ neither wyll J spare them. Yee and though they crye in myne eares w loude voyce/ yet wyll J not heare them.

¶ The destruccyō of Idolatrers/ & the conuersacyō of the rypghtwes. They that shalbe saued are marched. They that are vnmarched are slayne. A cōplaynte of the Prophete for the destruccyon of the people.

¶ The.ix.Chapter.

A HE cryed also with a loude voyce in myne eares/ saying: Come here ye ruiers of the cyte/ euery man with his weapened hande to the slaughter. Then came there sixe men out of ȳ strete of the vpper porte towarde the north/ & euery man a weapen in his hande to the slaughter. There was one amōge ȳ them/ that had on hym a lynen rayment/ & a wryters ynckhorne by his syde.

B These went in/ & stode beside the brasen aulter: for the glory of the Lorde was gone awaye from the Cherub/ & was come downe to the threshold of the house/ & he called the man that had the lynen rayment vpō him/ & the wryters ynckhorne by hys syde/ & the Lorde sayde vnto him: Go thy waye thorow the cyte of Jerusalem/ & set thys marcke ¶ Thau vpō the foreheades of thē/ ȳ mourne & are sory for all the abhomynacyons/ that be done therin. And to ȳ other/ he sayde that

C J myght heare: Go ye after hym thorow the cyte/ slaye/ ouerse none/ spare none: kyll & destroye both olde men & yonge/ maydēs/ chyldren/ and wyues.

But as for those/ ȳ haue this marcke ¶ Thau vpon them: se that ye touch them not/ & begynne at my Sāctuary. Then they begāne at the elders/ which were in the tēple/ for he had sayde vnto thē: When ye haue defyled the tēple/ & fylled the courte with the slayne/ then go youre waye forth. So they went out/ & slewe downe thorow the cyte.

Jere.xxv.d. & lii.b. i.Pet.iiij.c.

Now when they had done the slaughter/ and

D J yet escaped: J fell downe vpon my face/ & cryed/ sayinge: O Lorde/ wylt thou then destroye all the resydue of Jsrael/ in thy fore dyspleasure/ that thou hast poured vpon Jerusalem? Then sayde he vnto me: The wyckednesse of the house of Jsrael & Juda is very greate: so that the lande is full of bloude/ & the cyte full of vnfaythfulnesse: for they saye; Tush the Lord regardeth not ȳ earth/ he seyth vs not. Therfore wyll J vpō them/ myne eye shall not ouerse thē/ nether wyll J spare thē/ but wyll recōpense their wyckednesse vpō their heades. And beholde/ the man ȳ had the lynen rayment vpō him/ & the wryters ynckhorne by his syde: tolde all the matter how it happened/ & sayde: Lorde/ as thou hast commaunded me/ so haue J done.

Job.xxiij.b Esa.xxix.c. Eccli.xxiij.d. Ezech.viij.a

¶ Of the man that toke whote burnyng coles oute of the mydle of the wheles & of the Cherubyns/ in token of the burnyng of Jerusalem. A reherfall of the visiō of the wheles/ of the beastes/ & of the Cherubins.

¶ The.x.Chapter.

A ND as J loked/ beholde in the firmamēt ȳ was aboue the Cherubyns there appeared ȳ symylitude of a stole of Saphir vpon them: Then sayde he that sat therin/ to hym that had the lynen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns/ and take thyne hande full of hoate coales out from betwene the Cherubyns/ & cast them ouer ȳ cyte. And he crepte in/ that J myght se. Ezech.ix.a

Now the Cherubyns stode vpon the right syde of the house/ when the man wente in/ & the cloude fylled the ynnermer courte. But ȳ Para.v.j.a. the glory of the Lorde remoued frō the Cherubyns/ and came vpon the threshold of the house: so that the tēple was full of cloudes/ and the courte was full of the shyne of the Lordes glory. Yee & the sounde of the Cherubyns wynges was hearde into the fore courte/ lyke as it had bene the voyce of the almyghtye God/ when he speaketh. Now when he had bydden the man that was clothed in lynen/ to go and take the hoate coales from the mydde ȳ of the wheles/ wheych were vnder the Cherubyns: he wente & stode beside the wheles. Then ȳ one Cherub reached forth his hande from vnder the Cherubyns/ vnto the fyre that was betwene the Cherubyns/ and toke therof/ & gaue it vnto hym that had on the lynen rayment in his hande: which toke it/ & went out. And vnder

B the wynges of the Cherubyns/ there appeared the lickness of a mans hande: J sawe also foure wheles beside ȳ Cherubyns/ so ȳ by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Charlis: yet (vnto the syght) were they fashyoned & lyke/ as ȳ one whele had bene in another.

When they went forth/ they went all C foure together/ not turnyng aboute in their goinge: But where the fyrst went/ thyther went they after also/ so that they turned not aboute in their going. Their whole bodyes/ their backes/ their handes & wynges/ Ezech.i.b. yee and the wheles also/ were al full of eyes rounde aboute them all foure. And J hearde hym call the wheles/ Galgal (that is) a rolde boule. Euery one of them had foure faces: so that

that the one face was the face of a Cherub/ the seconde of a man/ the thyrde of a lyon/ the fourth of an Aegle/ & they were lyfted vp aboue. This is the beast/ that J sawe at the water of Cobar. Now when the Cherubyns wente/ the wheles wente with them/ & whē the Cherubyns shoke their wynges to lyft them selues vpwarde/ ȳ wheles remayned not behynde/ but were w them also. Shortly/ whē they stode/ these stode also: And whē they were lyft vp/ the wheles were lyft vp also with them/ for the spyrete of lyfe was in the wheles.

D Then the glory of the Lorde was lyft vp Eze.xlv.xliij.a from the threshold of the temple/ & remayned vpō the Cherubyns: And the Cherubins flackred with their wynges/ & lyft thē selues vp from the earth: so that J sawe when they went/ and the wheles wyth them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon them. Thys is the beast that J sawe vnder the God of Jsrael/ by the water of Cobar. And J perceaued/ ȳ it was the Cherubyns. Euery one had foure faces/ and euery one foure wynges/ & vnder their wynges/ as it were mens handes. Now the fygure of their faces was/ euē as J had sene them/ by the water of Cobar/ and so was the countenaunce of them: Euery one in hys goinge wente straypght forwarde.

¶ Who they were that seduced the people of Jsrael. Agaynst these he prophecieth/ & wynge thē how they shalbe dysparpled abroade. The renuynge of the hert commeth of God/ otherwyse can we not walcke in his cōmaundementes. He threateneth them that leane vnto their awne councelles.

¶ The.xi.Chapter.

A MOreouer/ the spyrete of the Lorde lyft me vp/ & brought me vnto the East porte of the Lordes house. And beholde/ there were.xxv.men vnder the dore amonge whom J sawe Jaazaniah the sonne of Azur/ and Pheltiah the sonne of Bananiah/ ȳ rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn mischefe/ and a wycked coūcel take they in this cite/ saying: tush/ there is no destruccyon at hande/ let vs buyde houses: this Jerusalē is the cauldron/ & we be the flesh. Therfore shalt thou prophecye vnto thē/ yee prophecie shalt thou vnto them/ O sonne of man. And wyth that fell the spyrete of the Lorde vpon me/ & sayde vnto me: Speake/ thus sayeth the Lorde:

B On this maner haue ye spoken (O ye house of Jsrael) and J knowe the ymagynacyons of youre hertes. Many one haue ye murthured in this cyte/ and killed the stretes full of the slayne. Therfore/ thus sayeth the Lord God: The slayne men that ye haue layed on the grounde in thys cytie/ are the flesh/ and this cyte is the cauldron: But J wyll bringe you out of it: ye haue drawē out the swerde/ Ezech.xxiiij.a euen so wyll J also bringe a swearde ouer you/ sayeth the Lorde God. J wyll deliuer you out of thys cyte and delyuer you into youre enemyes hande/ and wyll condemne you. Ye shall be slayne in all the coastes of Jsrael/ J wyll be auenged of you: to lerne you for to knowe/ that J am the Lorde. This cyte shal not be youre cauldron/ nether shall ye be the flesh therin: but in the coastes of Jsrael wyll J punysh you/ that ye maye knowe/ that J am the Lorde: in whose commaundementes Leui.xviij.a ye haue not walcked/ ner kepte his lawes: Deut.xij.d. but haue done after the customes of ȳ Heathen/ that lye vounde aboute you.

Now whē J preached/ Pheltiah ȳ sonne of C Bananiah dyed. Then fell J downe vpō my face/ and cryed with a loude voyce: O Lorde God/ wylt thou then vtterly destroye all the remnaunt in Jsrael? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy brethren/ thy kynsfolke/ and the whole house of Juda/ which dwell at Jerusalē/ saye: They be gone farre frō the Lord/ but the lande is geuē vs in possessyon. Therfore tell them/ thus sayeth the Lorde God: J wyll sende you farre of amonge the Gentyles/ and scatre you amonge the nacyōs/ & J wyll halowe you but a lyte/ in the landes where ye shall come. Tell them also/ thus sayeth the Lorde God: J wyll gather you agayne out of the nacyons/ and bringe you from the countrees where ye be scatred/ and wyll geue you the lande of Jsrael agayne: & thyther shall ye come. And as for all impedymentes/ and all youre abhomynacyons: J D Jere.xxxiij.c. wyll take them awaye. Ezech.xxxvi.f

And J wyll geue you one hert/ and J will plante a newe spyrete within youre bowels. That stony herte wyll J take out of youre body/ & geue you a * fleshy herte: ȳ ye maye walke in my commaundementes/ and kepe myne ordynaunces/ & do them: that ye maye be my people/ and J youre God. But loke whose hertes are dyspoled to folowe their abhomynacyons & wycked lyuynges: those mens dedes wyll J bringe vpon their awne heades/ sayeth the Lorde God. After thys dyd the Cherubyns lyft vp their wynges/ & the wheles wente with them/ and the glory of the Lorde was vpon them. So the glory of the Lorde wente vp from the mydde ȳ of the cite/ & stode vpon the mount of the cite towarde the east. But the wynde toke me vp/ & in a visiō (which came by the spyrete of God) it brought me agayne in to Caldea amonge the preconers. Then ȳ vision ȳ J had sene/ * That is/ a mylde/ lokte/ & tractable hert.

vanyshed awaye fro me. So I spake vnto the preloners/all the wordes of the Lorde/ which he had shewed me.

¶ The parable of the vessels of the captyuytye. The expolycyon of the parable/by which the tauynge of Kynge Zedekiah is signified. Another parable wher by the dystrelle of honger and thyrst is signyfyed.

¶ The.xij.Chapter.

A THe worde of the Lorde came vnto me/sayinge: Thou sonne of man/ thou dwellest in the myddest of a frowarde houshold: wych haue eyes to se / and yet se not: eares haue they to heare/ & yet heare they not/ for they are an obstinate houshold. Therfore (O thou sonne of man) make thy gere redy to flit/and go forth by fayre daye lyght/that they maye se. Yee euen in their syght shalt thou go from thy place to another place: yf peraduēture they wyll consider/ that they be an vnobedyent houshold. Thy gere that thou hast made redy to flyt wythall / shalt thou beare out by fayre daye lyght / that they maye se: and thou thy self shalt go forth also at euen in their syght / as a man doth when he flitteth. B Dygge thorow the wall/that they may se/& beare thorow it the same thing/ ý thou tokest vp in their sight. As for thy self/thou shalt go forth in the darcke. Hyde thy face ý thou se not the earth/ for I haue made the a shewtokē vnto the house of Israel. Now as the Lorde cōmaunded me, so I dyd: the gere ý I had made redy/brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: & when it was darcke/ I toke the gere vpō my shoulders/and bare them out in their sight.

C And in the mornynge/ came the worde of the Lorde vnto me/ sayinge: Thou sonne of man/yf Israel ý frowarde houshold ake the/ and saye: what doest thou there? Then tell thē: Thus sayeth ý Lorde God: This punishment toucheth the chefe rulers at Ierusalem/& all the house of Israel/ that dwell amonge them: Tell them: I am youre shewtokē: lyke as I haue done/so shall it happen vnto you: Ye shall ye also/ and go into captyuyte. D The prelell that is amonge you/ shall lade his shoulders in the darcke/& get him awaye. He shall breake downe ý wall/ to carye stuf ther thorow: He shall couer his face/that he se not the grounde/with his eyes. Ezech.xvij.c. My lyne wyll I spryede out vpon him/ & catch him in my net/& cary hym to Babylon/in the lande of the Caldees: wych he shall not se/& yet shall he dye there. Ezech.xxxij.a. As for al his helpers/ & all his Hostes/that be about him/I wyll scatre thē towarde all the wyndes/& drawe out a swearde after them. So when I haue scatred them amōge the Heathen/ and strowed them in the landes / they shall knowe/that I am ý Lord. But/I will leaue a lytle nombre of thē fro the swearde/ hunger and pestilence: to tell all their abhominacyons amonge the Heathē/where they come: that they maye know/ how that I am the Lorde.

Moreouer/the worde of the Lorde came vnto me sayinge: Thou sonne of man: wyth E a fearfull trembling shalt thou eate thy bred/ with carefulnesse & sorowe shalt thou drynke thy water. And vnto the people of the lande/speake thou on this maner: Thus sayeth the Lorde God/to them that dwell in Ierusalem/& to the lande of Israel: Ye shall eate youre bred wō sorowe/ & drynke youre water with heuynesse: Yee the lande with ý fulnesse therof shalbe layde waste / for the wickednesse of thē that dwell therin. And the cyties that now be well occupyed / shall be voyde/and the lande desolate: that ye maye know/how that I am the Lorde.

F Yet came the worde of the Lorde vnto me agayne/sayinge: Thou sonne of mā / what maner of byworde is that/which ye vse in ý lande of Israel/sayinge: Tush/seynge that the dayes are so slacke in commynge/all the visyons are of none effecte: Tell them therfore/thus sayeth ý Lord God: I wyll make ý byworde to cease/so that it shall nomore be comenly vsed in Israel.

But saye this vnto them: The dayes are at hāde/that euery thynge which hath bene prophecyed/shalbe fulfylled. There shall no visyon be in vayne / nether eny prophecye fayle amonge the chyldren of Israel: G For it is I the Lord/that speake it: & whatsoeuer I the Lorde speake/it shall be perfourmed/ and not be slacke in commynge.

Yee euē in youre dayes (O ye frouwarde houshold) wyll I deuyse some thynge / and bryngе it to passe/sayeth the Lord God. And the worde of the Lorde cam vnto me sayinge: Behold/thou sonne of man: The house of Israel saye in this maner: Tush as for the vision that he hath sene / it wyll be many a daye or it come to passe: Is it farre of yet / ý thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be slacke: Loke what I speake/ ý same shall come to passe/ sayeth the Lorde.

¶ The worde of the Lorde agaynst false prophetes/ which teach the people the councelles of their awne hertes.

¶ The.xiiij.Chapter.

H THe worde of the Lorde came vnto me/sayinge: Thou sonne of man. Speake prophecie agaynst those prophetes/that preach in Israel: & saye

& saye thou vnto them that prophecye out of their awne hertes: Heare ý worde of ý Lord/ thus sayeth ý Lorde God: Wo be vnto those foliish prophetes/ ý folowe their awne spryete and speake where they se nothing. a * O Israel / thy prophetes are lyke the foxes vpon ý dryе felde: For they stande not in ý gappes nether make they an hedge for the house of Israel/ý men might abyde ý parel in ý daye of ý Lord. Mayne thynges they se/& tel lyes/ to mayntene their preachynges with al. The Lorde (saye they) hath spokē it/whan in very dede the Lord hath not sent them. Mayne visyons haue ye sene/and spoken false prophecyes/ when ye saye: the Lorde hath spoken it where as I neuer sayde it.

a ¶ The preachers of mēnes tradicions doth the prophete compare vnto foxes/: wych seyns a seruice of God/and increase ceremonyes: and teache aways to pleasse God/ by soche worches as they enry the themselues with. By the hedge: here maye ye vnder stande: prayer done in fayth.

B Therfore/thus sayeth the Lorde God: Because youre wordes be vayne / & ye seke out lyes: Beholde/I wil vpō you/sayeth ý Lord. Myne handes shal come vpō the prophetes ý loke out vayne thynges/& preach lies: they shal not be in the councell of my people/ ner writtē in ý boke of ý house of Israel/nether shall they come in the lande of Israel: that ye maye knowe/ how that I am the Lord God. And that for thys cause: they haue disceaued my people/and tolde thē of peace / where no peace was. One setteth vp a wal / and they dawbe it wō lowse claye. Therfore tell them which dawbe it with vntempered morter / ý it shal fal. Jere.viij.b. For there shal come a great shower of rayne/greate stones shall fal vpon it/ and a fore storme of wynde shal breake it/so shal ý wal come dawne. Matth.vij.c. Shal it not then be saide vnto you: where is now the morter / that ye dawbed it with all? Therfore thus sayeth the Lorde God: I wyll breake out in my wroth full displeasure with a stormy wynde/so that in myne anger there shall come a myghtye shower of rayne/ & hayle stones in my wrath/ to destroye withall.

C As for the wall/that ye haue dawbed with vntempered morter/I wil breake it downe/ make it eauen with the grounde: so that the foundacyon ther of shal remoue/ & it shal fal yee & ye youre selues shal perych in ý middest therof: to lerne you for to knowe / that I am the Lord. Thus wyll I perfourme my wrath vpon thys wall / and vpon them that haue dawbed it wyth vntempered morter / & then wyll I saye vnto you: The wall is gone/and the dawbers are awaye. These are the prophetes of Israell / which prophecye vnto the cytie of Ierusalem / and loke out vysions of peace for them/where as no peace is/sayeth the Lorde God. Wherfore (O thou sonne of man) sett thy face agaynst the daughters of thy people / wych prophecye out of their awne hertes: & speake thou prophecie agaynst them / and saye: Thus sayeth the Lord God: Wo be vnto you / that sowe pylowes vnder all arme holes / and bolsters vnder ý heades both of yonge and olde/to catch soules wyth all. For whan ye haue gotten the soules of my people in youre captyuite / ye prouoke them lyke/ and dyshonoure me to my people/ for an hand full of barly / and for a pece of bred: whan ye kyll the soules of them / that dye not/and promes lyke to them / that lyue not: Thus ye dyssemble with my people/that beleueth your lyes. W Eze.v.e. Mich.iij.b.

Wherfore thus sayeth the Lorde God: Behold / I will also vpon the pylowes / wher wyth ye catch the soules in flyenge: thē wyll I take from youre armes/ and let the soules go/that ye catch in flyenge. Youre bolsters also will I teare in peces/ & delyuer my people out of youre hand: so that they shall come no more in youre handes to be spoyled / and ye shall knowe/that I am the Lorde. Seeing that with youre lyes ye discomforte the herte of the rightuous / whom I haue not discomforted: Agayne: For so moch as ye corage the hande of the wycked/ so that he maye not turne from his wicked waye/and lyue: therfore shall ye spye out nomore vanyte / ner prophecye youre awne gessinges: for I wyl delyuer my people out of youre hande / that ye maye knowe / how that I am the Lorde. Eze.iiij.b.

¶ The Lorde denyeth his worde to ý people for their synnes sake. The dyspysers of the worde doth the Lorde sometyme deceaue by false prophetes. A comforth of them that fledde vnto Babylon.

¶ The.xiiij.Chapter.

A THere resorted vnto me certayne of the elders of Israel/and sat downe by me. Ezech.xx.a. Then came the worde of the Lorde vnto me/ sayeng: Thou sonne of man / these men beare their Idols in their hertes / and go purposly vpon the stombling block of their awne wyckednesse: haw darre they then ake councell at me? Therfore speake vnto them / and saye: thus sayeth the Lorde God: Euery man of the house of Israell that beareth hys Idols in hys herte / purposyng to stomble in hys awne wyckednesse / and commeth to a prophet / to enquere eny thynge at me by hym: vnto that man wyll I ý the Lorde myself gene answere/according to the multytude of hys Idols: that the house of Israell maye be mered in their awne hertes / because they be clene gone fro me/ for their Idols sakes.

B Wherfore / tell the house of Israell: thus sayeth the Lord God: Be conuerted/ forsake youre Idols / and turne youre faces from all your abhomynacyons. For euery man/ (whether he be of ý house of Israel or a straunger / that sogeourneth in Israell) wych departeth fro me/ & carieth Idols in hys herte/

purpo-

purposing to go still stombling in his awne wickednesse/ & commeth to a Prophet/ for to aske councell at me thorow him: vnto ỳ man wyll I the Lorde geue answere / by myne
C awne selfe. I wyll set my face agaynst that man/ & will make him to be an example for other/ yee & a comen byworde: and wyll rote
iij. Reg. xxij. b hym out of my people/ that he may knowe/
Job. xij. c. how that I am the Lorde. And yf that Prophete be dysceaued / when he telleth hym a worde: then I the Lorde my self haue dysceaued that Prophet/ & wyll stretch forth myne hande vpon him/ to rote him out of my people of Israel: and they both shalbe punyshed
D for their wyckednesse. According vnto ỳ synne of hym that asketh/ shall the synne of ỳ Prophete be: ỳ the house of Israel be led no more fro me thorow erroure/ & be no more defyled in their wyckednesse: but that they may be my people/ & I their God/ sayeth the Lorde God. And the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ when the lande synneth agaynst me / & goeth forth in wyckednesse: I wyll stretch out myne hande vpon it/ & destroye all the prouyson of their bred/ and sende derth vpon them/ to destroye man & beest in the lande. And though Noe/
Ezech. xiij. d. xiij. d. Daniel & Job these thre men were amonge
Jere. xv. a. thē/ yet shall they in their rightuousnesse delyuer but their awne soules/ sayeth ỳ Lorde
E God. If I bringe noysome beastes into the lande/ to waste it vp/ & it be so desolate/ that no man maye go therin for beastes: yf these thre men also were in the lande / as truly as I lyue (sayeth the Lorde God) they shall saue nether sonnes ner daughters/ but be only delyuered them selues: and as for the lande/ it shall be waste.

F Or yf I bringe a swearde into the lande/ & charge it to go thorow the lande: so that, I slaye downe man & beast in it/ & yf these thre men were therin: As truly as I lyue (sayeth the Lord God) they shall delyuer nether sonnes ner daughters / but only be saued them selues. If I sende a pestilēce into the lande/ & poure out my sore indignacyon vpon it in bloude/ so that I rote out of it booth mā and beast/ & yf Noe/ Daniel & Job were therin: as truly as I lyue (sayeth the Lorde God) they shall delyuer nether sonnes ner daughters / but saue their awne soules in their rightuousnes. Moreouer/ thus sayeth the
G Lorde God: Though I sende my soure trou-
Jere. xxvij. b. blous plages vpon Jerusalem: the swearde honger/ perlous beastes & pestilence/ to destroye man & beast out of it: yet shal there be a remnaūt saued therin/ which shall bringe forth their sonnes and daughters. Beholde/ they shall come forth vnto you / & ye shall se their waye/ & what they take in hande / & ye shall be comforted/ as touching all the plages that I haue brought vpon Jerusalem. They shall comforte you/ when ye se their waye and workes: & ye shall knowe/ how that it is not wythout a cause / that I haue done so agaynst Jerusalem/ as I dyd/ sayeth the Lorde God.

¶ As the vnprofytable wod of the vyne tree is cast in to the fyre/ so sayth he that Jerusalem shalbe brent.

¶ The. xv. Chapter.

THe worde of the Lorde came vnto
A me/ sayinge: Thou sonne of man:
What cōmeth of the vyne amōge all other trees? & of the vyne stock amonge all other tymbre of ỳ groaue? Do men take wodd of it/ to make any worcke ẃ all? Or maye there a nayle be made of it/ to hange any thynge vpon? Beholde/ it is cast in the fyre to be brent / the fyre consumeth both the endes of it/ the myddest is brent to
B ashes. Is it mete then for any worcke? No.
Seing then/ ỳ it was mete for no worke/ being whole: moch lesse may there any thing be made of it/ when the fyre hath consumed & brent it. And therfore thus sayeth ỳ Lorde God: Like as I cast the vyne into the fyre for to be brent / as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem/ & set my face agaynst thē: they shall go out frō the fyre/ & yet the fyre shall consume them. Then shall ye knowe / that I am the Lorde/ when I set my face agaynst them/ & make the lande waste: because they haue so sore offended/ sayeth the Lorde God.

¶ The prophete entending to speake of the abhomynacyons of Jerusalem: doth fyrst shewe the benefytes of God toward it. Jerusalem is reproued of vnkindnes/ for her fornycacyon with Idoles. He iustifieth the wyckednes of other people in cōparyson of the synnes of Jerusalem. The cause of the abhomynacyons in to which the Sodomytes felle. Mercy is promysed to the repentaunt.

¶ The. xvj. Chapter.

AGayne/ ỳ worde of the Lord spake
A vnto me / sayinge: Thou sonne of
man/ shewe the cyte of Jerusalem
their abhomynacyons/ & saye: thus
sayeth the Lorde God vnto Jerusalem: Thy
progeny and kynred came out of the lande of
a* Canaan/ thy father was an Amorite/ thy
mother a Cethyte. In the daye of thy byrth
whē thou wast borne/ ỳ stringe of thy b* na-
uell was not cut of: thou wast not bathed in
water to make the clene: Thou wast nether
rubbed with salt/ ner swedled in cloutes: No
man regaded ỳ so moch/ as to do any of these
thinges for the/ or to shew the soch fauoure/
but thou wast vtterly cast out vpō the felde/
yee despised wast thou in ỳ daye of thy byrth.
Then came I by the/ and sawe the troden
downe in thyne awne bloude / & sayde vnto
the: thou shalt be pourged from thyne awne
bloude/

a* Wherfore he vpbraideth vnto the Jewes the name of straunge nacyons is before sayde in the. c. chap. of Esay. e

b* Nauell may signyfye the delytes and delectacyōs of mā/ which are heated by the worde & feare of God: as it is sayd Prouer. iij. b. But feare the Lorde & departe from euell / so shall thy nauel be

whole, & c. The bloude/ frō thyne awne bloude (I saye) shalt
lerned exposide thou be clensed. So I planted the/ as ỳ blos-
this whole sen- some of thy felde: thou art growen vp / and
tence of the tri- waxen greate: thou hast gotten a maruelous
bulacyon that pleasant beutie/ thy brestes are come vp/ thy
Israel suffred hearre is goodly growen / where as thou
in Egypt/ & af- wast naked and bare afore.
teramōgest the
Chaldees. After Now whan I wente by the/ & loked vpon
the deth of B the: beholde/ thy tyme was come/ yee euē the
Joseph/ when tyme to bowe the. Then spred I my clothes
Phaeao knew ouer ỳ/ to couer thy dishonestie: yee I made
the not. Exo. i. an othe vnto the / and maryed my self wyth
were they most the (sayeth the Lorde God) and so thou beca-
abiect & vyle/ & me mine awne. Then washed I the wyth
no man had cō water / and pourged thy bloude from the. I
passyon on the. anoynted the with oyle/ I gaue the chaunge
Then was the of raymentes / I made the shues of Taxus
daye of their lether: I gyrthed ỳ aboute ẃ white sylke/
byth. And in I clothed the with kerchues/ I decked the ẃ
like case after ỳ costly apparell / I put rynges vpon thy fyn-
destrucciō of Je- gers: a chayne aboute thy necke / spanges
rusalē & their vpon thy fore heade / eare rynges vpō thyne
imprysonment eares/ and set a butifull crowne vpon thyne
at Babylon. head. Thus wast thou deckte with syluer &
At both these golde/ & thy raymēt was of fyne white sylke/
tymes were of nedle worke & of dyuerse colours.
thy mothers & helpe selfe/ cō- Thou didest eate nothynge but symnels/
cernyng their honny & oyle: maruelous goodly wast thou
awne fresghyt: & beutiful/ yee euē a very Quene wast thou
but were yet ca- In so moch/ that thy c* beuty was spokē of
red for of God amonge the Heythen/ for thou wast excellēt
& receaued by in my beuty/ whych I put vpon ỳ sayeth the
his mercy. The Lorde God. But thou hast put confidēce in
prophet borow- thyne awne beuty/ & played the harlot/ when
eth his facyō thou haddest gotten the a name. Thou hast
of speakinge of committed whordome / wyth all that wente
the maner of by the/ & hast fulfilled their desyres: yee thou
mothers/ after hast takē thy garmētes of dyuerse colours/
thyth of their & deckte thyne aulters therwith / where vpō
chyldē: which thou myghtest fulfyll thyne whordome / of
fyll dresse their soch a fashion/ as neuer was done / ner shal-
mayll(& wash be. The goodly ornamentes & Jewels which
thē with salt/ & I gaue the of myne awne golde and syluer/
then swadle hast thou taken/ and made the mens ymages
them. &c. Soch therof/ & commytted whordome withall.
help had Israel
none in their Thy garmentes of dyuerse colours hast
aduersyteyes in thou taken/ and deckte them therwith: myne
Egypt & oyle & incense hast thou set before them. My
Babylon meate which I gaue the/ as symnels/ oyle &
but laye ouer- hony: (to fede the withall) that hast thou sett
whelmed in before them/ for a swete sauoure. And thys
their sylthy- came also to passe / sayeth the Lorde God:
nesses mysery- Thou hast takē thyne awne sonnes & daugh
es/ & were re- ters/ whom thou haddest begotten vnto me:
gardeles as bas- and these hast thou offred vp vnto thē / to be
tardes & vnmo- their meate. Is this but a small whordome
therly intreat- of thyne (thinckest thou) that thou slayest my
ed of all men. chyldren/ and geuest them ouer/ to be brent
Ther was no vnto them? And yet in all thy abhymynacions
man but onely and whordome/ thou hast not remembred ỳ
God that tohe
thought for the
of holpe the: &
that dyd be on-
ly of his mere
mercy/ wyth-
out any of their
deseruynges.

c* By this
wrytye are sig

dayes of thy youth / how naked & bare thou
wast at that tyme/ and troden downe in thy-
ne awne bloude. After all these thy wycked-
nesses (wo wo vnto the/ sayeth ỳ Lord) thou
hast buylded thy stewes and brodel houses
in euery place: yee at the head of euery stre-
te hast thou builded the an aulter. Thou hast
made thy beuty to be abhorred/ thou hast lay-
ed out thy legges to euery one ỳ came by / &
multiplied thyne whordome. Thou hast cō-
mytted fornicacyon with the Egypcyans thy
neyghbours/ which had moch flesh: and thus
hast thou vsed thine whordome/ to anger me.
Beholde / I wyll stretch out myne hande
ouer the/ and will mynish thy stoare of fode/
and delyuer the ouer in to the wylles of the
Phillistines thine enemyes/ which are asha-
med of thy abhomynable waye. Thou hast
played the whore also wyth the Assyryans/
which myght not satysfye the: Yee thou hast
played the harlot / & not had ynough. Thus
hast thou still cōmytted thy fornycacyon frō
the lande of Canaan vnto the Caldees / and
yet thy lust not satisfyed. How shulde I cir-
cumcyse thyne herte (sayeth the Lorde God)
seynge thou doest all these thinges/ thou pre-
cyous whore: buyldynge thy stewes at the
head of euery strete/ & thy brodell houses in
all places? Thou hast not bene as an other
whore/ that maketh boaste of her wynning
but as a wife ỳ breaketh wedlocke/ & taketh
other in steade of her husbonde. Gyftes are
geuen to all other whores / but thou geuest
rewardes vnto all thy louers: and offrest thē
gyftes/ to come vnto the out of all places/ &
to commytte fornycacion with the. It is co-
me to passe with the in thy whordomes con-
trary to the vse of other women: yee there
hath no soch fornicacion bene committed af-
ter the/ seynge that thou profrest gyftes vn-
to other/ and no rewarde is geuen the: thys
is a contrary thynge.

Therfore heare the worde of the Lorde/
O thou harlot: thus sayeth the Lorde God:
For so moch as thou hast spent thy moneye/
and discouered thy shame/ thorow thy whor-
dome wyth all thy louers / and wyth all the
Idols of thy abhomynacyons in the bloude
of thy chyldren/ whom thou hast geuen thē:
Beholde therfore/ I wyll gather together all
thy louers/ vnto whom thou hast made thy
selfe comen: yee and all them whom thou fa-
uoure st/ and euery one that thou hatest: and
wyll discouer thy shame before thē/ that they
all maye se thy sylthynes. ii. Reg. xxi. b. c. xxij. c.

Moreouer/ I will iudge ỳ as a breaker of
wedlocke and a murthurer / and recompēce
the thine awne bloude in wrath and gelou-
sy. I wil geue the ouer in to their power/ ỳ
shal breake downe thy stewes / and destroye
thy

nyked the gyf-
tes & graces ỳ
the Lorde had
geuē to his peo
ple/ which ne-
uertheles was
an Idolatrer &
worshypped o-
ther Goddes/
or worshypped
God after ano
ther man-
ner and
waye then he
had cōmanded
thē: which thig
is signifyed by
their fornyca-
cyon/ as in Esa.
lvij. v. c. after
in the. xxiij. a.

thy brodell houses: they shall strype the out of thy clothes / all thy fayre & beutyfull Jewels shall they take from the / & so let the lyt naked & bare: yee they shall bringe the comē people vpon the / which shall stone ȳ / & slaye the downe wyth their swordes. They shall burne vp thy houses / and punysh the in the syght of many wemen. Thus wyll I make thy whordome to cease / so that thou shalt geue out no mo rewardes.

Leuit.xx.b
tij.Reg.xxb.b

Shulde I make my wrath to be still / take my gelousy from the / be content / & nomore to be dysplesed: seing thou remembrest not the dayes of thy youth / but hast prouoked me to wrath in all these thynges: Beholde therfore / I wyll bringe thyne awne wayes vpō thyne heade / sayeth the Lorde God: how be it / I neuer dyd vnto the / accordyng to thy wyckednesse & all thy abhomynacyons. Beholde / all they that vse comen prouerbes / shall vse this prouerbe also agaynst ȳ: soch a mother / soch a daughter.

Thou art euen thy mothers awne daughter / that hath cast of hir houlband & hir children: Yee thou art the syster of thy systers / which forsoke their hulbandes & their chyldren. Youre mother is a Cethyte / and youre father an Amorite. Thyne eldest syster is Samaria / she and her daughters that dwell vpon thy left hande.

Ezech.xvi.a
F

But thy yōgest sister that dwelleth on thy syght hande / is Sodoma & her daughters. Yet hast thou not walked after their wayes / ner done after their abhomynacyons: but in all thy wayes thou hast bene more corrupte then they. As truly as I lyue / sayeth ȳ Lorde God: Sodoma thy sister w̄ her daughters / hath not done so euell / as thou & thy daughters. Beholde / the synnes of thy syster Sodoma were these: Pryde / fulnesse of meate / aboundaunce & Idlnesse: these thynges had she & hir daughters. Besydes that / they reached not their hande to the poore & nedy / but were proude / and dyd abhomynable thinges before me: therfore I toke them awaye / whē I had sene it. Ner hath Samaria done half of thy synnes / yee thou hast exceaded them in wyckednesse: In so moch that in cōparyson of all the abhomynacyons whych thou hast done / thou hast made thy systers good wemen.

Gene.xix.a
Jere.iij.c

As for their captyuyte / namely the captyuyte of Sodoma & her daughters: the captyuyte of Samaria and her daughters: I will bringe them agayne / so wyll I also bringe agayne thy captiuite amonge thē: that thou mayest take thyne awne confusion vpō the / and be ashamed of all that thou hast done / & to comforte them. Thus thy systers (namely) Sodoma & her daughters: Samaria and her daughters w̄ thy selfe and thy daughters / shalbe brought agayne to youre olde estate. When thou wast in thy pryde / & before thy wyckednesse came to syght: thou woldest not heare speake of thy syster Sodoma / vntyll the tyme that the Syrias with all their townes / & the Phylystynes with all that lye round aboute them / brought the to shame & confusyon: that thou myghtest beare thyne awne sylthynes & abhominacyō / sayeth the Lorde.

Gene.xviij.xix
G

For thus sayeth the Lorde God: I shulde (by right) deale with the / as thou hast done. Thou hast despysed the ooth / & broken the couenaunte. Neuertheless / I wyll remēbre the couenaunt that I made wyth the in thy youth / in so moch ȳ it shalbe an euerlasting couenaunt: so that thou also remembre thy wayes / & be ashamed of thē: then shalt thou receaue of me thy elder & yōger systers / whō I wyll make thy daughters / and that besyde thy couenaunt. And so I wyll renue my couenaunt with the / that thou mayest knowe that I am the Lorde: ȳ thou mayest thincke vpon it / be ashamed / and excuse thine awne confusyon no more: when I haue forgeuen the / all ȳ thou hast done / sayeth ȳ Lord God.

Jere.xxxi.e
Hebr.viij.b

¶ The parable of the two Aegles signifieth that Zedekiah / which contrarye to his othe had forsaken the frendshyp of Nabuchodonosor / turned him self to the kyng of Egypt / and therfore perysshed. An expoliciō of the parable. A prophecy of Christ.

¶ The.xvij. Chapter.

The worde of the Lorde came vnto me / sayinge: Thou sonne of man: put forth a darcke speakyng and a parable / vnto the house of Israel / & saye: Thus sayeth the Lorde God: There came a great a* Aegle with greate wynges / yee with myghtye longe wynges / and full of fethers of dyuerse coloures / vpon the moust of Libanus / & toke a braunch from a Cedre tree / & brake of the toppe of hys twygge / & carryed it into the lande of Canaan / & set it in a cyte of marchaustes. He toke also a brasich of the lande / & plāted it in a frutefull groūd / he brought it vnto greate waters / & set it as a wyllye tree therby. Then dyd it growe / & was a greate bynestocke / but lowe by the grounde: thus there came of it a vyne / and it brought forth blossomes / & spryed out braunches. But there was another Aegle / a great one / whych had greate wynges & many fethers: & beholde / the rotes of thys vyne had an hunger after him / & spryed out his braunches towarde him / to water hys frutes: Neuertheles it was planted vpon a good groūd besyde greate waters: so that (by reason) it shulde haue brought out brasiches & frute / & haue bene a goodly vyne. Speake thou therfore / thus sayeth the Lorde God: Shall this vyne prospere? shall not his rotes be pluckte out /

H

a* By thys great Egle hauynge greate wynges is vnderstande the kyng of Babylon with hys great armye.

oute his frute be broke ō of / hys grene brasiches withere & fade awaye? yee whout ether strōg arme or many people / shal it be plucked vp by ȳ rotes. Beholde / it was planted: shall it prospere therfore. Shall it not be dryed vp and wythered / yee euen in the shutinge out of his blossomes / as soone as the east wynde bloweth?

D

Moreouer / ȳ worde of ȳ Lord cam vnto me saying: Speake to that frowarde houshold: knowe ye not / what these thynges do signyfye? Tell them: Beholde / the kynge of Babylon came to Jerusalem / and toke the kynge and hys Prynces / and ledde them to Babylon.

He toke of the kynges sede / and made a couenaunt wyth hym / and toke an othe of hym: The Prynces of the lande toke he with hym also / that the lande myght be holden in subiecciō / and not to rebelle / but kepe the couenaunt / and fulfyll it. But he fell from hym / & sent hys Embassytours in to Egypt that he myght haue horses and moche people. Shulde that prospere? Shulde he be kepte safe / that doth soch thinges? Or shuld he escape / that breaketh his couenaunt? As truly as I lyue sayeth the Lorde God: He shall dye at Babylon / in the place where the kyng dwelleth / that made him King: whose othe he hath despysed / and whose couenaūt he hath broken. Nether shall Pharao wyth hys greate host and multytude of people / maynteyne him in the warre: when they cast vp dyches / and set vp bulworkes to destroye moch people. For seing he hath despysed the othe / and broken the couenaunt (where as he yet gaue hys hande therupon) and done all these thynges / he shall not escape.

E

F

Therfore thus sayeth the Lorde God: As truly as I lyue / I wyll bringe myne othe that he hath despised / and my couenaūt that he hath broken / vpon hys awne head. I wyll cast my net aboute him / and catch hym in my yarne. To Babylon will I carye him / there wyll I punnyth hym / because of the greate offence that he made me. As for those that fle frō hym out of the hoost / they shalbe slayne with the swearde. The relydue shalbe scatred to warde all the wyndes: and ye shall knowe / that I the Lorde haue spoken it.

G

Thus sayeth the Lorde God: I wyll also take b* a braunche from an hye Cedre tree / & wyll set it / & take the vppermost twygge / that yet is but tendre / and plante it vpon an hye hyll: Namely / vpon the hye hyll of Siō will I plante it: that it maye bringe forth twygges / and geue frute / and be a greate Cedre tree: so that all maner of foules maye byde in it / and make their nestes vnder the shadowe of his braunches.

b* By thys brasiche vnderstande oure lande / & hys hye Cedar tree the tribe of Juda / of whych the same: by the vppermost twigg is vnderstāde Christ / & by the hyll of Siō is fygured the Church.

And all the trees of the felde shall knowe that I the Lorde haue brought downe the hye tree / and sett the lowe tree vp: that I haue dryed vp the grene tree / and made the drye tree to florysh: Euen I the Lorde that spake it / haue also brought it to passe.

The sheweth that euery man shall beare his awne synne. To hym that amendeth / is saluacyon promesed. Meeth is prophecyed to the rychtewelle / whych turneth backe from the rycht waye.

¶ The.xviij. Chapter.

The worde of the Lorde came vnto me / on this maner: what meane ye by this comen prouerbe / that ye vse in the lād of Israel / saying: The fathers haue eaten soure grapes / & the chyldrens teth are set on edge? As truly as I lyue / sayeth the Lorde God / ye shall vse this byworde nomore in Israel.

A

Beholde / all soules are myne. Lyke as ȳ father is myne / so is the sonne myne also. The soule that synneth / shall dye. If a man be godly / & do ȳ thynge that is equall and rycht / he eateth not vpō the hylles: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he medleth with no menstruous woman: he greueth no body: he geueth his detter his pledge agayne he taketh none other mans good by vyolence: he parteth his mete with the hongrye: he clotheth the naked: he lendeth nothynge vpō vsury: he taketh nothynge ouer: he wythdrawetth his hande from doinge wronge: he hādleth faithfully betwixte man & man: he walketh in my commaundementes / and kepeth my lawes / & perfourmeth them faythfully:) This is a rightuous mā / he shall surely lyue sayeth the Lorde God.

B

If he now gett a sonne / that is a murthurer / a sheder of blonde: yf he do one of these thynges (though he do not al) he eateth vpon the hilles: he defyleth his neghbours wyfe: he greueth the poore & nedy: he robbeth & spoyleth: he geueth not ȳ detter his pledge agayne he lifteth vp his eyes vnto Idols / & medleth with abhominable thinges: he lendeth vpō vsury / & taketh more ouer. Shall thys man lyue? He shal not liue. Seynge he hath done all these abhomynacyons / he shall dye hys blonde shalbe vpon him.

Now yf this man get a sonne also / that seith all his fathers synnes / whych he hath done: and feareth / nether doth soch lyke: Namely / he eateth not vpon the moustaynes: he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyghbours wyfe: he vexeth no man: he kepeth no mans pledge: he nether spoyleth / ner robbeth eny man: he dealeth his meate with the hungrye: he clotheth the naked: he oppressyth not the poore: he receaueth no vsury / ner any thynge ouer:

C

Jere.xxxi.e.
Ezech.xviij.a.

he kepeth

he kepeth my lawes / & walcketh in my cõmaundementes: Thys man shal not dye in hys fathers synne / but shall lyue wythout fayle. As for his father: because he oppressed and spoyled hys brother / and dyd wyckedly amonge his people: lo, he is deed in his awne synne. And yet saye ye: Wherfore thē shulde not thys sonne beare hys fathers synne?

¶ Therfore: because ȳ sonne hath done equite & right / hath kepte all my cõmaundementes / & done them: therfore shall he lyue in dede. The same soule that synneth / shal dye. The sonne shall not beare the fathers offence / nether shal the father beare the sonnes offence. The ryghteousnes of the rightuous shall be vpõ him / & ȳ wickednes of ȳ wicked shalbe vpon him self also. But yf the vngodly wyll turne awaye frõ all his synnes that he hath done / and kepe all my commaundementes / and do the thynge that is equall and right: doutles he shal lyue / & not dye. As for all his synnes ȳ he dyd before / they a* shall not be thought vpon: but in his rightuousnes that he hath done / he shal lyue. For haue I eny pleasure in the death of a synner / sayeth ȳ Lorde God: but rather that he conuerte / and lyue?

Agayne: yf the ryghtuous turne awaye from his ryghtuousnes / and do iniquite / according to all the abhominacyons / that the wycked man doth: shall he lyue? All ȳ ryghtuousnes ȳ he hath done / shal not be thought vpon: but in the sawte that he hath offended withall / and in the synne that he hath done / he shall dye.

And yet ye saye: Tush / the waye of ȳ Lord is not indifferēt. Heare therfore ye house of Israel: Is not my waye ryght? Or / are not youre wayes rather wicked? When a ryghtuous man turneth awaye from hys rightuousnesse / and medleth wyth vngodlynes: he must dye therin: yee for the vnryghtuousnes that he hath done / must he dye. Agayne: when the wycked man turneth awaye from his wickednesse / that he hath done / and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth him selfe / & turneth him from all the vngodlynes that he hath vsed / he shall lyue / and not dye.

And yet sayeth the house of Israel: Tush / the waye of the Lorde is not equall. Are my wayes vnryght / O ye house of Israell: Are not youre wayes rather vnequall? As for me / I wyll iudge euery man / according to his wayes / O ye house of Israel / sayeth the Lorde God. Wherfore be conuerted / & turne you cleane frõ all your wyckednesse / so shall there no synne do you harme. Cast awaye frõ you all youre vngodlynesse / that ye haue done: make you new hertes & a new spyrete.

Wherfore will ye dye / O ye house of Israel? For I haue no pleasure in ȳ death of him that dyeth / sayeth the Lord God. Turne you then / and ye shall lyue.

a* Shall not be thought vpõ. The sophysters haue a proper solucyõ for thys text & such like / which testyfye ȳ God so forgeueth ȳ he wyll not after call agayne his forgeuenes and punyshe. True it is (saye they) God forgeueth the synne / but not the punishment due vnto the sinne. Seuē yeares punyshment (as they prate) must we abyde in purgatory for euery synne / when it is forgeuen. If thys be not to mock with god & his holy worde / I wote not what is mockage. If God can & do (as they affyrme) geue me punyshmēt due vnto my sinne / so ȳ he nether geue me to mochee ner to lytell payne therfore / & yet not once thyncke on my synne / surely he hath a wōderfull remembraunce. And ȳ he wyll not thincke on it / the text doth here opēly affyrme. By this sophysterye might the kynge geue a man his pardō for theft and after hange him vp. For he myght saye: Syr I forgaue you youre theft / but not your hangynge which is due vnto your theft. Soche pardon wolde they be lothe to haue that kyrst ymagined it. If the kynge which is but a man / be moare kaythfull than to deale so with his prisoners / whō he forgeueth: How shulde God then which is our heuenly father / & which is euen goodnes it selfe / haue soche a sortell / fayned and vnperfect forgeuenes / that shuld after punyshe? But her of wyll I now speake no moare / lest ye shulde happye smell / that thys solucyon were ymagined to pyche mennes purses / thorow Maile pence / Mirige grotes / Trentalles / yeare myndes / moneth myndes &c. Because that althoughe God can & maye forgeue the synne / yet must soch thynges obtayne the forgeuenes of the punishmēt due therunto: Or ȳ the prestes benefyces were not sufficiēt for thē to lyue on / wyth out soch pyllage: or yet that the poore people coulde by any other meane be mycked from that thynge / wher wyth they / their wyues / their houshold and chyldren shulde lyue.

¶ The .xix. Chapter.

¶ The captyuytye of Ichoahaz & of Ichoacin is signyfyed by the lyons whelpes / & by the lyon. He setteth out the prosperitye of the cytye of Ierusalem that is past / & the mylerye therof that is present.

But mourne thou for the princes of Israel / & saye: Wherfore laye thy mother that lyonesse amonge the lyons / & norisched her yonge ones amōge the lions whelpes? One of her whelpes she brought vp / and it became a lyon: it lerned to spoyle / and to deuoure folke. The Heathen herde of hym / and toke him in their nettes / and brought him in chaynes vnto the lande of Egypte.

Now when the damme sawe / that all her hope and cōforth was awaye / she toke another of her whelpes / and made a lyon of him: which wente amonge the lyons / & became a fearce lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces / and made theyr cytyes waste. In so moch that the whole lande and euery thynge therin / were vtterly desolate / thorow ȳ very voyce of hys roaringe.

Then came the Heathen together on euery syde oute of all countrees agaynst hym / layed their nettes for him / and toke hym in their pytte. So they bounde him with chaynes / and brought him to the kynge of Babilon: which put him in prison / that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother / she is lyke a vyne in thy bloude / planted by the water syde: her frutes and braunches are growen out of many waters / her stalkes were so stroge / ȳ mē might haue made staues therof for officers: she grew so hie in her stalkes.

So whan men sawe that she exceaded ȳ heygth & multytude of her braunches / she was roted out in displeasure / and cast downe to the grounde. The East wynde dryed vp her frute / her stronge stalkes were brokē of / wythered

wythered and brent in the fyre. But now she is planted in the wyldernesse / in a drye and thurstye grounde. And there is a fyre gone out of her stalckes / which hath brent vp her braunches and her frute: so that she hath no mo stronge stalckes / to be staues for offycers. This is a pyteous & mylerable thinge.

¶ The Lorde denieth that he wyll answere thē when they praye / for the offence of vnkindnes which he here obiecteth. He promeseth that his people shal returne from captyuytye. By the wodd that shulde be brent is signified the burnynge of Ierusalem.

¶ The .xx. Chapter.

Ezech.xliij.a. In the .xvij. yeare the .x. daye of the v. moneth / it happened / that certayne of the elders of Israel came vnto me / for to aske councell at ȳ Lorde / & sat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou sonne of man: speake vnto the elders of Israel / & saye vnto thē: Thus sayeth ȳ Lord God: Are ye come hyther to aske eny thynge at me? As truly as I lyue (sayeth the Lorde) I wyll geue you no answere. Wylt thou not reproue them (thou sonne of man) wilt thou not reproue thē? Shew thē ȳ abhomynacyons of their forefathers / & tell thē: Exo.iij.b. Thus sayth the Lorde God: In the daye whē I chose Israel / and lyft vp myne hande vpon the sede of the house of Iacob / & shewed my selfe vnto them in the lande of Egypte: Yee when I lyfte vp myne hande ouer them / and sayde: I am the Lorde youre God / euen in ȳ daye that I lyft vp myne hande ouer them / to bryngе them out of the lande of Egypte / into a lande that I had prouyded for them / whych B floweth with mylche & hony / & is a pleasant Deute.viij.a. lande amonge all other: Then sayde I vnto them: Cast awaye euery man the abhomynacyons that he hath before hym / and defyle not youre selues with the Idoles of Egypte / for I am the Lorde youre God.

But they rebelled agaynst me / and wold not folowe me: to cast awaye euery man the abhomynacyons of his eyes / and to forsake the Idoles of Egypte. Then I made me to poure my indygnacyō ouer them / and to fatisfye my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wold not do it / for my names sake: that it shulde not be vnhalowed before the Heathē / amōge whom they dwelt / & amōge whom I shewed my selfe vnto them / that I wolde bryngе thē out of the lande of Egypte. Now when I had carryed them out of the lande of Egypte / and Exod.xvi. xvij. Deute.viij.b. Galat.iij.b. Leui.xviij.a. Exod.xxi. xxxij.c. bryngе them into the wyldernesse: I gaue them my commaundementes / & shewed thē my lawes: which whoso kepeth shall lyue in them. I gaue them also my holy dayes / to be a tokē betwixte me & thē / & therby to know / that I am the Lorde / which haloweth them.

And yet the house of Israel rebelled agaynst me in the wildernesse / they wold not walcke in my commaundementes / they haue cast awaye my lawes (which whoso kepeth shuld lyue in them) and my Sabboth dayes haue thy greatly vnhalowed. Numer.xliij.b. Exod.xvi.c

Then I made me to poure out my indygnacyon vpō them / & to consume them in the wyldernesse. Yet I wolde not do it / for my names sake: lest it shuld be dyshonoured before the Heathen / from the which I had caryed them awaye. But I swore vnto them in the wyldernesse / that I wolde not bryngе thē in to the lande / which I gaue them: a lande that floweth with mylche and hony / and is a pleasure of all landes: and that because they refused my lawes / and walcked not in my commaundementes / but had vnhalowed my Sabbathes / for their herte was gone after their ydoles. Neuertheleste myne eye spared them / so that I wolde not vtterly slaye thē / and consume them in the wyldernes. Moreouer / I sayde vnto their sonnes in the wyldernesse: walcke not in the statutes of youre forefathers / kepe not their ordynaunces / & defyle not your selues with their ydoles / for Ezech.xviij.b. I am the Lorde youre God. Walcke in my statutes / kepe my lawes & do them / halowe my Sabbathes: for they are a tokē betwixte me & you / that ye maye know how ȳ I am the Lorde. Notwythstandynge / their sonnes rebelled agaynst me also: they walcked not in my statutes they kepte not my lawes to fulfyl thē (which he ȳ doth shall lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer them / & to satisfye my wrath vpon them in the wyldernesse. Nevertheleste I wythdrewe my hande for my names sake / lest it shulde be vnhalowed amōge the Heathē / before whō I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse / that I wolde scatre them amonge the Heathen / & strowe them amonge the nacyons: because they had not kepte my lawes / but cast aside my commaūdementes / vnhalowed my Sabbathes / and lyft vp their eyes to their fathers Idoles. Exod.xxi.a. Wherfore I gaue them also commaundemētes not good / & lawes thorow the which they shulde not lyue / & I vnhalowed them in their awne gyftes (whē I appointed for my selfe all their fyrstborne) to make them desolate: that they myght know / how that I am the Lorde.

Therfore (O thou sonne of man) tell the house of Israel / thus sayeth the Lorde God: Besyde all thys / youre forefathers haue yet blasphemed me more / and greatly offended agaynst me: For after I had brought them in-

to the lande/that I promyled to geue them/ when they sawe euery hye hyll & all ỳ thicke trees: they made there their offryng/ & prouocked me with their oblacyons/ makynge swete sauoures there/and poured out their drinckoffringes. Then I asked them: what haue ye to do wall/ that ye go thyther? And therfore is it called the hye place vnto thys daye. Wherfore/speake vnto ỳ house of Israel: Thus sayeth the Lorde God: ye are cuē as vnclene as youre forefathers/ & cōmytte whordome also with their abhomynacions. In all ỳ youre ydoles/ where vnto ye bryngе
Jeremy.xix.a. Deute.xij.d. xviij.b. Ezech.xvi.c. iiij.Reg.xvij.c. xxi.a. ij.para.xxviij.a
your oblacyōs/ & to whose honoure ye burne youre chyldren: ye defyle youre selues/ euen vnto this daye: how darre ye then come/ and aske any question at me? O ye houshold of Israel: As truly as I lyue (sayeth the Lorde God) ye get no answere of me: & as for the thynge that ye go aboute/ it shall not come to passe/ where as ye saye: we will be as the Heathen/ & do as other people in the lande/ wod and stone wyll we worshyppe.

✠ As truly as I lyue/ sayeth the Lord God/ I my selfe wyll rule you wyth a myghtye hande/ with a stretched out arme/ & with indignaciō poured out ouer you: & will bringe you out of the nacyons and landes/ wherin ye are scatred: and gather you together with a myghtye hande/ with a stretched out arme & with indignacyon poured out vpon you: & wyll bryngе you in to the wyldernesse of the people/ & there I wyll reason with you face to face. Like as I punysched youre forefathers in the wyldernesse/ so wyll I punysh you also/ sayeth ỳ Lorde God. I wyll bringe you vnder my iurisdicciō/ & vnder the bonde of the couenaūt. The forsakers also and the transgressours will I take frō amonge you/ & bryngе them out of the lande of youre habytacyō: as for the lande of Israel/ they shal not come in it: that they maye knowe/ how that I am the Lorde.

Go now then (sayeth the Lorde God) ye
Gla.ij.c. xxx.d Ezech.xiiij.a
house of Israel/ cast awaye/ & destroye euery man his Idoles: then shall ye heare me/ & nomore blasphemе my holy name with your offringes and Idoles. But vpō my holy hill/ euen vpon the hye hyll of Israel shall all the house of Israel and all that is in the lande/
Deutero.xij.a xiiij.b.
worshyppe me: and in the same place wyll I fauoure thē/ and there wyll I requyre your heaueoffrynges/ and the fyrstlinges of your oblacyons/ with all youre holy thynges.

I will accepte youre swete sauoure/ whē I bringe you from the nacions/ and gather you together out of the landes/ wherin ye be
G scatred: that I maye be halowed in you before the Heathen/ and that ye maye knowe/ that I am the Lorde/ whych haue brought you into the lande of Israel: yee into ỳ same lande/ that I swore to geue vnto youre forefathers. There shal ye call to remembraunce your awne wayes & all your ymaginaciōs/ wherin ye haue bene defiled: & ye shalbe displeased with youre awne selues/ for al your wyckednes/ that ye haue done. And ye shall
Jeremy.xiij.a xviij.a.xxxi.
know/ that I am the Lorde: when I entreate you after my name/ not after youre wycked wayes/ ner accordynge to youre corrupte worke: O ye house of Israel/ sayeth ỳ Lord.

Moreouer/ the worde of the Lorde came vnto me/ sayeng: Thou sonne of man/ set thy face towarde the south/ & speake to ỳ south wynde/ & saye to the wod towarde the south: Heare the worde of the Lorde/ thus sayeth ỳ Lorde God: Beholde/ I will kyndle a fyre in the/ that shall consume the a* grene trees in the Dryye. No man shalbe able to quench his flame/ but all that loketh b* frō the south to the north/ shalbe brēt therin: & all flesh shall se/ that I the Lorde haue kyndled it/ so that no man may quēch it. Then sayd I: O Lord/ they wyll saye of me: Tush/ they are but fables/ that he telleth.

a* By the grene trees vnderstande the sayncte & holy ones/ & by the dryе/ synners: so that the godly shal by death escape captiuite/ & the wicked be send vnto euerlastyng payne.

b* From the South to the North/ that is from Jerusalē to Babylon.

The threateneth the swerde/ that is to saye/ destrucyon to the cytye of Jerusalem. He sheweth the fall of kynge Zedekiah. He is commaunded to prophecy the destrucyon of the chyldren of Ammon. After the slaughter of other/ at the last the Lorde threateneth deeth vnto Nabuchedonosor hym selfe.

The.xxj. Chapter.

THe worde of the Lorde came to me/ A
sayinge: Thou sonne of man/ set thy face towarde Jerusalē/ speake agaynst the Sāctuary/ & prophecye agaynst the lande of Israel/ saye to the lande of Israel: Thus sayeth the Lorde God: Beholde/ I wyll vpon the/ & wyll drawe my swearde out of ỳ sheath/ & rote out of ỳ both the rightuous & the wycked. Seinge then ỳ I wyll rote out of the both the ryghtuous & wicked/ therfore shall my swearde go out of his sheath agaynst all flesh frō the north to the south: that all flesh may knowe/ how ỳ I the Lorde haue drawen my swearde out of the sheath/ & it shall not be put in agayne.

Mourne therfore (O thou sonne of man) ỳ thy loynes crack withall/ yee mourne bitterly for them: And yf they saye/ wherfore B
mournest thou? Then tell them: for the tidinges that cōmeth/ at the which all hertes shal melt/ all handes shalbe letten downe/ all stomackes shall faynte/ & all knees shall waxe feble. Beholde/ it commeth & shalbe fulfylled/ sayeth the Lorde God.

Agayne/ the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ prophecye/ and speake: Thus sayeth the Lorde God: speake/ ỳ swearde is sharpened & well
scoured. Sharpened is it for ỳ slaughter/ & scoured

scoured that it maye be bright. a* O/ the destroyēge stak of my sonne/ shal bring downe al wodde. Ye hath put hys swearde to the dightinge/ ỳ good holde maye be taken of it. This swearde is sharpened & dyght/ that it maye be geuē in to ỳ hande of ỳ manslayer.

a* Some read: Shal we reioyce oure selues: ye despyseth the staffe of my sonne/ and all wod. The Calde reade thy the tribe of my sonne: that is to saye/ the trybe of Juda. Or shall ỳ staffe of my sonne despise al wod: That is: Shall the trybe of Juda dispyse all the other:

Crie (O thou sonne of man) & howle/ for this swearde shal smyte my people/ & all the rulers in Israel/ which with my people shal be slayne downe to the grounde thorow thys swearde. Smyte thou vpon thy thyghe/ for wherfore shuld not ỳ plage & stak of iudgmēt come? Prophecy thou sonne of mā/ & smyte thine handes together: make ỳ swearde two edged/ yee make it thre edged/ ỳ manslayers swearde/ that swearde of the greate slaughter/ which shal smyte them/ euē in their preuychambres: to make them abashed & faynt at the hertes/ and in all gates to make some of them fall. O how bright and sharpe is it/ how well dight & mete for ỳ slaughter. Gett the to some place alone/ ether vpon the right hand or on the lefte/ whither so euer thy face turneth. I wil smyte my hādes together also & satisfie my wrothfull indignacyon: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayenge: Thou sonne of man/ make the two stretes/ that the swearde of ỳ kynge of Babylon maye come. Both these stretes shall go out of one lande. Ye shall set him vp a place/ at the heade of ỳ strete shall he chose hym out a corner. Make ỳ a strete/ ỳ the swearde maye come to warde Rabath of the Ammonites/ & to the stronge cytye of
C Jerusalem. For the kynge of Babylon shall
Leui.xix.k. 9.xx.a. Deute.xviij.b.
stande in the turnynge of the waye/ at the head of the two stretes: to aske councell at the sothesayers/ castinge the lottes wyth his arowes/ to aske councel at the Idols/ and to loke in the lyuer. But the sothesayenge shal poynte to the ryght syde vpon Jerusalem/ ỳ he maye set men of warre/ to smyte it wyth a greate noyse/ to crye out Alarum/ to sett batellrammes agaynst the gates/ to graue vp dyches/ & to make bulworkes.

Neuertheles/ as for ỳ sothesayenge/ they shal holde it but for vanite/ euen as though a lest were tolde them: yee & they them selues remembre their wyckednesse/ so ỳ by ryght
F they must be taken & wōne. Therfore saieth the Lord God: For so moch as ye youre selues shewe your offence/ and haue opened youre wickednesse/ so that in al youre workes men maye se your synnes: yee in so moch (I saye) ỳ ye youre selues haue made mencion therof ye shalbe taken by violence.

O thou shamefull wicked gyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the Lorde God: take a waye the myre/ and put of the crowne/ and so is it awaye: the humble is exalted/ and the proude brought lowe. Punysh/ punish/ yee punysh them wyll I/ & destroye them: and that shall not be fulfylled vntil he come/ to whom the iudgment belōgeth/ and to whom I haue geuē it. And thou (O sonne of man) prophecy/ & speake: Thus
sayeth the Lorde God to the children of Am- Jeremy.xlix.c
mō/ & to their blasphemy/ speake thou: The Ezech.xxi.a. Amos.i.e
swearde/ the swearde/ is drawen forth alre- G
dy to the slaughter/ and scoured that it glystreth (because thou hast loked the out banyties/ and prophecied lyes) that it maye come vpon thy necke/ lyke as vpon the other vngodly/ which be slayne: whose daye came/ whan their wickednesse was full.

Though it were put vp agayne in to the sheath/ yet wyll I punysh the/ in the lande where thou wast norished & borne/ and poure my indignacion vpon the and wyll blowe vpon the in the fyre of my wrath/ and delyuer the vnto cruell people/ whych are lerned to destroye. Thou shalt fede the fyre and thy blode shall be shed in the lande/ that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

The worde of the Lord agaynst Jerusalem for mā slaughter/ & denying due honour vnto their fathers & mothers/ & other wyckednesses. Of the wicked doctrine of the false Prophetes & priestes/ & of their vnsacyable couetousnes. The Tyrannye of rulers. The wickednes of the people.

The.xxij. Chapter.

MOreouer/ the worde of the Lorde came vnto me/ & sayde: thou sonne A
of mā/ wylt thou not reproue this bloudthurstye cite? Shew them their abhomynacyons/ and tell them: Thus sayeth the Lorde God: O thou cite/ ỳ shedest blode in the myddest of the/ ỳ thy tyme maye come also: & makest ỳ Idoles to defyle the withall. Thou hast made thy selfe gylty/ in the blode that thou hast shed: and defyled ỳ in ỳ Idoles/ which thou hast made. Thou hast caused thy dayes to drawe nye/ & made B
ỳ tyme of thy yeares to come. Therfore will I make the to be cōfounded amōge the Heathen/ & to be despyled in all the landes/ whether they be nye or farre from the: they shall laugh the to scorne/ thou that hast gottē the so foule a name/ & art full of mischefe. Be- Deute.v.c.
holde/ ỳ rulers of Israel haue brought eue- 8.xxv.c
ry man his power/ to shed blode in the. In the haue they despyled father & mother/ in ỳ haue they oppressed the strauger/ in the haue they vexed the wyddowe and the fatherlesse. Thou hast despised my Sanctuary/ and vnhalowed my sabbath. Murtherers are there Deute.xij. Leui.xvij.
in the/ that shede bloud/ & eate vpon the hyllе/ and in the they vse vnhappynesse.

¶ In the haue they dyscouered their fathers
shame/in the haue they vexed wemē in their
sicknesse. Euery man hath dealte shamefull-
ly with his neyghbours wyfe/ & abhomyna-
bly defyled his daughter in lawe. In ỳ hath
euery mā forced his awne syster/ euē his fa-
thers daughter: yee gyftes haue bene receau-
ed in the/ to shede bloude. Thou hast taken
vsury and encreace/ thou hast oppressed thy
neyghbours by extorciō/ and forgotten me/
saypth the Lord God. Beholde/ I haue smyt-
ten* my handes vpon thy couetousnesse/ ỳ
thou hast vsed/ and vpon the bloude whych
hath bene shed in the. Is thy herte able to en-
dure it/ or may thy hādes defende thē selues/
in the tyme that I shall bryngе vpon the?
D Euen I the Lord that speake it/ wyll bringe
it also to passe. I wyll scatre the amonge the
Heathen/ & strow the aboute in the landes/
& wyll cause thy fylthynesse to cease out of
the: yee and I wyll haue the in possessyon in
the syght of the Heathen/ that thou mayest
knowe/ that I am the Lorde.

And the worde of ỳ Lord came vnto me/
sayinge: Thou sonne of mā/ the house of Is-
rael is turned to drosse. All they that shulde
be brasse/ tynne/ yron/ & leade/ are in the fyre
become drosse. Therfore/ thus sayeth ỳ Lord
God: For so moche as ye all are turned in to
drosse/ beholde: I wyll bryngе you together
vnto Jerusalem/ lyke as syluer/ brasse/ yrō/
tynne and leade are put together in the for-
nace/ and the fyre blowē there vnder to melt
them: Euen so wyll I gather you/ put you in
E together/ and melt you in my wrath & indig-
nacyon. I wyll bryngе you together/ and
kyndle ỳ fyre of my cruell dysplealure vnder
you/ that ye maye be melted therin.

Lyke as the syluer is melted in the fyre/
so shal ye also be melted therin: that ye may
knowe/ how that I the Lorde haue poured
my wrath vpon you.

And the worde of the Lord came vnto me/
sayinge: Thou sonne of man/ tell her: Thou
art an vncleane lande/ whych is not rayned
F vpō in the daye of the cruell wrath: thy Pro-
phetes that are in the/ are sworne together
to deuoure soules/ lyke as a roarynge Lyō/
ỳ lyueth by hys pray. They receaue ryches
and good/ and make many widdowes in the.
Thy prestes breake my lawe/ and defyle my
Sāctuary. They put no difference betwene
ỳ holye & vnholye/ nether discerne betwene
the cleane & vncleane: they turne their eyes
fro my sabbathes/ & I am vnhalowed amōge
thē. Thy rulers in the are lyke rauyshynge
wolues/ to shed bloude/ and to destroye sou-
les/ for their awne couetous lucre. As for
G thy Prophetes/ they dawbe wyth vntempe-
red claye/ they se vanytyes/ and prophecye

Mich.iij.d.
Sopho.iij.d
Ezecy.xiij.b.

lyes vnto thē/ sayeng: the Lorde God sayeth
so/ where as the Lord hath not spoken. The
people in the lande vseth wycked extorcyon
& robbery. They vexe ỳ poore & nedye & op-
pressе the straunger agaynst ryght. And I
sought in the lande for a man/ that wolde
make vp the hedge/ and sett hym self in the
gappe before me in the landes behalfe/ that
I shulde not vtterly destroye it: but I coulde
fynde none. Therfore wyll I poure out my
cruell dysplealure vpon them/ and burne
them in the fyre of my wrath: their awne
wayes will I recompence vpon their heades
sayeth the Lorde God.

¶ Of the fornycacyon/ that is to saye/ of the Idolatry of Samaria & Jerusalē/ vnder the names of Oholah & Oholibah. In comparyson of Samaria he sheweth that the fornycacyon of Jerusalē is the filthyer. The destruccyon of Jerusalem is prophecied. The aduoutrye of both the whores is founde oute. Their destruccyon.

¶ The. xxiiij. Chapter.

THe worde of the Lorde came vnto
me/ sayinge: Thou sonne of man/ A
there were two wemen/ that had
one mother: These (whē they were
yonge) beganne to playe the harlottes in E-
gypte. There were their brestes broled/ and
the pappes of their maydenhead destroyed.
The eldest of them was called a* Oholah and
her yongest syster b* Oholibah. These two
were myne/ and bare sonnes and daughters.
Their names were/ Samaria/ & that was
Oholah: & Jerusalem/ that was Oholibah:
As for Oholah she begāne to go a whoring/
when I had taken her to me. She was sett
on fyre vpon her louers the Assirians/ which
had to do with her: euē the prynces & lordes/
that were decke in costly araye: fayre yōge
men/ lusty ryders of horses.

Ezech.xx.a.

a* That is/ the tabernacle of her: as not belonging vnto me.

b* That is/ my tabernacle in her. That is/ I dwell in her: as in my Sāctuary or holy place.

Thus thorow her whordome/ she cleued
vnto all the yonge men of Assyrya: Yee she
was madde vpon them/ and defyled herself
with all their Idols. Nether ceased she from B
the fornicacyon/ that she sled wyth the Egy-
pcians: for in her youth they laye w̄ her/ they
broled the brestes of her maydenhead/ and
poured their wordome vpon her. Wherfore/
I delyuered her in to ỳ handes of her louers/
euen the Assirians/ whom she so loued. These
discouered her shame/ toke her sonnes and
daughters/ and slewe her with the swearde:
An euel name gat she of all people/ and they
punyshed her.

Her syster Oholibah sawe this/ & destroyed
her selfe w̄ inordynate loue/ more then she/
& exceaded her syster in whordome she loued
ỳ Assirians (which also laye w̄ her) namely/
the prynces & greate lordes/ that were clo-
thed w̄ all maner of gorgeous apparell/ all
lusty horsmen and fayre yonge personnes.

Then

Samaria. Then I sawe/ that they both were defyled a
C lyke. But she increased styll in whordome:
for when she sawe men paynted vpon the
wall/ the ymages of the Chaldees set forth
wyth fresh colours/ w̄ fayre gyrdles about
them/ and goodly bonettes vpon their hea-
des/ lokyng all lyke Prynces (after the ma-
ner of the Babylonyās and Caldees in their
awne lande/ where they be borne) ymmedy-
atly/ as soone as she sawe them/ she brent in
loue vpon them/ & sent messaungers forthē
in to the lande of the Caldees.

Now when the Babyloniās came to her/
they laye with her/ & defyled her with their
whordome/ and so was she polluted wyth
them. And when her lust was abated from
them/ her whordome and shame was dyscō-
uered & sene: then my herte forsoke her/ lyke
as my herte was gone from her syster aslo.
Neuertheless she sled her whordome euer ỳ
longer the more/ & remembred the dayes of
her youth/ wherin she had played the harlot
in the lande of Egypte: she brent in lust vpō
thē/ whose flesh was lyke the flesh of Asses/
& their lede lyke ỳ lede of horses. Thus thou
hast remeued the filthynesse of thy youth/ whē
thy louers breled thy pappes/ & marred thy
brestes in Egypte.

Ezech.xxiii.a.
Ezech.xvi.a.
Ezech.xxiii.b.

D Therfore (O Oholibah) thus sayeth ỳ Lord
God. I wyll rayse vp thy louers (wyth whō
thou hast fallyed thy lust) agaynst the/ and
gather them together rounde about the: na-
mely/ the Babylonyans/ & all the Caldees:
Pecod/ Soha and Coa/ with all the Assyri-
ans: all yonge and fayre louers: prynces and
lordes/ knyghtes & gentlemen/ which be all
good horsmen: These shall come vpon the w̄
horses/ charrettes/ & a greate multytude of
people: which shalbe harnessed about the on
euery syde/ with brestplates/ sheldes & hel-
mettes. I wyll punysh the before them/ yee
they them selues shall punysh ỳ/ according
to their awne iudgemēt. I wyll put my ge-
lousy vpō the/ so that they shall deale cruel-
ly with the. They shall cut of thy nose and
thyne eares/ and the remnaūt shall fall thō-
row the swearde. They shall cary awaye thy
sonnes and daughters/ & the relydue shalbe
brent in the fyre. They shall strype the out
of thy clothes/ and cary thy costly Jewels
awaye with them.

Ezech.xxiii.c.

Thus wyll I make an ende of thy filthy-
nesse & whordome/ which thou hast brought
out of the lande of Egypte: so that thou shalt
turne thyne eyes nomore after thē/ & call thy
mynde nomore vpō Egypt. For thus sayeth
E the Lorde: beholde/ I wyll delyuer ỳ into the
handes of them/ whom thou hatest: yee euē
into the handes of thē/ with whom thou hast
fulfylled thy lust/ whych shall deale cruelly
with ỳ: All thy labour shalt they take with
them/ and leaue the naked & bare/ & thus the
shame of thy fylthy whordome shall come to
lyght. All these thynges shall happen vnto
the/ because of thy whordome/ whych thou
hast sled amonge the Gentiles/ with whose
Idoles thou hast defyled thy self. Thou hast
walked in the waye of thy syster/ therfore
wyll I geue the her cuppe in thy hande.

Thus sayeth the Lorde God: Thou shalt
drynke of thy systers cuppe/ how depe and
farre so euer it be to the botome. Thou shalt
be laughed to scorne/ & had as greatly in de-
rysyon/ as is possible. Thou shalt be full of
dronkennes & sorowe/ for the cuppe of thy
syster Samaria is a cuppe of destruccyon &
waltinge: the same shalt thou drynke/ and
suppe it out euen to the dregges/ yee thou
shalt eate vp the broken peces of it/ and so
teare thyne awne brestes: For euen I haue
spoken it/ sayeth the Lorde God.

Ezech.xxiii.d.
Ezech.xxiii.e.

Therfore thus sayeth the Lorde God: For F
so moch as thou hast forgottē me/ & cast me
a kyde/ so beare now thyne awne fylthynesse
& whordome. The Lord sayde moreouer vn-
to me: Thou sonne of man wylt thou not re-
proue Oholah & Oholibah? Shewe them
their abhomynacyons: namely/ ỳ they haue
broke w̄ their wedlocke/ & stayned their hādes
with bloude: yee euē with their ydoles haue
they cōmytted aduoutry/ & offered them their
awne chyldrē (to be deuoured) whō they had
borne vnto me. Yee and this haue they done
vnto me also: they haue defiled my Sāctua-
ry in that same daye/ & haue vnhalowed my
Sabboth. For when they had slayne their
chyldrē for their Idoles/ they came the same
daye into my Sanctuary to defyle it. Lo/
this haue they done in my house. Besyde all
this/ thou hast sent thy messāgers forthen
out of farre countrees: & when they came/
thou hast bathed/ trymmed and set forth thy
selfe of the best fashyon: thou sattest vpon a
goodly bed/ & a table spred before the: wher
vpō thou hast set myne incense & myne oyle.

1ādi.Reg.xxi.a.
Ezech.xvi.c.
Genes.xx.b.

Then was there greate cheare with her/ & G
the men ỳ were sent frō farre costrees ouer
the desert/ vnto these they gaue bracelettes
vpon their handes/ & set glorious crownes
vpō their heades: then thought I: no doute/
these will vse their harlotry also with yonder
olde whore. And they wēte into her/ as vnto
a comen harlot: Euen so wente they also to
Oholah & Oholibah those fylthy wemen.

O ye all that loue vertu & ryghtuousnes/ Leui.xx.b.
iudge thē/ punysh them: as aduoutrers and Ezech.xvi.d
murtherers ought to be iudged & punyshed.
For they are breakers of wedlocke/ and the
bloude is in their handes. Wherfore thus
sayeth the Lorde God: bringe a greate mul-

tytude of people vpon them / & make them be scatred & spoyled: these shall stone them / and gore them with their sweardes. They shall slaye their sonnes and daughters and burne vp their houses with fyre.

Thus wyll I destroye all soch fylthynes out of the land: that all wemen may learne / not to do after your vnclennesse. And so they shall laye youre fylthynesse vpō youre awne selues / & ye shalbe punyshed for the synnes / that ye haue cōmytted wyth youre Idols: & ye shall knowe that I am the Lorde.

The prophecyeth the fyrst of Jerusalem by a parable of a fethyng potte. The parable of Ezechiels wyfe being deed / which he after expoundeth.

A ¶ The. xxiiij. Chapter.

IN the. ix. yeare / in the. x. Moneth / the. x. daye of the Moneth / came the worde of the Lorde vnto me / sayinge: O thou sonne of mā / wryte vp the name of this daye / yee euē the houre of this presente daye: when the Kyng of Babylon set hym selfe agaynst Jerusalē. Shew that obstinate housholde a parable / & speake vnto thē: Thus sayeth the Lorde God: Set ȳ a pott / set it on / & poure water in to it: put al the peces together in it / all the good peces: the loyne & the shoulder / & fill it with ȳ best bones. Take one of ȳ best shepe / & an heape of bones withall: let it boyle well / and let the bones seth well therin.

Ezech. xxv. a. Ezech. xl. b.

B With that sayde the Lorde God on thys maner: Wo be vnto the bloudy cytye of the pott / wher vpō the rustynesse hangeth / & is not yet scoured awaye. Take out the peces that are in it / one after another: there neade not lottes be cast therfore / for the bloude is yet in it. Vpon a playne dryye stone hath she poured it / and not vpon the grounde / that it might be couered w̄ dust. And therfore haue I letten her poure her bloude vpō a playne dryye stony rocke / because it shulde not be hyd / & ȳ I myght bryngе my wrothfull indygnacyon and vengeaunce vpon her.

Naum. iij. c. Abacuc. ij. a.

C Wherfore / thus sayeth ȳ Lorde God: O / wo be vnto that bloudthurstye cyte / for whō I will prepare a heape of wodde: beare thou ȳ bones together / kyndle thou ȳ fyre / seeth the flesh / let all be well sodde / that ȳ bones maye be suckte out. Moreouer / set the pot emptye vpō the coales / ȳ it maye be warme & the metall hote: that the fylth & rustynesse maye be consumed. But it wyll not go of

D there is so moch of it: the rustynesse must be brent out. Thy fylthynesse is abhomynable / for I wolde haue clensed the / but thou woldest not be clensed. Thou canst not be pourged frō thyne vnclennesse / tyll I haue poured my wrothfull indignacyō vpon the. Euē I the Lorde haue so deuysed: Yee it is come therto alredy / that I will do it. I wyll not go backe / I will not spare / I wil not be intreated: but according to thy wayes & ymaginacyons / thou shalt be punyshed / sayeth the

E Lorde God. And the worde of ȳ Lorde came vnto me sayinge: Thou sonne of mā / beholde I wyll take awaye * the pleasure of thyne eyes w̄ a plage: yet shalt thou nether mourne / ner wepe / ner water thy cheks therfore: thou mayest mourne by thy selfe alone / but vse no deadly lamentacyon. Holde on thy bonet / and put on thy shues vpon thy fete / couer not thy face / & eate no mourners bred. So I spake vnto the people by ymes in the morynyge / and at euen my wyfe dyed: then vpon the next morow / I dyd as I was commaunded. And ȳ people sayde vnto me: wilt thou not tell vs / what that signifieth / wherfore thou doest? I answered them / the worde of

F the Lorde came vnto me / sayinge: Tell the house of Israel / thus sayeth the Lorde God: beholde / I will suspende my sanctuary: euē the glory of your power / ȳ pleasure of your eyes / and the thinge that ye loue: youre sonnes and daughters whom ye haue left / shall fall thorow the swerde.

* That is / thy wyfe.

Like as I haue done / so shall ye do also: Ye shall not hyde youre faces / ye shall eate no mourners bred: youre bonnettes shall ye haue vpon youre heades / & shues vpō your fete. Ye shall nether mourne ner wepe / but in youre synnes ye shalbe sorowfull / & one

G repēte with another. Thus Ezechiel is your shewtokē. For loke as he hath done / so (whē this commeth) ye shall do also: that ye maye lerne to knowe / that I am the Lorde God. But beholde / O thou sonne of man: In the daye when I take from them their power / their ioye & honoure / the lust of their eyes / the burthen of their bodyes: namely / their sonnes and daughters: then shall there one escape / & come vnto the / for to shew the. In that daye shall thy mouth be opened to him / which is escaped / that thou mayest speake / & be nomore domme: Yee and thou shalt be

H their shewtokē / that they maye knowe / how that I am the Lorde.

¶ The worde of the Lorde vpō the sonnes of Ammō / which reioyced at the fall of Jerusalē. Against Moab & Seir. Against Idumea. Against ȳ Philistines.

A

Ezech. xxi. b. Jere. xlix. a.

¶ The. xxv. Chapter.

THe worde of the Lorde came vnto me / sayinge: Thou sonne of mā / set thy face agaynst ȳ Ammonytes / prophecye vpō thē / & saye vnto ȳ Ammonytes: heare ȳ word of ȳ Lorde God. Thus sayeth ȳ Lorde God: For so moche as thou speakest ouer my Sanctuary. A ha / I trow

trow it be now suspended: and ouer ȳ lande of Israel / I trow it be now desolate: yee and ouer the house of Juda / I trow they be now led awaye preloners: Beholde / I wyll delyuer the to ȳ people of the east / ȳ they maye haue the in possession: these shall set their castels and houses in the. They shall eate thy

* That is / Philadelphia.

frute / & drynche vp thy mylche. As for * Rabath / I wyll make of it a stall for camels / & of Ammon a shepefolde: and ye shall knowe / that I am the Lorde.

B For thus sayeth ȳ Lord God: In so moch as thou hast clapped with thyne handes / and stamped with thy fete / yee reioyced in thyne herte ouer the lande of Israel wyth despyte: beholde / I wyll stretch out myne hande ouer the also / and delyuer the / to be spoyled of the Heathen / and rote the out from amonge the people / & cause the to be destroyed oute of all landes: yee I wyll make the be layed waste / that thou mayest know / that I am ȳ Lorde.

Esaye. xv. xvi. Esaye. xlviij. a. Sophony. ij. b.

Thus sayeth the Lorde God: For so moch as Moab and Seir do saye: As for ȳ house of Juda / it is but lyke as all other Gentiles be: Therfore beholde / I will make the cytyes of Moab weapenless / & taken awaye their strength: their cytyes & cheke coastes of their lande / which are the pleasures of the countre: As namely. Bethielimoth / Baalmeon and Cariathaim: these will I open vnto thē of the east / ȳ they maye fall vpon the Ammo

C nites: and wyll geue it them in possession: so that the Ammonites shall no more be had in remembraunce amonge the Heathen. Euen thus wyll I punyth Moab also / that they maye knowe / how that I am the Lorde.

Esay. xxxiij. a Jeremy. xlix. b. Ezech. xxxij. c. i. xxv. a. Psal. xxxvii. b Deu. xxv. d.

Moreouer / thus sayeth the Lorde God: Because that Edom hath auenged & caled him selfe vpon the house of Juda / therfore thus sayeth the Lord: I will reach out myne hande vpon Edom / and take awaye man & beast out of it. From Theman vnto Dedan wyll I make it desolate / they shall be slayne

i. Machab. v. a.

with the swearde. Thorow my people of Israel will I auenge me agayne vpon Edom: they shall handle him / accordyng to my wrath & indignacyon / so that they shall knowe my vengeaunce / sayeth the Lorde God.

D Thus sayeth the Lorde God: For so moch as the Philistines haue done thys: namely

Ezech. xxiij. c. Jeremy. xlvij. a Sophony. ij. a.

taken vengeaunce with despytefull stomackes / and an olde euell wyll sett thē selues to destroye: Therfore thus sayeth the Lorde God: Beholde / I wyll stretch out myne hand ouer the Philistines / & destroye ȳ destroyer / and cause all the remnaunt of the see coast to perysh. A greate vengeaunce wyll I take vpon them / and punyth them cruelly: that they maye knowe / how that I am the Lord / which haue auenged me of them.

The prophecyeth that Tyrus shalbe ouer throwen / because it reioyced at the destruccyon of Jerusalem. The wonderyng and astonyshment of the marchantes / for the desolacyon of Tyrus.

¶ The. xxvj. Chapter.

IT happened / that in the. xi. yeare / the fyrst daye of the Moneth / the worde of the Lord came onto me / sayinge: Thou sonne of man / be-

A

Esaye. xxiii. a. Jeremy. xlvii. b. Ezech. xxvii.

cause that Tyre hath spoken vpon Jerusalem: A ha / now I trow the portes of the people be broken / & the turned onto me / for I haue destroyed my bely full. Yee therfore sayeth the Lorde God: Beholde O Tyre / I wyll vpon the / I wyll bryngе a greate multytude of people agaynst the / lyke as when the see aryseth with his waues: These shall breake the walles of Tyre / and cast downe her towres: I wyll scrape the grounde from her / and make her a bare stone: yee as the dryenge place / where the fythers hange vp their nettes by the see syde. Euē I haue spo-

B ken it / sayeth the Lord God. The Gentyles shall spoyle her: her daughters vpon ȳ felde shall peryth with ȳ swearde / that they may knowe how that I am the Lorde.

For thus sayeth the Lorde God: Beholde / I wyll bryngе hyther Nabuchodonosor (which is the Kynge of Babylon / & a Kyng of Kynges) from the North vpō Tyre / with horses / charettes / horsmen / & with a greate multytude of people. Thy daughters ȳ are in the lande / shall he slaye with the swearde: but agaynst the / he shall make bulworches & graue vp dyches aboute the / & lyft vp hys shylde agaynst the. Hys slynges & batelrā-

C mes shall he prepare for thy walles / & with hys weapēs breake downe thy towres. The dust of his horses shall couer ȳ / they shalbe so many: thy walles shall shake at the noyse of the horse men / charettes & wheles: whē he cōmeth to thy portes / as men do into an opē cite. With the hoffes of hys horse fete / shall he treade downe all thy stretes.

He shall sleye thy people w̄ the swearde / & breake downe the pylers of thy strength. They shal waste awaye thy ryches / & spoyle thy marchaundyse. Thy walles shall they breake downe / & destroye thy houses of pleasure. Thy stones / thy tymbre & foundacions shall they cast in the water. Thus wyll I Jeremy. vii. d.

bryngе the melody of thy songes / & ȳ voyce of thy mynstrelsy to an ende / so ȳ they shall nomore be herde. I wyll make a bare stone of the / yee a dryenge place for nettes / & shalt neuer be buylded agayne: For euē I ȳ Lorde haue spoken it / sayeth the Lorde God: thus hath the Lorde God spokē cōcernyng Tyre / The Ies shall be moued at the noyse of thy fall / & at the crye of the slayne / that shall be

murthered in the. All kynges of ye sea shall come downe from their seates regall: they shall laye awaye their roabes/ & put of their costly clothinge: Yee with trembleynge shall they be clothed/ they shall syt vpō the grond: they shalbe afrayed at thy sodeyn fall/ and be abashed at the.

They shall mourne for the/ and saye vnto the: O thou noble cite/ ye hast bene so greatly occuppyed of olde/ thou that hast bene the strongest vpon the see w̄ thyne inhabytours of whom all men stode in feare: How arte thou now so vtterly destroyed? Now at the tyme of thy fall the inhabytours of ye Iles/ yee and the Iles them selues/ shall stande in feare at thyne ende. For thus sayeth ye Lord God: when I make the a desolate cytye (as other cities be/ that no man dwell in) & when I bryngе the depe vpon the/ that greate waters maye couer the: Then wyll I cast the downe vnto them/ that descēde into the pyte: vnto a people that hath bene longe deed/ and set the in a lande that is beneth/ lyke the olde wyldernes/ with them which go downe to their graues/ so that no man shall dwell more in the. And I wyll make the to be no more in honour/ in the lande of the lyuynge. I wyll make an ende of the/ & thou shalt be gone. Though thou be sought for/ yet shalt thou not be founde for euermore/ sayeth the Lorde God.

¶ The prophete is moued to bewayle the desolacyō of Tyrus. He setteth oute the prayse of Tyrus for the hauntynge of marchauntes therto.

¶ The. xxvij. Chapter.

THe worde of the Lorde came vnto me/ saying: O thou sonne of man/ make a lamentable complaynte vpon Tyre/ and saye vpon Tyre/ which is a porte of the see/ that occuppyeth with moch people/ & many Iles: thus speaketh the Lord God: O Tyre/ thou hast sayd: what/ I am a noble citie: thy borders are in the myddest of the see/ & thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypre trees of the mount Sanir. From Libanus haue they take Cedre trees/ to make the mastes: & the Okes of Basan to make the rowers.

Thy boordes haue they made of yuery/ & of costly wod out of the Ile of Cethim. Thy sayle was of whyte small nedle worke out of ye lande of Egypt/ to hange vpō thy mast: & thy hāgynges of yalow sylke purple/ out of the Iles of *Elisah. They of Sidon and Arnad were thy maryners/ and the wisest in Tyre were thy shypmasters. The eldest and wysest at Gebal were they/ that mended and stopped thy shyppes. All shyppes of the see with their shipmē occuppyed: their marchaudyes in the. The Perses/ Lydians & Lybiās were in thyne hoost/ & helped the to syght: these hanged vp their shyldes & helmettes w̄ ye/ these set forth thy bewty. They of Arnad were w̄ thyne hoost round about thy walles/ and were thy watchmen vpon thy towres/ these hāged vp their shildes round about thy walles/ & made ye maruelous goodly. Tharsis occuppied with ye in all maner of wares/ in siluer/ yrō/ tynne & lead/ & made thy market greate. Iauan/ Tubal & Meschech were thy marchaūtes/ which brought the men/ & ornamentes of metall for thy occuppyenge. They of ye house of Thogarma brought vnto the at ye tyme of thy marte/ horse/ horsmē and mules. They of Dedan were thy marchaūtes: & many other Iles that occuppied w̄ the/ brought the wethers/ elephant bones & Paycockes for a present. The Sirians occuppyed w̄ the/ because of thy diuerse worcke/ & increased thy marchaūdies/ w̄ Smaragdes/ w̄ scarlet/ w̄ nedle worke/ w̄ whyte lynen cloth/ with sylcke & with Christall.

Iuda & the lande of Israel occuppyed with the/ & brought vnto thy marketes/ wheate/ balme/ hony/ oyle/ & triacle. Damascus also vsed marchaundyes with the/ in the best wyne & whyte woll: because thy occuppyeng was so greate/ & thy wares so many. Dan/ Iauan/ and Meusall haue brought vnto thy marketes/ yron redy made/ with *Casia & Calamus/ accordyng to thyne occuppyenge. Dedan occuppyed with the/ in fayre tapestry worcke & quishyns. Arabia & all ye princes of Cedar haue occuppied wyth the/ in shepe/ wethers and goates.

The marchaūtes of Seba & Rema haue occuppyed also with the/ in all costly spyces/ in all precious stones and golde/ which they brought vnto thy marketes. Haran/ Chene and Eden/ the marchauntes of Saba/ Assiria and Chelmad/ were all doers with ye and occuppied with the: In costly rayment/ of yalow sylcke & nedle worcke (very precious/ & therfore packte & bounde together w̄ roapes) Yee and in Cedre wodde/ at ye tyme of thy marketes. The shyppes of Tharsis were the chefe of thy occuppyenge.

Thus thou art full/ & in greate worshipe/ euen in the myddest of the see. Thy maryners were euer bryngynge vnto the oute of many waters. But ye east wynde shal ouerbeare the in to the myddest of the see: so that thy wares/ thy marchaūdies/ thy rych es/ thy maryners/ thy shipmasters/ thy helpers/ thy occuppyers (that brought the thinges necessary) the men of warre that are in the: yee and all thy comens shall perysh in the myddest of the see/ in the daye of thy fall. The suburbes shall shake at the loude crye of thy shyp-

Gen. i. a.

Ezech. xxvi. xxviij.

* That is/ Italy/ after the Chald.

* Casia & calamus are certē kyndes of gōmes that haue a swete & pleasaunt sauoure. They come forth of fatte or reedes.

shypmen. All whirry men/ and all maryners vpon the see/ shall leape out of their boates/ and set thē selues vpon the lande. They shall lyft vp their voyce because of the/ and make a lamentable crye. They shal cast dust vpon their heades/ & lye downe in the asches. They shall shaue them selues/ and put sacke cloth vpon them for thy sake.

They shall mourne for the wyth hertfull sorow/ and heuy lamentacyon/ yee their children also shall wepe for the. Alas/ what citie hath so bene destroyed in the see/ as Tyre is? When thy wares & marchaundies came frō ye sees/ thou gauest all people ynough. The kynges of the earth hast thou made ryche/ thorow the multytude of thy wares and occupienge: But thou art now cast downe in to the depe of ye see/ all thy resorte of people is perished wyth the. All they that dwell in ye Iles are abashed at the/ and all their kyngs are afrayed/ yee their faces haue chaunged coloure. The marchauntes of the nacyons wondre at the. In that thou art so cleane brought to naught/ & commest nomore vp.

¶ The worde of God agaynst the kynge of Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lord promeseth that he wyll gather together the chyldren of Israel.

¶ The. xxviij. Chapter.

THe worde of the Lorde came vnto me saying: Thou sonne of mā/ tell the prynce of Tyre: Thus sayeth the Lorde God/ because thou hast a proude hert and hast sayde: I am a God/ I haue my seate in the myddest of the see like a God: where as thou art but a mā & not God/ & yet stādest in thyne awne cōceate/ ye thou art God: Beholde/ thou thynchest thy selfe wyser then Daniel/ that there is no secretes hyd frō the. Wyth thy wyldome & thy understandyng/ thou hast gottē the greate welthynesse/ and gathered treasure of syluer and golde. With thy greate wyldome and occupienge/ hast thou increased thy power/ & because of thy great rych es/ thy hert is proude.

Therfore thus sayeth the Lorde God: For so moch as thou hast lyft vp thyne herte/ as though thou were God: beholde/ I will bryng enemyes vpon the/ euen the tyrauntes of the Heathē: these shal drawe out their sweardes vpon thy beuty and wyldome/ and shall defyle thy glory. They shall cast the downe to the pytte/ so that thou shalt dye in the myddest of the see/ as they that be slayne. Let se/ yf thou wylt saye then (before thē that slaye the) I am God: where as thou art but a man and not God/ in the handes of thē that slaye the. Dye shalt thou/ euen *as the vncircumcysed in the handes of the enemyes: for I my selfe haue spoken it/ sayeth the Lorde God.

Moreouer/ the worde of the Lorde came vnto me/ sayenge: Thou sonne of mā/ make a lamentable complaynte ouer the kynge of Tyre/ and tell hym: Thus sayeth the Lorde God: Thou art a seale of a lyckenesse/ full of wyldome & excellent beuty. Thou hast bene in ye pleasaunt garden of God: thou art decte with al maner of precious stones: with Ruby/ Topas/ Christal/ Iacyncte/ Onyx/ Iaspys/ Saphyr/ Smaragde/ Carbuncle/ and golde. Thy bewty and the holes that be in the were set forth in the daye of thy creacyon. Thou art a fayre Cherub/ stretched wyde out for to couer.

I haue set the vpon the holy mount of God/ there hast thou bene/ & walked amōge the fayre glysterynge stones. From the tyme of thy creacyon thou hast bene ryght excellent/ tyll wyckednesse was founde in the. Because of thy greate marchaundyse/ thy hert is full of wyckednesse/ and thou hast offended. Therfore wyll I cast ye frō the mosse of God (O thou couerynge Cherub) and destroye the amōge ye glysteryng stones. Thy hert was proude in thy fayre beuty/ & thorow thy beuty thou hast destroyed thy wyldome. I will cast ye downe to the grounde/ & ye in ye sight of kyngs. Thou hast defyled thy Sanctuary/ with the great wyckednesse of thy vnryghtuous occuppyenge. I wil bryngе a fyre from the middest of the/ to consume the: and wil make the to asches/ in the syght of all thē ye lokе vpon the. All they that haue bene acquaynted w̄ the amonge the Heathē shalbe abashed at ye: seeing thou art so cleane brought to naught/ and commest no more vp.

And the worde of the Lorde came vnto me/ sayeng: Thou sonne of man/ set thy face agaynst Sydon. Prophecye vpon it/ and speake. Thus sayeth the Lorde God: Beholde o Sidon/ I wyll vpon the/ & gett me honoure in the: that it maye be knowne/ how ye I am the Lord/ when I punysh her/ & get me honoure in her. For I will sende pestilence & bloud sheddynge in to her streates/ so that those which be slayne wyth the swerde/ shall lye rounde aboute in the myddest of her: and they shall knowe/ that I am the Lorde. She shal no more be a pricking thorne/ & an hurtyng brier vnto the house of Israell/ ner vnto them that lye rounde aboute her and hate her: and they shal knowe/ ye I am the Lorde.

Thus sayeth the Lorde God: whan I gather the householde of Israel together againe from the nacions amōge whom they be scatered: then shall I be sanctified in thē/ in the syght of the Gentyles/ & they shall dwell in lande/ ye I gaue to my seruaūt Iacob. They shall dwell safely therin/ buylde houses/ and

Ezech. xxvi.

Esa. xliij. c.

Dan. 6.

* That is/ as the panyms heathen

Joel iiij. a.

Zach. ij. a.

plante vyneyardes: yee safely shal they dwel therin, whē I haue punished all those, that despyle them round aboute: and then shall they knowe, ý I am the Lorde their God.

¶ The prophecyeth against Pharao. He prophecyeth the desolacyō of Egypte, and the spa rplynge abroade of the Egypcyās. ¶ The Lorde promeseth that he will restoare Egypte agayne after. xl. yeares. Egypte is the reward of kyng Nabuchodonozor for the labour which he tooke against Tyrus.

¶ The. xxix. Chapter.

Esaye. xix. a. xx. a. Jeremy. xlvi. a. Ezechiel. xxx. xxxi. a. xxxij.

IN the. x yeare vpon the. xij. daye of the. x. moneth, the worde of the Lorde came vnto me, sayinge: O thou sonne of man, set now thy face agaynst Pharao the kynge of Egypte, Prophecye agaynst him & agaynst ý whole lande of Egypte: Speake, & tell hym, thus sayeth the Lorde God: beholde, O Pharao thou kyng of Egypt, I wyll vpon the, thou great a*dragon, ý lyest in the waters: thou ý sayest: the water is myne. I haue made it my selfe. I wyl put an hoke in thy chawes, & hange all the fysh in thy waters vpon thy scales: after ý I will draw ý out of thy waters, yee & all ý fysh of thy waters ý hange vpō thy scales. I wil cast ý out vpō the drye lande: with ý fysh of thy waters, so that thou shalt lye vpō the feld. Thou shalt not be gathered ner takē vp: but shalt be meate for ý beastes of the felde, and for the foules of the ayre: that all they whych dwell in Egypte, maye knowe, that I am the Lorde: because thou hast bene a staf of rede to the house of Israel. When they toke holde of the B their hand thou brakest & pryckest thē on euery syde: & yt they leaned vpon the, thou brakest & hurtest the reynes of their backes. Therfore, thus sayeth the Lorde God: beholde, I wyll bryngе a swearde vpon the, & rote out of the both man and beast. Yee the lande of Egypte shalbe desolate & waste, & they shal knowe, that I am the Lorde: Because he sayde: ý water is myne, I myself haue made it. Beholde therfore, I wyll vpon the, & vpō thy waters: I wyll make the lande of Egypt C waste & desolate, frō the towre of Syenes vnto ý borders of the Morians land: so ý in xl. yeares there shall no fote of man walcke there, nether fote of catell go there, nether shall it be inhabyted. I wyll make the lande of Egypt to be desolate, amōge other waste countrees, and her cytyes to lye boyde. xl. yeares, amonge other boyde cytyes: And I wyll scatre the Egypcians amōge the Heathen and nacyons.

Ierem. xlvi. c.

Agayne, thus sayeth the Lorde God: whē the. xl. yeares are expyred, I will gather the Egypcyans together agayne, out of the nacyons, amonge whom they were scatred, & wyll bryngе ý preseners of Egypt agayne into the lande of Pathures their awne natyue coūtre, that they maye be there a lowly small kyngdome: yee they shalbe ý smallest amonge other kyngdomes, lest they exalte thē selues aboue the Heathē: for I will so monysh them that they shal no more rule the Heathen. They shall no more be an hope vnto ý house of Israel, nether prouoke thē any more to wyckednesse, to cause thē turne backe, & to folowe them: & they shall knowe that I am the Lorde God.

In the. xxvij. yeare, the fyrst daye of the D fyrst moneth, came the worde of the Lorde vnto me, sayinge: Thou sonne of man, Nabuchodonozor the kynge of Babylon hath made his hoost, with great trauayle and laboure to come before Tyre: that euery head maye be balde, & euery shoulder bare. Yet hath Tyre geuen nether hym ner hys hoost any rewarde, for the greate trauayle that he hath taken there. Therfore thus sayeth the Lorde God: beholde I will geue the lande of Egypte vnto Nabuchodonozor the kyng of Babylon, that he maye take awaye all her substaunce, robbe her robberyes, & spoyle her spoyles, to paye his hoost their wagyes withall. I will geue him the lande of Egypt for hys laboure, that he toke for me before Tyre. At the same tyme wyll I cause the b*horne of ý house of Israel to growe forth, & opē thy mouth agayne amōge them: that they may know, how that I am the Lorde.

b* Horne for glories power

¶ The destruccyon of Egypte and of hys cytyes is bewayled.

¶ The. xxx. Chapter.

Ezechiel. xxxi. xxxii.

THe worde of the Lord came more A ouer vnto me, saying: thou sonne of man, prophecye & speake: thus sayeth the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come: the darcke daye of the Heathē, the houre is at hande, ý sweard commeth vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken awaye, & when her foundacyons are destroyed, the Morians lande shall be afrayed, yee the Morians lande, Libia and Lydia, all their comen people, & Chub, and all that be confederate vnto them, shall fall with them thorow the swearde.

Thus sayeth the Lorde: The mayntey- B neers of the lande of Egypte shall fall, the pryde of her power shall come downe: euen vnto ý tower of Syenes shall they be slayne downe wyth the swearde, sayeth the Lorde God: amonge other desolate countrees they shalbe made desolate, & amōge other waste cytyes they shalbe wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are

destroyed. At that tyme, shall their messaungers go forth fro me in shyppes, to make ý careless Morians afrayed, and sorowe shall come vpon them in the daye of Egypte for doubtles it shal come.

Thus sayeth the Lorde God: I wyll C make an ende of the people of Egypte thorow the hande of Nabuchodonozor kynge of Babylon. He and hys people wyth hym, yee and the cruell tyrauntes of the Heathen shalbe brought to destroye the lande. They shal drawe out their swerdes vpō Egypte & fyll the lande ful of slayne men. I will drye vp their floudes of water, & sell the lāde in to the handes of wicked people. The lande and al ý is therin, wil I destroye thorow the enemyes. Euen I the Lord haue sayde it.

D And thus sayeth the Lorde God: I wyll destroye the Idols, and bryngе the ymages of a* Noph to an ende. There shall no more be a prince of Egipte, and a fearfulnes wyl I sende in to the Egipciās lande. As for Pathures, I will make it desolate, and kindle a fyre in b*Zoan. Alexandria will I punish & poure my wrothful indignaciō vpon c*Sin which is the strength of Egypte. Al the substaunce of Alexandria wyll I destroye, and kyndle a fyre in Egipte.

Sin shalbe in greate heuynesse, Alexan- E dria shalbe roted out, and Noph shall haue daylye sorowe. The best men of Helyopolis & Bubasto shalbe slayne with the swearde, and carled awaye captyue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the lande of Egipte, and when the pompe of her power shall haue an ende. A cloud shal couer her, & her daughters shalbe led awaye in to captyuyte. Thus wyll I punysh Egipte, that they maye knowe, how ý I am the Lorde.

Zach. xiij. a.
a* That is, Memphis.
b* That is, Thanis.
c* Sin, that is, Pelusium.

It happened in the xi. yeare, vpon the se- F uenth daye of the fyrst Moneth, ý the Lordes worde came vnto me, sayēge: Beholde thou sonne of man, I wil breake ý arme of Pharao kyng of Egipte: & lo it shal not be boūde vp to be healed, nether shall eny playstre be layed vpon it, for to ease it, or to make it so stronge, as to holde a swearde. Therfore, thus sayeth the Lorde God: Beholde, I wyl vpon Pharao ý kinge of Egipte, and bruse his stronge arme (yet is it but a broken one) & will smyte the swearde out of his hande.

As for the Egipcyans, I will scatre them amonge the Heathen, & strowe thē in ý landes aboute. Agayne I wyll strength ý arme of ý king of Babylō, & geue him my sweard in his hāde: but I wil breake Pharaos arme G so that he shall holde it before him pyteously, like a wounded man.

Yee I will stabylish the kynge of Baby- lons arme, & the armes of Pharao shal fal downe: that it maye be knowne, that I am the Lord, which geue the kinge of Babylon my swearde in his hāde, that he maye drawe it out vpon the lande of Egypte: & that whē I scatre the Egypcyans amonge the Gentiles, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

¶ A comparyson of the prosperitie of Pharao with the prosperitie of the Assyrians. He prophecieth a lyke destruccyon vnto them bothe.

¶ The. xxxj. Chapter.

Ezech. xxxi. a. xxxij.

MOreouer, it happened in ý. xi. yea- A re ý fyrst daye of ý third Moneth that the worde of the Lord came vnto me sayēg: Thou sonne of mā speake vnto Pharao the kyng of Egypte, & to al hys people: Whom art thou lyke in thy greatnesse? Beholde Assur was lyke a Cedre vpon the mount of Lybanus with fayre braunches: so thicke, that he gaue shadowes & shot out bery hye. His toppe reached vnto the cloudes. The waters made hym great, & the depe set him vp an hye. Rounde aboute B ý rotes of hym rāne there floudes of water, he sent out hys lytle ryuers vnto al the trees of ý felde. Therfore was he hyer then all the trees of the felde, & thorow the multitude of waters that he sent from hym, he optayned many longe braunches. Al foules of ý ayre made their nestes in his brauches, vnder his bowes gēdred al these beastes of ý felde and vnder his shadow dwelt al people. Fayre & beutifull was he in hys greatenesse and in the length of hys braunches, for hys rote stode beside greate waters, no Cedre tre myght hyde hym. In the pleasaunt garden C of God, there was no Fyre tre like his brauches, the plaine trees were not like ý bowes of hym. All the trees in the garden of God might not be cōpared vnto him in his beuty so fayre and goodly had I made hym wyth the multitude of his braunches: In so moch ý al the trees in the pleasaunt gardē of God, had enuye at him. Therfore, thus sayeth ý Lorde God: for so moch as he hath lyft vp D himself so hye, & stretched hys toppe in to ý cloudes, & seinge hys hert is proude in hys highnesse: I will deliuer him in to ý handes of ý *mightiest amonge ý Heathen, whych shal rote him out. Acording to hys wyckednes will I cast him awaye, ý enemyes shall destroye him, and the myghty men of the Heathen shal so scatre hym, ý his brauches shal lye vpon al mountaynes & in al valleys: his bowes shalbe broke downe to ý groūde thorow out the lande. Then all the people of the lāde shal go from his shadowe, & forsake him. When he is fallen, al the foules of E ý ayre shal syt vpon him, & al wilde beastes of the

* That is, Nabuchodonosor.

of the felde shall go aboute amōge hys brā-
ches: so that from hence forth/no tre in ȳ wa-
ter shall attayne to hys hyghnesse/nor reach
his toppe vnto the clouds/ nether shall eny
tre of the water stāde so hye/as he hath done.
For vnto death shal they all be delyuered vn-
der the earth/ & go downe to the graue/ lyke
other men.

F Moreouer/thus sayeth the Lord God: In
the daye when he goeth downe to the graue/
I wyll cause a lamentacyon to be made / I
wyll couer the depe vpon him/ I wyll stāych
his floudes/and the greate waters shalbe re-
straigned. I shall cause Libanus to be so-
roufull for his sake / and all the trees of the
felde shall be smytten. I wyll make ȳ Hea-
then shake at the sounde of his fall / when I
cast hym downe to hell/with thē that descen-
de in to the pytte. All the trees of Eden/ with
all ȳ chosen and best trees of Libanus / yee
& all they that are planted vpon the waters/
shall mourne with him also in ȳ lower ha-
G bitacyons: for they shall go downe to hell w
him/vnto thē that be slayne w the swearde/
which dwelt afore vnder the shadowe of hys
arme amonge the Heathen. To whom shalt
thou be lyckened / that art so glorrous and
greate / amonge the trees of Eden? Yet art
thou cast downe vnder the earth (amōge the
trees of Eden) where thou must lye amonge
vncircumcyled/ with them that be slayne w
the swearde. Euen thus is it with Pharao &
all his people/sayeth the Lorde God.

Glay.xxiij.c. Ezech.xxxij.c.

¶ The prophete is cōmaunded to bewayle Pharao the kyng of Egypte. He prophecyeth that destruccyon shall come vnto Egypt thorow the kyng of Babylō.

¶ The.xxxij. Chapter.

A IN the.xij. yeare / the kyrst daye of
the.xij. Moneth/ the worde of the
Lord cam vnto me/saying: Thou
sonne of man/ take vp a lamenta-
cion vpon Pharao the kyng of Egypte/and
saye vnto him: Thou art reputed as a Lyon
of the Heathen/and as a whalfish in the see.
Thou castest thy waters aboute the/ thou
troublest the waters with thy fete/& stāpest
in their floudes. Thus sayeth ȳ Lord God: I
will spreade my net ouer ȳ/namely/a greate
multitude of people: these shall dryue the in
to my yarne/for I will cast the vpon ȳ land/
& let the lye vpon the felde/that all ȳ foules
of the ayre maye syt vpō the: I wyll geue all
the beastes of the felde ynough of the. Thy
B flesh wyll I cast vpō the hylles/& fyll ȳ val-
leyes w thy hyghnesse. I wyll water ȳ lande
wyth the aboundaunce of thy bloude euē to
the mountaynes/& the valleyes shall be full
of the. When thou art put out / I wyll couer
ȳ heauē/& make his starres dymme. I wyll
spreade a cloude ouer ȳ Sunne/& ȳ Moone
shall not geue her lyght. All the lyghtes of
heauen wyll I put out ouer the / and bryngе
darknesse vpon thy lande/sayeth the Lorde
God. I wyll trouble the hertes of many peo-
ple/when I bryngе thy destruccyon amōge
the Heathē & countrees/whō thou knowest
not. Yee I wyll make many people w their
kynges so afrayed thorowe the / that their
hearre shal stāde vp/whē I shake my sweard
at their faces. Sodenly shall they be aston-
nyed/euery man in hym selfe / at the daye of
thy fall.

Ezech.xxxij.c. Ezech.xxxij.c.

For thus sayeth the Lorde God: the kyng C
of Babylons swearde shall come vpon the/
with the swerdes of the worthyes wyll I
smyte downe thy people. All they that be
myghtye amonge the Gentyles/shall waste
the proude pompe of Egypte / and bryngе
downe all her people. All the catell also of
Egypte wyll I destroye/that they shall come
nomore vpon the waters: so that nether mās
fote ner beastes clawe / shall stere them eny
more. Then wyll I make their waters clea-
re/and cause their floudes to rūne like oyle/
sayeth the Lorde God: when I make ȳ lande
of Egypte desolate/and when the countre w
all that is therin/shalbe layde waste: & whē
I smyte all them which dwell in it/that they
maye knowe/that I am the Lorde. This is
the mournynge / that the daughters of the
Heathen shall make: Yee a sorow and lamē- D
tacyon shall they take vp/ vpon Egypte and
all her people/sayeth the Lorde God.

In the.xij. yeare/the.xb. daye of the Mo-
neth/came the worde of the Lorde vnto me/
sayinge: Thou sonne of man. Take vp a la-
mentacyon vpon the people of Egypte/ and
cast them downe/ yee & the myghtye people Glay.xxiij.c.
of the Heathen also/ euē wyth thē that dwell Ezechi.xxxi.d.
beneth: and with them that go downe in to ȳ
graue. Downe (how fayre so euer thou be)
and laye the with the vncircumcised. Amōge
those that be slayne with the swearde/ shall
they lye. The swearde is geuen alredy / he
shall be drawē forth and all his people. The
myghtie worthyes and his helpers / that be
gone downe and lye with the vncircumcised
& with thē that be slayne wyth the swearde:
shall speake to him out of the hell.

Assur is there also with his cōpany / and
their graues rounde aboute / whych were E
slayne & fel all with the swearde/whose gra-
ues lye belyde him in the lowe pytte. His co-
mens are buried rounde aboute hys graue:
all together wounded and slayne wyth the
swearde/which mē afore tyme brought fea-
re in to the lande of the lyuynge.

There is Elam also with all his people/& Jeremy.xlix.f.
their graues rosde aboute: whych all be yng Dani.viij.a.
wounded and slayne with the swearde / are
gone

gone downe vncircuncised vnder the earth/
whych neuertheles somtyme brought feare
in to the lande of the lyuynge: for the wych
they beare their shame / with the other that
be gone downe to the graue.

Their burysl is geuen them and al their
F people / amonge them that be slayne. Their
graues are rounde aboute al them/which be
vncircuciled / & wyth thē that be slayne tho-
row the sweard: for seyng that in tymes past
they made the lande of the lyuynge afrayed/
they must now beare their awne shame / w
them that go downe to the pytte / & lye amōg
them / that be slayne.

There is Mesech also and Tubal/& their
people / & their graues rosde aboute. These
al are amōge the vncircuciyled/ & thē that be
slayne with the swearde/because afore tyme
they made the lande of ȳ lyuyng afrayed.

Shulde not they then lye also amonge ȳ
worthyes / and vncircuncyled Gyauntes?
which wyth their weapens are gone downe
to hell: whose swerdes are layed vnder their
heades/ whose wickednesse is vpon their bo-
nes: because that as worthyes / they haue
brought feare in to the lande of the lyuinge:
Yee amōge the vncircuciled shalt thou be de-
stroyed/ and slepe with them / that perysched
thorow the swearde.

G There is the lande of Edom w her kinges
and princes also / which wyth their strength
are layed by them that were slayne with the
swearde / yee amonge the vncircuncyled/ &
them which are gone downe in to the pytte.
Moreouer / there be all the prynces of the
north/wyth all the Sidonyans / which are
gone downe to the slayne.

Jere.xlix.b. Ezech.xxv.b. xxvb.a.

With their feare & strength they are come
to confusion / and lye there vncircuncyled/
amonge those that be slayne w the swearde:
and beare their awne shame/with them that
be gone downe to ȳ pytte. Now whan Pha-
rao seyth this / he shal be comforted ouer all
hys people/ that is slayne with the swearde:
both Pharao and all hys hoost / sayeth the
Lorde God. For I haue geuen my feare in ȳ
lande of the lyuyng. But Pharao and al hys
people shal lye amonge the vncircuncised/&
amonge them that be slayne with ȳ swearde
sayeth the Lorde God.

¶ He setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dyspayre/& boldeneth thē with the promes of mercy. As the former ryghtwelnes helpeth not the ryghtwes/ yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to ȳ wycked that amēdeth. The worde of the Lord agaynst ȳ remnaunt of the people. Agaynst the mockers of the wordes of the Prophete.

¶ The.xxxiij. Chapter.

AGayne/the word of the Lord came A
vnto me/ sayenge: Thou sonne of
man/ Speake to the childrē of thy
people/& tell them: When I sende
a swearde vpon a lande / yf the people of the
lande take a man of their countre/ & set him
to be their watchman: ȳ same man (whan he iiij.Reg.xi.d.
seyth the swearde come vpon the lande) shal
blowe the trompet/& warne the people.

If a man now heare the noyse of the trō-
pet and will not be warned/ and the swearde
come and take him awaye: hys bloude shall
be vpon his awne head: for he herde the sound
of the trompet / & wolde not take hede/ ther-
fore his bloude be vpon hym. But yf he will
receaue warninge/he shall saue hys lyfe.
Agayne/yf the watch mā se the sweard come
and shewe it not with the trompet/ so that ȳ B
people is not warned: yf the swearde come
then/and take eny man from amonge them:
the same shall be taken awaye in hys awne
synne/ but hys bloude wyll I requyre of the
watchmans hande.

And now (O thou sonne of man) I haue Ezech.iij.c.
made the a watchman vnto the house of Is-
raell: that where as thou hearest eny thynge
out of my mouth / thou mayest warne them
on my behalfe. If I saye vnto ȳ wicked thou
wycked/thou shalt surely dye: & thou geuest
hym not warnynge / that he maye bewarre
of hys vngodly waye: then shall the wycked
dye in hys awne synne / but hys bloude wyll
I requyre of thy hande. Neuertheles yf thou
warne the wycked of hys waye/ to turne frō
it/where as he yet will not be turned from it
then shall he dye because of hys synne / but
thou hast delyuered thy soule.

Therfore (O thou sonne of man) speake C
vnto the house of Israel. Ye saye thus: Oure
offences and synnes lye vpon vs / and we be
corrupte in them: how shulde we then be re-
stored vnto lyfe? Tell them: As truly as I lye-
ue / sayeth the Lorde God/ I haue no plea-
sure in the death of the wicked/but moch ra- Ezech.xviij.e.
ther that the wicked turne from hys waye &
lyue. Turne you / turne you from your vn-
godly wayes / O ye of the house of Israell.
Oh/wherfore wyll ye dye?

Thou sonne of man/ tell the chyldren of Ezech.xviij.d.
thy people: The ryghtuousnes of ȳ rightuous
shall not saue hym / whan soeuer he turneth
awaye vnfaithfully: Agayne/ ȳ wickednesse
of ȳ wicked shal not hurt him/ whan soeuer
he conuerteth from his vngodlynesse.

And the ryghtuousnesse of the ryghtuous
shall not saue hys lyfe / whansoeuer he syn-
neth. If I saye vnto the ryghtuous / that he
shall surely lyue/and so he trust to his awne
ryghtuousnesse/and do synne: then shall hys
ryghtuousnesse be nomore thought vpon /
but in

but in the wyckednesse that he hath done he
D shall dye. Agayne/ yt I saye vnto ý wycked:
thou shalt surely dye: & so he turne from his
Esay.lv.b. Jere.xviij.a. synnes/ & do the thinge that is lawfull and
ryght: In so moch that the same wicked man
geueth the pledge agayne/ restoreth that he
had taken awaye by robbery/ walketh in ý
cõmaundementes of lyke/ & doth no wrõge:
a * How the Sophysters & the vngodly mock out this text/ loke before in ý.xviij. Chapter. Then shall he surely lyue/ & not dye. Yee the
synnes that he hath done/ a* shall neuer be
thought vpõ: For in so moch as he doth now
the thinge that is lawfull and ryght/ he shall
lyue. And yet the children of thy people saye:
Tu sh/ the waye of the Lorde is not ryght/
where as their awne waye is rather vnryght.
¶ Whẽ the rightuous turneth frõ his righ-
tuousnesse/ & doeth ý thinge that is wycked/
he shall dye therfore. But yt ý wycked turne
Ezech. xviij.c. Roma.ij.a. from his wyckednesse/ doing the thinge that
is lawfull & right/ he shal lyue therfore. Yet
ye saye: the waye of the Lorde is not equall.
O ye house of Jsrael/ I wyll iudge euery
one of you after his wayes.
E In the.xij. yeare/ the.v. daye of the.x. mo-
neth of oure captyuyte/ it happened/ ý one
which was fled out of Jerusalem/ came vnto
me/ and sayde: the cytye is destroyed. Now
the hande of the Lorde had bene vpon me the
euenyng afore this mã (which was escaped)
came vnto me/ & had opened my mouth/ vn-
tyll the mornyng that he came to me: yee he
opened my mouth/ so that I was nomore
domme. Then came the worde of the Lorde
vnto me/ & sayde: Thou sonne of man/ these
ý dwell in the wasted lande of Jsrael/ saye:
Abrahã was but one man/ & he had the lande
in possessyon: now are we many/ & the lande
is geuen vs to possesse also. And therfore tell
F them: Thus sayeth the Lorde: In the bloude
Leui.xvij.d. Deutero.xij.c. haue ye eaten/ youre eyes haue ye lyft vp to
Idoles/ and haue shed bloude: shall ye then
haue the lande in possessyon?
Ye leane vpon youre sweardes/ ye worcke
abomynacyõs/ euery one defyleth his negh-
bours wyfe: & shall ye then possesse the lãde?
b* As truely as I lyue/ is an othe which the Lorde comenly vseth/ when he promeseth any thyng. Nume. xiiij.d.e. Saye thou these wordes vnto them: Thus
sayeth the Lorde God: b* As truly as I lyue
all ye that dwell in this wyldernesse/ shalbe
slayne vnder the sweard: what so euer is vpõ the
feld/ wyll I geue vnto ý beestes to be deuou-
red: those that be in stronge holdes & dennes/
shall dye of the pestylence. For I wyll make
the lande so desolate and waste/ & the pompe
of her strength shall come to an ende. The
mountaynes in Jsrael shalbe so waste that
no man shall trauayle therby.
G Ezech.xxv.c. Then shall they lerne to knowe/ that I
am the Lorde/ when I make the lande waste
and desolate/ because of all their abomyna-
cyons/ that they haue wrought. And thou
sonne of man/ the chyldrẽ of thy people that
talcke of the/ by the walles & in the dores of
their houses/ sayinge one to another: Come/
let vs heare/ what worde is gone forth from
the Lorde: These come vnto the/ after the
maner of a greate people: yee my people
syt downe before the/ and heare thy wordes/
but they do not therafter: for in their mouth
they shewe them selues/ as though they we-
re feruent/ but their herte goeth after their
awne couetous lucre. And as a baler ý hath
a swete tune/ and is pleasaunt to synge/ so
thou shalt be vnto thẽ: thy wordes shal they
heare/ but they wil not do therafter. When
this commeth to passe (for lo/ it cõmeth in de-
de) thẽ shal they knowe/ that there hath bene
a prophet amonge them.

¶ Agaynst Bysshoppes and curates that despyse the flock of Christ/ & seake their awne. The Lorde sayeth that he will vyset his dispersed flocke/ & gather them to gether. He reproueth the malyce of certen of the flocke. He promeseth the true shepherde Christ/ and with hym peace.

¶ The.xxxiiij. Chapter.

And the worde of ý Lorde came vn-
to me/ sayeng: Thou sonne of mã/
prophecy agaynst ý shepherdes of
Jsrael/ prophecy & speake vnto thẽ: Ezech.xiij.a.
Thus sayeth the Lorde God: Wo be vnto the Jere.xxiij.b.
shepherdes of Jsrael/ that fede them selues. xxiij.a.
Shulde not the shepherdes fede ý flockes?
Ye haue eaten vp the fatte/ ye haue clo-
thed you with the wol: the best fedde haue ye
slayne/ but the flocke haue ye not norished.
The weake haue ye not holden vp/ the sicke
haue ye not healed: the broken haue ye not Luc.iiij.b.
bounde together/ the out castes haue ye not
brought agayne: ý lost haue ye not sought/
but churlishly and cruelly haue ye ruled thẽ. i. Petr.v.a.
Thus are they scatred here and there wyth-
out a shepherde: yee al the beastes of ý felde
deuoure them/ & they go astraye.
My shepe go wandringe vpon all mok- B
taynes and vpon euery hye hyll. Yee they be
scatred abrode in all feldes/ and there is no
man/ that careth for thẽ/ or seketh after thẽ.
Therfore O ye shepherdes/ heare the worde
of the Lord. Thus sayeth the Lorde God: As
truly as I lyue/ for so moch as my shepe are
robbed/ & deuoured of all the wylde beastes
of the felde/ hauyng no shepherde: and seing
that my shepherdes take no regarde of my
shepe/ but fede them selues only/ and not my
shepe: Therfore heare the worde of the Lord C
O ye shepherdes: Thus sayeth ý Lord God:
Beholde/ I my self wyll vpõ the shepherdes/
and requyre my shepe from their handes/ &
make them ceasse from fedynge of my shepe:
yee the shepherdes shall fede them selues no
more: For I wyll delyuer my shepe out of
their mouthes/ so that they shal not deuoure
them

D them after this. For thus sayeth the Lorde
John.x.a. God: Beholde/ I wyll loke to my shepe my
Luc.xiij.d. self/ & seke thẽ. Like as a shepherde amonge
Psal.c.b.d.e.a. the flocke seketh after ý shepe that are sca-
tered abroade/ euen so wyll I seke after my
shepe/ & gather them together out of all pla-
ces/ where they haue bene scatred in ý clou-
dy and darcke daye. I wyll bryng them out
from all people/ and gather them together
out of al landes. I wil bryng them into their
awne lande/ and fede them vpon the moun-
taynes of Jsrael/ by the ryuers/ and in all ý
places of the countre. I will fede thẽ in right
good pastures & vpon ý hie mõtaynes of Js-
rael shal there foldes be. There shal they lie
in a good folde/ & in a fat pasture shall they
fede: euẽ vpon ý mountaynes of Jsrael.
I wyll fede my shepe my self/ and bryng
Luc.xiij.d. John.x.a. them to their rest/ sayeth the Lorde God.
Soch as be lost/ wyll I seke: soch as go a-
straye/ wil I bringe agayne: soch as be wos-
ded/ wyll I bynde vp: soch as be weake/ will
I make strõge: soch as be fat & well lyking/
those will I preserue/ and fede them with the
thinge that is laufull. And as for you (O my
E shepe) sayeth the Lorde God: I wil put a dif-
Mat.xxv.c. ference amonge the shepe/ amonge the we-
thers and the goates. Was it not ynough
for you/ to eate vp the good pasture/ but ye
must treade downe the reryoue of youre pa-
stur with your fete also? Was it not ynough
for you to drincke cleare water/ but ye must
trouble the residue also with youre fete?
Thus my shepe must be fayne to eate the
thynge/ that ye haue troden downe vnder
youre fete/ & to drincke it/ that ye vnder youre fete haue
defiled. Therfore/ thus sayeth ý Lord God
vnto them: Beholde/ I wyll seuer the fatt
shepe from the leane: for so moch as ye haue
shot the weake shepe vpon the sydes & shoul-
ders/ and runne vpon them with youre hor-
nes/ so longe tyll ye haue vtterly scatred thẽ
abrode. I wyll helpe my shepe/ so that they
shall nomore be spoyled: yee I wyll dyscerne
one shepe from another. I wyll rayse vp vn-
to them one only shepherde: euen my ser-
F uaunt a* Dauid/ he shall fede them/ & he shal
a* Christ here and in many other places is called Dauid/ because he was loked for of the Jewes to syt in the seate of Dauid. After in the.xxxvij.c. be their shepherde. I the Lorde wyll be their
God/ and my seruaunt Dauid shall be their
prince: Euen I the Lorde haue spoken it.
Moreouer/ I wyll make a couenaunt of
peace with them/ & dryue al euel beastes out
of the lande: so that they maye dwell sakely
in the wyldernesse/ and slepe in the woddes.
Good fortune & prosperite wil I geue them/
and vnto all that be rounde aboute my hyll.
A prosperous shower & rayne wyll I sende
them in due season/ that the trees in the wod-
de maye bryng forth their frutes/ & ý grosde
her increase. They shalbe sake in their land/
& shall knowe/ that I am the Lorde/ whych G
haue broken their yoke/ and delyuered thẽ
oute of the handes of those/ that held them
in subiecyon.
They shal no more be spoyled of the Hea-
then/ ner deuoured vnder the beastes of ý lande:
but sakely shall they dwell/ and no mã shall
fraye them. I will set vp an excellent plante
for them/ so ý they shall suffre no more hun-
ger in ý lande/ neither beare the reproke of ý
Heathen eny more. Thus shall they vnder-
stande/ ý I the Lord their God am vnder them/
& ý they (euẽ the house of Jsrael) are my peo-
ple/ sayeth the Lorde God. Ye men are my Psal.xc.a.b.c.
flocke/ ye are the shepe of my pasture: and I
am youre God/ sayeth the Lorde God.

¶ The destruccyon that shall come on the hyll Seir/ that is/ on the Idumeans/ because they troubled the people of the Lorde.

¶ The.xxxv. Chapter.

Moreouer, the worde of the Lorde
came vnto me/ sayng: Thou sonne A
of man/ turne thy face towarde ý
mount Seir/ prophecy vpon it/
& saye vnto it: Thus sayeth the Lorde God)
Beholde (O thou mount Seir) I wyll vpon
the/ I wyll reach out myne hande ouer the/
yee waste and desolate wyll I make ý. Thy
cyties wyll I breake downe/ & thou shalt lye
voyde: ý thou mayst knowe/ how ý I am ý
Lorde. For so moch as thou bearest an olde
enemyte agaynst the chyldren of Jsrael/ and
with a cruel hãde hast made them afrayed/
what tyme as they were troubled and pu-
nished for their synne: Therfore/ a* as truly B
as I lyue/ sayeth the Lorde God/ I wil pre- a. As before in the.xxxiij. Chap.c.
pare the vnto bloude/ yee bloude shal folow
vpõ the: seing thou layest wayte for bloude/
therfore shall bloude persecute ý. Thus will
I make the mount Seir desolate & waste/ &
bryngc to passe/ that there shall no man goo
thyther/ ner come from thence. Hys moun-
taynes wyll I fyll wyth his slayne men: thy
hylles/ dales & valleys shall lye full of thẽ/
ý are slayne with the sweard. I wyl make
the a perpetuall wyldernesse/ so that no man
shall dwell in thy cyties: ý ye maye knowe/
how that I am the Lorde.
And because thou hast sayd: what/ b* both C
these nacyons and both these lãdes must be b* That is to wete/ Juda and Jsrael.
myne/ & I will haue thẽ in possession/ where
as ý Lord was there. Therfore, thus sayeth
the Lorde God: As truly as I lyue/ I wyll
handle the accordynge to thy wrath and ge-
lously/ lyke as thou hast dealt cruelly vnder thẽ:
that I maye be knowen amonge them/ how
I haue punished the. Yee and that thou also
mayest be sure/ ý I ý Lord haue herde all thy
despytefull wordes/ which thou hast spoken
agaynst the mountaynes of Jsrael/ saying:
Lo/

Lo/they are made waste / & geuen vs to de-
D uoure. Thus wyth youre mouthes ye haue
mayde youre boost agaynst me / yee and
multyplyed youre proude wordes agaynst
Ezech.xxv.c. me/wyych J haue herde altogether. Where
vnto / thus sayeth the Lorde God: when the
whole worlde is in wealth/then will J make
the waste. And like as thou(O moost Seyr)
wast glad / because the heretage of ỳ house
of Jsraell was destroyed: euen so wyll J do
vnto the also/ ỳ thou & whole Edom shall be
destroyed/& knowe/that J am the Lorde.

The promeseth deliueraunce from the Gentiles vnto Jsraell. The venyghyte done vnto the Jewes are to be ascribed to the mercyof God/not vnto theyr deserunynges. God renueth our hertes ỳ we may walke in his commaundementes.

¶ The .xxxvj. Chapter.

A Thou sonne of man/prophecie vpõ
Ezech.vi.c. ỳ moostaynes of Jsrael/ & speake:
Heare the worde of the Lorde / O
ye mountaynes of Jsrael: Thus
sayeth the Lorde God: Because youre ene-
mye hath sayde vpon you: Ah/the hye euer-
lastynge places are now become ours: pro-
phecy therfore / and speake: thus sayeth the
Lord God: Seynge ye be wasted and troden
downe on euery syde/ & become a possession
vnto ỳ resydue of the Gentiles/ wyych haue
brought you in tomens mouthes & vnto an
euell name amonge the people: Therfore/
heare the worde of the Lord God/ O ye mõ
taynes of Jsrael: Thus sayeth ỳ Lorde God
vnto the mountaynes & hilles/ valleys and
& dales/to ỳ boyde wildernesses & desolat cy-
tyes/wyych are spoyled/and had in derisyon
on euery syde/amonge the resydue of ỳ Hea-
B then: Yee euen thus sayeth the Lorde God:
In the fyre of my gelousy haue J taken a de-
uyce/agaynst the resydue of the Gentiles/ &
Ezec. xxxv.a. agaynst all Edom: wyych haue taken in my
lande vnto them selues for a possessiõ: which
also reioyced from their whole hert w̃ a dys-
piteful stomacke/to waste it/& to spoyle it.

Prophecy therfore vpon the lande of Js-
raell/speake vnto ỳ monntaynes and hilles/
to valleys & dales/thus sayeth ỳ Lord God
Beholde/ this haue J deuyled in my gelousy
& terrible wrath: For so moch as ye haue suf-
fered reproke of ỳ Heathẽ/therfore thus saieth
the Lorde God: J haue sworne/that ỳ Gen-
tyles which lye aboute you/ shal beare your
consulyon them selues. And as for you(O
moostaynes of Jsrael) ye shal shute out your
braniches/ & brynge forth youre frute to my
people of Jsrael/for it is hard by/ that it wil
C come. Beholde/ J come vnto you / and vn-
to you will J turne me / that ye maye be tyl-
led and sowen.

J wil sende you moch people/wyych shal-
be all of the house of Jsrael: the cyties shalbe
inhabited/& the decayed places shalbe repay-
red agayne. J wyl prouyde you w̃ moch peo-
ple and cateil/which shall increase & brynge
frute. J will restore you also to your old estate
& shewe you more kindnes then euer ye had
before: wherby ye shall knowe/that J am the
Lorde. Yee people wyll J sende vnto you(O
my folke of Jsraell) wyych shall haue the in
possession/& thou shalt be their inheritaunce
so that thou shalt nomore be wythout them.
Agayne/thus sayeth the Lorde God: For so
moch as they saye vnto you: thou art an eater
vp of men/& a waster of thy people: therfore
thou shalt eate no mo men / nether destroye
thy people eny more / sayeth the Lorde God. D
And J will not suffre the / for to heare thyne
awne confusion amonge the Gentiles from
henceforth. Thou shalt not beare the reproke
of the nacions/ner cast out thyne awne peo
ple enymore/sayeth the Lorde God.

Moreouer/the worde of the Lorde came
vnto me/sayeng: O thou sonne of man/whẽ
ỳ house of Jsrael dwelt vpõ their awne grouõ
they defiled them selues w̃ their awne waies
& ymagynacyons: so that in my syght they
waye was lyke the vncleanneste of a men-
struous woman. Wherfore J poured my
wrothfull dyspleasure vpon them / because
of the bloude that they had shed in the lande/
& because of their Idols/ wherwith they had
defyled them selues. J scatred thẽ also amõg
the Heathen/so ỳ they where strowed about
in the landes. According to their wayes and
after their awne inuencyons / so dyd J pu-
E nysh them.

Now when they were gone vnto the Hea-
then / & come in amonge them they* dyscho-
noured my holy name: so that it was sayde
of them: Are these the people of God/ & must
go out of their awne lãde? Then spared J my
holy name/which the house of Jsrael had dis-
honoured amonge the Gentyles / to whom
they came. Therfore tell ỳ house of Jsraell:
Thus sayeth the Lord God: J do not this for
your sakes (O house of Jsraell) but for my
holy names sake / wyych ye dyshonoured a-
monge the Heathen/when ye came to them.
Therfore/J will halowe my greate name a-
gayne/wyych amonge the Gentiles is euell
spokẽ of: for ye youre selu̇ haue dishonoured
it amonge them. And ỳ Gentiles shal knowe
that J am the Lorde / whan J am honoured
in you before their eyes/sayeth ỳ Lord God.

As for you/ J wyll take you from amõge
the Heathen/and gather you together out of
all countrees / and brynge you agayne into
your awne lande. Then wyll J poure cleare
water vpõ you/ & ye shalbe clene: yee frõ all
your vncleanneste and frõ al your Idols shal
J clense you. A new herte also will J geue
you / &

a. To dyshonour the name of the Lord is to blaspheme ỳ name of god amõge the vnfaythfull/as when we shew an apparaunce of godlynes & teach good doctryne/ and yet lyue vnfaythfully. Ro.ij.d.

Esa.xliij.a. Jere.xvj.c.

you /and & new spyrete will J put into you:
F As for that stony herte/ J will take it out of
Psalm.xvij.d. youre body/ and geue you a fleshly herte. J
will geue my spyrete amonge you/ and cause
you to walke in my commaundemẽtes / to
kepe my lawes/and to fulfill them.

And so ye shall dwell in the lande/ that J
gaue to youre forefathers/ and ye shalbe my
people/ & J wilbe youre God. J wyll helpe
you out of all youre vncleanneste. J wyll call
for the corne/ & will increase it/ & will let you
haue no honger. J wyll multyplye the frutes
of the trees & the increase of ỳ felde for you/
so that ye shall beare no more reproke of hõ-
ger amõge the Heathẽ. Then shall ye remẽ-
bre your awne wicked wayes/ & youre ima-
gynacyons/ which were not good: so that ye
shall take displeasure at your awne selues/
by reason of youre synnes & abhominacyõs.

G But J wyll not do this for your sakes
(sayeth the Lord God) be ye sure of it. Ther-
fore/ O ye house of Jsrael / be ashamed of
your synnes. Moreouer/ thus sayeth ỳ Lord
God: what tyme as J shall clense you frõ all
youre offences/then will J make the cytyes
to be occupyed agayne/ & wyll repayre the
places ỳ be decayed. The desolate lande shal
be buylded agayne/ which afore tyme laye
waste in the sight of all thẽ that wente by.
Then shall ye be sayde: this waste lande is be-
come lyke a gardẽ of pleasure/ & the voyde/
desolate and broken downe cytyes/ are now
strong/ and walled agayne. Then the residue
of the Heathen that lye rounde aboute you/
shall knowe that J am the Lorde/ which re-
payre that was broken downe/ and plante
agayne/ that was made waste. Euen J the
Lorde have spoken it/ and will do it in dede.

Thus sayeth the Lorde God: J wyll yet
once be found agayne of ỳ house of Jsrael/
& do this for them: J shall increase them as a
Ezec.xxxvi.a. flocke of men. Lyke as the holy flocke & the
flocke of Jerusalem are in the hye solempne
feastes: so shall also the wylde wasted cyties
be fylled with flockes of men: and they shall
knowe that J am the Lorde.

The prophecyeth the bringynge agayne of the people beinge in captynyte. He sheweth the vnyon of the ten trybes with the two. Christ is the hynge of the Christen people alone/and the only euerlastyng shepherde therof.

¶ The .xxxvij. Chapter.

A The hande of the Lorde came vpon
me/ & caryed me out in ỳ spyrete of
the Lorde / and let me downe in a
playne felde/ ỳ laye full of bones/
& he led me round about by them: & beholde/
the bones that laye vpõ the felde / were very
many/ & marvelous drye also. Then sayde he
vnto me: O thou sonne of man: thinkest thou
these bones maye lyue agayne? J answered:
O Lorde God/thou knowest. And he sayde
vnto me: Prophecy thou vpõ these bones / &
speake vnto them: Ye drye bones/ heare the
worde of the Lorde. Thus sayeth the Lorde
B God vnto these bones: Beholde/ J wyll put
breth into you/ that ye may lyue: J will geue
yow synowes/ & make flesh grow vpõ you/
& couer you ouer with skynne: & so geue you Ezec.ij.b.
breth/ that ye may lyue / and knowe/ that J
am the Lorde.

So J prophecyed/ as he had commanded 1.Corin.xv.a.
me. And as J was prophecynge/ there came
a noyse and a greate mocyon/ so that the bo-
nes ranne euery one to another. Now when
J had loked/ beholde/ they had synowes/ and
flesh grewe vpon them and above they were
couered with skynne/ but there was no breth
in thẽ. Then sayde he vnto me: O thou sonne
of man/ prophecye thou towarde the wynde:
prophecy/ & speake to ỳ wynd: Thus sayeth
the Lorde God: Come(O) thou ayre) from the
foure wyndes/ and blowe vpon these slayne/ C
that they may be reforgeth to lyfe. So J pro-
phecied/ as he had commanded me: then came
ỳ breth into thẽ/ & they receaued lyfe/ & stode
vp vpõ their fete/ a marvelous greate forte.

Moreouer/ he sayde vnto me: O thou sonne
of man/ these bones are the whole house of
Jsrael. Beholde/ they saye: Oure bones are
dryed vp/ oure hope is gone/ we are clene cut
of. Therfore prophecye thou/ & speake vnto Ezec.xxxvij.b
thẽ: thus sayeth the Lorde God: Beholde / J D
will opẽ youre graues(O my people) & take
you out of youre sepulcres / & bringe you in
to the lande of Jsrael agayne. So shall ye
know that J am the Lord/ when J opẽ your
graues/ & bringe you out of thẽ. My spyrete
also wyll J put in you/ & ye shall lyue: J will
let you agayne in youre awne lande / and ye
shall knowe/ ỳ J am the Lorde/ which haue
sayde it/ & fulfilled it in dede.

The worde of the Lorde came vnto me/
sayenge: thou sonne of man/ take a stycke &
wryte vpon it: Vnto Juda & to the chyldrẽ of
Jsrael his companyons. Then take another
sticke/ & write vpon it: Vnto Joseph ỳ stock
of Ephraim/ & to all the housholde of Jsrael
his companyõs. And thã/ take both these to-
gether in thyne hande/ so shall there be one E
stycke therof. Now yf the chyldrẽ of thy peo-
ple saye vnto the: wylt thou not shewe vs/
what thou meanest by these? Then geue thẽ
this answere: thus sayeth ỳ Lorde God: be-
holde/ J will take the stock of Joseph/ which
is in the hande of Ephraim & of the tribes of Oseee.i.b.
Jsrael his felowes / & will put thẽ to ỳ stock
of Juda/ & make thẽ one stocke/ & they shall
be one in my hande. And ỳ two stycke where
vpon thou wrytest/ shalt thou haue in thyne
hand/ that they may se/ & shalt saye vnto thẽ:

F Thus sayeth the Lorde God: beholde / I wyll take awaye the chyldren of Israel frō amonge the Heathē / vnto whō they be gone / & wyll gather them together on euery syde / & bringe them agayne into their awne lāde: yee I wyll make one people of them in the lande / vpon the mountaynes of Israel / and they all shall haue but one kyng. They shall no more be two peoples from hēceforth / nether be deuyded in to two kyngdomes: they shall also defile thē selues no more with their abhomynacyōs / Idoles / & all their wicked doinges. I will helpe them out of all their dwellyng places / wherin they haue synned: and wyll so clense them / that they shalbe my people / & I their God.

G Dauid my seruaunt shalbe their king / & they all shall haue one shepherde only. They shall walcke in my lawes / & my cōmaundemētes shall they both kepe and fulfil. They shall dwell in ỳ lande / that I gaue vnto Iacob my seruaūt / where as youre fathers also haue dwelt. Yee euē in the same lāde shall they / their chyldren / & their childers children dwell for euermore: and my seruaūt Dauid shalbe their euerlastyng prince. Moreouer / I wyll make a bonde of peace wyth them / which shalbe vnto them an euerlastynge couenaunt. I wyll satle thē also / and multiply them / my Sanctuary wyll I set amōge thē for euermore. My dwellynge shalbe wyth them / yee I wyll be their God / and they shall be my people. Thus the Heathen also shall knowe / that I the Lorde am the holy maker of Israel: whē my Sāctuary shalbe amōge them for euermore.

Ezech.xxxiij.d
John.x.b.

The prophecyeth that Gog and Magog shall come with an appoynted hoste in to the lande of promes. Their entent. He reherceth that the cōmyng of Gog was before prophecied of the prophetes. The destruccyon of hym.

The.xxxviij.Chapter.

A And the worde of the Lorde came vnto me / sayinge: Thou sonne of man / turne thy face towarde Gog in the lande of Magog / whych is the cheke prince at Mesech and Tubal: prophecy agaynst him / & saye: Thus sayeth the Lorde God: O Gog thou cheke prince Mesech & Tubal: beholde / I wyll vpon the / and wyll turne the aboute / and put a bytt in thy chawes: I wyll bryngе the forth & all thyne hoost / both horse and horsmen / which be all weapened of the best fashō: a great people / that handle altogether speares / shyldes / and swerdes: the Perses / Moryans & with them

B the Lybians / which all beare shyldes & helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters / and all his hoostes / yee & moch people with the.

Ezech.xxxix.
Apocali.xx.c.

C Therfore prepare the / set thy self in araye with all thy people / that are come vnto the by heapes / and be thou their defence. After many dayes thou shalt be vysited / and in the latter yeares thou shalt come in to ỳ lande / that hath bene destroyed with the swearde / & now is replenysched agayne with dyuerse people vpō the mountaynes of Israel / which haue longe lyen waste. Yet they be brought

C out of the nacyons / & dwell all safe. Thou shalt come vp like a stormy wether / to couer the lande / and as it were a darcke cloude: thou wyth all thyne hoostes / & a greate multytude of people with the.

Moreouer / thus sayeth the Lorde God: At the same tyme shall many thynges come in to thy mynde / so that thou shalt ymagyn myschefe / & saye: I will vp to yonder playne lande / seeing they syt at ease / and dwell so safely (for they dwell all without any walles /

D they haue nether barres nor dores) to spoyle them / to robbe thē / to laye hande vpon their so well inhabyted wyldernesses: agaynst that people / that is gathered together frō amōge the Heathen / wyych haue gotten catell and good / and dwell in the myddest of the lande. Then shall Saba / and Dedan / and the marchaūtes of Tharsis wyth all their worthies / saye vnto the: Art thou come to robbe? Hast thou gathered thy people together / because thou wyll spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate praye?

E Therfore / O thou sonne of man / thou shalt prophecye / and saye vnto Gog: Thus sayeth ỳ Lorde God: In that daye thou shalt knowe / ỳ my people of Israel dwelleth safe: and shalt come from thy place out of ỳ north partes: thou & moch people with the / wyych ryde vpon horses / wherof there is a greate multytude & an innumerable forte. Yee thou shalt come vpon my people of Israell / as a cloude to couer the lande. This shal come to passe in the a*latter dayes: I wyll bringe ỳ vp in to my lande / that the Heathen maye knowe me / when I get me honoure vpō the O Gog / before their eyes.

a* Of the latter or last dayes & what they be gnyfye ye hauē in Esa.ij.a.

F Thus sayeth the Lorde God: Thou art he / of whom I haue spoken afore tyme / by my seruastes ỳ prophetes of Israel / which prophecyed in those dayes & yeares / that I shulde bryngе the vpon them. At the same tyme / when Gog commeth vp in to the land of Israel (sayeth the Lorde God) shall my indygnacyon go forth in my wrath. For in my gelously and hote dylpleasure I haue deuysed / that there shalbe a greate trouble in the land of Israel at that tyme. The very fishes in the see / the foules of the ayre / the beastes of the felde / and all the men that are vpon the

the earth / shall tremble for feare of me.

G The hilles also shalbe turned vp syd downe / the stayres of stone shal fall / and all walles shal syncke to the grounde. I will cal for a swearde vpon thē in all my mountaynes / sayeth the Lorde God: so that euery mans swearde shal be vpon another. Wyth pestylence and blounde will I punyth hym: stormy rayne & hayle stones / fyre & brymstone / wil I cause to rayne vpō hym & all his heape yee & vpon al that greate people that is with him. Thus will I be magnifyed / honoured / and knowne amonge the Heathen: ỳ they maye be sure / how that I am the Lorde.

The sheweth the destruccyō of Gog & Magog. The graue of Gog & of his hoste. He prophecieth that Gog & his company shalbe deuoured of bydes and beastes. Wherfore the house of Israel is wasted. Their bryngynge agayne from captyuytye is prymesed.

The.xxxix.Chapter.

A Therfore O thou sonne of mā / prophecye agaynst Gog / and speake: Thus sayeth the Lorde God: Beholde / O Gog: thou cheke prince at

Ezech.xxxviij.

Mesech and Tubal / I wyl vpon the / & turne the about / & carie ỳ forth / & leade the frō the north partes / & bryng the vp to ỳ mountaynes of Israell. B For thy bowe / I wyll smyte it out of thy left hande / and cast thyne arowes out of thy right hande. Thou wyth all thyne heape / and all the people that is wt the / must fall vpon the mountaynes of Israell. Then will I gene the vnto the foules & wylde beastes of the felde / to be deuoured: there must

B thou lye vpon the felde: for euen I the Lorde haue spoken it / sayeth the Lorde God.

In to Magog / and amonge those that syt so carelesse in the Iles: will I sende a fyre / & they shal know / that I am the Lorde. I will make also the name of my holynesse to be knowne amonge my people of Israel: and I will not lett my holy name be euell spoken of enymore: but the very Heathē also shal knowe / that I am the Lorde / the holy one of Israel. Beholde / it commeth / & shalbe fulfilled in dede / sayeth the Lord God. This is ỳ daye wherof I haue spoken: They that dwell in ỳ cyties of Israel / shall go forth & set fyre vpō the weapens / & burne them: shyldes & speres bowes and arowes / bylles & clubbes: seuen yeares shal they be burnynge therof / so that

C they shall els bringe no sticks from ỳ felde / nether haue nede to hew downe eny out of the wodde: For they shal haue weapēs ynow to burne. They shall robbe those that robbed them / and spoyle those that spoyled them sayeth the Lorde God.

At the same tyme will I geue vnto Gog / a place to be buried in / in Israel: euē the valley / where thorow men go from the east to ỳ see warde. Those that trauayle therby / shall abhorre it. There shall Gog and all hys people be buried: and it shalbe called the valley of ỳ people of Gog. Seuen monethes longe shal the house of Israel be burienge of them that they maye clense the lāde. Yee al ỳ people of the lande shall burye them. D It shall be a glorious daye / when I gett me that honoure / sayeth the Lorde God. They shall ordene men also to be deed buriers / euer going D thorow the lande / & appoynte them certayne places to bury those in / wyych remayne vpō the felde / ỳ the lande maye be clensed. From ende to ende shall they seke / and that vij. monethes longe. Now those that go thorow the land / where they se a mās bone / they shal set vp a tokē by it / till the deedburiers haue buried it also / in ỳ valley of the people of Gog. And the name of the citie shalbe called. * Hamonah: Thus shal they make the land clene.

* That is / multytude.

And thou sonne of man: thus sayeth the Lorde God: Speake vnto all the foules & euery byrde / yee and to all the wylde beastes of the felde: heape you together and come / gather you rounde aboute vpon my slaughter / that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate fleth / and drynche blounde. Ye shal eate ỳ E fleth of the worthies / and drynche the blounde Apoca.xix.d of the prynces of the lande: of the wethers / of the lambes / of the goates / and of the oxen that be al slayne at Basan. Eate the fat your belyfull / and dryncke blound / tyll ye be dronken of the slaughter / wyych I haue slayne vnto you. Fill you at my table / with horses & stronge horsmen: with captaynes and al mē of warre / sayeth the Lorde God.

I will bringe my glory also amonge the F Gentyles / that all the Heathen maye se my iudgement / that I haue kepte / and my hand wyych I haue layed vpon them: that ỳ house of Israell maye knowe / how that I am ỳ Lorde theyr God / from that daye forth. And the Heathen shall knowe / that where as the house of Israell were led in to captyuite: it was for their wickednes sake / because they offended me.

For the wyych cause I hyd my face from them / and delyuered them in to the handes of their enemyes / that they myght all be slayne with the swearde. Accordinge to their vnclēnesse and vnfaithful dealinges / so haue I entreated them / and hyd my face from them. G Therfore thus sayeth the Lorde God: Now will I bryngе agayne the captiues of Iacob and haue mercy vpon the whole house of Israell / & be gelous for my holy names sake. All their confusiō and offence that they haue done agaynst me / shall be taken awaye: and so safely shall they dwell in their lande / that no man shall make them afrayed. And when

I haue brought them agayne from amonge the people/when I haue gathered thē together out of their enemyes lādes/ & am prayſed in them before many Heathen:then ſhal they knowe/that I am ȳ Lorde their God/ which ſuffred them to be led in to captyuyte amonge the Heathē/but now haue brought them agayne in to their awne lande/and not left one of them yonder.

After that/wyll I hyde my face nomore from them/but wil poure out my ſpryete vpō the houſe of Iſrael/ſayeth the Lorde God.

Ezech.xxxvi.d

¶ The reſtoaringe of the cytye & of the temple that was to come is ſhewed vnto the Prophete.

¶ The.xl.Chapter.

A IN the.xxv.yeare of oure captyuytye/in the beginning of the yeare/ the.x.daye of the moneth:thatis ȳ xiiij.yeare/after that the cite was ouyren downe:the ſame daye came the hand of the Lorde vpon me/ & caried me forth:euē into the lande of Iſrael brought he me in the vyſyons of God:& ſet me downe vpō a maruelous hye mountaye/ whervpon there was a buyldynge (as it had bene of a cite)toward the north.

Thither he caried me/ and beholde /there was a mā/whoſe ſimilitude was like braſſe/ which had a threde of flax in his hande / and a metterodde alſo. He ſtode in ȳ dore/& ſayde vnto me:marke well with thyne eyes/herken to with thyne eares/ & faſten it in thine hert/whatſoeuer I ſhall ſhewe the/for to ȳ intent that they myght be ſhewed the / therfore art thou brought hither. And whatſoeuer thou ſeyſt/thou ſhalt certyfye the houſe of Iſrael therof.

Beholde/there was a wall on the outſide rounde aboute the houſe:the meterodde that he had in his hand/was ſix cubytes long & a ſpanne. So he meaſured the bredth of the
B buyldyng/ which was a meterodde/and the heygth alſo a meterodde. Then came he vnto the eaſt dore/& wente vp the ſtares/& meaſured the poſtes of ȳ dore:wherof euery one was a meterodde thicke. Euery chābre was a meterodde longe & brode: betwene the chābers were fyue cubytes. The poſte of ȳ dore within the porche/ was one meterodde. He meaſured alſo the porche of the ynnermer dore/ wherych conteyned a meterodde. Then meaſured he the entrye of the dore/that conteyned eght cubytes/and his pylers two cubytes:and this entrye ſtode inwarde.

The chambers of the dore eaſtwarde/were thre on euery ſyde:a lyke brode and longe. The pylers alſo that ſtode of both the ſydes/ were of one meaſure. After this/ he meaſured the wydeneſſe of the dore/which was.x. cubytes/& the heygth of the dore xiij.cubyts. The edge before the chambres was one cu- C
byte brode vpon both the ſydes/ & the chambres ſix cubites wyde of either ſide. He meaſured the dore from the rygge of one chābre to another/whoſe wydneſſe was.xxv. cubytes/and one dore ſtode agaynſt another. He made pylers alſo.ix.cubites hye/roſide about the courte dore. Before ȳ inward parte vnto the fore entre of the ynnermer dore/were L. cubytes. The chābers & their pylers within/ rounde about vnto the dore / had ſyde wyndowes: So had the fore entries alſo / whoſe wyndowes went rounde about within. And vpon the pylers there ſtode date trees.

Then brought he me in to the fore courte/ where as were chambres & paued worches/ made in the fore courte rounde aboute. xxx. chambres vpon one paued worcke. Now the paued worcke was a longe beſide the dores/ & ȳ was the lower paued worcke. After this/ he meaſured the bredth frō the lower dore/ vnto the ynnermer courte of the outſyde / which had an.C.cubytes vpon the eaſt & the D
north parte. And the dore in the vttermoſt courte towarde the north/meaſured he after the length & bredth: his thre chambres alſo on either ſide/ with his pylers & fore entries: which had euen the meaſure of the firſt dore. His heygth was fyfty cubytes/ ȳ bredth.xxv cubytes:his wyndowes & porches with hys date tres/had euen lyke meaſure as ȳ dore towarde the eaſt: there were.viij.ſteppes to go vp vpō/& their porche before them. Now the dore of ȳ ynnermer court ſtode ſtreight ouer agaynſt the dore/that was toward the north eaſt. Frō one dore to another/ he meaſured.C.cubytes.

After that/he brought me to ȳ ſouthſide/ where there ſtode a dore towarde the ſouth: whoſe pylers and porcheshe meaſured/theſe had the fyrſt meaſure/& wyth their porches they had wyndowes rounde aboute/lyke the firſt wyndowes. The heygth was.l.cubites/ the bredth.xxv.w ſteppes to go vp vpon:his porche ſtode before him/with his pylers and date tres on either ſide. And the dore of the ynnermer courte ſtode towarde the ſouth/& he meaſured from one dore to another an.C. cubites. So he brought me in to ȳ ynnermer courte/thorow ȳ dore of ȳ ſouth ſyde:which he meaſured/ and it had the meaſure afore ſayde. In lyke maner/his chambres/pylers/ and fore entries/had euē the fore ſayde meaſure alſo. And he had with his porches roſide aboute/wyndowes of.L.cubytes heyght/ & xxv. cubytes brode. The porches roſid about were.xxv. cubytes longe / and. v. cubytes brode: and his porch reached vnto the vttermoſt court:vpon his pylers there were date

trees/

trees/and.viij.ſteppes to go vp vpon.

E He brought me alſo in to ȳ ynmoſt courte vpon the eaſt ſyde / and meaſured the dore/ accordyng to ȳ meaſure afore ſayd. His chābers/pylers/and porches had euen the ſame meaſure/as ȳ fyrſt had:& with his porches he had wyndowes roſide aboute. The heigth was.l.cubytes/the bredth.xxv.cubytes:His porches reached vnto the vttermoſt courte: his pylers alſo had date trees on eyther ſyde/ & viij.ſteppes to go vp vpō. And he brought me to the north dore/and meaſured it/which alſo had ȳ fore ſayd meaſure. His chābres/ pylers and porches had wyndowes rounde aboute:whoſe heygth was.l.cubytes / & the bredth.xxv. Hys pylers ſtode towarde ȳ vttemoſt courte / & vpon them both were date trees/and.viij.ſteppes to go vp vpon. There ſtode a chambre alſo/ whoſe intraunce was at the dore pylers / and there the burntoffe-rynges were walſhed.

In the dore porche / there ſtode on ether
F ſyde two tables for the ſlaughtynge:to ſleye the brentoffer ynges / ſynneoffer ynges and treſpaceoffer ynges thervpon. And on the out ſyde as men go forth to the north dore/there ſtode two tables. Foure tables ſtode on ether ſyde of the dore/ ȳ is.viij.tables / whervpon they ſlaughted. Foure tables were of hewen ſtone for the burntoffer ynges/of a cubyte & a half longe and brode/ and one cubyte hye: whervpon were layed the veſſels and ornamentes / wherych were vſed to the burnt and ſayne offer ynges/whē they were ſlaughted. And within there were hokes foure fyngers brode / faſtened rounde aboute / to hange fleſh vpon/and vpon the tables was layed ȳ offrynge fleſh. On the outſyde of the ynnermer dore were the ſyngers chambers in the inwarde courte beſyde the North dore ouer agaynſt ȳ South. There ſtode one alſo/beſyde the eaſt dore northwarde.

And he ſayde vnto me: This chambre on
G the South ſyde belongeth to the preſtes / ȳ kepe the habytacyon:and thys towarde the North / is the Preſtes that wayte vpon the aulter:which be the ſonnes of Sadoch/that do ſeruyce before the Lorde in ſteade of the chyldren of Leui. So he meaſured the fore courte/wherych had in length an.C.cubytes/ and as much in bredth by the foure corners. Now the aulter ſtode before the houſe: And he brought me to the fore entre of the houſe/ and meaſured the walles by the entre dore: wich were fyue cubytes longe on ether ſyde. The thicknelle alſo of the dore on ether ſyde/ was thre cubytes. The length of the porche was.xx.cubytes/the bredth.xj.cubytes/and vpon ſteppes went men vp to it:by ȳ walles alſo were pylers/on ether ſyde one.

1.Para.xxiij.a. ij.Reg.vj.c.

¶ The diſpoſycyon and deuyſe of buyldynge agayne the temple/& of the other thynges therto belongyng.

¶ The.xli.Chapter.

After this he brought me to ȳ tēple/ & meaſured the poſtes:wherych were A
of both ȳ ſydes.vj. cubytes thicke/ accordynge to the wydeneſſe of the tabernacle. The bredth of the dore was.x. cubytes and the walles of the dore on either ſyde fyue cubytes. He meaſured the length therof/which conteyned.xl.cubytes/and the bredth.xx. Then wente he in/ and meaſured the dore poſtes / wherych were two cubytes thicke:but ȳ dore it ſelfe was ſyxe cubytes/ & the bredth of the dore was.vij.cubytes. He meaſure ȳ length and bredth therof/ wherych were euery one.xx.cubytes/ before ȳ tēple.

And he ſayde vnto me: thys is the holyeſt of all. He meaſured alſo the wall of ȳ houſe/ wherych was ſyxe cubytes. The chambres ȳ ſtode roſide aboute ȳ houſe/ were euery one foure cubytes wyde/& one ſtode harde vpon another/wherof there were.xxxiij. And there ſtode poſtes beneth by the walles rounde aboute the houſe/to beare thē vp: but in the wall of ȳ houſe they were not faſtened: The ſyde chambres were the hyer the wyder/ and had ſteppes thorow them rounde aboute the houſe. Thus was it wyder aboue/that from the loweſt men might go to ȳ hyeſt & mydd chambers. I ſawe alſo that the houſe was B
very hye rounde aboute. The foundacyon of the ſyde chambres was a meterodde(that is ſyxe cubytes)brode. The thicknelle of ȳ ſyde wall without/conteyned fyue cubytes/ & ſo dyd ȳ outwall of the chābres in the houſe.

Betwene the chambers / was the wydenes xx.cubytes roſide about the houſe. The chambre dores ſtode ouer agaynſt the outwall / the one dore was towarde the north/ ȳ other towarde the South: & the thycknelle of ȳ outwall was.v.cubytes rounde aboute Now the buyldynge that was ſeparated towarde the weſt/ was.lxx.cubytes wyde: the wall of the buyldyng was.v.cubytes thicke rounde aboute/& the length foure score cubytes & ten. So he meaſured ȳ houſe which was an.C.cubytes longe/and the ſeparated buyldyng with the wall were an.C.cubytes longe alſo. The wydneſſe before the houſe & of it that was ſeparated towarde the Eaſt/ was an.C.cubytes.

And he meaſured the length of the buyl- C
dynge before and behynde wyth the chābers vpon both the ſydes:and it conteyned an.C. cubites. The ynnermer temple/the porch of the fore courte/the ſide poſtes/theſe thre had ſyde wyndowes / and pylers rounde aboute ouer agaynſt the poſtes / from the grounde

vp to the wyndowes: The wyndowes them selues were syled ouer with bordes: and thus was it aboue the dore/ vnto the ynmost house/ and without also: Yee the whole wall on euery syde both within and without was syled ouer w̃ greate bordes. There were Cherubins and date trees made also/ so that one date tree stode euer bewixte two Cherubins: One Cherub had two faces/ ỳ face of a man lokynge alyde towarde the date tre/ and a lyons face on ỳ other syde. Thus was it maderounde aboute in al the house: Yee ỳ Cherubins & date trees were made krõ the grouũd vp aboue the dore/ & so stode they also vpon the wall of the temple.

The vpposites of the temple were foure squared/ and the fashion of the Sanctuary was euen as it apparedvnto me a fore in ỳ bilion. The table was of wodde/ thre cubytes hye and two cubytes longe: hys corners/ the length and the walles were of wodde. And he sayde vnto me: This is the table/ that shal stande before the Lorde. The temple & the holyest of al had ether of them two dores & euery dore had two lytle wyckettes which were folden in one vpon another/ on euery syde two. And vpon the dores of the temple there were made Cherubins & date trees/ lyke as vpon the walles: & a greate thicke balke of wodde was before on the out syde of ỳ porche. Upon both the sydes of the walles of the porche/ there were made depe windowes & date trees/ hauynge beames and balkes/ lyke as the house had.

¶ Of the chambres of the temple for the Preastes/ & the holy thinges.

¶ The. xlij. Chapter.

A THen carried he me out into ỳ fore court towarde ỳ north/ & brought me in to the chambre ỳ stode ouer agaynst the backebuyldyng north warde/ which had the length of an. C. cubytes whole dore turned toward the north. The wydenesse cõteyned. L. cubites: ouer against the. xx. cubites of the ynnermer courte/ and agaynst the paued worke that was in ỳ fore court. Besyde all these thre/ there stode pylers/ one ouer agaynst another: And before this chambre there was a walkyng place of x. cubites wyde/ & within was a waye of one cubite wyde/ & their dores towarde ỳ north. Thus the hyest chambres were allwaye narower then the lowest and myddelmost of ỳ buildinge: for they bare chambre vpon chambre/ and stode thre together one vpõ another not hauynge pilers lyke the fore court: therfore were they smaller then those beneth and in the myddest/ to reken from the grounde vpward.

B The wall without that stode by the chambres towarde the vttemost courte vpon the fore syde of the chambres/ was L. cubytes longe: for the length of the vttemost chãbres in the fore courte was L. cubites also: but ỳ length therof before the temple was an C. cubites. These chambres had vnder them an intrasice of the east syd/ wherby a mã might go in to them out of the fore courte/ thorow the thicke wal of the fore courte toward the east/ right ouer agaynst the separated buyldinge. Before the same buyldynge vpon thys syde there were chambers also whych had a waye vnto thẽ/ lyke as the chambers on ỳ north syde of the same length & wydenesse.

C Their intraunce/ fashyon and dores were also of the same maner. Yee euen lyke as the other chamber dores were/ so were those also of the south syd. And before the waye toward the fingers steppes on the east side/ there stode a dore to go in at. Then sayde he vnto me: The chambers toward the north & the south whych stande before the backe buyldynge: those be holy habitacyons/ wherin the prestes that do seruyce before the Lorde/ must eate the most holy offeringes: and there must they laye the most holy offerynges: meatofferinges/ synne offringes & trespaceofferynges/ for it is an holy place. When the prestes come therin/ they shal not go out in to ỳ fore courte: but (seyenge they be holy) they shall leaue the clothes of their ministracyon/ and put on other garmẽtes/ when they haue eny thynge to do with the people.

D Now when he had measured al the ynnermer house/ he brought me forth thorow the east porte/ and measured the same rounde aboute. He measured the east syde w̃ the meterodde/ whych rounde aboute conteyned v. C. meteroddes. And the north syde measured he/ which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meteroddes. So he measured all the foure sydes where there wente a wall rounde aboute v. C. meteroddes longe/ & as brode also whych separated ỳ holy from the vnholy.

¶ He seyth the glory of God goyng in to the Temple/ from whence it had before departed. He menyoneth the Idolatrye of the children of Israell/ for whych they were consumed & brought to nowght. He is commaunded to call them agayne to repentaunce.

¶ The. xliij. Chapter.

E SO he brought me to ỳ dore/ ỳ turneth towarde the east. Beholde/ then came the glory of the God of Israell from out of the east/ whose voyce was like a greate noyse of waters/ & the earth was lyghtened with hys glory. His lyght to loke vpon was lyke the fyrst/ that I sawe/ when I wente in/ what tyme as the cytye

cytie shulde haue bene destroyed: and lyke ỳ bylyon that I sawe by the water of Cobar. Then fell I vpon my face/ but the glory of ỳ Lorde came in to the house thorow the east dore. So a wynde toke me vp/ and brought me in to the ynnermer courte: & beholde/ the house was full of the glory of the Lorde. Ezechiel. i. a. Ezech. x. c. xli. d

F I herde one speakyng vnto me out of the house/ and there stode one by me/ that sayde vnto me: O thou sonne of man/ this rowme is my seate/ & the place of my fote steppes: where as I wyll dwell amonge the chyldren of Israel for euermore: so that the house of Israel shall nomore defile my holy name: neither they/ ner their kings/ thorow their whordome/ thorow their hye places/ & thorow the deed bodyes of their kynges: whych haue buylded their thresholdes in maner harde vpon my thresholdes/ & their postes almost at my postes: so that there is but a bare wall betwixte me and them. Ela. vi. a. Ierui. a Apoca. xxi. c

Thus haue they defyled my holy name with their abhominacyons/ that they haue cõmytted. Wherfore I haue destroyed them in my wrath: But now they shall put awaye their whordome and the deed bodyes of their kynges out of my syght/ that I maye dwell G amõge thẽ for euermore. Therfore (O thou sonne of man) shewe thou the houshold of Israel a temple/ that they maye be ashamed of their wickednesse/ and measure thẽ selues an example therat. Zach. ij. a.

And when they be ashamed of all their worckes/ then shewe them the fourme and fashyon of the temple: the commynge in/ the goynge oute/ all the maner and descripcion therof/ yee all the vses and ordynaunces of it/ ỳ they maye kepe & fulfill all the fashiõs and customes therof.

H This is the descripcyon of the house: Aboue vpõ the moũt rounde aboute all ỳ corners/ it shalbe ỳ holyest of all. Beholde/ that is the descripcyon and fashyon of the house. This is the measure of the aulter (after the true cubyte: whych is a spanne longer then another cubyte) hys botome in the myddest was a cubyte longe and wyde/ and the ledge that wente rounde aboute it/ was a spanne brode. This is the heygth of ỳ aulter: From the grounde to the lower steppes the length is two cubytes/ and the bredth one cubyte: and from the lower steppes to the higher are foure cubytes/ & the bredth but one cubyte. Exodi. xxvij. a.

The aulter was foure cubytes hye/ & frõ the aulter vpwarde stode foure hornes/ and it was. xij. cubytes longe and. xij. cubytes brode/ vpõ ỳ foure corners: the couerynge of G ỳ aulter was. xiiij. cubytes longe and brode vpon the foure corners/ and the ledge that wente rounde aboute/ had halfa cubite: and the botome therof roũde aboute one cubyte: hys steppes stode towarde the East. And he sayd vnto me: Thou sonne of mã/ thus saieth the Lorde God: these are the ordynaunces & lawes of the aulter/ in the daye when it is made to offre burntoffrynges/ & to sprẽckle bloude ther vpon. To the prestes/ to the Leuites that be of the lede of Sadoch/ & treade before me to do me seruyce/ sayeth the Lord God: Unto these geue thou a yõge bullocke/ for a synofferynge: & take the bloude of hym and sprenckle his foure hornes withall and the foure corners of the aulter couerynge/ with ỳ ledge that goeth rounde aboute: here wyth shalt thou clense it/ and reconcyle it. Ezech. xliij. c. Leui. xvi. c.

F Thou shalt take the bullock also of the synoffringe/ & burne him in a seuerall place w̃out the Sanctuary.

The nexte daye/ take a gootbuck wythout blemish for a synoffryng/ to reconcyle ỳ aulter withall: lyke as it was reconcyled w̃ the bullocke. Now when thou hast made it cleane/ then offre a yonge bullocke without blemysh/ & a ramme out of the flocke wythout blemish also: Offre thẽ before the Lord/ and let the prest cast salt thervpon/ and geue them so vnto the Lorde for a burntoffryng. Leuitic. xxij. c. Leuitic. ij. b.

Seuen dayes shalt thou bringe/ euery daye a gootbuck. A yonge bullocke & a ramme of the flocke (both wythout blemysh) shall they offre. Seuen dayes shall they reconcyle G and clense the aulter/ & offre vpon it. When these dayes are expired/ then vpon the. viij. daye and so forth/ the prestes shal offre their burntoffringes & heallthoffrynges vpon the aulter: so wyll I be merciful vnto you/ sayeth the Lorde God.

¶ Sheweth what dore of the temple is shutte. He is cõmaunded to vpbrayde the people with their offence. The vncircuncyled in hert & in the flesh. Who are to be admitted to the seruyce of the temple/ and who to be refused. He sheweth what prestes he wold haue admytted in to the holy place/ and also their offyce.

¶ The. xliiij. Chapter.

A After thys/ he brought me agayne to the outwarde dore of the Sanctuary on the East syde/ and that was shut. Then sayde the Lorde vnto me: This dore shall be styll shut/ & not opened for eny man to go thorow it/ but only for the Lorde God of Israel: yee he shall go thorowe it/ els shall it be shut styll. The prynce hym selfe shall come thorow it/ that he maye eate bread before the Lorde. At the porche shall he come in/ and there shall he go out agayne. Then brought he me to ỳ dore/ vpon the North syde of the house. And as I loked aboute me/ beholde/ ỳ glory of ỳ Lord fylled the house: and I fell downe vpon my face. So the Lorde spake vnto me: O thou sonne of man/ a* fasten this to thyne herte/ B

a* That is/ consyder or ymagyne thys in thyne hert.

behoide/ & take diligent hede to all ý I will
saye vnto the/concernyng all the ordynaun-
ces of the Lorde & all his lawes: ponder wel
with thyne herte the cōmyng in of the house
& the goinge forth of the Sanctuary: & tell
that obstynate houshoide of Israel: Thus
sayeth the Lorde God: O house of Israel/ye
haue now done ynough withall youre abho-
mynacyons/seynge that ye haue brought in
to my Sanctuary straungers/hauynge vn-
circuncyled hertes and flesh/ where thorow
my Sanctuary is defiled/when ye offre me
bred/fat/and blonde.

Thus with all youre abhomynacyons ye
haue broken my couenaunt/ and not kepte
the holy ordinances of my Sanctuary: but
let kepers of my Sanctuary/euē after your
awne mynde. Therfore thus sayeth ý Lorde
God: ¶ All the straūgers that dwell amōge
the chyldren of Israel/ no straunger (whose
herte & flesh is not cyrcuncyled) shall come
within my Sanctuary: No ner the Leuites
that be gone backe fro me/ and haue dysce-
ued the people of Israel with all erroures/
goinge after their ydoles: therfore shall they
beare their awne wyckednes. Shulde they
be let & ordened to mynystre vnder the dores
of the house of my Sanctuary? And to do
seruyce in the house: to slaye burntoffringes
& sacrifyces for the people: to stande before
thē/ & to serue them: seynge the seruyce that
they do thē/is before their Idoles/ & cause ý
house of Israel to stomble thorow the wy-
ckednes: For the which cause I haue pluckte
out myne hande ouer them (sayeth ý Lorde)
so that now they must beare their awne ini-
quyte/and not to come nye me/to serue me
with their prestyhode/ in my Sanctuary/ &
moost holyest of all: that they maye beare
their awne shame & abhomynacyōs/which
they haue done. Shulde I yse thē to be por-
ters of the house/ and to all the seruyce that
is done therin? But the Prestes the Leuytes
ý sonnes of Sadoch/that kepte the holy or-
dynances of my Sanctuary/ when the chil-
dren of Israel were gone fro me: shall come
to me/to do me seruyce/to stande before me/
and to offre me the fat and the blonde/sayeth
the Lorde God.

They shall go in to my Sanctuary/ and
treade before my table/to do me seruice/and
to wayte vpon myne ordynances. Now whē
they go in at ý dores of the ynnermer court:
they shall put on lynen clothes/to ý no woly-
yne come vpon them: whyle they do seruyce
vnder the dores of the ynnermer courte/and
within. They shall haue fayre lynen bonet-
tes vpon their heades/and lynē breches vpō
their loynes/ whych in their laboure they
shall not put about them: And when they go
forth to the people in to the outward courte/
they shall put of ý clothes/wherin they haue
mynystred/and laye them in the habytacyon
of the Sanctuary/ and put on other appa-
rel/lest they vnhalowe the people wyth their
clothes.

They shall not shaue their heades/ner no-
ryth the bushe of their hearre/ but rounde
their heades only. All the Prestes that go in
to the ynmost court/shall dryncke no wyne.
They shall mary no wydow/nether one that
is put from her husband: but a mayde of the
sede of the house of Israel/or a wyddowe/ ý
hath had a prest before.

They shall shewe my people the dyfferēce
betwene the holy and vnholy/ betwixte the
clene and vnclene. If any discorde arise/they
shall dyscerne it/and geue sentence after my
iudgementes. My solempne feastes/ my
lawes and ordynances shall they kepe/ and
halowe my Sabbathes. They shall come at
no deed persone/to defyle thē selues (excepte
it be father or mother/ sonne or daughter/
brother or syster ý hath had yet no husbande)
in soch they maye be defyled.

And when he is clensed/ there shall be re-
kened vnto him. viij. dayes: and yt he go in to
ý Sanctuary agayne to do seruyce/he shall
bringe a synnoffrynge sayeth the Lorde God.
They shall haue an heretage/yee I my selfe
wilbe their heretage: els shall ye geue thē no
possesyon in Israell/ for I am their posses-
syon. The meatoffrynge/synnoffryng & tres-
paceoffryng shall they eate/ and euery dedy-
cate thing in Israel/shalbe theirs. The first-
lynges of all the first frutes/ and all fre wil-
offrynges shall be the prestes.

Ye shal geue vnto the prest also the first-
lynges of youre dowe/ that God maye pro-
spere the resydue. But no deed caryon shal ý
prest eate/ ner soch as is deuoured of wylde
beestes/foules or catell.

¶ Oute of all the lande of promes are there separate
iiij. porcyons/of which the fyrst is geuen to the Pre-
stes and to the temple/the seconde to the Leuytes/the
thyrde to the cytie/the fourth to the prince. An exhor-
tacyon to the heades of Israel. Of iust weightes and
measures. Of fyrst frutes. & c.

¶ The. xlv. Chapter.

When ye deuyde the lāde by the lot/
ye shall put aside one parte for ý
Lorde/ to be holy frō other lādes:
namely. xxv. M. meteroddes lōge/
and. x. M. brode. This shalbe holy/ as wyde
as it is rounde aboute. Of thys parte there
shal belonge vnto the Sanctuary. v. C. me-
teroddes in all the foure corners/ and. l. cu-
bytes wyde rounde aboute to the suburbes.
And from this measure/namely of. xxv. M
meteroddes longe/ & x. M. brode/thou shalt
measure

measure/wherin the Sanctuary and ý ho-
yest of all maye stande.

The resydue of that holy grounde shall
be the prestes/ which do seruyce in ý San-
ctuary of the Lorde/ and goo in before the
Lorde to serue hym/ that they maye haue
rowme to dwell in.

¶ As for the Sanctuary/it shall stande for
it self: & to the Leuites ý serue in the house/
there shalbe geuen. xx. habytacyons/ of the
xxv. M. length & x. M. bredth: ye shall geue
also vnto the cytie a possesyon of. v. M. me-
teroddes brode/ & xxv. M. longe/ beside the
parte of the Sanctuary: that shall be for ý
whole house of Israell. Upon both the sydes
of ý Sanctuarys parte/ & by the cittie/there
shalbe geuē vnto ý prynce/whatsoeuer lieth
ouer agaynst the cytie/ as farre as reacheth
westwarde and eastwarde: whych shalbe as
longe as one parte/ frō ý west vnto ý east.

This shalbe his awne lande in Israel/ ý
my princes be no more chargeable vnto my
people. And soch as remayneth yet ouer
in ý lande/ shalbe geuē to ý house of Israel
accordynge to their trybes. Thus sayeth the
Lorde God: O ye prynces/ ye haue now op-
pressed and destroyed ynough: now leaue of/
a handle now accordyng to the thinge/that is
equall and iustful: and thrust out my people
no more/sayeth the Lord God. Ye shal haue
a true weyght/a true a* Ephah/ and a true
b* Bath. The Ephah & ý Bath shalbe a like.

One Bath shall cōteyne ý tenth parte of an
Homer/ & so shall one Ephah do: their mea-
sure shall be after the Homer. One Sycle
maketh. xx. Gerasa. * So. xx. Sicles/ & xxv
and. xv. Sycles make a pounde. This is the
heaueoffrynge/ that ye shall geue to be hea-
ued: namely/ ý. xvj. parte of an Ephah/ out
of an Homer of wheate: and the. xvj. part of
of an Ephah/ out of an Homer of barly. The
oyle shall be measured with the Bath: euen
the tent parte of one Bath out of a b* Cor.

Ten Bathes make one Homer: for one
Homer fylleth ten Bathes. And one lambe
from two hundreth shepe out of the pasture
of Israel/ for a meatoffringe/ burntofferyng
and healthoffrynge/to reconcyle thē/ sayeth
the Lorde God. All the people of the lande
shall geue thys heaueoffrynge wyth a fre
will. Agayne/ it shalbe the prynces parte to
offre burntofferynges/ meatofferynges and
dryncoffrynges vnto the Lorde/ in the ho-
ly dayes/new Moones/Sabbathes/and in
all the hye feastes of the house of Israel. The
synnoffrynge/meatoffrynge/brentofferynge
and healthoffrynge shall he geue/ to recon-
cyle ý house of Israel. Thus sayeth ý Lorde
God: The first daye of the fyrst moneth thou
shalt take a yonge bullocke wythout ble-
mysh/ and clense the Sanctuary. So the
preste shall take of the blonde of the synnof-
frynge/ and syrenckle it vpon the postes of
the house/and vpon the foure corners of the
aulter/with the dorepostes of the ynnermer
courte. And thus shalt thou do also ý seuēth
daye of the moneth (for soch as haue synned
of ignorauncе/ or beyng disceaued) to recō-
cyle the house withall. Upon the. xiiij. daye
of ý fyrst moneth ye shall kepe Easter. Se-
uen dayes shall the feast contynue/ wherin
there shal no sower ner leuēned bred be eatē.

Upon the same daye shal the prynce geue
for him selfe and all the people of the lande/
a bullocke for a synnoffrynge. And in ý feast
of the seuen dayes he shall offre euery daye a
bullocke & a ram/that are without blemish/
for a burntoffrynge vnto the Lorde: and an
he gaote daylye for a synnoffrynge. For the
meatoffrynges/he shal geue euer an Ephah
to a bullocke/an Ephah to a ram/ & an Hin
of oyle to an Ephah. Upon the. xv. daye of ý
seuēth moneth/he shall kepe the seuē dayes
holy one after another/euē as the other seuē
dayes: with the synnoffrynge/burntoffryng/
meatoffrynge/and with the oyle.

¶ The sacrifices of the Sabboth & of the new mo-
nes. Thorow which dores they must go in/or come
out of the temple & c.

¶ The. xlvi. Chapter.

Thus sayeth the Lord God: the dore
of the ynnermer courte towarde ý
East/ shall be shut the. vi. worcke
dayes: but in the Sabboth and in
daye of the newe Moone/ it shalbe opened.
Then shall the prynce come vnder the dore
porche/and stande styll wythout by the dore
cheke. So ý prestes shall offre vp his burnt
and healthoffryng. And he shall worshype
at ý doreposte/ & go his waye forth agayne:
but the dore shall nomore be shut tyll the
euenynge.

On the same maner shall ý people of the
lande also do their worshipe before ý Lord/
wythout thys dore vpon the Sabbathes &
new Moones. This is now the burntoffe-
rynge/ that the prynce shall bryngе vnto ý
Lorde vpō the Sabboth: syre lambes with-
out blemysh/ and a ram without blemysh/
and an Ephah for a meatoffrynge/ with the
ram. As for the lābes/ he maye geue as ma-
ny meatoffrynges to them/ as he wyll/ & an
Hin of oyle to an Ephah. In the daye of the
new moneth/it shal be a yonge bullocke wy-
out blemysh/ sixe lambes & a ram also with-
out blemish. With the bullocke he shal geue
an Ephah/and wyth the ram an Ephah al-
so for a meatofferyng: but to the lābes/what
he maye come by: And euer an Hin of oyle to
an Ephah. Whē the prynce cōmeth/ he shall

a* Ephah is a measure of drie thinges.

b* Bath is a measure of moyste thingy.

c* So. xx. sicles/ & xv. and xvb. make a pounde. That is. xx. sicles make a pounde. Howbeit euery one of these nombers was wont to haue his proper name alone.

d* Cor & Homer are both one.

go vnder the doze pozche/ and euen therede-
parte kozth agayne. But when the people of
the lande come bekoze the Lozde in the hye
solempne feast / as many as come in by the
Nozth doze to do wozshyppe / shall goo oute
agayne at the South doze. And they ȳ come
in at the South doze/ shall go kozth agayne
at the Nozth doze. There shall none go oute
at the doze where he came in / but shall goo
kozth ryght ouer on the other syde/ & ȳ prince
shall go in and out amonge them.

D Upon the solempne and hye feaste dayes/
this shalbe the meatofferinge: An Epha to
a bullock and an Epha to a ram/ and to the
lambes: as many as he wil/ but euer an Hin
of oyle to an Epha. Now when the prynce
bryngeth a burntofferynge oz an healthoffe-
rynge wyth a fre wyll vnto the Lozde / the
east doze shalbe opened vnto him/ ȳ he maye
do with hys burnt and healthofferynges / as
he doth vpon the Sabboth / and when he
goeth kozth/ the doze shall be shutt after hym
agayne. He shal daylie brynge vnto ȳ Lozde
a lambe of a yeare olde without blemych koz
E a burnt offringe: this shall he do euery moz-
nynge. And koz a meatofferinge he shal geue
the sixte parte of an Epha/ & the thyrde parte
of an Hin of oyle (to myngle with the cakes)
euery mournynge. Yee this shalbe a daylye
meatofferinge vnto the Lozde / koz an euer-
lastinge ozdinaunce: & thus shal the lambe/
the meatofferynge and oyle be geuen euery
mozynynge/ koz a daylie burntofferinge.

Mozeouer/ thus sayth the Lozde God:
If the pzynce geue a gyfte vnto eny of hys
sonnes/ then shall it be hys sonnes heretage
perpetuall/ ȳ he maye possesse it. But If the
wyll geue one of his seruauntes some of his
Leuitic.xxv.b. Nume.xxxvi.c heretage/ it shall be his to the fre yeare/ and
F thē to returne agayne vnto ȳ pzynce: koz hys
iij.Reg.xxi.a. ij.Reg.ix.b. heretage shalbe his sonnes only. The pzince
also shall take none of the peoples enhery-
taunce/ ner put thē from their possessyō: but
to his awne sonnes shall he geue his posses-
syon/ that my people be not scatred abzode/
but that euery man maye haue his awne.

And he bzought me thozow the intraunce
at the syde of the doze to the habytacyon of
ȳ Sanctuary/ that be longeth to ȳ pzestes
and stode towarde the nozth/ & beholde/ there
was a place vpon the West syde/ then sayde
he vnto me: This is ȳ place/ where ȳ pzestes
shall dight the trespace and synnoffrynges / &
bake the meatofferinges: that they nede not
beare them in to the outwarde courte / and
G so to vnhalowe the people. So he bzought
me in to the vttemost courte/ rounde aboute
all the foure cozners. Beholde/ in euery coz-
ner of the foze courte / there was yet a lytle
courte. Yee in all the foure cozners of the
courte/ there was made a lytle courte of. xl.
cubytes longe/ and. xxx. cubites bzode: these
foure lytle courtes were of one lyke measu-
re/ & there wēt a rygge wall rounde aboute
them all foure / vnder the whych there were
harthes made rounde aboute. Then sayd he
vnto me: This is the kechin / where the my-
nisters of the house shal dyght the slayne of-
ferynges of the people.

¶ The vysyon of the waters that come out of the temple. The coastes of the lande of promes/ and the dyuysyon therof by trybes.

¶ The. xlvij. Chapter.

After thys he bzought me agayne A
bekoze the doze of ȳ house: and be-
holde/ there gushed out waters frō
vnder the postes of the house east-
warde (koz the house stode towarde the east)
that ranne downe vpon the ryght syde of the
house/ which lyeth to the aulter south ward.
Then carried he me out to the nozth doze/ and
bzought me kozth there rounde aboute by the
vttemost doze that turneth east warde. Be-
holde / there came kozth the water vpon the Zach.xiij.c. e.xliij.b
right side. Now whā the man ȳ had ȳ mete-
rodde in his hande wente vnto the east doze/
he measured a M. cubites/ & thē he bzought
me thozow the water/ euen to ȳ ancles: so he
measured yet a thousand/ & bzought me tho-
row ȳ water agayne vnto ȳ knees: yet mea- B
sured he a thousande / & bzought me thozow
the water vnto the loines. After this he mea-
sured a thousande agayne / then was it soch
a ryuer / that I myght not wade thozow it:
The water was so depe/ that it was nedeful
to haue swimmed/ koz it might not be waded
ouer. And he sayde vnto me: hast thou sene
this/ O thou sonne of man? and wyth that/
he bzought me to ȳ ryuer banck agayne.

Now when I came there/ there stode ma-
ny trees vpon ether syde of the ryuer bācke.
Then sayde he vnto me: This water that flo-
weth oute towarde * the East / and runneth
downe in to the playne felde/ commeth in to
the see: and from the see it rūneth out/ & ma-
keth the waters whole. Yee all that lyue and
moue/ where vnto this ryuer commeth/ shal
recouer. And where thys water commeth/
there shalbe moch fysh. Koz all ȳ cōmeth to
this water/ shal be lusty and whole. By this
ryuer shall the fyschers stande from Engad-
di vnto En Eglaim/ & there spzede oute their
nettes: koz there shalbe greate heapz of fysh/
lyke as in the mayne see. As koz hys clayes &
pyttes/ they shall not be whole / koz why/ it
shalbe occupyde koz salt.

By this ryuer vpon both the sydes of the C
thoze/ there shal growe al maner of fruteful
trees/ whole leaues shall not fall of / nether
shall their frute perych: but euer be rype at
their

* Some read/ Dalile.

their monethes/ koz their water rūneth out
of their Sanctuary. Hys frute is good to
eate/ and hys leaf pzofitable koz medycyne.
Thus sayeth the Lozde God: Let this be the
bozder/ wherin ye shall deuyde ȳ lande vnto
the. xij. tribes of Israel/ with the lyne. Parte
it indyfferently vnto one as vnto another: of
Gene.xxvij.c. the which lande I swoze vnto youre fathers/
that it shulde fall to youre enheritaunce.

Thys is the bozder of the lande vpon the
nozthside/ from the mayne see/ as men go to
Zadada: namely Hemath/ Berotha/ Saba-
rim: from the bozders of Damascus & He-
math vnto Hazar Tichon/ & that lyeth vpon
the coastes of Hauerā. Thus ȳ bozders frō
the see kozth/ shalbe Hazar Euan/ the bozder
of Damascus the Nozth/ and the bozders of
Hemath: that is the Nozth parte.

B The east syde shall ye measure from Hau-
eran and Damascus/ from Galead and the
lande of Israel by Jozdane and so kozth/ frō
the see coast/ that lyeth eastwarde: and this
is the east parte.

Hume.xxx.b Ezodi.xvij.b. The southsyde is/ from Thamar kozth to
the waters of stryke vnto Cades/ the ryuer/
to the mayne see: and that is the south part.

The west parte: namely the greate see frō
the bozders therof/ tyll a mā come vnto He-
math: this is the west parte.

This lande shal ye parte amōge you/ ac-
cozding to the tribes of Israel/ & deuide it to
be an heretage koz you/ & koz the straungers
that dwell amonge you/ & begette chyldzen.
Leuitic.xix.g. Koz ye shall take thē amonge the chyldzen of
Deute.xx.d. Israel / lyke as though they were of youre
i.xxiij.c awne houshold & coūtre/ & they shall haue
heretage wī you amōge the chyldzē of Israel.

Loke in what tribe the straūger dwelleth/
in the same tribe shall ye geue hym his here-
tage/ sayeth the Lozde God.

¶ The lottes of the. vij. tribes. The partes of the possessyon of the Pzeastes & of the temple/ of the Leuites/ of the cytie / of the Pzince/ are rehearced. The lottes of the other tribes. The gates of the cytye.

¶ The. xlviij. Chapter.

A These are ȳ names of the trybes ȳ
lye vpon the nozthsyde/ by ȳ waye
of Hetlon / tyll thou cōmest vnto
Hemath & Hazar Enam / the bo-
zders of Damascus towarde the nozth beside
Hemath: Dan shal haue his porciō from the
east quarter vnto the west. Upō the bozders
of Dan frō the east syde vnto the west / shall
Aser haue his pozcyon. Upon the bozders of
Aser from the east parte vnto the west shall
Nephthali haue his pozcyon.

Upon the bozders of Nephthali from the
east quarter vnto the west / shall Manasses
haue his pozcion. Upon the bozders of Ma-
nasses from the east syde vnto the west / shall
Ephraim haue his pozcyon. Upon the boz-
ders of Ephraim from the east parte vnto ȳ
west / shall Ruben haue his pozcyon. Upon
the bozders of Ruben from the east quarter
vnto the west shall Juda haue his pozcyon:
Upon the bozders of Juda frō the east parte
vnto the west / ye shall set asyde one pozcion
of. xxv. M. meterodde longe and bzode (like
as another pozcyon from the east syde vnto
the west) wherin the Sanctuary shall stāde.

As koz the pozcyon/ that ye shall separate Ezech.xlv.a.
out koz the Lozde/ it shalbe. xxv. M. longe/
and. x. M. bzode. Which separated holy poz-
cyon shall belonge vnto these: namely to the
pzestes/ towarde the nozth. xxv. M. and to-
warde the west. x. M. bzode / towarde ȳ east
x. M. bzode also/ & toward the south. xxv. M
longe/ wherin the Sanctuary of the Lozde
shall stande. Yee this same place shalbe the B
pzestes/ ȳ are of ȳ childzē of Sadoch/ & haue Ezech.xliij.d.
kepte my holy ozdynaunce: which wēte not e.xliiij.c.
astraye in the erroure of the chyldzen of Is-
rael/ lyke as the Leuites are gone astraye: &
this separated pece ȳ they haue of the lande
shalbe the most holy/ harde vpon the bozders
of the Leuites. And nexte vnto the pzestes/
shall the Leuites haue. xxv. M. longe/ and. x
M. bzode. Thys shalbe on euery syde. xxv.
M. longe/ and. x. M. bzode. Of this pozcyon
they shall sell nothinge/ ner make any per-
mutacyō therof/ lest the chefe of ȳ lande fall
vnto other / koz it is halowed vnto ȳ Lozde.

The other. v. M. after the bzedth ȳ lyeth
by the. xxv. M. shalbe comen: it shall belōge
to the cyte and to the suburbes koz habyta-
cyons/ & the cite shall stande in the myddest
therof. Let this be the measure: towarde the
north parte. v. C. & iiij. M. towarde ȳ south
parte. v. C. & iiij. M. towarde the east parte/
v. C. and iiij. M. towarde the west part. v. C.
and iiij M.

The suburbes harde vpon the cytye/ shall
haue towarde the nozth. L. & ij. C. towarde
the south. L. and ij. C. towarde the east. L. &
two. C. towarde the west also. L. and two. C.
As koz the relydue of the length / that lyeth
harde vpon the separated holy grounde: na-
mely. x. thousande towarde the east / and. x.
M. towarde the west/ nexte vnto ȳ holy poz-
cion: it and the increase therof shall serue koz
their meate/ that laboure in the cytye. They
that laboure koz the welth of the cytye/ shall
manteyne this also/ out of what tribe soeuer
they be in Israel.

All that is separated of the. xxv. M. lōge
and. xxv. M. bzode on the foure partes/ that
shall ye put asyde koz the separated pozcyon
of the Sanctuary / & koz the possessyō of the
cite. The relydue vpon both the sydes of the C
Sanctuary and possessyon of the cytie/ shall
belonge

belonge to the prince/before the place of the
xxv. M. vnto the east ende/& before the place
of the. xxv. M. westwarde/ vnto the borders
of the cytye: this shalbe the princes porcion.
This shalbe the holy place/ and the house of
the Sanctuary shall stande in the myddest.
Moreouer from the Leuites and the cytyes
possession/ that lye in the middest of the prin-
ces parte: loke what remayneth betwixte ỳ
border of Juda & the border of Benjamin/
it shalbe the Princes.

Now of the other trybes.

From the east parte vnto the west/ shall
Beniamin haue his porcion. Upon the bor-
ders of Benjamin from the east syde vnto ỳ
west/ shall Symeon haue his porciõ. Upon
the borders of Symeon from the east parte
vnto the west/ shal Izakar haue hys porcyõ.
Upon the borders of Izakar frõ the east side
vnto ỳ west/ shal Sabulon haue his porciõ.
D Upon the borders of Sabulon frõ the east
parte vnto the west/ shall Gad haue his por-
cion. Upon the borders of Gad southwarde/
the coastes shall reach frõ Thamar forth vn-
to the waters of stryke to Cades/ and to the
floude/ euen vnto the mayne see.

Numeri. xxxiij Josue. xiij. xiiij

This is the lande with his porciõs/ which
ye shall dystribute vnto the tribes of Israel/
sayeth the Lorde God. Thus wyde shall the
cite reach: vpõ the north parte. v. C. & iiij. M
measures. The portes of the cite/ shall haue
the names of ỳ tribes of Israel. Thre portes
of the northside: one Ruben/ another Juda/
the thyrde Leui.

Upon the east side. v. C. & iiij. M. measu-
res/ wyth thre portes: the one Joseph/ ano-
ther Benjamin/ the thyrde Dan. Upon the
southside. v. C. & iiij. M. measures/ wyth
the thre portes: the one Symeon/ another
Izakar/ the thyrde Sabulon. And vpon the
west side. v. C. & iiij. M. measures/ with thre
portes also/ the one Gad/ another Asser/ the
thyrde Nephthali. Thus shall it haue. xviij.
M. measures rounde about. And from
that tyme forth/ the name
of the cyte shalbe:
the Lorde is
there.

¶ The ende of the Prophecye of
Ezechiel.

¶ The boke of the prophete Daniel.

¶ The Prophete sheweth the captiuite of Jehoakim kynge of Juda. Of the sonnes that were in captyuytye/ the kynge commaundeth to chuse which of them shuld be taught the lernyng & language of the Chaldees. They are alowed the kynges fedyng. Daniel abstayneth from the meate of the kynge of Babylon. The science and instruccyon of these chyldren.

¶ The fyrst Chapter.

IN the thyrde yeare of A
ỳ raygne of Jehoakim kyng iiij. Reg. xxiiij. & ij. Par. xxxvi.
of Juda/ came Nabuchodo-
nosor kyng of Babylon vnto
Jerusalem/ & beseged it: and
the Lord deliuered Jehoakim
the kynge of Juda in to his hande/ with cer-
tayne ornamentes of ỳ house of God/ which
he caried awaye vnto the lande of Sennar/
to the house of his god/ and there he brought
them into his goddes treasury. And the king
spake vnto Aspharnaz ỳ cheke chãberlayne/
that he shulde bryngе hym certayne of the
chyldren of Israell/ that were come of the
kinges sede & of princes/ yonge syngaldes
without any blemysh/ but fayre & welfauo-
red/ instructe in all wyldome/ connynge and
vnderstandynge: which were able to stande
in the kynges palace/ to reade and to lerne
for to speake Caldeish.

Unto these ỳ kyng appoynted a certayne B
porcion of his awne meate/ & of the wyne/
which he drancke himselfe/ so to norysh them
thre yeare: ỳ afterwarde they myght stande
before the kynge. Amonge these now were
certayne of the childrẽ of Juda: namely Da-
niel/ Ananias/ Misael and Azarias. Unto
these ỳ cheke chamberlayne gaue other na-
mes/ & called Daniel/ Balthasar: Ananias/
Sydrach: Misael/ Misach: and Azarias/
Abednago. But Daniel was at a poynt w
him selfe/ ỳ he wolde not be defyled thorow ỳ
kinges meate/ ner ỳ wyne which he drõcke. Gene. xliij. f. Tobi. iv.
And thys he desyred of the cheke Chamber- Judit. xij. a.
layne/ lest he shulde defile hym selfe. So God
gaue Daniel fauoure and grace before the C
cheke chamberlayne/ that he sayde vnto him:
I am afrayed of my lorde the kynge/ whych
hath appoynted you youre meate & drincke:
lest he spye youre faces to be worse syke kynge
then ỳ other syngaldes of youre age/ & so
ye shall make me lose my head vnto ỳ king.

Then Daniel answered Melassar/ whom
ỳ cheke chamberlayne had set ouer Daniel/
Ananias/ Misael and Azarias/ & sayde: O
proue but ten dayes with thy seruauntes/ &
let vs haue potage to eate/ & water to drin-
cke: then loke vpon oure faces/ & theirs that
eate of the kynges meate. And as thou seest/
so deale

so deale with thy seruantes. So he consen-
ted to them in this matter/ & proued them. x.
dayes. And after the ten dayes/ their faces
were better sykinge & fatter/ then all ỳ yõg
syngaldes/ which ate of the kinges meate.

D Thus Melassar toke awaye their meate
and wyne/ and gaue them potage therfore.
God gaue now these foure syngaldes con-
nynge and lernyng in all scripture and wyl-
dome: but vnto Daniel specyally/ he gaue
vnderstandinge of all vysions and dreames.
Now when the tyme was expyred/ that the
kynge had appoynted to bringe in these yõg
syngaldes vnto hym: the cheke chamber-
layne brought them before Nabuchodono-
sor/ and the kyng communed wyth thẽ. But
amonge them all were founde none soch as
Daniel/ Ananias/ Misael/ and Azarias.
Therfore stode they before ỳ kyng/ which in
all wyldome & matters of vnderstanding/ ỳ
he enquered of thẽ/ founde thẽ ten tymes bet-
ter/ then all the sothsayers & charmers/ that
were in all hys realme. And Daniel abode
styll/ vnto the fyrst yeare of kynge Cyrus.

¶ The dreame of Nabuchodonosor. He calleth vn-
to hym sothsayers/ and requyreth of them both the
dreame and the interpretacyon therof. They answere
that they can not shewe it. The kynge commaundeth
all the wyse men of Babylon to be slayne. Daniel re-
quyreth tyme to solute the questyon. The Lordeope-
neth the mystery vnto Daniel. Daniel is brought vn-
to the kyng & sheweth him his dreame & the interpre-
tacyon therof. Of the euerlastynge kyngdome of
Christ. The stone Christ. Daniel is exalted & promo-
ted of the kynge.

¶ The. ij. Chapter.

A IN the seconde yeare of the raigne
of Nabuchodonosor/ had Nabu-
chodonosor a dreame/ where tho-
row his spryte was vexed/ and his
slepe brake from him. Job. vij. b. Daniel. iiij. a. ij. b. a.
Then the kynge com-
maunded to call together al the sothsayers/
charmers/ witches & Caldees/ for to shewe
the kyng his dreame. So they came/ & stode
before the kynge. And the kynge sayde vnto
them: I haue dreamed a dreame/ & my spryte
was so troubled therw/ ỳ I haue clene for-
gotten/ what I dreamed. Upon this the Cal-
dees answered the kynge in the Syrians
speach: * O king/ God saue thy lyfe for euer.
Shew thy seruaũtes the dreame/ & we shall
shewe the/ what it meaneth. The kyng gaue
ỳ Caldees their answere/ & sayde: It is gone
fro me. Yf ye wyll not make me vnderstande
the dreame with the interpretacyon therof/
ye shall dye/ & youre houses shalbe pryled.
But yf ye tell me the dreame & the meanyng
therof/ ye shall haue of me giftes/ rewardes
B & greate honoure: only/ shew me the dreame
and the sygnyfycacyon of it. They answered
agayne/ and sayde: the kynge must shewe
his seruauntes the dreame/ and so shall we
declare what it meaneth. Then the kyng an-
swered/ sayinge: I perceaue of a trueth/ that
ye do but prolonge the tyme: for so moch as
ye se/ ỳ the thinge is gone fro me. Therfore
ye wyll not tell me ỳ dreame/ ye shall al haue
one iudgemẽt. But ye fayne & dyssemble w
fayne wordes/ which ye speake before me/
to put of ỳ tyme. Therfore tell me ỳ dreame/
& so shall I knowe/ yf ye can shew me/ what
it meaneth. Upon this/ ỳ Caldees gaue an-
swere before the kyng/ and sayde: there is no
man vpõ earth/ ỳ can tell the thynge/ which
the kynge speaketh of: yee there is nether
kynge/ prynce ner Lorde/ that euer asked
soch thinges at a sothsayer/ charmer or Cal-
deer: for it is a very harde matter/ ỳ the king
requyreth. Nether is there any/ that can cer-
tyfye the kynge therof/ excepte the goddes:
whose dwelling is not amõge the creatures.

For the which cause the kyng was wroth
with greate indignacion/ and cõmaunded to C
destroye all the wyse men at Babylon: & the
proclamaciõ wente forth/ that the wyse men
shulde be slayne. They sought also to slaye
Daniel with his cõpanyons. Then Daniel
enquered Arioch the kinges stewarde/ of the
iudgement and sentẽce/ that was gone forth
alredy to kyll soch as were wyse at Babylõ.
He answered and sayde vnto Arioch beinge
then the kynges debyte: Why hath the kynge
proclamed so cruell a sentence? So Arioch
tolde Daniel the matter. Upon this/ wente
Daniel vp/ and desyred the kynge/ that he
myght haue leysoure/ to shew the kynge the
interpretaciõ: & then came he home agayne
& shewed the thinge vnto Ananias/ Misael
& Azarias his compamõs: ỳ they shulde be-
seche ỳ God of heauẽ for grace in this secret/
that Daniel & his felowes with other soch
as were wise in Babylõ/ perished not. Then
was the mystery shewed vnto Daniel in a
vysyon by night. And Daniel prayled ỳ God
of heauẽ. Daniel also cried loude/ & sayde:
O that the name of God myght be prayled
for euer and euer/ for wyldome & strength
are hys awne: he chaungeth the tymes and
ages: he putteth downe kyngs/ he setteth vp D
kynges: he geueth wyldome vnto the wyse/ Daniel. vij. d. Luc. i. c.
& vnderstandinge to those that vnderstande/ Job. xxxiiij. b.
he openeth the depe secretes: he knoweth the Jeremy. xxvij. a
thinge that lyeth in darcknesse/ for the light Daniel. iiij. c.
dwelleth with him. I thancke the/ & prayse Job. xxxvj. b.
the (O thou God of my fathers) ỳ thou hast i. Joh. i. b
lent me wyldome & strength/ & hast shewed
me the thinge/ that we desyred of ỳ/ for thou
hast opened the kynges matter vnto me.

Upon this went Daniel in vnto Arioch/
whom the kynge had ordened to destroye the
wise at Babylon: he went vnto him/ & sayde:
destroye not soch as are wyse in Babylon/
hu

* The prophete begynneth here to vse the Syrian or Caldee lãguage/ vnto the begynnyng of ỳ. vij. Chapter.

but bryngeme in vnto ȳ kynge/ and I shall
shewe the kynge the interpretacyon/ Then
Arioch brought Daniel in to the kyng in all
the haste/ and sayd vnto him: I haue founde
a man amonge the prisoners of Juda/ that
shall shewe the kynge the interpretacyon.
Then answered the kynge/ & sayde vnto Da
niel/ whose name was Balthasar: Art thou
he/ that canst shewe me the dreame/ which I
haue sene/ & the interpretacyon therof? Da
niel answered the kyng to his face/ & sayde:
As for this secrete/ for the whych the kynge
maketh inquisycion: it is nether the wyse/
the sorcerer/ the charmer ner ȳ deuell contu-
rer/ that can certyfye the kynge of it: Only
God in heauen can open secretes/ & he it is/
that sheweth the kynge Nabuchodonosor/
what is for to come in the latter dayes.

Mat.xi.c.

Thy dreame/ & that which thou hast sene
in thyne head vpon thy bed/ is this: O kyng/
thou dydest cast in thy mynde/ what shulde
come herafter: So he that is the opener of
mysteryes/ telleth the/ what is for to come.
As for me/ this secrete is not shewed me/ for
eny wysdome ȳ I haue/ more then eny other
liuyng: but only ȳ I myght shewe the kyng
the interpretacyon/ & that he myght knowe
ȳ thoughtes of his awne herte. Thou kyng
sawest/ and beholde: there stode before the a
greate Image/ whose fygure was maruei-
lous greate/ and his vylage grymme. The
Image head was of fyne golde/ hys brest &
armes of syluer/ hys body & loynes were of
copper/ his leggs were of yron/ his fete were
parte of yron/ and parte of earth.

This thou sawest/ tyll the tyme that (with
out eny handes) there was hewen of a stone
which smote the Image vpon the fete/ that
were both of yron and earth/ and brake thē
to poulder: then was the yron/ the earth/ the
copper/ the syluer and golde broken altoge-
ther in peces: and be came lyke the chaffe of
corne/ that the wynde bloweth awaye from
the somer floores/ that they can no more be
founde. But ȳ stone that smote the Image/
became a greate mountayne/ which fulfyl-
leth the whole earth: This is ȳ dreame. And
now wyll we shewe before the kynge/ what
it meaneth.

Mat.xxi.c
Luc.xx.b.

O kynge/ thou art a kynge of kynges:
For the God of heauē hath geuē the a kyng-
dome/ ryches/ strength and maiesty: & hath
delyuered the all thynges/ that are amonge
ȳ chyldrē of men: the beastes of the felde/ &
the foules vnder the heauē/ and geuē the do-
minyon ouer them all. Thou art that golden
head. After ȳ there shall aryse another king-
dome/ which shall be lesse then thyne. The
thyrde kyngdome shall be like copper/ & haue
domynacion in all landes. The fourth kyng-

Dani.v.d.

dome shall be as stronge as yron. For lyke as
yron broseth and breaketh all thynges: Yee
euen as yron beateth euery thynge downe/
so shall it beate downe and destroye.

Where as thou sawest the fete and toes/
parte of earth and parte of yron: that is a de-
uyded kyngdome/ whych neuertheles shall
haue some of the yron grosse mixte with it/
for so moch as thou hast sene the yron mixte
with the claye.

The toes of the fete that were parte of
yron and parte of claye/ signifyeth: that it
shalbe a kyngdome partely strong and part
ely weake. And where as thou sawest yron
mixte wyth claye: they shall myngle them
selues with the sede of symple people/ & yet
not contynue one with another/ lyke as yron
wyll not be souldered with a potsherde.

G Esai.ix.b.

In the dayes of these kyngs/ shall the God
of heauen set vp an euerlastyng kyngdome
which shall not perish/ & his kyngdome shal
not be geuen ouer to another people: yee the
same shall breake & destroye all these kyng-
domes/ but it shall endure for euer.

And where as thou sawest/ that wythout
eny handes there was cut out of the mounte
a stone/ which brake the yron/ the copper/ ȳ
earth/ the syluer and golde in peces: by that
hath the greate God shewed the kyng/ what
wyll come after this. This is a true dreame/
and the interpretacyon of it is sure.

Heb.xij.c.

Then the kynge Nabuchodonosor fell
downe vpon his face/ and bowed him selfe vn
to Daniel/ and cōmaunded that they shulde
offre meat offrynges and swete odoures vn-
to hym. The kynge answered Daniel/ and
sayde: yee of a treuth youre God is a God
aboue all goddes/ a Lorde aboue all kyngs/
and an opener of secretes: seynge thou canst
discouer this mysterie. So the kynge made
Daniel a greate man/ and gaue hym many
and greate gyftes.

He made hym ruler of all the countrees
of Babylon/ and lorde of all the nobles/ that
were at Babylon. Now daniel intreated the
kynge for Sydrach/ Misach and Abedna-
go/ so that he made them rulers ouer all the
offyces in the lande of Babylon: But Da-
niel hym selfe remayned styll in the courte
by the kynge.

¶ The kynge setteth vp a goulden Image/ which he cōmaundeth to be worshyped. Sydrach/ Misach/ and Abednago are accused/ because they dispysed ȳ kynges cōmaundement. They are brought vnto the kynge & commaunded to worshyp the Image. They refuse to do it and are put in to a burnynge ouen. By beleue in God they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after ȳ syght of the myracle.

¶ The.iij.Chapter.

Nabu-

NAbuchodonosor the kynge caused
a goldē Image to be made/ which
was.lx.cubytes hye/ and sixe cu-
bytes thyche. This he made to be
set vp in the felde of * Dura in the lande of
Babylon & sent oute to gather together the
dukes/ lordes and nobles/ the iudges and of-
ficers/ ȳ debytes & shrieues/ with all the ru-
lers of the lande: that they might come to the
dedicacion of the Image which Nabuchodo
nosor the kynge had set vp. So the dukes/
lordes and nobles/ the iudges and officers/
debytes and shrieues with al the rulers of the
lande gathered them together/ and came vn-
to the dedycacynge of the Image/ that Na-
buchodonosor the kynge had set vp.

* after the Greke. Some trade it the fielde that maye be rehabyded: where vpon Josephus in the.x.boke of his antiquyties the.vij. Chap. sayeth in a very greate fylde.

Now when they stode before the Image/
which Nabuchodonosor set vp/ ȳ bedel cried
out with al his might: O ye people/ kynred-
des and tunges/ to you be it sayde: that when
ye heare the noyse of the trompettes/ which
shalbe blowen/ with the harpes/ shawmes/
Psalteries/ Symphonies and all maner of
Musicke: ye fall downe and worshipe ȳ gol-
den Image/ that Nabuchodonosor the kyng
hath set vp. Whosoo then falleth not downe
& boweth him selfe/ shall euen ȳ same houre
be cast in to an hote burnynge ouen. Ther-
fore/ when all the folke herde the noyse of ȳ
trompettes that were blowen/ with the har-
pes/ shawmes/ Psalteries/ Symphonies &
all kynde of Melody: then all ȳ people/ kyn-
reddes and nacyons fell downe/ and bowed
them selues vnto the golden Image/ ȳ Na-
buchodonosor the kynge had set vp.

Now were there certayne men of the Cal-
B dees/ that wente euen then and accused the
Iewes/ and sayde vnto the kynge Nabucho-
donosor: O kyng/ God saue thy syke for euer.
Thou be kynge kynge hast geuen a commaū-
dement/ that all men when they heare noyse
of the trompettes/ harpes/ shawmes/ psal-
teries/ symphonyes and all the other melo-
dies: shall fall downe and bowe them selues
towarde the golden Image: whosoo then fell
not downe and worshippednot/ that he shul-
de be cast in to an hote burnynge ouen. Now
Dani.ij.g. are there certayne Iewes/ whom thou hast
set ouer the offyces of the lande of Babylon:
namely/ Sydrach/ Misach & Abednago.
These men (O kynge) regarde not thy com-
maundement/ yee they wyll not serue thy god-
des/ ner bowe them selues to the goldē Ima-
ge/ that thou hast set vp.

Then Nabuchodonosor in a cruell wrath
and displeasure/ cōmaunded/ that Sydrach/
Misach and Abednago shulde be brought
vnto hym. So these men were brought be-
fore ȳ kynge. Then Nabuchodonosor spake
vnto them/ and sayd: what? O Sydrach Mi-

sach and Abednago/ wyll not ye serue my
goddes: nor bowe youre selues to the golden
Image/ that I haue set vp: well/ be redy her-
after/ when ye heare the noyse of the trom-
pettes blowe wyth the harpes/ shawmes/
psalteries/ symphonies and all ȳ other me-
lodyes: that ye fall downe/ & worshyppe the
Image which I haue made. But yf ye wor-
shyppe it not/ ye shall be cast immediatly in
to an hote burnyng ouen. Let se/ what God
is there/ that maye delyuer you oute of my
handes? Sydrach/ Misach and Abednago
answered the kynge/ & sayde: O Nabucho-
donosor/ we ought not to consente vnto ȳ in
this matter/ for why: oure God whō we serue/ is able to kepe vs frō the hote burnynge
ouē (O kynge) and can right well delyuer vs
out of thy handes. And though he wyll not/
yet shalt thou knowe (O kyng) that we will
not serue thy goddes/ ner do reuerence to the
Image/ which thou hast set vp. Then was
Nabuchodonosor full of indignacyon/ so ȳ
ȳ countenance of his face chaūged vpō Sid-
rach/ Misach/ and Abednago. Therfore he
charged and commaunded/ that the ouen
shulde be made seuen tymes hoter/ then it
was wonte to be: & spake vnto the strongest
worthies that were in his hoste/ for to binde
Sidrach/ Misach and Abednago/ & to cast
them in to the hote burnynge ouen.

Nume.xvi.g.

C

So these men were bounde in their cotes
holen/ shues wyth their other garmentes/ &
cast in to the hote burnynge ouen: for ȳ kin-
ges commaundement was so strate/ and the
ouen was exceedinge hote. As for the men
ȳ put in Sydrach Misach & Abednago/ the
flame of ȳ fyre destroyed thē. And these thre
mē Sydrach/ Misach & Abednago fell dowe
ne in the hote burnynge ouen/ beinge faste
bonde. Then Nabuchodonosor ȳ kyng mar-
uelled/ and stode vp in all haste: he spake vnto
hys councell and sayde: dyd not ye cast these
thre men bounde in to the fyre? They answe-
red/ and sayde vnto the kynge: Yee O kynge.
He answered and sayde: lo for all that/ yet do
I se foure men goynge lowse in the myddest
of the fyre/ and nothinge corrupte: and the
fourth is lyke an angell to loke vpon. Vpon
this went Nabuchodonosor vnto the mouth
of the hote burnynge ouen: he spake also/ &
sayde: O Sydrach/ Misach & Abednago/
ye seruauntes of the hye God: go forth/ and
come hither. And so Sydrach/ Misach/ &
Abednago wēte out of ȳ fyre. Then ȳ duke/
lordes and nobles/ and the kynges councell
came together to se these men/ vpon whō the
fyre had no maner of power in their bodyes:
In so moch that the heyr of their head
was not burnte/ & their clothes vnchaūged:
Yee there was no smel of fyre felt vpō them.

Act.ix.a.
Dani.x.b.

D

Then

Then spake Nabuchodonosor / and sayd: Blessed be the God of Sidrach / Misach & Abednago: which hath sent hys angell / & defended his seruantes / that put their trust in him: that haue altered ȳ kynges cõmaundement: and leoperde their bodies therupon: rather then they wolde serue or worshyppe eny other God / excepte their awne God only. Therfore I wyll and commaunde / that all people / kynredes and tunges / which speake any blasphemy agaynst ȳ God of Sidrach / Misach / and Abednago / shall dye / and their houses shalbe pryled: Because / there is no God that maye saue / as this. So the kynge promoted Sidrach / Misach / and Abednago / in the lande of Babylon.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is put out of his realme / and eateth with beastes. He confesseth the power of God and is restored into his kyngdome.

¶ The. iiij. Chapter.

Nabuchodonosor Kynge vnto all people / kynredes and tunges ȳ dwell vpõ ȳ whole earth: peace be multiplyed amõge you. I thought it good to shewe the tokens and marueloys worckes / that the hye God hath wrought vpon me. O how greate are his tokens / and how mightie are hys wonders? His kyngdome is an euerlastynge kyngdome / and his power lasteth for euer and euer.

Psal. lv. b
Dani. vij. d
Luc. i. e

I Nabuchodonosor beyng at rest in myne house / and florishynge in my palace / sawe a dreame / wheych made me afrayed: and the thoughtes that I had vpon my bed / with the bysyons of myne head / troubled me. Then sent I out a cõmission / ȳ all they which were of wysdome at Babylon shulde be brought before me / to tell me the interpretacyon of the dreame. So there came the soythsayers / charmers / Caldees and conturers of deuels: to whom I tolde the dreame / but what it betokened / they coulde not shewe me: tyll at ȳ last / there came one Daniel (otherwyse called Balthasar / according to the name of my God) which hath ȳ spryte of the holy godes / in him: to whom I tolde the dreame / saying: O Balthasar / thou prince of Southesayers: For so moch as I knowe / that thou hast the spryte of the holy Goddes and no secrete is hyd from the: tell me therfore / what the bysyon of my dreame (that I haue sene) maye signifye. I sawe a bysyon in my head vpon my bed: and beholde / there stode a tre vpon the grounde / wheych was very hye / greate and myghtye: the heygth reached vnto the heauen / and the bredth extended to all the endes of the earth: his leaues were fayre / he had very moch frute / so that euery man had ynough to eate therin.

B

The beastes of the feld had shadowes vnder it / and the foules of the ayre dwelt in the bowes therof. Shortly / all creatures fed of it. I sawe in my head a bisyon vpon my bed: & beholde / * a watcher came downe frõ heauen / & cryed myghtely / saying. Hew downe ȳ tre / breake of his braunches / shake of his leaues / and scatre his frute abrode: that all the beestes maye get them awaye frõ vnder him / and the foules from his braũches. Neuertheles leaue the grounde of his rote styll in the earth / and bynde him vpon the playne feide / with cheynes of yron and steie. Wyth the dew of heauen shall he be wet / & he shall haue his parte in the herbes of the grounde with other wylde beastes.

* That is an Aungel / after the Hebrue.

C

That mans herte of his shall be takẽ frõ him / and a beastes herte shall be geuẽ him / tyll seuẽ yeares be come and gone vpõ hym.

This erande of ȳ watcher is a cõmaundment grounded and sought out in the councell of him / that is moste holy: to learne men for to vnderstande / that ȳ hyest hath power ouer the kyngdomes of men / & geueth thẽ / to whom it lyketh hym / & bryngeth the very oute castes of men ouer them. Thys is the dreame / that I kyng Nabuchodonosor haue sene. Therfore O Balthasar / tell thou me what it signifyeth: for so moch as all ȳ wyse men of my kyngdome are not able to shewe me / what it meaneth. But thou canst do it / for ȳ spryte of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and hys thoughtes troubled hym. So the kynge spake / & sayde: O Balthasar / lett neither the dreame ner the interpretacyon therof feare the. Balthasar answered / saying: O my Lorde / this dreame happen to thyne enemyes / & the interpretacyon to thyne aduersaryes. As for ȳ tre that thou sawest which was so great & myghtye / whose heygth reached vnto the heauẽ / and hys bredth vnto all the world: whose leues were fayre / & ȳ frute moch: vnder the which the beastes of ȳ felde had their habitacyon / and vpon whose braũches the foules of the ayre dyd syt.

D

Euen thou (O kynge) art the tre / greate & stronge. Thy greatnesse increseth / & reacheth vnto the heauẽ / so doth thy power to ȳ endes of the earth. But where as the kynge sawe a watcher euen an holy angell / ȳ came downe from heauen / and sayde: hew downe the tre / and destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon the playne feld with cheynes of yron & steie: He shall be wet with the dew of heauẽ / and his parte shall be with ȳ beestes of the feld / tyll seuẽ yeares be come and gone vpõ hym: This (O kynge) is the interpretacion / yee it is the

E

is the very deuyce of him / that is hyest of al / and it toucheth my lorde the kynge.

Thou shalt be cast oute fro men / and thy dwellyng shalbe with the beastes of ȳ felde: *wyth grasse shalt thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yee seuen yeares shall come / & go vpon the / tyll thou knowe / ȳ the hyest hath power vpon the kyngdomes of men / & geueth them to whom he lyst. Moreouer / where as it was sayde / that the rote of the tree shulde be left styll in the grounde: it betokeneth / that thy kyngdome shall remayne whole vnto the / after thou hast lerned to know / that the power commeth from heauen. Wherfore / O kyng / be contẽt with my coũcell / that thou mayest lowse thy synnes wyth ryghtuousnesse / and thyne offences wyth mercy to poore people: for soch thynges shall prolonge thy peace. All these thinges touche the kynge Nabuchodonosor.

* Job. xliij. b.
Daniel. v. a.

Daniel. ij. c.
Jere. xxvij. a

F

So after. xij. monethes / the kyng walked vp & downe in the palace of the kyngdome of Babylon / and sayde: This is the greate cyte of Babylõ / which I my self (with my power & strength) haue made a kynges courte / for ȳ honour of my magestye. Whyle these wordes were yet in the Kynges mouth / there fell a voyce from heauen / sayinge: O kyng Nabuchodonosor / to ȳ be it spokẽ: Thy kyngdome shall departe from the / thou shalt be cast out of mens company: thy dwellyng shalbe with the beastes of ȳ felde / so that thou shalt eate grasse like as an oxe / till seuẽ yeares be come & gone ouer the: euen vntyll thou knowest / ȳ the hyest hath power vpõ the kyngdomes of men / and that he may geue them / vnto whõ it pleaseth hym. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast oute of mens company / and ate grasse like an oxe. His body was wet with the dewe of heauẽ / tyll his hearres were as greate as Aegles fethers / & his nales like bydes clawes.

G

When this tyme was past / I Nabuchodonosor lifte vp myne eyes vnto heauen / and myne vnderstandynge was restored vnto me agayne. Then gaue I thanckes vnto the hyghest. I magnifyed and prayled him that lyueth for euermore / whose power endureth alwaye / and his kyngdome from one generacyon to another: in comparison of whom all they that dwell vpon the earth / are to be reputed as nothinge.

Daniel. iij. e.

He handleth according to his will / amõge the powers of heauen & amõge the inhabytours of the earth: and there is none ȳ maye resyste hys hande / or saye: what doest thou?

Psal. cxxxv. a

At the same tyme was myne vnderstandynge geuen me agayne / and I was restored to the honoure of my kyngdome / to mydygnite / & to myne awne shappe agayne. My greate estates and Princes sought vnto me / and I was set in my kyngdome agayne / so that I had yet greater worshyppe.

Job. xiij. b.

Then dyd I Nabuchodonosor / loue / magnyfye and prayse the kynge of heauen: for all his worckes are true / and hys wayes right. As for those that go on proudly / he is able to bringe them downe.

¶ Balthazar kyng of Babylon / abusynge the vessels of the temple / saith an hande wrytinge in the wall. The sothesayers called of the kynge / can not exposide the wrytyng. Daniel is called / which readeth it / and interpreteth it also. Balthasar beinge slayne / Darius succeedeth in his rowme.

¶ The. v. Chapter.

Kynge Balthazar made a greate banckett to his thousande Lordes: wyth all these thousande he made greate chere / & whẽ he was droncken with wyne / he cõmaunded to bringe him the golden & syluer vessels / which his father Nabuchodonosor had taken out of the tẽple at Jerusalem: that the kynge and hys lordes with his quene & concubynes might drinche therout.

I

ij. Par. xxx. b. c

So they brought the golden vessell / that was taken out of the temple of the Lordes house at Jerusalem. Then the kynge and his lordes with his quene & concubynes dróche out of them. They droncke wyne / and prayled their Idoles of golde / syluer / copper / yrõ / wodde and stone.

In the very same houre there appeared fingers / as it had bene of a mans hande wrytynge / right ouer agaynst the candelstycke vpon the playne wall in the kynges palace: & the kynge sawe the palme of the hande that wrote. Then chaunged the kyng his countenaunce / and his thoughtes troubled hym / so that the ioyntes of hys body shoke / and hys lineys smote one agaynst ȳ other. Wherfore the kynge cryed myghtely / that they shulde bringe hym the charmers / Caldees and conturers of deuels. The kyng spake also to the wyse men of Babylon / and sayde: Who so cã rede this wrytinge / and shew me the playne meanyng therof: shalbe clothed with purple / haue a cheyne of golde aboute his necke / and rule the thyrde part of my kyngdome.

B

Jeremy. l. a.

Daniel. ij. a

Upon this / came all the kynges wyse mẽ: but they coulde nether reade the writing / ner shewe the king what it signified. Then was the kynge sore afrayed in so moch / ȳ his coloure chaunged / and hys lordes were sore vexed. So by reason of thys matter / that had happened to the kinge & his lordes / ȳ quene went vp herselfe into the bancket house / and spake vnto the kynge / sayinge: O kynge / God saue thy lyfe for euer: Let not ȳ thoughtes

C

tes trouble the/ and let not thy countenaſice
be chaunged. For why: there is a man in thy
kyngdome / that hath the ſpirite of the holy
goddes within him / as it was ſene in thy fa-
thers dayes. He hath vnderſtandyng & wyl-
dome lyke ȳ goddes. Yee the kyng Nobucho-
donoſor thy father made this man chefe of ȳ
ſothſayers/charmers/Caldees and deuelcōiu-
rers: becauſe that ſoche an aboundaunt
ſpirite/knowledge and wyldome (to expoſide
dreames/to open ſecretes/ & to declare harde
dowtes) was founde in him: yee euen in Da-
niel/whom the kyng named Balthazar. Let
this ſame Daniel be ſente for / and he ſhall
tell/what it meaneth.

Then was Daniel brought before the
kynge. So the kynge ſpake vnto Daniel/ &
ſayde: Art thou that Daniel/ one of the pri-
ſoners of Juda / whom my father the kynge
brought out of Jewry? I haue heardeſpeake
of the / that thou haſt the ſpirite of the holy
goddes/experience and vnderſtandyng/and
that there hath bene greate wyldome found
D in ȳ. Now haue there bene brought me/wyſe
& cōynge charmers/to reade this wryting/
and to ſhewe me the meanynge therof: But
they couldе not tell me/what this matter ſi-
gnyfied. Then heardе I ſaye/that thou canſt
expounde darcke thynges/and declare harde
doutes. Well than / yf thou canſt readethys
wrytynge/and ſhewe me the meanynge ther-
of: thou ſhalt be clothed with purple/haue a
cheyne of golde aboute thy necke / & rule the
thyrde parte of my kyngdome.

Daniel anſwered/ & ſayde before ȳ king:
E As for thy rewardes/ kepe thē to thy ſelf/or
iiij. Reg. v.d. geue thy rych gyftes to another: yet not the-
Mat. x.a. leſſe/ I wyll rede the writinge vnto the king/
and ſhewe him the interpretacyon therof. O
kynge / God the hyeſt gaue vnto Nabucho-
Daniel. ij. c donoſor thy father/the dignyte of a kynge/ w
worſhippe & honour: ſo that all people/kyn-
reddes & tunges ſtode in awe & feare of him/
by reaſon of the hye eſtate / that he had lent
hym. For why / he ſlewe whom he wolde: he
ſmote/whom it pleaſed him. Agayne: whom
he wolde/he ſet vp: and whom he lyſt/he put
Daniel. iiij. d. downe. But becauſe his hert was ſo proude/
and his ſtomack ſet ſo faſt vnto wylfulneſſe:
he was depoſed from his kyngly trone/ & his
mageſty was taken from hym. He was ſhot
out from amonge men/his herte was lyke a
beaſtes herte/and hys dwellynge was wyth
F the wylde aſſes: he was fayne to eate graſſe
lyke an ore/ and hys body was wet with the
dew of the heauen: tyll he knew/that ȳ hyeſt
had power vpon the kingdomes of men/and
ſetteth ouer them/whom he lyſt.

And thou his ſonne (O Balthazar) for all
this/haſt not ſubmytted thyne herte/though
thou knewest all theſe thinges: but haſt ma-
gnyfyed thy ſelfe aboue the Lorde of heaue/
ſo that the veſſels of his houſe were brought
before the: that thou/ & thy lordes/ wyth thy
quene and concubynes/might drincke wyne
therout: And haſt prayſed the Idoles of ſlyl-
ver and golde/copper and yron/of wodd and
ſtone: As for the God in whoſe hande conſy-
ſteth thy breth and all thy wayes: thou haſt
not loaued him. Act. xvij. c.

G Therfore is the palme of thys hande ſent
hyther from hym/to token vp this wrytinge.
And this is the ſcripture/that is written vp:
Mane/Thetel/Phares. Now the interpre-
tacyon of the thynge is thys: Mane/ God
hath nombred the kyngdome/and brought it
to an ende: Thetel/thou art weyed in the ba-
launce/ and art founde to lyght: Phares/thy
kingdome is delt in partes/and geuen to the
Medes and Perſes.

Then commaunded Balthazar / to cloth
Daniel wyth purple / to hange a cheyne of
golde aboute hys necke / and to make a pro-
clamacyon concernynge hym: that he ſhulde
be the ruler of the thyrde parte of his kyng-
dome. The very ſame nyght was Balthazar Eſay. xlvij. b.
the kinge of the Caldees ſlayne/and Darius xxix.
out of Medes toke in the kyngdome/beinge Dani. ix. a.
lxij. yeare of age.

¶ Daniel is made ruler ouer the lordes. The Imagy-
nacyon of an acte agaynſt Daniel. The proclamacyon
of the acte/wherof Daniel is accuſed vnto the kynge
as a tranſgreſſour. He is put into a denne of Lyons by
the commaundement of the kynge. He is delyuered by
fayth in God. Danielis acculars are put vnto the ly-
ons to be torен in ſonder. Darius by the proclamacyon
of a decree/magnyfyeth the God of Daniel.

¶ The. vj. Chapter.

IT pleaſed Darius to ſet ouer hys
kyngdome an. C. and. xx. Lordes/ A
which ſhulde be in all his kyngdo-
me aboute. Aboue theſe he ſet thre
Princes (of whom Daniel was one) that the
lordes myght geue accomptes vnto them/ &
the kynge to be vndiſleaſed.

But Daniel exceaded all theſe Princes &
lordes/ for the ſpirite of God was plenteous
in hym: ſo that the kynge was mynded to ſet
hym ouer the whole realme. Wherfore the
Princes and Lordes ſought / to pycke out
in Daniel ſome quarell agaynſt the kyng-
dome: yet couldе they fynde none occaſyō ner
faute vpon hym. For why: he was ſo fayth-
full/that there was no blame ner diſhoneſty
founde in him.

Then ſayde theſe men: we will get no qua- B
rell agaynſt this Daniel/excepte it be in the
lawe of hys God. Vpon this/wente the prin-
ces and lordes together vnto the kynge / and
ſayde

ſayde thus vnto him: king Darius God ſaue
thy ryke for euer. All the greate eſtates of the
realme: as ȳ Princes/Dukes/Senatours
and Judges/are determed to put out a com-
maundement of the kynge/ & to make a ſure
ſtatute: namely/ ȳ who ſo deſyreth any peti-
cyō/ether of any god or mā (within this. xxx.
dayes) excepte it be only of the/ O king: the
ſame perſon may be caſt into the lyōs denne.
Wherfore/ O kyng/ conſyrme thou this ſta-
tute / and make a wrytinge: that the thynge
wyych the Medes and Perſes haue ordened
be not altered ner broken.

So Darius made the wrytinge/ and cō-
C firmed it. Now when Daniel vnderſtode that
the wrytinge was made / he wente in to hys
houſe: and the wyndowes of his hal towarde
Jeruſalem ſtode opē. There kneled he downe
vpon his knees / thre tymes a daye: there he
made his peticyon/and prayſed his God/like
as his maner was to do a fore tyme.

Then theſe men made ſearche / & founde
Daniel makynge hys petycyon/ & prayynge
vnto his God. So they came to the kynge/ &
ſpake before him concernyng hys commaū-
dement / ſaying: O kyng/ haſt thou not ſub-
ſcribed the ſtatute/ ȳ within. xxx. dayes who
ſo requyreth his petycyon of any good or mā
but only of thy ſelf/ O kynge: he ſhalbe caſt
in to the denne of the lyons? The kynge an-
ſwered/ & ſayde: yee/ it is true. It muſt be as
a lawe of the Medes and Perſes/ that maye
not be broken.

D Then anſwered they / and ſayde vnto the
kynge: Daniel one of the priſoners of Juda
O kyng/ regardeth nether ȳ ner thy ſtatute/
that thou haſt made/ but maketh hys petycō
thre tymes a daye. When the kynge heardе
theſe wordes/ he was ſore greued/ and wolde
haue excuſed Daniel/ to deliuer hym/ & put
of the matter/ vnto the Sunne wēt downe/
to the intent that he myght ſaue him.

Theſe men perceauyng the kyng mynde/
ſayde vnto him: knowe this (O kynge) that
the lawe of the Medes and Perſes is/ that ȳ
commaundement & ſtatute which the kyng
Daniel. xiiij. e. maketh/ maye not be altered. Then the kyng
bad them bryngе Daniel/ and they caſt hym
in to the Lyons denne.

The kynge alſo ſpake vnto Daniel/ and
ſayde: thy God/ whom thou alwaye ſerueſt/
E euen he ſhall defende the. And there was
brought a ſtone / and layed vpon the hole of
the dēne: this the kynge ſealed with his awne
ryng / & wyth the ſygnet of hys princes: that
the kynges commaundement concernynge
Daniel / ſhulde not be broken.

So the kynge wente into his palace / &
kepte hym ſober all nyght / ſo that there was
no table ſpred before hym / nether couldе he
take any ſlepe. But by tymes in the morning
at the breake of the daye/ the kynge arose/
and wente in all haſte vnto the denne of the
Lyons.

Now as he came nye vnto the denne / he
cried with a pyteous voyce vnto Daniel: yee
the kynge ſpake/ and ſayde vnto Daniel: O
Daniel/ thou ſeruaunt of the lyuynge God/
is not thy God (whom thou alwaye ſeruest)
able to deliuer the from the lyons? Daniel
ſayde vnto the kynge: O kynge / God ſaue
thy life for euer. My God hath ſent his aun- ¶ Daniel. iij. e.
gell / which hath ſhut the lyons mouthes/ ſo Act. xv. c.
that they might not hurte me. For why: mine Judi. xiiij. c.
vngyltyneſſe is founde out before hym. And i. Reg. xvij. c.
as for the / O kynge/ I neuer offended the. Heb. xi. f.

Then was the kynge exceading glad/ and
cōmaunded to take Daniel out of the denne.
So Daniel was brought out of the denne/
& no maner of hurte was founde vpon hym
For he put his truſt in hys God. And as for
thoſe men wyych had acculed Daniel / the
kyng cōmaunded to bryngе thē / & to caſt thē
in the Lyons denne: them/ their chyldren and Heſter. ix. b.
their wyues. So the Lyons had the maſtry Daniel. xiiij. g
of them/ and brake all their bones aſonder/
or euer they came at the grounde.

After this / wrote kyng Darius vnto all Daniel. iij. e
people kynreddes/ and tunges/ that dwelt in G
all lādes: peace be multiplied w you: My cō-
maundemēt is/ in all my dominyon & kyng-
dome/ that men feare & ſtande in awe of Da-
niels God.

For he is the lyuynge God / wyych aby-
deth euer: his kyngdome ſhall not fayle/ and Daniel. xiiij. k.
his power is euerlaſtynge. It is he that de- vij. c.
liuereth / and ſaueth: he doth wonders and
maruelous worches/ in heaue and in earth:
he hath preſerued Daniel from the power Eſay. xliij. b.
of the Lyons. This Daniel proſpered in the Oſee. xiii. b.
reygne of Darius and Cirus of Perſia. Daniel. ix. f.

¶ A viſion of. iiij. beaſtes is ſhewed vnto Daniel. The
viſyon is interpreted of. iiij. kyngdomes of the world.
Of the power & increaſe of Antichriſt. Of the euer-
laſtynge kyngdome of Chriſt.

¶ The. vij. Chapter.

IN ȳ firſt yeare of Balthazar king A
of Babylō / ſaw Daniel a dreame/
and a viſyon was in his head vpon
his bedde. Which dreame he wrote/
and the ſumme of the matter is this: Daniel
ſpake/ and ſayde: I ſawe in my vyſyon by
nyght / and beholde: the foure wyndes of the
heauen ſtroue vpon the ſee / and foure great
beeſtes came vp from the ſee one vnlyke
another.

The firſt was as a lyon / and yet had he
Aegles wynges. I ſawe / that hys wynges
were plucte from him / and he taken awaye
from the earth: that he ſtode vpon hys fete

as a man/and that there was geuen him a mans herte.

B Beholde/ý seconde beast was like a beer/ and stode vpō the one side. Amonge his teeth hys mouth he had.iiij.greate longe teeth/ & it was sayde vnto him: arise/ eate vp/ moch flesh. Then I loked/ and beholde/there was another lyke vnto a leoparde: thys had wynges as a foule/euen foure vpon the backe. Thys beast had foure heades/and there was power geuen him. After this I sawe in a vision by nyght/ and beholde/the fourth beast was grymme and horrible/and maruelous stronge. It had great yron teeth/it deuoured and destroyed/ & stamped the resydue vnder his fete. It was farre vnlyke the other beastes that were before it: for it had ten hornes/ wherof I toke goodhede.

Prou.xxviij.c
Dani.viij.b.& vii.a.
i.Mach.i.a
Apoca.xiij.a.
Zach.i.c.

C And beholde/there came vp amōge them/ another lyke horne/before whom there were thre of the first hornes pluckte awaye. Beholde/this horne had eyes lyke a man/and a mouth speakynge presumptuous thynges. I loked tyll the seates were prepared/ and tyll ý olde aged sat hym downe. His clothing was as whyte as snowe /and the hearres of hys head like the pure woll. Hys trone was lyke the fyrye flame/and hys wheles as the burnynge fyre. There drewe forth a fyrie streame/& went out from hym. A thousande tymes a thousande serued him. x. M. tymes ten thousande stode before him. The iudgement was set/and the bokes opened. Then toke I hede there vnto/ because of the voyce of the proude wordes/ which ý horne spake. I beheld/ tyll the beaste was slayne/and hys body destroyed/ & geuen ouer to be brent in the fyre.

Apocalip.i.c.
iiij.a.xx.b.
Daniel.x.a
Apocalip.v.b.
Mat.xxv.d.
Apoca.xix.d.
xx.c.

As for the power of the other beastes also it was taken awaye/ but their lyues were prolonged for a tyme and season. I sawe in a vision by nyght/ and beholde/there came one in the cloudes of heauen lyke the sonne of a man/which wente vnto the olde aged/ before whom they brought him: Then gaue he hym power & dignite regall/that all people/trybes and tunges shulde serue him. His power is an euerlastinge power/which shal neuer be put downe: & his kyngdome endureth vncorrupte. My herte was vexed/ & I Daniel had a troubled spyrete within me/ & the visions of my head made me afrayed: tyll I gat me vnto one of them that stode by/ to knowe the trueth/concernyng all these thinges. So he tolde me/& made me vnderstande the interpretacyon of these thinges.

Mat.xxiij.c.
Act.i.b.
Apoca.i.a.
Philip.ij.a.
Mat.xxviij.c
Job.xij.d
Daniel.xiiij.c.
Deutero.ix.d.

E These foure greate beastes/are foure kynges wych shall arryse out of the earth. These shall take in ý kyngdome of ý sayntes of the most hyest/ and possesse it styll more & more for a longe season. After this I requyred diligently to knowe the trueth/ concernyng ý fourth beast/which was so farre vnlyke the other beastes/ & so horrible: whose teeth were of yron/and hys nayles of brasse: which deuoured and destroyed/& stamped the resydue vnder hys fete. I desyred also to knowe the treuth/as touchinge the ten hornes that he had vpon his head/ & this other wych came vp afterwarde/ before whose face there fell downe thre: wych horne had eyes and a mouth that spake presumptuous thinges/and loked wyth a grymmer vysage then his felowes. I beheld/& ý same horne made battayll agaynst the sayntes/yee and gat the victory of them: vntyll the tyme that the olde aged came/that the iudgement was geuē to the chefest sayntes: and till the tyme/ that the sayntes had the kyngdome in possession. He gaue me this answere: That fourth beast shalbe the fourth kingdome vpō earth: it shalbe more then all other kyngdomes/ it shall deuoure/treade downe/and destroye all other landes.

Apocalip.xiij.a.
Dani.vij.a.
Zach.i.c.

The ten hornes/are ten kinges/that shall arryse out of ý kyngdome/ after whom there shall stande vp another/ wych shalbe greater then the fyrst. He shall subdue thre kynges/& shall speake wordes agaynst the hyest of all: he shal destroye the sayntes of the most hyest/ and thyncke/ that he maye chaunge tymes and lawes. They shal be geuen vnder hys power/vntyll a tyme/ two tymes/& half a tyme.

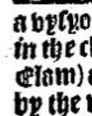
G
Daniel.ij.c.
Apoca.xiij.d.

But the iudgement shalbe kepte/ so that hys power shalbe takē from him/for he shal be destroyed/and perysh at the last. As for ý kyngdome/power and all mynght that is vnder the heauen: it shalbe geuen to the holy people of the moost hyest/whose kyngdome is euerlastynge/yee all powers shall serue & obeye hym. Thus farre extende the wordes. Neuertheles/I Daniel was so vexed in my thoughtes/that my countenance chaunged/ but the wordes I kepte styll in my herte.

Luc.i.c.
Daniel.xiiij.c
Luc.ij.c.

¶ A vysyon of a strife betwene a rāme & an hegoate. The vnderstandynge of the vysion is of the batell betwene the kynge of Persia and the kynge of the Grecyens. Of the shamelesse kynge Antichrist.

¶ The.viij. Chapter.



IN the thyrde yeare of the raygne of kynge Balthazar/ there apeared a visyō vnto me Daniel/after that I had sene the fyrst. I sawe in a vysyon (& when I sawe it/I was at Susis in the chefe cyte/wych lyeth in the lande of Elam) and in the vysyon/me thought I was by the ryuer of Vlai.

A
Daniel.ij.a.

Then I loked vp/ and sawe: and beholde there

there stode before the ryuer/ a rāme/ which had hornes: and these hornes were hye/but one was hyer then another/ & the hyest came vp last. I sawe that this ramme pushed with hys hornes/agaynst the west/ agaynst the north/and agaynst the south: so that no beastes mynght stande before hym/ ner defende them from hys power: but he dyd as hym lysted/& waxed greatly. I toke hede vnto this/ & then came there an he goate from the west ouer the whole earth/ and touched not the grounde.

B

This goate had a maruelous goodly horne betwixte his eyes/and came vnto the rāme/ that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcely vpō hym with his mynght. I sawe hym drawe nye vnto the ramme/beinge very fearce vpō hym: yee he gaue him such a stroke/ that he brake his two hornes: Nether had the rāme so moch strength as to stande before hym: but he cast him downe/trodde him vnder his fete: & no man was able to delyuer the rāme out of his power.

C

The goate waxed exceadinge greate/and whē he was at the strōgest/his greate horne was broken also. Then grewe there other foure such like in the steade/towarde the.iiij. wyndes of the heauen. Yee out of one of the lest of these hornes/there came vp yet another horne/which waxed maruelous greate: towarde the south/towarde the east/ and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen/ wherof it dyd cast some downe to the grounde/& of the starres also/and trode them vnder fete.

Dani.viij.a.xi.a
i.Mach.i.a.

Yee it grewe vp vnto the prynce of the hoost/ from whom the daylye offerynge was taken/& the place of his Sanctuary casten downe. And a certayne season was geuē vnto it/agaynst the daylye offerynge (because of wyckednesse) that it mynght cast downe the verye to the grounde/ and so to prospere in all thinges/that is wente aboute.

Upon this I herde one of ý sayntes speakinge/ which sayntе sayde vnto one that asked this question: How longe shall this vysyon of the daylye sacrifice & of the wastyng abhomynacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenynge & the morynge/ euen two thousande and thre hundreth dayes: then shall the Sanctuary be clensed agayne.

D

Now when I Daniel had sene this vysiō/ and sought for the vnderstandynge of it: beholde/ there stode before me a thynge lyke vnto a man. And I herde a mans voyce in the ryuer of Vlai/ which cryed/& sayde: O Gabriel/make this mā vnderstande the vision. So he came/ and stode by me. But I was afrayed at hys commynge/ and fell downe vpon my face.

E

Then sayde he vnto me: O thou sonne of man/marke well/for in the last tyme shall thys vysyon be fulfylled. Now as he was speakinge vnto me/ I waxed faynte/ so that I sunche downe to the grounde. But he toke holde vpon me/& set me vp agayne/ sayyng: Beholde/I wyll shewe the/what shall happen in ý last wrath: for in the tyme appoynted it shalbe fulfylled.

The ramme wych thou sawest with the two hornes/is the kynge of the Medes and Perses: but the goate is the kynge of Grekelande: the greate horne that stode betwixte his eyes/thatis the prinсypall kynge. But where as it brake/and foure other rose vp in the steade: it signifieth/ that out of this people shall stande vp foure kyngdomes/ but not so mynghtye as it.

After these kyngdomes (whyle vngodlynesse is a growinge) there shall aryse a kyng of an vnshamefast face/ which shalbe wyse in darcke speakynges.

F

He shalbe mynghtye and stronge/ but not in his awne strēgth. He shall destroye aboue measure/and all that he goeth aboute shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes/ falshed shall prospere in his hande/ his herte shalbe proude/ and many one shalbe put to death in his welthynesse. He shal stāde vp agaynst the Prynce of Prynces/ but he shalbe destroyed without hande. And this vysion that is shewed vnto the/is as sure as the euening & the morynge. Therfore write thou vp this light/for it wylbe longe or it come to passe.

ý.Mach.ix.c.
ý.Esdra.ij.b.
Esai.viij.d.

Upon this was I Daniel very faynte/so that I laye sicke certayne dayes: but when I rose vp/I wente aboute the kynges busynesse/and marueled at the vysyon/neuertheless no man knewe of it.

¶ Daniel desyreth to haue that performed of God wych he had promesed concernynge the retourne of the people from their bannyshement in Babylon. A true confession. Daniels prayer is hearde. Gabriel the Aungel expounderh vnto hym the vysyon of the.lxx. weakes. The anoyntynge of Christ. The buyldynge agayne of Jerusalem vnder Nehemiah. The death of Christ. The castynge out of the wycked Jewes.

¶ The.ix. Chapter.

IN the first yeare of Darius the sonne of Ahasuerus/ which was of the sede of the Medes/& was made kynge ouer the realme of ý Caldees: yee euē in the first yeare of his raygne/ I Daniel desyred to knowe the precy nombre out of the bokes/ whereof the Lorde spake vnto Jeremy the Prophete: that ye-

A
Daniel.v.c

rusalem shulde lye waste. lxx. yeares: and I turned me vnto God ȳ Lorde/ for to praye & make myne intercessyon/with fastyng/sack cloth & ashes/I prayed before the Lorde my God/and knowledged/sayinge:

O Lorde/thou greate and fearfull God/ thou that kepest couenaunt and mercy with them/which loue the/and do thy commaundementes: We haue synned/ we haue offended/we haue bene dysobedyent & gone back: yee we haue departed from all thy preceptes and iudgementes.

Warne.i.a.

B We wolde neuer folowe thy seruauntes the Prophetes/ ȳ spake in thy name to oure kynges and prynces/to oure forefathers/ & to all the people of the lande. O Lord/ righteousnesse belongeth vnto the/ vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda/and to them that dwell at Jerusalem: Yee vnto all Israel/whether they be farre or nye: thorow out all landes: wherin thou hast strowed them/because of the offences ȳ they had done agaynst the.

Tren.i.d.

Yee O Lorde/vnto vs/to oure kynges & princes/to oure forefathers: euen to vs all/ that haue offended the/belōgeth open shame. But vnto the/O Lorde oure God/ pertay-

C neth mercy and forgeuenesse. As for vs/ we are gone backe frō him/and haue not obeyed the voyce of the Lorde oure God/to walke in hys lawes/whych he layed before vs by his seruauntes the Prophetes: yee all Israel haue transgressed/and gone backe from thy lawe/so that they haue not herckened vnto thy voyce.

Psal.cvi.a.

ij. Petri.i.d. Zacha.vij.b.

Wherfore the curse & othe/ that is written in the law of Moses the seruaut of God (agaynst whom we haue offended) is poured vpon vs And he hath perfourmed his wordes/which he spake agaynst vs/and agaynst oure iudges that iudged vs: to bringe vpon vs such a greate plage/ as neuer was vnder heauen/ lyke as it is now come to passe in Jerusalem. Yee all this plage/as it is wrytten in the lawe of Moses/ is come vpon vs. Yet made we not oure prayer before ȳ Lord oure God/that we might turne agayne from oure wyckednesse/and to be lerned in thy beryte. Therfore hath the Lorde made haste/to bringe this plage vpon vs: for the Lord oure

D God is ryghteous/in all his workes which he doth: for why/we wolde not hercken vnto hys voyce.

Deute.xxviij. xx.viij.| Leui.xxvi.

Warne.ij.

And now/O Lorde oure God/thou that wyth a myghtye hande hast brought thy people out of Egypte/to get thyselfe a name/which remayneth this daye: we haue synned/O Lorde/& done wyckedly agaynst all thy righteousnes: yet let thy wrothfull

Warne.ij.b. Exo.xij.xiij.& i.xiiij.

dyspleasure be turned awaye (I beseche the) from thy cyte Jerusalem thy holy hyll. And why? for oure synnes sake/and for the wyckednesse of oure forefathers is Jerusalem & thy people abhorred/of al thē that are aboute vs. Now therfore/O oure God/ heare the prayer of thy seruaunt/and his intercessyon. O let not thy face shyne ouer thy Sanctuary/that lyeth waste.

O my God/enclyne thyne eare/and herken (at the leest for thyne awne sake) open thyne eyes: beholde how we be desolated/ yee and the cytye also/whych is called after thy name: for we do not cast oure prayers before the in oure awne rightuousnes/no: but only in thy greate mercyes. O Lorde/ heare: O forgeue Lorde: O Lorde consydre/tarye not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name.

E

As I was yet speakynge at my prayers/ knowledgynge myne awne synnes/ and the synnes of my people/ makynge so myne intercessyon before the Lorde my God/for the holy hils sake of my God: yee whyle I was yet speakyng in my prayer/ beholde/ the mā Gabriel (whom I had sene afore in the visiō) came flyinge to me/and touched me aboute the offeryngе tyme in the euenynge. He in-

Dani.ij.c.viij.

F fourmed me/and spake vnto me: O Daniel sayde he/I am now come to make the vnderstande it: For as soone as thou begannest to make thy prayer/ it was so dyuysed/ and therfore am I come to shewe the. And why? For thou art a man greatly beloued.

Dani.x.c.d

Wherfore/pondre the matter well/ that thou mayest lerne/ to vnderstande the vysyon. Lxx.* wekes are determed ouer thy people/and ouer the holy cytye: that the wicked-nesse maye be consumed that the synne may haue an ende/that the offence maye be recōcyled/and to bringe in euerlastinge ryghteousnesse/to fulfyll the vysyons and the Prophetes/ and to anoynte the moost holy one.

*A weke is here taken for vij. yeare/as in Leuiti. xxv. Wherfore the lxx. wekes are foure. C.iij.c. yeares.

G Understande thys then/ and marcke it well: that from the tyme it shalbe concluded/to go and repayre Jerusalem agayne/vnto Christ (or the anoynted) prynce: there shalbe seuen wekes. Then shall the stretes and walles be buylded agayne. lxij. wekes/but vī hard troublous tyme. After these. lxij. wekes/ shall Christ be slayne/ and they shal haue no pleasure in hym. Then shall there come a people wyth the Prince/ and destroye the cite and the Sanctuary: & hys ende shall come as the water floud. But the desolacyon shall contynue tyll the ende of the battell.

He shall make a stronge bonde with many/for the space of a weke: & when the weke is half gone/he shall put downe the slayne

and

and meat offrynge. And in the temple there

Mat.xxiiij.xiij Mar.xiij.b.

shalbe an abhomynable desolacyon/ tyll it haue destroyed all. And it is concluded/that thys wastyng shall contynue vnto the ende.

¶ There appeareth vnto Daniel a mā clothed in lynen/which sheweth him wherfore he is sent.

¶ The.x.Chapter.

A IN the thyrde yeare of Kyng Cirus of Persia/there was shewed vnto Daniel (otherwise called Balthasar) a matter/yee a true matter/ but it is yet a longe tyme vnto it. He vnderstode the matter well/ & perceaued what the vysyon was. At the same tyme/ I Daniel mourned for the space of thyre wekes/so that I had no lust to eate bred: as for flesh & wyne there came none wythin my mouth: No/ I dyd not ones anoynte my self/ tyll the whole thyre wekes were out.

Upon the. xxiiij. daye of the first moneth/ I was by the greate floude/called Tigris: I

Daniel.viij.b. Apoca.i.c.

lyft vp myne eyes/and loked: and beholde/a man clothed in lynen/ whose loynes were gyrded vp with fyne golde of Araby: his body was lyke the Chrisolite stone/ his face (to loke vpon) was lyke lyghtenynge/ hys eyes as the flame of fyre/hys armes & fete were lyke fayre glystering metall/ but ȳ voyce of his wordes was like ȳ voyce of a multitude.

B I Daniel alone sawe this vision/the men

Daniel.viij.e Act.ix.a.

that were with me/saw it not: but a greate fearfulnesse fell vpon them/so that they fled awaye/& hyd them selues. I was left there my self alone/& sawe this greate vysyon/so longe tyll there remayned no more strength within me: yee I lost my coloure clene/ I wasted awaye/ and my strength was gone. Yet herde I the voyce of his wordes: and as soone as I herde it/ fayntnesse came vpō me/ & I fell downe flat to the grounde vpon my face. And beholde/an hande touched me/ which set me vp vpon my knees & vpon the palmes of my handes/ sayinge vnto me: O

Daniel.ix.b.

Daniel/ thou well beloued man: take good hede of the wordes/ that I shall saye vnto ȳ/ & stāde right vp/ for vnto the am I now sent.

And when he had sayde these wordes/ I

C stode vp tremblyng. Then sayde he vnto me: feare not Daniel: for why sence ȳ first daye that thou set thyne herte to vnderstande/and dydest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the/ when thou begānest to speake had not ȳ prince ouer the kyngdome of ȳ Perses

Josue.v.d. Daniel.xij.a.

wythstande me. xxi. dayes. But lo/ Michael one of the chefe princes/ came to helpe me/ hym haue I left by the king of Persia/ & am come to shewe the/ what shall happen vnto thy people in the latter dayes: For it wylbe longe yet or the vysyon be fulfylled.

Now when he had spoken these wordes vnto me/ I hast downe my head to ȳ grounde and helde my tunge. Beholde/there touched my lyppes one bery lyke vnto a man. Then opened I my mouth/ & sayde vnto him/that stode before me: O my Lorde/ my loyntes D are lowsed in the vision/and there is no more strength within me: How may my Lordes seruaunt then talke with my Lorde? seinge there is no strēgth in me/so ȳ I cannot take my breth? vpō this there touched me agayne/one moch lyke a man/and confortedme/ sayinge: O thou man so well beloued/ feare Daniel.ix.b. not: be contēt/take a good herte vnto the/ & be strōge. So when he had spoken vnto me/ I recouered/ & sayde: Speake on my Lord/ for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come vnto ȳ? now wil I go againe to fight wī the prince of ȳ Perses. As soone as I go forth/lo/ ȳ prince of Grekelande shall come. Neuertheles/ I wyll shewe the the thinge/ that is fast noted in the scrypture of trueth. And as for all yonder matters/ there is none that helpeth me in them/ but Michael your prince.

¶ A prophecy of the kynges of Persia. Of the kingdome of Grece. Of the kyngdome of Egypte/ & of the bonde therof/ and of the battell with the kyngdome of Sirria. Of the Jewes that flye vnto the kynge of Egypte/whom Antiochus the kynge of Sirria persecuteth/ whych figureth vnto vs Antichrist. The pryde of Antiochus.

¶ The.xi.Chapter.

A ND in the first yeare of Darius of Medea/ I stode by hym/ to comforte hym/ & to strength him/ and

now will I shewe the the trueth. Beholde/there shall stande vp yet thre kings in Persia/but the fourth shalbe farre richer then they all. And when he is in the chefest power of his riches/ he shall prouoke euery man agaynst ȳ realme of Grekelande. Then shall there aryse yet a myghtye kinge/ that shall rule with greate domynyon/ & do what him lust. And as soone as his kyngdome co-

Daniel.viij.a.

meth vp/ it shalbe destroyed/ and deuyded to warde the foure wyndes of the heauen. They i. Mach.i.

that come after hym/ shall not haue such power & domynyon as he: but hys kyngdome shalbe scatred/ yee euen amonge other then those. And the kyng of ȳ south shalbe mightyer/ then hys other princes. Agaynst hym there shall one make himself stronge/ & shal rule his domynyon with greate power.

But after certayne yeares they shalbe joyned together/ and the kynges daughter of the south shall come to the kynge of the North/ for to make frendshyp/ but she shall not optayne the power of that arme/ nether shall

B she be able to endure thorow his myght: but she/ and such as brought her (yee and he that

 begat

begather/ & cõfortedher for hys tyme) shalbe delyuered vp. Out of the braũches of her rote/there shall one stande vp in his steade: which with power of armes shall go thorow the kynges lande of the north/ & handle hym according to his strength. As for their Idols & princes/ with their costly Jewels of golde & syluer/he shall cary them awaye captyues into Egypte/ & he shall preuayle agaynst ỳ kyng of the north certayne yeares. And whẽ he is come into ỳ kynges realme of ỳ south/ he shalbe fayne to turne agayne in to hys awne lande. Wherfore his sonnes shalbe displeased/and shall gather together a myghty greate hoost of people: and one of them shall come/ & go thorow like a water flowed: then shall he returne/ & goforth with dekynge & boastynge vnto his awne lande.

Then the kyng of the south shalbe angry/ and shall come forth to fight agaynst ỳ king of ỳ north: yee he shall bringe a greate multytude of people together/ & a greate heape shalbe geuẽ in to his hande: these shall he cary awaye with greate pryde/for so moche as he hath cast downe so many thousandes/ neuertheles he shall not preuayle. For the king of the north shall gather (of ỳ new) a greater heape of people then afore/ & come forth (after a certayne tyme & yeares) with a mighty hoofte & exceadynge greate good.

At the same tyme there shall many stande vp agaynst the kinge of the south/ so that ỳ wicked chyldren of thy people also shall exalte them selues (to fulfill the vylyon) & then fall. So the kyng of the north shall come to laye sege/ & to take the stronge fensed cities: And the power of them of the south shall not be able to abyde hym/ & the best men of the people shal not be so stroge/ as to resist him. Shortely, when he commeth, he shall hãdle him as he list/ & no man shalbe so hardy as to stande agaynst him. He shal stãde in ỳ pleasaunt countre/ which thorow him shalbe destroyed. He shall set his face ẃ all his power to optayne his kingdome/ and to be lyke it. Yee that shall he do/ and geue hym vnto the daughters amõge wemen/ to destroye hym. But he shall fayle/ nether shall he optayne his purpose. After thys shall he set hys face vnto the Iles/ & take many of thẽ. A prince shall stoppe him/ to do hym a shame/ besyde the confusyon that els shall come vnto him.

D Thus shall he tourne agayne to hys awne lande/ stomble/ & fall/ & be nomore founde: so he that came vpõ him & dydhym vyolẽce/ shall stande in his place/ & haue a pleasaunt kyngdome: and after few dayes he shalbe destroyed/ & that nether in wrath/ ner in battell. In hys steade there shall aryse a vyle person/ not holden worthy of a kynges dygnytye: thys shall come in craftely/ and optayne the kyngdome wyth fayre wordes: he shall fyght agaynst the armes of ỳ myghtye (and destroye them) yee and agaynst ỳ prince of the couenaunt.

So after that he hath taken truce wyth him/ he shal handle dysceatfully: that he may get vp/ & ouercome him with a small flocke: & so with craftynesse to get him to the fattest place of the lande/ and to deale otherwyse/ then ether his fathers or graundfathers dyd. For he shall destroye the thing/ that they had robbed & spoyled/ yee & all their substaunce: ymagenynge thoughtes agaynst the strong holdes/ & that for a tyme. His power & herte shalbe sterred vp ẃ a greate armye agaynst the kinge of the south: where thorow ỳ king of the south shalbe moued then vnto battell/ with a greate & myghtye hoost also. Neuertheleſſe/ he shall not be able to stãde/ for they shall conspyre agaynst him. Yee they ỳ eate of his meate/ shall hurte him: so ỳ his hoost shall fall/ & many be slayne downe.

These two kynges shalbe mynded to do mischefe/ and talke of dysceate at one table: but they shal not prospere: for why/ the ende shall not come yet/ vnto the tyme apoynted. Then shal he go home agayne into his awne lande with great good/ & set his hert agaynst the holy couenaunt/ he shalbe busy agaynst it/ & then returne home. At ỳ tyme appoynted he shall come agayne/ & go towarde the south: So shall it happen otherwise then at ỳ first/ yet ones agayne. And why/ ỳ shippes of Cythim shal come vpon him/ that he may be smytten & turne agayne: that he may take indignacyon agaynst the couenaunt of holynesse/ to medle agaynst it. Yee he shal turne him/ & drawe soch vnto him/ as leaue the holy couenaunt. Nume.xxiiij.d.

He shall set myghty men to vnhalowe the Sanctuary of strength/ to put downe the daylye offerynge/ & to set vp the abhomynable desolacyon. And soch as breake the couenaunt shall he flattre wyth fayre wordes. But the people ỳ wyll know their God/ shal haue the ouerhande and prospere. Those also that haue vnderstanding amonge the people shall enfourme the multytude: and for a longe season/ they shalbe persecuted wyth swearde/ with fyre/ with captiuite and with ỳ takynge awaye of their goodes. Now whẽ they fall/ they shalbe sett vp ẃ a lytle helpe: but many shall cleue vnto them fraudely.

Ye some of those whych haue vnderstandynge shall be persecuted also: ỳ they maye be tryed/ purifyed and clensed/ tyll the tyme be out: for there is yet another tyme appoynted. The kyng shall do what him lyst/ he shal exalte and magnifye himselfe agaynst all/ that is

that is God. Yee he shall speake maruelous thyngs agaynst the God of all goddes/ wherin he shall prospere/ so longe tyll the wrath be fulfylled/ for the cõclusyon is determyned alredy. He shall not regarde the God of hys fathers/ but his lust shall be vpon wemen: Yee he shal not care for eny God/ for he shal magnifye him selfe aboue all. In hys place shal he worshype the myghtye Idols: and ỳ God whom his fathers knewe not/ shall he honoure with golde and syluer/ with precyous stones and pleasaunt Jewels. Apoca.xv.a. 37.

Thys shall he do/ sekynge helpe and succoure at ỳ myghtie Idols & straunge Goddes. G Soch as will receaue him/ and take him for God/ he shall geue them greate worshype & power: yee and make them lordes of ỳ multytude/ & geue thẽ the land wyth rewardes. In the latter tyme shall the kynge of ỳ south stryue with him: and the kynge of the north in lyke maner shall come agaynst him wyth charettes/ horsmen and with a greate nauy of shippes. He shall come in to the landes/ destroye and go thorow: he shall entre also in to the fayre pleasaunt lande. Many cyties and countrees shall decaye/ excepte Edom/ Moab & the best of the chyldren of Ammon/ which shall escape from his hande. He shall stretch forth his hãdes vpon the countrees/ & the lande of Egypte shall not escape hym. For thorow his goynge in/ he shall haue dominion ouer the treasures of syluer & golde/ & ouer all ỳ precious Jewels of Egypt/ Lybia and Ethiopia. Neuertheleſſe the tydyngs out of the East & the north shal trouble him: for the whych cause he shall goo forth to destroye & curse a greate multitude. The tẽtes of his palace shall be pytch betwyxte ỳ two sees/ vpon the hyll of the noble Sanctuary/ for he shall come to the ende of it/ & then shal no man helpe him. Apocalii.xi.c. Apo.xix.d.xx.c

¶ The prophecyeth the resurreccyon of the deed. The darcknesse of the prophecye of Daniel.

¶ The.xii.Chapter.

A THe tyme wyll come also/ that the great prince Michael/ which stãdeth on thy people lyde/ shall aryse vp/ for there shall come a tyme of trouble/ soch as neuer was/ sens there begãne to be eny people/ vnto that same tyme. Then shall thy people be delyuered/ yee all those ỳ be found wrytten in the boke. Many of thẽ that slepe in the dust of the earth/ shall awake: some to the euerlastynge lyfe/ some to perpetuall shame and reproke. The wyse (soch as haue taught other) shall glyster/ as the shynnynge of heauẽ: and those that haue instructe ỳ multitude vnto godlynesse/ shalbe as the starres/ worlde without ende. Apocalii.xix.c. Mat.xxiiij.b. Job.b.c. i.Corin.xv.e. B Mat.xiij.c.

And thou O Daniel/ shut vp these wordes/ & seale the boke till ỳ last tyme. Many shall go aboute here and there/ & then shal knowledge increase. So I Daniel loked/ and beholde/ there stode other two: one vpon thys shore of ỳ water/ the other vpõ yonder syde. C And one of thẽ sayde vnto him/ whych was clothed in lynen/ and stode aboue vpon the waters of the floude: How longe shall it be to the ende of these wonderous worckes? Apoca.x.a.

Then herde I the man with the lynen clothes/ which stode aboue vpon the waters of the floude: when he helde vp hys syght and left hande vnto heauen/ and sware by hym which lyueth for euer: that it shall tary for a tyme/ two tymes & half a tyme: & when the power of the holy people is clene scatred abrode/ thẽ shall al these thynges be fulfylled. Apo.xii.c.xij.c.

I herde it well/ but I vnderstode it not. Then sayde I: O my lorde/ what shall happen after that? He answered: Go thy waye D Daniel/ for these wordes shal be closed vp & sealed/ till the last tyme: & many shalbe purified/ clensed & tried. But the vngodly shall lyue wickedly/ and those wicked (as many of thẽ as they be) shal haue no vnderstandinge. As for soch as haue vnderstandynge/ they shal regarde it. And from ỳ tyme forth that ỳ daylye offeringe shalbe put downe & the abhominable desolacion sett vp/ there shalbe a thousande two hundreth & xc. dayes. O well is him/ that waiteth/ & cõmeth to the thousande. iij.C. & xxxv. dayes. Go thou thy waye now/ til it be ended: take thy rest/ and byde in thy lot/ till the dayes haue an ende. Mat.xiij.b.

¶ The ende of the Prophecy of Daniel.

¶ The boke of the Prophete Oseas.

¶ The tyme wherin Oseas prophecyed. Oseas by taking an harlot to his wyfe/ signifieth the Idolatrye of the people. The destruccõ of the offspryng of Jehu/ and of the Israelytes/ is prophecyed.

¶ The.xxii.Chapter.

A THis is the worde of the Lord/ that came vnto Oseas the sonne of Beery/ in ỳ dayes of Oseas/ Joathan/ Ahas & Jezekiah kynges of Juda: & in the tyme of Jeroboam the sonne of Joas kynge of Israell.

Fyrst/ when the Lorde spake vnto Oseas he sayde vnto him: Go thy waye/ take an harlott to thy wife/ and get chyldren by her: for the lande hath committed greate whordome

agaynst the Lorde. So he wente / and toke
a* Gomer ÿ daughter of b* Deblaim: which
conceaued / and brought forth a sonne. And
ÿ Lord sayde vnto him: call his name * Jes-
rael / for I wyll shortly auenge the bloude of
Jesrael vpon the house of Jehu / and wyll
bringe the kyngdome of the house of Jsraell
to an ende. Then wyll I breake the bowe of
Jsrael in the valley of Jesrael.

She conceaued yet agayne / and bare a
daughter. And he sayde vnto ym: Call her
name * Lorohamah (that is / not optayning
C mercy) for I wyll haue no pyte vpō ÿ house
of Jsrael / but forget them / & put thē cleane
out of remembraunce. Neuertheleße I wyll
haue mercy vpon the house of Juda / & wyll
saue thē / euen thorow the Lorde their God.
But I wyll not deliuer them thorowe eny
bowe / swerde / batell / horses or horsmen.

Now when she had weaned Lorohamah /
D she conceaued agayne / & bare a sonne. Then
sayde he: call his name. * Lo amy. For why?
ye are not my people / therfore wyl not I be
yours. And though the nombre of the childrē
of Jsrael be as the sande of the see / wych cā
nether be measured ner tolde: yet in the place
where it is sayde vnto thē / ye be not my peo-
ple: euē there shal it be thus reported of thē:
they be the chyldrē of the lyuyng God. Then
shall the chyldrē of Juda and the chyldren of
Jsrael be gathered together agayne / & chose
thē selues one head / and then departe out of
the lande: for greate shalbe ÿ daye of Jsrael.

C The people is called vnto repentaunce.

C The. ij. Chapter.

A Tell youre brethren / that they are
my people: and youre systerē / that
they haue optayned mercy. As for
a* Mother your * mother / ye shal chyde with
her / & reproue her: for she is not my wyfe /
nether am I her husbande / vnlesse she put
away her whordome out of my syght / & her
aduoutry from her brestes. If no I shal fry-
pe her naked / & sett her / euen as she came in
to the worlde: yee I shall laye her wa ste / and
make her like a wilderneße / and slaye her for
thyrste. I shal haue no pite also vpō her chil-
dren / for they be the children of fornicacyon.

Their mother hath brokē her wedlocke /
and the that bare thē / is come to confusyon.
For she sayd: I wyll go after my louers / that
geue me my water and my bred / my woll &
B flax / my oyle and my dryncke. But I wyll
hedge her waye with thornes / and stoppe it /
that she shall not fynde her fotesteppes: and
though she runne after her louers / yet shall
she not get them: she shall seke them / but not
fynde them. Then shall she saye: well / I will
go turne agayne to my first houlbande / for
at that tyme was I better at ease / then now
But this wolde she not knowe / where as I
yet gaue her corne / wyne / oyle / syluer and
golde / which she hath hanged vpon Baall.

Wherfore now will I go take my corne &
wyne agayne in their season / and fet agayne
my woll and my flax / wych I gaue her / to
couer her shame. And now wyll I dyscouer
her foolyshnesse / euen in the syght of her lo-
uers / and no man shall deliuer her out of my
handes. Moreouer / I wil take awaye al her
myrth / her holy dayes / her newmoones / her
Sabbathes and all her solempne feastes: I
will destroye her vynyardes and fyge trees /
though she sayeth: lo / here are my rewardes /
that my louers haue geuē me. I wyll make
it a wodde / and the wylde beestes shall eate
it vp: I wyll punish her also for the dayes of
Baall / wherin she censed him / decking him
with her earringes & cheynes: when she folo-
wed her louers / & forgat me / sayeth ÿ Lord.

Wherfore beholde / I wyll call her agayne
bringe her in to a wilderness / & speake frend-
ly vnto her: there wil I geue her her vynyar-
des agayne / yee and the valley of Achor also
to shewe her hope and comforte. Then shall
D she synge there as in the tyme of her youth /
& lyke as in the daye when she came out of ÿ
lande of Egipte. Then (sayeth the Lorde) she
shall saye vnto me: O my houlbande / & shall
call me no more Baal: for I wil take awaye
those names of Baall from her mouth / yee
she shall neuer remembre theyr names eny
more. Then wyll I make a couenaunt wyth
them / with the wylde beastes / wyth the fou-
les of the ayre / & with euerythynge that cre-
peth vpon the earth.

As for bowe / swerde and batell / I will de-
stroye sech out of the lande / & will make thē
to slepe sakely. Thus wyll I mary the vnto
myne awne selfe for euermore: yee euē to my
selfe wyll I mary the / in ryghtuousnesse / in
equyte / in louynge kyndnesse and mercy. In
fayth also will I mary ÿ vnto my self / & thou
shalt knowe the Lord. At the same tyme wil
I shewe my selfe frendly and gracious vnto
the heauens / sayeth the Lorde: & the heauēs
shall helpe the earth / & the earth shall helpe
the corne / wyne and oyle / & they shall helpe
Jesrael. I wyll sowe them vpon earth / for a
sede to myne awne selfe / & will haue mercy
vpon her / that was without mercy. And to
thē which were not my people / I wyll saye:
thou art my people. And he shall saye: thou
art my God.

C Of the loue of God towarde the people.

C The. iij. Chapter.

A Then sayde the Lorde to me: Go yet
thy waye & bowe an aduouterous
woman / whom thy neghboure lo-
ueth / as the Lord doth the children
of

a* That is / cōsummacion: because the kingdome of Jsrael and Juda shulde shortly be consumed.
b* That is / frayle of kynges: because of the greate deliciousnes & voluptuousnes ÿ Juda & Jsrael were in.
c* That is / the seede of God.
d* That is / hauing no mercy.
e* That is / not my people
a* Mother here signifieth the Synagoge of the Jewes / or the churche or congregacio of the people / as in Esai. l. a.
iij. Reg. xvij. a.
Leuit. xx. c.
Ezech. xvi. b.
Jeremy. xiij. c.
Deute. xvi. c.
Judic. ij. d. f.
Josue. xxij. d.
Judic. v. a
Exodi. xv. a.
Leui. xxvi. a.
Esay. ij. a
Ezech. xvi. b.
Roma. ix. c.
1. Pet. ij. b
Ezech. xliij. b.

of Jsraell: how be it they haue respecte to
straunge goddes / & loue the wyne kannes.
So I gat her for. xv. sylyer lynges / & for an
Homer & an half of barlye / & sayde vnto her:
Thou shalt byde with me a lōge season / but
se that thou playest not the harlot / and loke
thou medle with none other man / and then
wyll I kepe my selfe for the.

B Thus ÿ chyldrē of Jsrael shall syt a great
whyle without kynge and prynce / without
offerynge and auiter / wythout prest and re-
uelacyon. But afterwarde shall the chyldrē
of Jsrael conuerte / and seke the Lorde their
God / and Dauid their kynge: & in the latter
dayes they shall worshippe the Lorde / & his
louynge kyndnesse.

C A cōplaynte agaynst ÿ people & prestes of Jsrael.

C The. iiij. Chapter.

A Heare the worde of the Lord / O ye
chyldren of Jsrael; for the Lorde
must punish thē / that dwell in the
land. And why? There is no faith-
fulnesse / there is no mercye / there is no
knowledge of God in the lande: but swea-
ryng / lyenge / manslaughter / theft & aduou-
try haue gottē the ouerhande / & one blood-
gyltinesse foloweth another. Therfore shall
the lande be in a miserable case / & all they ÿ
dwell therin / shall mourne. The beastes in
the felde / the foules in the ayre / & the fyshes
in the see shall dye. Yet is there none / ÿ wyll
chasten nor reproue another. The prestes
wych shulde reproue other men / are be-
come lyke the people.

B Therfore stombleth thou in the daye time
& the prophet w̄ the in ÿ nyght. I will bring
thy mother to sylence / and why? my people
perysche / because they haue no knowledge.
Seing then ÿ thou hast refused vnderstan-
dyng / therfore will I refuse ÿ also: so ÿ thou
shalt nomore be my prest. And for so moch
as thou hast forgottē ÿ lawe of thy God / I
will also forget thy chyldren. The more they
increased in the multitude / ÿ more they syn-
ned agaynst me / therfore wyll I change
their honoure in to shame. They eate vp the
synnes of my people / & corage them in their
wyckednesse. Thus the prest is become lyke
C the people. Wherfore I wyll punysh thē for
their wicked wayes / & reward them accor-
dinge to their awne ymaginacyons. They
shall eate / and not haue ynough: They haue
a* bled whordome / therfore shall they not
prospere: and why? they haue forsaken the
Lorde / and not regarded him.

Whordome / wyne and dronckennesse take
the herte awaye. My people aske coscell at
their stockes / their staffe must tell them. For
an whorish mynde hath disceaued them / so
that they cōmytte fornycacyō agaynst their
God. They make sacrifices vpō the hye mos-
taynes / & burne their incense vpō the hilles /
yee amonge the okes / groues & bushes / for
there are good shadowes. Therfore youre D
daughters are become harlottes / and youre
spouses haue brokē their wedlocke / I wyll
not punysh your daughters for beinge defy-
led / & youre brydes ÿ became whores: seing
ÿ fathers thē selues haue medled w̄ harlottes /
& offered with vnthriftes: but the people that
wyll not vnderstande must be punished.

Though thou b* Jsrael art disposed to playe
the harlot / yet shuldest not thou haue offen-
ded / O Juda: thou shuldest not haue runne
to Galgala / ner haue gone vp to Bethauen /
ner haue sworne / ÿ Lorde lyueth. For Jsrael
is gone backe like a wāton cowe. The Lorde
therfore shal make her fede / as ÿ lābe ÿ goeth
astraye. And where as Ephraim is become
partaker of Idols / wel / let hī go. Their drōc-
kennes hath put thē backe / & brought them
to whordome. Their rulers loue rewardes /
bringe (saye they) to their awne shame. A
winde shal take holde of their fethers / & they
shalbe confounded in their offringes.

C Agaynst the Prestes & rulers of Jsrael. The helpe of man can do nothinge agaynst God.

C The. v. Chapter.

A Ye prestes: heare this / take hede /
O thou houshold of Jsrael: geue
eare / O thou kyngly house: for
this punishment wyll come vpon
you / ÿ are become a snare vnto Mysphah /
& a spred net vnto ÿ mount of Thabor. They
kyll sacrifyces by heapes / * to begyle ÿ peo-
ple therwith: therfore wyll I punish thē all.
I know Ephraim well ynough / & Jsraell is
not hyd fro me: for Ephraim is become an
harlot: & Jsrael is defiled. They are not myn-
ded to turne vnto their God / for they haue an B
whorish hert / so ÿ they can not know ÿ Lord.

But the pryde of Jsrael will be rewarded
him in his face / yee both Jsrael & Ephraim
shall fall for their wickednesse / and Juda w̄
them also. They shall come with their shepe
& bullockes to seke the Lord / but they shall
not fynde him / for he is gone frō thē. As for
the Lorde / they haue refused him / & brought
vp bastarde chyldren: a moneth therfore shal
deuoure thē w̄ their porcions. Blowe w̄ the
shawmes at Gabea / & w̄ the trōpet in Ra-
mah / crye out at Bethauē vpō the pōlyde of
Ben Jamin. In ÿ tyme of the plage shall E-
phraim be layed waste / therfore dyd I faith-
fully warne the trybes of Jsrael. Yet are the
prices of Juda become lyke thē / ÿ remoue ÿ
lādemarches / therfore wyll I poure out my
wrath vpon thē lyke water. Ephraim is op-
pressed / and can haue no ryght of the lawe:
for why? they folowe the doctrynes of men.

Ther-

Gen. xxviij. a.
Amos. vi. a.
B
3. Para. xxv. a
Daniel iij. d.
Ezech. xxxiij. d
a* To vse whordome or fornicacio thorow out ÿ prophetes / is / to take another God then the God / & to serue ymages or to beleue in
Barruch. iij. c.
Esa. v. b.
Malach. ii.
Ezod. xix. a.
b* Jsrael and Ephraim / for ÿ moast parte in the Prophetes are take for ÿ. x. trybes. Esai. xxviij. b. Ye reade in the. iij. of the Kynges xij. c. f. that. x. tribes folowed Jeroboā / where as only Juda and Benjamin abode by Rehoboam. Those. x. tribes are comely called Jsrael in the Prophetes: & Benjamin is rechened w̄ Juda.
Osee. viij. b.
Jeremy. iij. b.
Deute. iiij. e.
Ezech. xviij. a.
C

D Therfore wil I be vnto Ephraim as a moth/ & to the house of Iuda as a caterpyller.

iiij.Reg.xvi.b. Deute.xxviij.b When Ephraim sawe his sycknesse / and Iuda his dysease: Ephraim wente vnto Assur/and sent vnto kynge Iareb: yet couldе not he helpe you/ner ease you of youre payne. I am vnto Ephraim as a lyon/and as a lyons whelpe to the house of Iuda. Euen I/ I wyll spoyle them/and go my waye. I will take thē with me/ & no man shall rescue thē. I wyll go/and returne to my place/ tyll they waxe kaynt/and seke me.

¶ Affliccyō causeth a man to retourne to God. The wyckednes of the Prestes.

¶ The.vj.Chapter.

A IN their aduersyte they shall seke me/and saye: come/let vs turne agayne to ỳ Lorde: for he hath smitten vs/ & he shal heale vs: He hath wounded vs/ & he shall bynde vs vp agayne:

Job.v.b

a* After two dayes shall he quycke vs/ and in the third daye shal he rayse vs vp &c. That is/ for a certe space wil he afflicte vs trouble vs/ but he wyll heale vs agayne and restoare vs to soundnes. The third daye/that is/without lōg delay or longe tarynynge.

a* after two dayes shall he quycken vs/ in ỳ thyrde daye he shall rayse vs vp/so ỳ we shall lyue in his sight. Then shall we haue vnderstandynge/ & endeuoure our selues to know the Lorde. He shall go forth as the spryngе of the daye/ & come vnto vs as the euenynge and mornynge rayne vpon the earth.

B

C O Ephraim/what shall I do vnto the? O Iuda/how shall I intreate the? seing youre loue is lyke a mornyng cloude/ & lyke a dew that goeth early awaye. Therfore haue I cut downe the Prophetes/ & let them be slayne for my wordes sake: so that thy punyshment shall come to lyght. For I haue pleasure in louyng kyndnesse/and not in offringe: yee in the knowledge of God/more then in burnt sacrifice. But euē like as Adam dyd. so haue they broken my couenaunt / and set me at naught. Galaad is a cite of wicked doers/of malycyous people and bloudshedders. The multytude of the Prestes is lyke an heape of theues/murtherers & bloudthirsty: for they haue wrought abhomynacyon. Horryble thynges haue I sene in the house of Israel/ there playeth Ephraim the harlot/ & Israel is defyled: but Iuda shal haue an harueste for hym selfe/ when I returne the captyuite of my people.

¶ Of the vyces and wantonnes of the people.

¶ The.vij.Chapter.

A WHen I vndertake to make Israel whole/ then the vngracyousnesse of Ephraim and the wickednes of Samaria cōmeth to lyght: then go they aboute with lyes. At home/they be theues: and without they fall to robbynge. They consydre not in their hertes that I remembre all their wickednes. They go about with their awne inuencyons/ but I se them wel ynough. They make the kynge and the prynces/ to haue pleasure in their wyckednes & lyes. All these burne in aduoutry / as it were an ouen that the baker heateth/ whē he hath lefte kneadynge/ tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and prynces/ for they begynne to be woode droncken thorow wyne: they vse familiarite with soch as dysceaue them. They with the ymagynacyō of their herte are lyke an ouen/their slepe is all the nyght lyke the slepe of a baker/in the morning is he as hote as the flame of fyre: they are all together as hote as an ouen.

B

They haue deuoured their awne iudges/ all their kynges are fallen: yet is there none of them that calleth vpō me. Therfore must Ephraim be mixte amōge ỳ Heathē. Ephraim is become lyke a cake/ that no man turneth: straūgers haue deuoured his strēgth/ yet he regardeth it not: he waxeth full of grayhearres/yet wyll he not knowe it: & the pryde of Israel is cast downe before their face/yet wyll they not turne to ỳ Lorde their God/ner seke him for all this.

C

Ose.iij.a.

Ephraim is lyke a doue/that is begyled/ and hath no herte. Now call they vpon the Egypcyans/ now go they to the Assirians: but whyle they be goynge here and there / I shall spryede my net ouer them / & drawe thē downe as the foules of the ayre: & according as they haue bene warned/so wyll I punish them. Wo be vnto them/for they haue forsaken me. They must be destroyed / for they haue set me at naught. I am he that haue redemed them/and yet they dissemble with me. They call not vpō me with their hertes / but lye houlynge vpon their beddes. Where as they come together/ it is but for meate and drynche/and me wyll they not obeye. I haue taught them / and defended their arme / yet do they ymagin myschefe agaynst me. They turne them selues/but not a right/ & are become as a brokē bowe. Their prynces shal be slayne with the swearde / for the malyce of their tūges/soch blasphemyes haue they lerned in the landeof Egypte.

iij.Reg.xvi.b

Osee.vij.a

D

Esay.ix.a

D

ij.Pet.ij.a. Matth.xxiij. Esai.xxix.d Ezech.xxxiiij.

¶ The destruccyon of Iuda and Israel / because of their Idolatrie.

¶ The.viij. Chapter.

A SEt ỳ horne to thy mouth/ & blowe: get the swyftly (as an Aegle) vnto the house of ỳ Lorde: for they haue brokē my couenaunt/ & transgressed my lawe. Israel can saye vnto me: thou art my God. we knowe the: but he hath refused the thinge that is good / therfore shall the enemy folowe vpon hym. They haue ordened kynges/but not thorow me: they haue made princes/and I must not knowe of it. Of their syluer and golde haue they made them

Deute.xxviij.

iij.Reg.xii.b

them Images / to bryngе them selues to destrucciō. Thy calf/O Samaria/ shal be takē awaye for my wrothfull indygnaciō is gone forth agaynst the. How longe wyll it be/or they can be clensed? For the calfe came from Israel/the worcke man made it/therfore can it be no God/ but euen to a spyders webbe shall ỳ calfe of Samaria be turned. a* They haue sowne wynde/therfore shall they reape a storme.

B

a* That is/ They haue geuen the selues to vaynes tryfyng thinges/ therfore shall they fall in to great trouble and jeopardye. Lo/ we wind is as moch to saye amonge ỳ Hebrues/ as labour in vayne to/ lose the labour.

Their sede shal beare no corne/there shal no mel be made of their increase: though they reape/yet shal straungers deuoure it vp. Israel shall perysh/the Gentiles shall intreate hym as a foule vessell. Sence they wēt vp to the Assyrians/they are become lyke a wylde asse in the deserte.

Ephraim geueth rewardes to get louers/ therfore are they scatred amōge the Heathē/ there wyll I gather thē vp. They shall soone be weery of ỳ burthen of kynges & prynces. Ephraim hath made many aulters to do wickednes / therfore shall the aulters turne to hys synne. Though I shewe them my lawe neuer so moch / they counte it but straunge doctryne. Where as they do sacryfyce / offrynge the flesh and eatinge it: the Lorde wyll haue no pleasure therin: but wyll remembre their wyckednes / and punysh their synnes. Israel turneth agayne into Egipt/they haue forgotten hym that made them/ they buylde churches/ & Iuda maketh many stronge cyties: therfore wil I sende a fyre into their cytyes/and it shall consume their places.

C

D

¶ Of the hunger & captyuytye of Israell.

¶ The.ix.Chapter.

A DO not thou tryumphe/ O Israel/ make no boastynge more then the Heathen/ for thou hast committed aduoutry agaynst thy God: straūge rewardes hast thou loued/more then all ỳ cornefloores. Therfore shal they nomore enioye ỳ corne floor & wynepresses/ & their swete wyne shall fayle thē. They wyll not dwell in the Lordes lande / but Ephraim turneth agayne into Egipte/ & eateth vncleane thinges amonge the Assyrians. They poure out no wyne for a drynckoffringe vnto the Lord/ nether geue they hym their slayne offringes: but they be vnto thē as mourners meates/ wherin all they that eate them / are defyled. For the bred that they haue soche lust vnto/ shall not come into the house of the Lorde.

Agge.ij.a.

a* The scripture here calleth the solepne daye and the feast of ỳ Lorde the tyme of the Lordes vengeance: because that therin the power of God shewed it selfe/ in ỳ he suffered ỳ Assyrians to take his people prisoners. A lyke thinge ye haue Sophony.i.b

B What wyll ye do then in the a* solepne dayes/ and in the feast of the Lorde? Lo/they shall get them awaye for the destruccion: Egypte shall receaue them/ & Noph shall bury them. The nettles shall ouergrowe their pleasaunt goodes/and burres shalbe in their tabernacles. Be ye suer (O Israel) the tyme of vsitacion is come / the dayes of recompensynge are at hande. As for the Prophete/ ye holde hym for a foole: and him that is rych in the spryte/for a mad man: so greate is youre wickednes and malyce. Ephraim hath made him selfe a watchman of my God/a Prophet ỳ is become a snare to do hurte in euery strete/ & abhominacyon in the house of his God. They be gone to farre / & haue destroyed thē selues / lyke as they dyd afore tyme at Gabaa. Therfore their wyckednes shalbe remēbred/and their synnes punished.

I fonde Israel lyke grapes in the wyldernes/ & saw their fathers as the fyrste fygges in the toppe of the fyge tre. But they are gone to Baall Peor/ & rune awaye fro me to that shamefull Idoll/ & are be come as abhominable as their louers. Ephraim b* flyeth lyke a byrde/so shal their glory also: In so moch/ ỳ they shal nether begette/ conceaue ner beare children. And though they bringe vp eny/ yet will I make thē childless amōge mē. Yee wo shall come to them/ when I departe frō thē. Ephraim (as me thyncke) is planted in welthenesse/ lyke as Tyrus/but now must he bryngе her awne childrē forth to ỳ mādlayer.

C

Jeremy.xvij.a Nume.xxiij.a.

b* That is/ cōmeth to naught

Gene.xlviij.a.

D O Lorde thou shalt geue thē: what shalt thou geue them? geue them an vnkrute full wombe and dryе brestes. All their wyckednesse is done at Galgall / there do I abhorre them. For the vngraciousnes of their awne inuencions / I wyll dryue them oute of my house. I wyll loue them nomore/for all their prynces are vnfaythfull. Ephraim is hewen downe/their rote is dryed vp/ so ỳ they shall bryngе nomore krute: yee and though they bringe forth eny / yet wyll I slaye euen the best beloued krute of their body. My God shall cast thē awaye/ for they haue not bene obedient vnto hym / therfore shall they goo astraye amonge the Heathen.

D

Iolue.xiij.d.

¶ Agaynst Israel and his Idolles.

¶ The.x.Chapter.

A ISrael was a goodly vyne / but he hath brought forth vnpryfytable krute: yee the more krute he had/ ỳ mo aulters he made: ỳ more good I dyd to their lād/ ỳ more krēdshipe shewed they to their Images. Their hert is deuided/therfore wil they be destroyed. The Lorde shall breake downe their Images/he shal destroye they aulters. Then shall they saye: we haue no kynge/ for why? we haue not feared the Lorde. And what shall then the kynge do to vs? They comen together/and sweare vayne othes: they be confederate together/therfore groweth their punyshment / as the wedes in the forowes of the lande.

Esay.v.a.

They that dwell in Samaria haue worshipped the calfe of Bethauen: therfore shal the peo-

B

the people mourne ouer them / yee and the
prestes also / that in their welthynesse reioy-
sed with them: and why? it shall passe awaye
from them. It shalbe brought to the Assyriã /
for a present vnto king Jareb. Ephraim shal
receaue full punyshment: Israel shalbe con-
founded for his awne ymaginacyons / Sa-
maria with his king shall vanysh awaye / as
the scomme in the water. The hye places of
Auen where Israel do synne / shall be cast
downe: thystles & thornes shall growe vpon
their aulters. Then shall they saye to ye mou-
C tayneys: couer vs / & to the hylles: fall vpõ vs.
O Israel / thou hast synned as Gabaa dyd
Judi. xix.a. afore tyme / where they remayned: shulde not
the batell then come vpon the wycked chyl-
dren / as well as vpõ the Gabaonites? I will
chasten them / euen after myne awne desyre /
ye people shalbe gathered together ouer thẽ /
when I punysh thẽ for their greate wicked-
nesse. Ephraim was vnto me / as a cow that
is vsed to go to plowe / therfore I loued him /
Mat. xi. c. & fell vpon his fayre neck. I droue Ephraim /
D Iuda plowed / & Jacob played the husbande
man: that they myght sowe vnto rightuous-
nes / and reape the frutes of weldoinge: that
they myght plowe vp their fresh lande / and
seke the Lorde / tyll he came / & lerned them
ryghtuousnes.
But now a* they haue plowed thẽ wicked-
nesse / therfore shall they reape synne / & eate
the frute of lyes. Seing thou puttest thy cõ-
fidence in thyne awne wayes / and leanest to
the multytude of thy worthyes: there shall
growe a sedicyon amõge thy people. All thy
strõge cities shalbe layed waste / euẽ as Sal-
mana was destroyed w̃ his familiers / tho-
row hym that was auenged of Arbell / in the
daye of batell / where the mother perished w̃
her chyldren. Euen so shall it go with you (O
Bethel) because of your malycyous wicked-
nes. Lyke as the morynge goeth awaye / so
shall the kynge of Israel passe.

a* That is / They haue geuen thẽ selues to all ye naught is.

C Agaynst the vnkyndnes of Israel.

C The. xi. Chapter.

A When Israel was younge / I loued
him: & called hym my sonne out of
Ero. iij. b. vi. b. the lande of Egypt. But the more
Mat. ij. c. they were called / ye more they wẽt
backe / offring vnto Idols / and censing Ima-
ges. I lerned Ephraim to go / & bare them in
myne armes / but they regarded not me / that
Ero. xxxij. b. iii. Reg. xii. e. iiii. Reg. xvi. c. woldе haue helped them. I led them w̃ coar-
des of trendshype / & wyth bandes of loue. I
was euen he / that layed the yock vpon their
neckes. I gaue them their foder my self / that
B they shulde not go agayne into Egypte. And
now is Assur their kynge: For they wolde not
turne vnto me. Therfore shall ye swearde be-
gynne in their cyties / the stoare ye they haue
ia yed vp / shalbe destroyed and eaten: and
that because of their awne ymaginacyons.
My people hath no lust to turne vnto me / Esa. x. a.
their prophetes laye the yocke vpon thẽ / but Math. xxiii.
they ease them not of their burthen. Luce. xi. d

¶ What greate thinges haue I geuen the /
O Ephraim? how faythfully haue I deken-
C ded the / O Israel? haue I dealt with the as
wyth Adama? or haue I intreated the lyke
Seboim? No / my hert is otherwise mynded.
Yee my mercy is to feruent: therfore haue I
not turned me to destroye Ephraim in my
wrothfull displeasure. For I am God and no
man / I am euen that holy one in the myddest
of the / though I came not within the cyte.
The Lorde roareth like a lyon / that they D
maye folowe him: yee as a lyon roareth he / ye
they maye be afrayed lyke the chyldren of the
see: ye they may be scatred awaye frõ Egypt /
as men scarre byrdes: & frayed awaye (as dou-
es vse to be) from the Assyrians lande: and ye
because I wolde haue them tary at home /
sayeth ye Lorde. But Ephraim goeth aboute
me with lyes / and the house of Israel dissem-
bleth. Only Iuda holdeth him with God / and
with the true holy thinges.

C Agaynst the vayne trust of the people.

C The. xii. Chapter.

Ephraim kepeth the ayre / and folo- A
weth after ye east wynde: he is euer
increasynge lyes and destruccyon.
They be confederate with the As-
syrians / their oyle is caried into Egypte. The
Lorde hath a courte to holde with Iuda / and
will punysh Jacob: After their awne wayes
& accordyng to their awne inuencyõs / shall
he recõpense them. He toke his brother by ye Gene. xxv. a.
hele / when he was yet in his mothers wõbe: Gene. xxvii. d.
and in his strength he wrestled wyth God. He Gene. xxxv. b.
B stroue with the Aungell / & gat the vyctorye:
so that he prayde and delyred hym. He fonde
him at Bethel / & there he talked with vs.
Yee the Lorde God of hoostes / euen the
Lorde him selfe remembred hym: Then turne
to thy God / kepe mercy and equyte / and
hope styll in thy God. But the marchauut
hath a false weyght in hys hande / he hath a
pleasure to occupie extorciõ. Ephraim think- C
eth thus: Tush / I am ryche / I haue good
ynough: In al my worke shal not one lawte
be founde / that I haue offended. Yet am I
the Lorde thy God / euen as when I brought
the out of the lande of Egypte / and set the in
thy tentes / & as in the hye feast dayes.
I haue spoken thorow the prophetes / and
shewed dyuerse visions / and declared my self
by the ministracyon of the prophetes. But
at Galaad is the abhomynacyon / they are D
fallen to vanyte. At Galgall they haue slane
oxen: and as many heapes of stones as they
had in

had in their lande forowes / so many aulters
haue they made. Jacob fled in to the land of
Siria / and Israel serued for a wyke / and for
& wyke he kepte shepe.
By a prophet the Lorde brought them
out of Egypt / and by a prophet he preserued
them. But Ephraim hath prouoked him to
displeasure thorow his abhominacõs / ther-
fore shall his bloude be poured vpõ him self /
and ye Lorde his God shall reward him his
blasphemies.

C Of the abhomynacyons of Israel.

C The. xiii. Chapter.

A The abhominacyon of Ephraim is
Ely. xlvi. a. come also in to Israel. He is gone
Ezech. xvi. b backe to Baal / therfore must he
Oze. ij. b. dye. And now they synne more and
Oze. viij. a. more: of their syluer / they make them molte
Images / lyke the Idols of the Heathen / and
yet all is nothyng but ye worcke of the crafte-
sman. Not withstandyng they preach of ye
same: who so wyll kysse the calues / offreth to
B men. Therfore they shalbe as the morynge
cloude / and as the dew that early passeth a-
waye / & lyke as dust that the wynde taketh
awaye from the floore / and as smoke ye goeth
out of the chymney.
Ero. xx. a I am the Lorde thy God / which brought ye
out of the lande of Egypt: that thou shuldest
knowe no God but me onely / & ye thou shul-
dest haue no Sauioure but only me. I toke
Ely. xlix. b. diligent hede of the in the wyldernesse ye dye
Deutero. viij. a lande. But when they were well fedde & had
ynough / they waxed proude / and forgat me.
Deute. xxxij. b. Therfore wyll I be vnto them as a lyon / &
as a Leoparde in the waye to the Assirians.
I will come vpon them as a she beer / that is
C robbed of her welpes / & I wyll breake that
stubburne herte of theirs. There wyll I de-
uoure them as a lyon: yee the wylde beastes
shall teare them.
Job. xxij. a. O Israel / thou doest but destroy thy self /
In me only is thy helpe. Where are thy kyn-
ges now / that shulde helpe the in all thy cy-
ties? Yee and thy iudges / of whom thou say-
dest: geue me a kynge and prynces? well / I
i. Reg. viij. a. gaue the a kyng in my wrath / and in my dis-
pleasure wyll I take him from the agayne.
The wicknednesse of Ephraim is bounde to-
gether / & his synne lyeth hyd. Therfore shall
sorowes come vpon him / as vpon a woman
ye trauayleth. An vndiscrete sonne is he: for
he considereth not / that he shulde not haue
bene able to haue endured in the tyme of his
byrth / had not I defended him from the gra-
ue / and delyuered him from death.
D O death / I wyll be thy death: O hell / I wil
i. Corin. xv. f. be thy stynge. Yet can I se no comforth / for
Reby. ij. b. when he is now the goodlyest amonge ye bre-
thren / the East wynde (euẽ the wynde of the
Lorde) shall come downe from the wylder-
nesse / and dryye vp his condytes / and dryncke
vp his welles: he shall spoyle the treasure of
all pleasaunt vessels.
As for Samaria / they shalbe made waste /
and why? they are disobedient vnto their God. iiij. Reg. xv. h. a
They shall perish with ye swearde / their chil
dren shalbe slayne / and their wemen great
with chylde shalbe rypte vp.

C The destruccyon of Samaria.

C The. xiiij. Chapter.

O Israel / turne the now / vnto the A
Lorde thy God / for thou hast tãke Jere. xviij. a.
a greate fall thorowe thy wicked- Ezech. xviij. c.
nesse. Take these words with you / e. xxxiij. c.
when ye turne to the Lord / & saye vnto him: iij. Reg. xii. e.
O forgeue vs all oure synnes / receaue vs
graciously / and then wyll we offre the a* bul- a* That is / the prayses / and thanckes geuynges.
lockes of oure lyppes vnto the. Assur shalbe
nomore oure helper / nether wil we ryde vpõ
horses eny more. As for the worckes of oure B
handes / we wyll nomore call vpõ them: For
it is thou that art oure God / thou shewest
euer mercy vnto the fatherlesse.
O (yf they wolde do this) I shulde heale
their sores: yee with all my herte wolde I lo-
ue them: so that my wrath shulde cleane be
turned awaye from them. Yee I wold be vn-
to Israel as the dewe / and he shulde growe
as the lylie / and his rote shulde breake oute
as Lybanus. His braunches shulde sprede
out abrode / and be as fayre as the olyue tre / C
and smell as Libanus. They that dwell vn-
der his shadowe / shulde come agayne / and
growe vp as the corne / & florish as ye vyne:
he shulde haue as good a name / as the wyne
of Libanus.
O Ephraim what haue I to do w̃ Idols
eny more? I wyll graciously heare him / and
lede him forth. I wyll be vnto the as a grene D
fyre tre / vpõ me shalt thou fynde thy frute
Who so is wyse / shall vnderstande this: & he
that is right enstructe / wyll regarde it. For
the wayes of the Lorde are ryghtuous / soch
as be Godly wyll walcke in them: As for the
wicked / they wyll stomble therin.

C The ende of the prophecye of
Oseas.

The boke of Joell the Prophete.

¶ A prophecye agaynst the Jewes. He exhorteth the prestes to prayer & fastynge for the mysterye that was commyng at hande.

¶ The fyrst Chapter.

A a* S. Hierome sayth in the prologe of Osee / ye those prophetes which shewe not the tyme of their prophecye, dyd prophecy in the tyme of the prophet that standeth nexte before the / which declareth the tyme of hys prophecye.

THis is the worde of the Lorde / that came vnto Joel ye sonne of Phatuel: Heare O ye elders: pondre this well / all ye that dwell in the lande: yf euer there happened soch a thyng in youre dayes / or in ye dayes of youre fathers. Tell youre chyldren of it / & let them shewe it vnto their chyldren / & so they to certifye their posterite therof. Loke what ye caterpyller hath lefte / that hath ye grashopper eaten vp: what the grashopper lefte / ye hath the locuste eaten vp: & what the locuste hath lefte / that hath the blastyng consumed. Wake vp ye dronkardes / & wepe: mourne all ye wynebyppers / because of your swete wyne / for it shal be taken awaye fro youre mouth. Yee a myghtye and an innumerable people shall come vp into my lande: these haue teeth lyke the teeth of Lyons / & chaftbones lyke ye lyonesses. They shall make my vyneyarde waste / they shall pyll of the barches of my fygetrees / stryp the bare / cast the awaye / and make the braunches whyte.

B

Deut.xxvij.d.

Make thy mone as a bryde doth ye gyrdeth herselfe with sack / because of her bryde grome. For the meate & drynckoffryng shalbe take awaye from the house of the Lorde: and the prestes the Lordes ministers shall mourne. The felde shalbe wasted / the lande shalbe in a myserable case: for ye corne shalbe destroyed / the swete wyne shall come to confusion / & the oyle vtterly desolate. The houshande men & the wyne gardeners shall loke pyteously & make lamentacyon / for the wheate / wyne & barely / & because ye harueste vpon the felde is so clene destroyed. The grapegatherers shall make greate mone / when ye vineyard & figetrees be so vtterly wasted. Yee all the pomgarnettes / palmtrees / apletrees / & the other trees of the felde shall wyther awaye. Thus the mery cheare of ye children of men / shall come to confusyon.

C

Gyrde you / & make your mone / O ye prestes: mourne ye ministres of the aulter: goo youre waye in / and slepe in sack cloth / O ye officers of my God: for the meat & drynckoffryng shall be taken awaye from ye house of youre God. Proclame a fastynge / call the congregacyon / gather the elders & all the inhabiters of ye lande together in to ye house of the Lorde your God / & crye vnto the Lorde:

D

Joel.ij.d.

alas / alas for this daye. And why? the daye of the Lorde is at hande / & commeth as a destroyer fro the Almightie. Shal not ye meate be taken awaye before oure eyes / the myrth also & ioye from the house of oure God? The sede shall perish in the grounde / the garners shal lye waste / ye floores shalbe broke downe / for the corne shalbe destroyed. O what a syghynge make the catell? the bullockes are very euell lykynge / because they haue no pasture: and the shepe are fameshed a waye.

O Lorde / to the wyll I crye: for the fyre hath consumed the goodly pastures of ye wyldernesse / and the flame hath brent vp all the trees of the felde. Yee the wylde beestes crye also vnto the: for the water ryuers are dryed vp / and the fyre hath consumed the pastures of the wyldernesse.

¶ The prophecyeth the commynges & crueltye of their enemyes. An exhortacyon to mone them to conuert.

¶ The .ij. Chapter.

BLowe out the trompet in Sion / & crye vpon my holy hill / that al soch as dwel in the lande / maye tremble at it: for the daye of the Lord commeth / & is harde at hande: a darcke daye / a gloomynge daye / a cloudy daye / yee & a stormy daye / lyke as the mornyng spredeth out vpon the hylles: Namely / a great & mightye people: soch as haue not bene sens ye begynnynge / nether shal be after the for euermore. Before him shal be a consumynge fyre / and behynde him a burning flame. The land shal be as a garden of pleasure before him / but behynde him shall it be a very waste wyldernesse / and there is no man / that shall escape him. They are to loke vpon lyke barded horses / & runne lyke horse men. They skyppe vpvpon the hylles / as it were the sounde of charettes: as the flame of fyre ye consumeth the strawe / and as a myghtie people redy to the batell.

A

Soph.i.c. Amos.v.c.

B

The folke shalbe afrayed of hym / all faces shall be as blacke as a pot. These shall runne lyke giauntes / & leape ouer ye walles lyke men of warre. Euery man in his going shall kepe his araye / and not goo oute of his Path. There shal not one dryue another / but eche shall kepe hys awne waye. They shall breake in at the wyndowes / & not be hurte: They shall come in to the cytie / & runne vpo the walles: They shall clyme vp vpo the houses / & slyppe in at ye wyndowes lyke a theife The earth shal quake before him / yee ye heauens shalbe moued: The Sunne & Moone shall be darckened / & the starres shall wythdrawe their shyne. The Lorde shall shewe his voyce before hys hoste / for hys hoste is greate / stronge & myghtie to fulfyll his commaundement. This is that greate & marueylous

C

Joel.iij.c. Mat.xxiiij.e

lous fearfull daye of the Lorde: And who is able to abyde it.

Apoc.vi.c. Deut.iiij.e xxx.a

Now therfore sayeth the Lorde: Turne you vnto me with all youre hertes / wyth fastynge / wepyng and mournynge / rente your hertes / & not youre clothes. Turne you vnto the Lorde youre God / for he is gracyous &

Psal.lxxxvi.a Jona.iiij.a.

mercyfull / longe sufferyng & of greate compassyon: & redy to pardone wickednes. Then (no doute) he also shall turne / & forgeue: and after his chastenynge, he shall let youre increase remayne / for meate & drynkoffringes vnto the Lorde youre God? Blowe out with

Joel.i.c.

D the trompet in Syon / proclame a fastinge / call the congregacyo / & gather the people together: warne the congregacyon / gather the elders / bringe the chyldre & suckling to gether. Let the brydgrome go forth of hys chabre / & the bryde out of her closet. Let the prestes serue the Lorde betwixte ye porch & the aulter / wepinge & saying: be fauourable / O Lorde / be fauorable vnto thy people: let not thyne heretage be brought to soch confusion / lest the Heathen be lordes therof. Wher

Psal.lxxix.b

fore shulde they saye amonge the Heathen: where is now their God?

E Then shall the Lorde be gelous ouer hys lande / & spare his people: yee the Lorde shal answere / & saye vnto his people: Beholde / I will sende you corne / wyne / & oyle / so that ye shall haue plenty of them: & I wyll nomore geue you ouer to be a reproke amoge ye Heathen. Agayne / as for hym of ye North / I shal dryue him farre from you: & shute him out in to a dryye and waste lande / his face towarde the east see / and hys hynder partes towarde the vtmost see. The stynche of hym shall go vp / and his fylthy corrupcion shall fall vpon hymselfe / because he hath dealte so proudly. Feare not (O lande) but be glad and reioyse / for the Lorde wyll do greate thinges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shalbe grene / and the trees shall beare their fruite: the fygetrees & vyneyardes shall geue their increase.

F Be glad then (O ye chyldren of Syon) & reioyse in the Lorde youre God / for he hath geue you a teacher of ryghtuousnes: & he it is ye shal sende you downe shuwers of rayne / early and late in the first moneth: so that the garners shalbe full of corne / and the presses plenteous in wyne and oyle. And as for the yeares ye the grashopper / locuste / blastinge & caterpyller (my greate hoost / which I sent amonge you) haue eaten vp / I shall restore them to you agayne: so that ye shall haue ynough to eate / and be satyfyed: and prayse the name of the Lorde youre God / that so marueloustly hath dealte with you.

Leui.xxvi.d Deut.xi.b. xxviij.b

And my people shal neuer be confounded any more. Ye shall well knowe / that I am in the middest of Jsrael / and that I am your God: yee & ye there is none other / & my people shall no more be brought to confusyon.

After this / wil I poure out my spryte vpo all fleth: and your sonnes & your daughters shall prophecy: your olde men shall dreame *dreames / & youre yoge men shall se visios yee in those dayes I wil poure out my spryte vpon seruauntes and maydens. I will shewe wonders in heauen aboue / & tokes in ye earth beneth: blonde and fyre / and the vapoure of smoke. The sunne shalbe turned in to darcknesse / & ye moone into blonde: before ye greate & notable daye of ye Lorde come. And ye tyme shall come: ye whosoeuer calleth on the name of ye Lorde / shalbe saued. For vpon the mosit Syon & at Jerusalem / there shalbe a saluacyon / lyke as the Lorde hath promyled: yee and amonge the other rennaunt / whom the Lorde shall call.

G

* Understande true / as did Daniel and other: This prophecye ye haue also. Act.ij.c

Romano.x.b

¶ Of the iudgement of God agaynst the enemyes of his people.

¶ The .iij. Chapter.

FOr take hede: in those dayes & at ye same tyme / whe I turne agayne the captyuyte of Juda & Jerusale: I shall gather all people together / & bringe them in the valley of Josaphat: and there will I reason with the: because of my people & heretage of Jsrael: who they haue scatred aboute in the nacyons / & parted my lande: yee they haue cast lottes for my people / the yonge men haue they let in ye vordel house / & solde the Damsels for wyne / & they

A

B

Ezc.xxvi.a xxvij.xxxvij. Amos.i.c.

might haue to drincke. Thou Tirus & Sido and all ye borders of the Philystynes: what haue ye to do wme? Wyll ye dekye me? well / yf ye wyll nedes dekye me / I shall recopence you / euē vpon youre head / & ye right shortly: for ye haue taken awaye my syluer & golde / my kayre & goodly Jewels / & brought the in to youre godes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto the Grekes / that ye might bringe them farre fro the borders of their awne countrees.

Jere.xxv.b Abdi.i.c.

Beholde therfore / I wyll rayse them out of the place / where ye haue solde them / & wil rewarde you euen vpon youre head. Youre sonnes & youre daughters wil I sell thorow the handes of the chyldre of Juda / & so they shall geue the forth to sell / vnto the of Saba / a people of a farre contre: for the Lorde hymselfe hath sayde it. Crie out these thinges amonge ye Gentiles / proclame warre / wake vp the giauntes / let them drawe nye / let the come vp all the lusty warryours of the. Make you swordes of youre plowshares / and speares of youre sycles & sythes. Let ye weake man saye: I am stronge. Mustre you / and

C

Esa.ij.d

come/all ye Heathen rounde aboute:gather you together/there shall the Lorde laye all thy grauntes to the grounde. Let the people aryse/& get thē to the valley of Josaphat:for there wyll I syt/& iudge all Heathē rounde aboute. Laye to your sythes/for the haruest is rype:come/get you downe: ý wynepresse is full/yee the wynepresses runne ouer/for their wickednesse is waxen greate.

In the valley appoynted/there shalbe many/many people:for the daye of the Lorde is nye in the valley appoynted. The sunne and moone shalbe darckened/& the starres shall withdrawe their light. The Lorde shal roare out of Syon/& crye out of Ierusalem/that the heauēs & the earth shall quake withall. But ý Lorde shalbe a defence vnto his awne people/& a refuge for the chyldrē of Israel. Thus shall ye knowe/ ý I the Lorde youre God dwell vpon my holy mount of Syon. Then shall Ierusalem be holy/& there shall no straūgers go thorow her any more. Then shall the mountaynes droppe swete wyne/& the hylles shall flowe with mylche. All the ryuers of Iuda shall haue water ynough/& out of the Lordes house there shall flowe a syrynge/to water the broke of Sittim: but Egypte shalbe layed waste/& Edom shalbe desolate:because they haue dealte so cruelly with the chyldren of Iuda/and shed innocent blonde in their lande. Agayne/Iuda shalbe inhabyted for euermore/& Ierusalem from generacyon to generacyon: for I wyll not leaue their blonde vnauenged. And ý Lorde shall dwell in Sion.

Joel.iii.b.

Amos.ix.e

¶ The ende of the prophecy of Joel.

¶ The boke of the Prophet Amos.

¶ The tyme of the prophecye of Amos. The worde of the Lorde agaynst Azah/agaynst Tyre/agaynst Edom/& agaynst the sonnes of Ammon.

A ¶ The first Chapter.

These are the sermōs that were shewed vnto Amos(which was one of ý shepherdes at Thecua) vpō Israell/in ý tyme of Oliah kynge of Iuda/& in the tyme of Ieroboam the sonne of Ioah kynge of Israel/two yeare before ý earth quake. And he sayd:The Lord shal roare out of Siō/& shewe his voyce frō Ierusalem:so ý the pastures of ý shepherds shal be in a miserable case/& ý top of Charmel dryed vp. Thus sayeth the Lord: for thre & foure wickednesses of Damascus/I wyll not spare her: because they haue thrashed Galaad w̄ yron flales:But I wil sende a fyre in to ý house of Hazael/the same shall consume the palaces of Benadab. Thus wyll I breake the barres of Damascus/& rote out the inhabiter frō the felde of Auen/& hym ý holdeth ý scepter/out of the pleasunt house: so ý the people shalbe dryuē out of Syria/sayeth ý Lord. Thus sayeth the Lorde: For thre and foure wyckednesses of Gaza/I wil not spare her:because they make ý presoners yet more captyue/& haue driuē thē in to the lande of Edom. Therfore wil I sende a fyre in to the walles of Gaza/which shal deuoure her houses. I wil rote out them ý dwel at Asdod & hym ý holdeth the scepter of Ascalon/& stretch out myne hande ouer Accaron/that the remnaunt of the Phylistynes shal perish sayeth the Lorde.

iiij.Reg.xv.a. iii.Regu.xviii.c.

Jerem.xxv.d. Joel.iii.c.

Zachar.ix.i.

¶ Thus sayeth the Lorde: For thre & foure wickednesses of the citie of Tire/I wyll not spare her:because they haue increased ý captiuite of the Edomites/& haue not remembred the brotherly couenaunt. Therfore wyll I sende a fyre in to the walles of Tire/ý shal consume her palaces. Thus sayeth ý Lorde: For thre and foure wickednesses of Edom I wil not spare him/because he persecuted his brother with the swerde/destroyed hys mothers wombe/bare hatred very longe/and so kepte indignacion alwaye by him. Therfore wyll I sende a fyre in to Theman/which shal deuoure the palaces of Bosra.

Joel.iii.a

Abd.i.a

Jere.xlix.b.

Thus sayeth the Lorde: For thre & foure wickednesses of the chyldrē of Ammon I wil not spare thē: because they rypte vp the women greate w̄ chylde in Galaad/to make the borders of their landes ý wyder. Therfore I wil kyndle a fyre in the walles of Rabbath/ý shal consume her palaces: w̄ a great crye/in the daye of batel/in tēpest & in the daye of storme:so ý their king shal go in to captiuite he & his princes together/saieth the Lorde.

Jerem.xlix.d Ezech.xxi.d. xxv.a

¶ Agaynst Moab/Iuda/and Israel.

¶ The.ii. Chapter.

Thus sayeth the Lorde: For thre & foure wyckednesses of Moab/I wil not spare him:because he bret the bones of the kinge of Edom to ashes. Therfore wyll I sende a fyre in to Moab/which shall consume the palaces of Carioth:so that Moab shal perish with a noyse & the sounde of a shawme. I wil rote out the iudge from amonge thē/& slaye al his princes with him/saieth the Lorde. Thus sayeth the Lord: for thre and foure wyckednesses of Iuda/I wil not spare hym: because he hath cast a syde the lawe of the Lorde/& not kepte his cōmaundementes: for why/they wolde

Esa.xv.a. xvi.b

Jerem.xxv.a.

Ezech.xxxix.a

B

nedes be disceaued wyth the lyes/that their forefathers folowed. Therfore wyll I sende a fyre in to Iuda/which shall consume the palaces of Ierusalem.

C

Thus sayeth the Lorde: For thre & foure wickednesses of Israel/I wil not spare him: because he hath solde the ryghtuous for money/and the poore for shues. They treade vpon poore mens heades/in the dust of the earth/& crooke the wayes of the mekе. The sonne and the father go to the harlot/to dyshonoure my holy name/they* lye belyde euery aulter vpō clothes taken to pledge/& in the house of their goddes they drynke the wyne of the oppressed. Yet destroyed I the Amorye before thē/that was as hye as the Cedre trees/and as stronge as the okes:notwithstādīng I destroyed his frute frō aboue & his rote from vnder.

a* To lye belyde euery hylt aulter vpō clothes taken to pledge/is/to serue their Idols of goodes taken by extorcyon from the poore.

Agayne: I brought you out of the lande of Egypte/and led you xl. yeares thorow the wildernesse/that ye might haue the Amorytes lande in possession. I rayled by prophetes amonge youre chyldren/and abiteyners amōge youre yonge men. Is it not so/ O ye children of Israel/sayeth the Lorde? But ye gaue the abiteyners wyne to drynke/yee ye cōmaunded the prophetes/sayeng: Prophecy not. Beholde/I will crashe you in sonder/like as a wayne crasheth/ý is full of sheaues:so that ý swifte shall not escape/nether the stronge be able to do eny thinge:no/the giaunte shal not saue his awne life. The archer shall not abyde/& the swyfte of fote shal not escape. The horsman shal not saue hys lyfe/& he that is as manly of stomack as a giaunte/shall in that daye be fayne to runne his waye naked/sayeth the Lorde.

D

¶ He reproueth the house of Israel of wyckednes.

¶ The.iij. Chapter.

A Heare/what the Lord speaketh vnto you(O ye children of Israel) namely/vnto all the trybes/whom I brought out of Egypte/& sayd: you only haue I accepted from all the generacions of the earth: therfore wil I visite you in all your wickednesses. Maye ý twaine walke together excepte they be agreed amonge thē selues? Doth a lyon roare in the wodde/excepte he haue a pray? Or crieth a lyōs whelpe out of his denne/excepte he haue gotten somthinge? Doth a byrde fall in a snare vpō the earth where no fowler is? Taketh a man his snare vp from the grounde/afore he catche somwhat? Crye they out Alarum wyth the trompet in the citye/and the people not afrayed? Commeth there eny plage in a citie without it be ý Lordes doynge? Now doth ý Lorde God no maner of thynge/but he telleth hys secrete before vnto hys seruauntes the prophetes. When a lyon roareth/who wyll not be afrayed? Seyenge then that the Lorde Godhymselfe speaketh/who wyll not *prophecy?

A

B

*or secretis prophetis

Preach in the palaces at Asdod/and in the palaces of the lande of Egypte/and laye: gather you together vpon the mountaynes of Samarya/so shall ye se greate murther and violent oppressyon amonge them/for why/they regarde not the thyng that is right sayeth the Lorde: they gather together euell gotten goodes/and laye vp robbery in their houses.

C

Therfore thus sayeth the Lorde God: This lande shalbe troubled & beseged roude aboute/thy strength shalbe plucte from the/ & thy palaces robbed. Thus sayeth the Lord like as an hyrdeman taketh two legges or a pece of an eare out of the lyons mouth: Euē so the chyldren of Israell(that dwell in Samaria/hauynge their couches in the corner/& their beddes at Damascus) shalbe plucte away. Heare/& beare recorde in the house of Iacob(sayeth the Lorde God of hoostes) when I begynne to vysit ý wyckednesse of Israell/I wyll vysit the aulters at Bethel also:so that the hornes of ý aulter shalbe broken of/& fall to the grounde.

D

iiij.Regll.xvi. xvij.

As for the wynterhouse & sommer house/I wyll smyte them downe: and the houses of Iuery/yee & many other houses shal perish/& be destroyed/sayeth the Lorde.

¶ Agaynst the gouerners of Samaria.

¶ The iiij. Chapter.

Heare this worde/a* ye fat kyne/that be vpon the hyll of Samaria: ye that do wrōge men wronge/and oppresse the nedy: ye that saye to youre lordes/bringe hyther/let vs drynke. Therfore the Lorde hath swoorne by his holynesse: The dayes shall come vpon you/that ye shalbe lift vp vpon speares/& your posterite caried awaye in fyshers panyers. Ye shal get you out at ý gappes one after another/and in Armon shall ye be cast awaye/sayeth the Lorde.

a* By these fatte kyne are vnderstande ý rych & rulers of the worlde. Osal.xxxij.b.

Ye came to Bethell for to worshe hygracioulnes/and haue increased your synnes at Galgal: ye brought youre sacrifyces in the morynynge/and youre tythes vnto the thirde daye. Ye made a thanksofferynge of leuen/ye promised free willofferynges/and proclamed them. So doch lust had ye/O ye children of Israel/sayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre cities/and scarnesse of bred in all youre places: yet wyll ye not turne vnto me/sayeth the Lord. Yet there were but thre monethes vnto the harueste/I wythelde the rayne from you: yee I

Iosu.xvi.a. iij.Reg.xij.c. Dlee.iiij.c. Dle.iij.c.xij.b

B

rayned vpon one cite/and not vpon nyother/
one pece of grounde was moystured wyth
C rayne/and the grounde that I rayned not
vpon/was drye. Wherfore two/yee thre cy-
tyes came vnto one/to dryncke water: but
they were not satisfyed) yet wyll ye not turne
vnto me/sayeth the Lorde.

I haue smyten you wd drouth & blasting:
and loke how many orchardes/vineyardes/
fygetrees & olyue trees ye had: the caterpyl-
ler hath eaten them vp. But yet wyll ye not
Gro.iv.b. turne vnto me/sayeth the Lorde. Pestylence
haue I sent amonge you/as I dyd in Egypt:
youre yōge men haue I slayne wd the swerde/
and caused youre horses be taken captyue: I
made the stynckynge sauoure of youre tētes
to come vp into youre nostrels: Yet wyll ye
Gen.xix.b not turne vnto me/sayeth the Lorde. Some
y.Pet.ij.b of you haue I ouerthrowē/as I ouerthrewe
D Sodome and Gomorre: so that ye were as a
brande pluckt out of the fyre. Yet wyl ye not
turne vnto me/sayeth the Lorde. Therfore
thus wyll I handle the agayne/O Israel/ye
euen thus wyll I handle the. Make the rea-
dy then to mete thy God/O Israel. For lo/he
maketh ye mōtaynes/he ordeneth ye wynde/
he tweth man what he is aboute to do: he
maketh the mornynge & the darcknesse/he
treadeth vpō the hye places of the earth: the
Lorde God of hostes is hys name.

¶ A complaynte of the captyuyte of Israel.

¶ The.v.Chapter.

A HEare thys worde/O ye house of
Israel/& why? I must make thys
mone for you: The byrgyn Israel
shall fall/& neuer ryse vp agayne:
the shalbe cast downe vpō her awne grounde/
& no man shall helpe her vp. For thus sayeth
the Lorde God: Where as there dwelt a M.
in one cyte/there shalbe left scarce an hun-
dreth therin: & where there dwelt an C. there
shall scarce ten be left for ye house of Israel.
Neuertheleste/thus sayeth the Lorde vnto ye
house of Israel: Seke after me/and ye shall
B lyue/but seke not after Bethel. Come not at
Galgal/and go not to Berlaba: for Galgal
shalbe caried awaye captyue/& Bethel shal
come to naught. Seke the Lorde/that ye
maye lyue: lest the house of Joseph be brent
with fyre and consumed/& lest there be none
to quench Bethel.

Ye turne the lawe to wormwod/and cast
downe ryghtuoulnes vnto the grounde. The
Lorde maketh the. vii. starres and the Ory-
ons/he turneth the nyght into daye/and of
Job.ix.a the daye he maketh darcknesse. He calleth the
C waters of the see/& poureth them out vpon
Amos.ix.b the playne grounde: the Lorde is hys name.
He rayseth destruccyō vpon the myghty peo-
ple/& bryngeth downe the stronge holde: but
they owe him euell wyll/ye reproueth them
openly: & who so telleth thē the playne trueth/
they abhorre him. For so moch then as ye op-
Deut.xxviii.c. pressle the poore/& robbe him of his best su-
Soph.i.c. stenaunce: therfore/where as ye haue buyl-
ded houses of square stone/ye shall not dwell
in them. Maruelous pleasaunt vyneyardes
shall ye plante/but the wyne of them shal ye
not drynke: and why? as for ye multytude of
youre wyckednesse and your stoute synnes/
I knowe them right well. Enemyes are ye
of the ryghtuous/ye take rewardes/ye op-
pressle the poore in iudgmement. Therfore ye
wyse must now be sayne to holde his tunge/
so wycked a tyme is it.

Seke after the thynge that is good/& not D
euell/so shall ye lyue: yee the Lorde God of
hostes shall be with you/accordyng to your
awne delyre. Hate the euell/& loue the good:
set vp right agayne in the porte: & (no doute)
Psal.xxvi.b. the Lorde God of hostes shall be merciyfull
Deut.xxiii.a vnto the remnaunt of Joseph. Ik no (sayeth
the Lorde God/the God of hostes) there shal
be mournynge in all stretes/yee they shall
saye in euery strete: alas/alas. They shall
call the houshband man to lamentacyon/and
E soch as can mourne to mournynge. In all
vyneyardes there shall be heuynesse/for I
wyll come amonge you/sayeth the Lorde.
Wo be vnto them that desyre the daye of the
Lorde: Wherfore wolde ye haue it? As for ye
daye of the Lorde/it shalbe darcke and not
F cleare: Yee lyke as when a man runneth fro
a lyon/and a Beer meteth with him: or whē
he commeth into the house/and leaneth his
hande vpon the wall/a serpent byteth hym.
Shall not the daye of the Lorde be darcke/
and not cleare? shall it not be cloudy/and no
lyne in it?

I hate and abhorre youre holy dayes/and
where as ye cense me whē ye come together
I will not accepte it. And though ye offre
me brentoffrynges and meatoffrynges/yet
haue I no pleasure therin. As for youre fat
thanckoffrynges/I wyll not loke vpon thē
Awaye with that noyse of thy songes/I will
not heare thy playes of musick: but se that
G equyte flowe as the water/and ryghtuoul-
nesse as a myghtye streame. O ye house of
Israel/gaue ye me offrynges and sacrifyces
those. xl. yeares longe in the wylderneste? yet
haue ye sett vp tabernacles to youre Mo-
loch/and Images of youre Idols/yee & the
Leui.xx.a. starre of your god Remphą/fygures which
iij.Reg.xi.f. ye made to worshyppe them. Therfore wyll
I cause you be caryed awaye beyonde Da-
mascus/sayeth the Lorde/whose name is ye
God of hostes.

¶ Agaynst the princes of Israel syuyng in pleasures.

¶ The.vi.Chapter.

Wo

A WO be to ye proude welthy in Sion
Luc.vi.c to soch as thinke them so sure vpō
the mount of Samaria: whych
holde thē selues for the best of the
worlde/& rule the house of Israell/euen as
they list. Go vnto Calne/& se: & from thence
get you to Hemath the greate cytye/& so go
downe to Gath of ye Philistines: be they bet-
ter at ease then these kingdomes/or the bor-
der of their lande wyder then yours? Ye are
taken out for the euel daye/euen ye ye sytt in
the stole of wylfulnesse: Ye that lye vpō bed-
B des of Juery/& vse youre wantonnesse vpon
Job.xxi.b. youre couches: ye that eate the best lambes of
Gen.xlv.b the flocke/& the fattest calues of the droaue:
ye that synge to the lute/and in playenge of
instrumētes compare youre selues vnto Da-
uid: ye that drinke wyne out of goblettes/&
anoynte youre selues with the best oyle/but
no man is sory for Jolephs hurte. Therfore
now shal ye be the first of them/that shal be
led awaye captyue/and the lusty chere of the
wylfull shal come to an ende.

C The Lorde God hath sworne euen by
Jere.li.c himself (sayeth the Lorde God of hoostes)
Amos.viii.a. I hate the pryde of Jacob/and I abhorre hys
palaces: and I wyll geue ouer the citie/with
al that is therin: so that though there remayne
ten men in one house/they shall dye. So
their nexte kynsfolches and the beed burters
shal take them/and cary awaye their bones/
and saye vnto hym/that is in the ynnermer
house: is there yet enymo by the? And he shal
answere: they are all gone/holde thy tunge
(shall he saye) for they wolde not remembre
the name of the Lorde.

Deu.xiij.d. D Beholde/the Lorde is mynded to smyte
the greate houses/so ye they shall decaye: & ye
lytle houses/that they shall cleue a sunder.
Who can rune wd horses/or plowe wd oxen
vpon the hewe rocches of stone? For why/ye
haue *turned [illegible] iudgmēt in to bytternesse
& ye fruite of ryghtuoulnesse in to wormwod:
Yee euē [illegible] proude in bayne thinges: ye ye
saye: ha[illegible] we ouertayned hornes in oure
awne [illegible] Israel/take hede/O ye house of
Israel/[illegible] the Lord God of hoostes: I wil
bringe [illegible] vpon you/which shall trou-
ble yo[illegible] the waye that goeth towarde
Hem[illegible] the broke in the medowe.

¶ [illegible] of Israel and Juda.

¶ [illegible] .vii. Chapter.

A [illegible] Lord God shewed me soch a vi-
[illegible] beholde/there stode one that
[illegible] grestshoppers/euen when ye
[illegible] was shutynge forth/after ye
king ha[illegible] his shepe. Now whē they bn
dertoke t[illegible] by al the grene thinges in the
lande/A[illegible] O Lorde God/be merciyfull/
I beseche the[illegible] who shulde els helpe vp Jacob
that is brought so lowe? So the Lorde was
gracious therin/and the Lorde sayde: wel/
it shal not be. Agayne/the Lorde shewed me
thys vyslyon: beholde/the Lorde God called
the fyre to punysh wythall/and it deuoured
the greate dye: yee it consumed a parte allre-
dy. Then sayde I: O Lorde God/holde thyne B
hande: for who shulde els helpe vp Jacob
that is brought so lowe? So the Lorde was
merciyfull therin/and the Lorde God sayde:
well/it shall not be.

Moreouer/he shewed me thys vyslyō: be-
holde/the Lorde stode vpon a plastered wall/ * Some call it
and a malons* trowel in his lande. And the a lyne.
Lord sayde vnto me: Amos/what seest thou?
I answered: a malons trowell. Then sayde ye
Lorde: beholde/I wyll laye the trowell a-
monge my people of Israell/& wyll nomore
ouer see thē: but the hye hylchapels of Isaac
must be layed waste/and the churches of Is-
raell made desolate: and as for the house of
Jeroboam/I wyll stande vp agaynst it with
the swerde. Vpon thys sent Amaziah the C
priest to Bethel vnto Jeroboam the kinge of iij.Reg.xiii.a.
Israel/sayenge: Amos maketh the house of
Israel to rebel agaynst the/the lande can not
awaye with hys wordes. For Amos sayeth/
Jeroboam shall dye with the swerde/and Is-
raell shall be led awaye captyue out of their
awne lande. And Amaziah sayde vnto Amos
Gett the hence (thou that canst se so well) &
fle in to the lande of Juda: gett the there thy
lyuynge/and prophecy there: and prophecy
nomore at Bethell/for it is the kynges cha-
pell/and the kynges courte.

Amos answered/and sayde to Amaziah: Esai.xxx.b
As for me I am nether prophet/ner prophe- D
tes sonne: but a keper of catell. Now as I Zach.xiii.a.
was breakinge downe molbertes/& goynge
after the catell/the Lorde toke me/& sayde
vnto me: Go thy waye/and prophecy vnto
my people of Israell. And therfore/heare
thou now the word of the Lord: Thou sayest
prophecy not agaynst Israell/and speake
nothinge agaynst the house of Isaac. Wher-
fore thus sayeth the Lorde: Thy wife shalbe
defyled in the cytye/thy sonnes & daughters
shal be slayne with the swearde/& thy lande
shalbe measured out with the lyne. Thou thy
selfe shalt dye in an vnclene lande/& Israell
shalbe dryuen out of his awne countre.

¶ The.viii. Chapter.

¶ Agaynst the rulers of Israell. The Lorde swea-
reth that he will fulfyll the thynges wych he hath
determyned agaynst Israell.

THe Lorde God shewed me thys vi- A
syon: and beholde/there was a
maunde with sommer frute. And
he sayde: Amos/what seest thou? I
answered: a maunde wyth sommer frute.

Then sayde the Lorde vnto me: the ende cõ-
meth vpon my people of Israel / I wyll no-
more ouerse thẽ. In that daye shall ỳ songes
of the temple be turned into sorow/sayeth ỳ
Lorde God. Many deed bodyes shall lye in
euery place/ & be cast forth secretly. Heare
B this/O ye that oppresse ỳ poore / & destroye
Clay.b.b. the nedy in the lande/saying: When wyll the
new moneth be gone/that we maye sell ỳ-
tale/and the Sabboth/that we maye haue
scarcenesse of corne: to make ỳ bushel lesse/
and the Sycle greater? We shall set vp false
waightes/ ỳ we maye get ỳ poore vnder vs
with their money/ & the nedy also for shues:
yee let vs sell the chaffe for corne.

C The Lorde hath sworne against the pride
Amos.vi.b of Jacob: these workes of theirs wil I neuer
forget. Shal not the lande tremble /and all
they ỳ dwel therin / mourne for this? Shall
not their destruccyon come vpon them lyke
a water streame/ and flowe ouer them / as
Jeremy.xv.b. the floude of Egypte? At ỳ same tyme (saieth
the Lorde God) I shall cause the Sunne
to go downe at none/ & the land to be darcke
Toby.ij.a. in the cleare daye. Youre hye feastes wyll I
turne to sorow /and youre songes to mour-
nynge: I will bringe sack cloth vpon al bac-
kes/ & baldnes vpon euery head: yee sorow a
D Jeremy.vi.d. mournynge wyll I sende them / as is made
vpon an only begotten sonne/ and they shall
haue a miserable ende.

Beholde/the tyme commeth (sayeth the
Lorde God) ỳ I shall sende an hunger in to ỳ
earth: not the hunger of bred / ner the thyrst of
water: but an hunger to heare the worde of
the Lorde: so that they shall go from the one
see to the other / yee from the north vnto the
east/runnynge aboute to seke the worde of
the Lord/ & shall not fynde it. In that tyme/
shall the fayre virgins and the yonge mẽ pe-
rysh for thyrst / yee euen they that sweare
in the offence of Samaria/and saye: as tru-
ly as thy God lyueth at Dan / and as truly
as thy God lyueth at Berlaba. These shall
fall/and neuer rise vp agayne.

C Threatenynges agaynst Israel. No man can escape the hande of God.

C The.ix. Chapter.

A I Sawe the Lorde standyng vpon
the aulter/and he sayde: smyte the
dore cheke/ that the postes ma ye
shake withall. For their couetousnesse shall fall vpon all their heades / & their
posterite shalbe slayne wyth ỳ swerde. They
shall not flee awaye/there shall not one of thẽ
escape/ner be delyuered. Though they were
burryed in the hell/my hande shal fetch them
Psal.cxxxix.a. from thence: though they clymme vp to hea-
Ecc.i.a uen/yet shall I cast thẽ downe: though they
hyde them selues vpon the toppe of Carmel/
yet shall I seke them out/ and bryngẽ them
from thence: Though they crepe downe fro
my syght in to the depe of the see/I shall com
maunde the serpente/euen there to byte thẽ.
If they goo awaye before their enemyes in B
to captyuite / then shall I commaunde the
swerde/there to slaye them.

Thus wyll I sett myne eyes vpon thẽ/for
their harme & not for their wealth. For when
the Lorde God of hostes toucheth a lande/
it consumeth awaye /and all they that dwell
therin/must nedes mourne: And why? they? Amos.viij.a.
destruccion shall aryse as euery streame and iij.Reg.viij.b.
runne ouer them/as the floude in Egipte. He
that hath his dwellynge in heauen/ & ground-
eth his tabernacle in the earth: He that cal- Amos.v.b.
leth the waters of the see/ and poureth them
out vpon the playne grounde: his name is ỳ
Lorde. O ye chyldren of Israell/are ye not
vnto me/ euen as the Moryans /sayeth the
Lorde? haue not I brought Israel out of the Genesis.x.b.
lande of Egypte / the Philystynes from Ca- C
ptho/and the Sirians from Cyr? Beholde/ Jeremy.xxx.b
the eyes of the Lorde are vpon the realme ỳ Zacha.xiij.b.
synneth/to rote it clene out of the earth: Ne- Romain.c.
uertheles/I will not vterly destroye ỳ house
of Jacob/sayeth the Lorde.

For lo/this I promyse: though I sylte the
house of Israel amonge all nacyons (like as
they vse to sylte in a syue) yet shall not the
smallest grauell stone fall vpon the earth:
But all the wicked doers of my people/that
saye: Tush/the plage is not so nye/to come D
so hastely vpon vs: those shal perysh with the Actu.xv.b.
swerde. At that tyme will I buylde agayne ỳ Mich.vij.h.
tabernacle of Dauid/ that is fallen downe/
and hedge vp his gappes: and loke what is
broken/I shal repayre it: Yee I shall buyl-
de it agayne / as it was a fore tyme / ỳ they
maye possesse the remnaunt of Edom / yee &
all loch people as call vpon my name vp thẽ/
sayeth the Lorde/wych doth these thynges.

Beholde/ ỳ tyme cõmeth (sayeth ỳ Lord)
that the plowman shal ouer take ỳ mower/ Joel.iij.c
and the treader of grappes/hym that sowe th
sede. The mountaynes shall droppe swete
wyne/and the hilles shall be fruteful/ and I
will turne the captyuyte of my people of Is-
raell: they shal repayre the waste cytyes/and
haue them in possession: they shal plante vyn-
yardes/and drinke the wine therof: they shal
make gardens / & enioye the frutes of them.

And I wil plante thẽ vpon their awne
grounde/so that I wyl neuer rote
them out agayne fro thẽ their
lande which I haue
geuẽ thẽ saieth
the Lorde
thy God.

C The ende of the prophecy of Amos.

C The boke of the Prophete Abdy.

C Agaynst Edom/ & the truste that they had in riches.

A THis is the vylyon that
was shewed vnto Abdy: Thus
hath the Lorde God spoken
Gyech.xxviij.b vpon Edom: We haue herde
and.xxxv.a. of the Lorde that there is an
Amos.i.c. embassage sent amonge the
Heathẽ: Up/let vs aryse/and fyght agaynst
them. Beholde/I will make the small amõge
the Heathen/so that thou shalt be vtterly de-
Jeremy.xlix.c. spysed. The pryde of thyne herte hath lyft the
vp/thou that dwellest in the stronge holdes
of stone/ & hast made the an hye seate: Thou
Amos.ix.a. sayest in thyne hert: who shall cast me downe
Abacuc.ij.b. to the grounde? But though thou wentest vp
as hye as ỳ Aegle/ & maydest thy nest aboue
B amonge the starres: yet wolde I plucke the
downe from thence. Yf the theues and rob-
bers came to the by nyght/thou takinge thy
rest: shulde they not steale / tyll they had y-
nough? Yf the grape gatherers came vpon
the/wolde they not leaue the some grapes?
But how shall they rypp Esau/and seke out
his treasures?

Yee the men that were sworne vnto the/
shall dryue ỳ out of ỳ borders of thyne awne
lande. C hey that be now at one wỳ the/ shall
disceaue the/ & ouercome the: Euen they that
eate thy bred/ shall betraye the/or euer thou
perceaue it. Shall not I at the same tyme
C destroye the wyse men of Edom/ & those that
Clay.xxix.c. haue vnderstanding/ fro the mount of Esau?
Joan.i.c. Thy gyauntes (O Theman) shalbe afrayed/
for thorow ỳ slaughter they shalbe all ouer-
throwne vpon the mount of Esau. Shame
shall come vpon the/ for the malyce ỳ thou
shewedest to thy brother Jacob: yee for euer-
Genesis.xlvij.c. more shalt thou perysh/ & that because of the
Psalme.xx.c. tyme/when thou dydest set thy selfe agaynst
him/euen when the enemyes caryed awaye
his hoost/ and when the aleaũtes came in at
his portes/ and cast lottes vpon Jerusalem/
and thou thy self wast as one of them.

Thou shalt nomore se the daye of thy bro-
D ther/thou shalt nomore beholde the tyme of
his captiuite: thou shalt nomore reioyse ouer
the chyldren of Juda/in the daye of their de-
struccyon / thou shalt tryumphe nomore in
ỳ tyme of their trouble. Thou shalt no more
come in at the gates of my people/in ỳ tyme
of their decaye: thou shalt not se their mylery
in the daye of thier fall.

Thou shalt sende out no mã agaynst their
E hoost / in the daye of their aduersyte: nether
shalt thou stande waytynge any more at the
corners of ỳ stretes/to murthur loch as are
fled/or to take them preseners/that remayne
in the daye of their trouble. For the daye of ỳ
Jeremy.l.c. Lorde is harde by vpõ all ỳ Heathẽ. Like as
Joel.iij.b. thou hast done/so shalt thou be dealte with-
all/yee thou shalt be rewarded euẽ vpõ thyne
head. For lyke wyse as ye haue dronchẽ vpõ
myne holy hyll/so shall all Heathen drynche
contynually: yee drynche shall they / & swa-
lowe vp/so that ye shalbe/as though ye had
neuer bene.

But vpon the mount Syon/there shall a
remnaunt escape: these shalbe holy/ and the F
house of Jacob shall possesse euen those/that Zacha.ij.b
had thẽ selues afore in possessyõ. Moreouer/
the house of Jacob shalbe a fyre / the house
of Joseph a flame/ & ỳ house of Esau shalbe Jeremy.v.c
the strawe: which they shall kyndle and con-
sume/so that nothynge shalbe left of ỳ house
of Esau/for the Lorde himself hath sayde it.
They of the South shall haue the mount of G
Esau in possession: and loke what lyeth vpon
the grounde/that shall the Philistines haue:
the playne feldes shal Ephraim & Samaria
possesse: and the mountaynes of Galaad shall
Ben Jamin haue. And thys hoost shalbe the
chyldren of Israels preseners: Now what so
lyeth from a* Canaan vnto b* Zareptah / & a Almanye/
in c* Sepharad/that shalbe vnder the sub- after the Heyr.
iecyon of Jerusalem: and the cytyes of the b* That is/
south shall enherete it. Thus they that escape Fraunce.
vpon the hyll of Syõ/ shall go vp to punysh c* That is/
the mount of Esau/and the kyngdome shalbe Spayne.
the Lordes.

C The ende of the boke of the
Prophecy of Abdy.

C The boke of the Prophete Jonas.

C Of ỳ flyght of Jonas whẽ he was sente to preache. A tempeste aryseth/and casteth him in the see for hys dysobedyence.

C The fyrst Chapter.

THe worde of the Lorde
came vnto Jonas ỳ sonne
of Amithai/saying: Ary- A
se/and get the to Ninive
that greate cyte: & prea-
che vnto them/how that
their wycktednes is come
vp before me. And Jonas
made hym ready to fle vnto * Charlis fro the
presence of the Lorde/and gat hym downe to
Joppa: where he founde a shyppe ready for
to go vnto Charlis. So he payde his fare/ &
wente aborde/that he myght go wyth them
vnto Charlis/from the presence of ỳ Lorde.
But the Lorde hurled a greate wynde in to
the sea/ & the shyp

* Vnder the name of Charlis (as some thincke) is signified some see that was farre of/ & whose viage was very longe: so ỳ the saylers therin coulde se no thinge: but the see & the skye. Joppa is an hyll of Jewrey.

where was some tyme a goodly cite of which ther remayneth nowe but a portion.

the see/and there was a myghtye tempest in the see: so that the shippe was in leoperdy of goinge in peces. Then the maryners were aKrayde/ and cryed euery man vnto hys god: & the goodes that were in the shippe/ they cast in to the see /to lyghten it of them. But Jonas gatt hym vnder the hatches / where he B layed him downe and slombred.

So the master of the shippe came to him and sayde vnto hym: why slomberest thou? vp/call vpon thy God: yf God (happely) wil thynke vpon vs / that we perysshe not. And they sayde one to another: come / lett vs cast lottes: that we maye knowe/for whose cause we are thus troubled. And so they cast lottes/and the lot fell vpon Jonas.

Jona.vij.c

C Then sayde they vnto him: tel vs, for whose cause are we thus troubled? what is thyne occupacyon? whence commest thou? what countre man art thou/ and of what nacyon? He answered them: I am an Ebreue / and I feare the Lorde God of heauen / wyych made both the see and drye lande. Then were the men exceadingly afrayed/ & sayde vnto hym: why didest thou so? (for they knewe/ that he was fled from the presence of the Lorde / because he had tolde them) and sayde moreouer vnto hym: What shall we do vnto the / that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me / and cast me in D to the see / so shall it lett you be in rest: for I wote/it is for my sake/that this great tẽpest is come vpon you.

Neuertheleße/the men assayed with rowynge/to bringe the shyppe to lande: but it wolde not be / because the see wrought so/ & was so troublous agaynst them. Wherfore they cryed vnto the Lorde/ & sayde: O Lorde let vs not perish for this mans death/nether laye thou innocent bloude vnto our charge: for thou/ O Lorde/ hast done / euen as thy pleasure was.

Deu.xxi.b

So they toke Jonas / and cast hym in to the see/and the see lefte ragynge. And the mẽ feared the Lorde exceadingly/doyng sacrifices & makinge bowes vnto the Lorde.

¶ Jonas is swalowed of a whale. The prayer of Jonas.

Matt.xij.d

¶ The .ij. Chapter.

A Ye The scripture speaketh of hel comlyas of a place comle for al the that go doune in to the earth/as in to a graue/or to the depe of ye see &c. as ye haue in Geneß and in the Psalmes.

But the Lord prepared a greate fyshe/to swalow vp Jonas. So was Jonas in the bely of the fysh / thre dayes & thre nightes. And Jonas prayed vnto the Lorde his God/out of ye fyshes bely/and sayde: In my trouble I called vnto the Lord/ & he herde me: out of the bely of *hell I cryed / & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see / and the floude compased me aboute: yee al thy waues and roules of water went ouer me/ I thought that I had bene cast awaye out of thy syght: but I wyll yet agayne loke towarde thy holy temple.

B

The waters compased me/euen to the very soule: the depe laye aboute me / & the wedes were wrapte aboute myne head. I went downe to the botome ak the hylles / and was barred in wyth earth for euer. But thou / O C Lorde my God / hast brought vp my lyfe agayne out of corrupcyon. When my soule fainted within me/ I thought vpõ the Lord: & my prayer came in vnto the / euen in to thy holy temple. They that holde of vayne vanyties/wyll forsake his mercy. But I wyll do the sacrifyce wyth the voyce of thankesgeuynge/and wil paye that I haue vowed: for why? saluacion cõmeth of the Lord. And the Lord spake vnto the fysh/ and it cast out Jonas agayne vpon the drye lande.

D

¶ Jonas is send agayne to Ninive. The repentance of the kyng of Ninive.

¶ The .iij. Chapter.

A Then came the worde of the Lorde vnto Jonas agayne/sayenge: vp/ & get the to Ninive that great cytye/ & preach vnto them the preachinge Jona.i.a which I bade the. So Jonas arose/ & wente to Ninive at the Lordes commaundement. Ninive was a greate cyte vnto God / namely/ of thre dayes iourney.

And Jonas wente to / and entred in to the cytie: euen a dayes iourney / & cryed/ sayẽge: B There are yet xl. dayes and then shal Ninive be ouerthrowen. And the people of Ninive beleued God/and proclamed fastynge / and arayed them selues in *sack cloth / as well the greate as the small of them. And the tydinges came vnto ye kinge of Ninive/ which arose out of his seate/ & dyd his apparell of/ and put on sack cloth / and sate hym downe in asshes.

* The arayinge the in sackcloth was an outewarde signe of great repentance/ as in ii.reg. iii.k.

And it was cryed and commaunded in C Ninive/by the auctorite of the king and hys lordes/sayenge: se that netherman or beest/ ore or shepe taste ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest/and crye mightely vnto God: yee se that euery man turne from hys euell waye / and from the wyckednesse/ that he hath in hande.

Watth. xii.b Luc.xi.c

Who can tell? God maye turne/ & repente/and cease from his fearce wrath/that we D perysh not. And when God sawe their workes/how they turned from their wicked wayes: he repented on the euell/ wyych he sayde he wolde do vnto them/ and dyd it not.

Esai.xxxviij.b

¶ Jonas is reproued of God.

¶ The .iiij. Chapter.

Therfore

A Therfore Jonas was sore dyscontent & angrie. And he prayed vnto ye Lord/ & sayde: O Lord was not this my sayinge (I praye the) whẽ I was yet in my countre? therfore I hasted rather to fle vnto Tharsis / for I know well ynough ye thou art a merycfull God/ full of cõpassion/longe sufferyng/ & of great kyndnesse/ & repentest whẽ thou shuldest take punishmẽt. And now O Lord/take my lyfe from me (I beseche the) for I had rather dye then lyue. Then sayde ye Lord: art thou so angrie? And Jonas gat him out of the citie/ and satt B downe on ye east side therof: & there made him a boothe/ & sat vnder it in the shadow/ tyll he might se/ what shulde chaunce vnto ye cytie.

1.Reg. xix.a

And the Lorde God prepared a wylde vyne/wyych sprange vp ouer Jonas / that he myght haue shadowe aboue his head/ to deliuer him out of his payne. And Jonas was exceadynge glad of the wylde vyne.

But vpõ ye nexte morow agaynst the spryng C of the daye. The Lorde ordened a worme/ wyych smote the wylde vyne / so that it wethered awaye. And whẽ the Sunne was vp God prepared a feruent east wynde: and the Sunne bett ouer the head of Jonas/that he faynted agayne/and wished vnto his soule/ that he myght dye/and sayde: It is better for me to dye/then to lyue. And God sayde vnto Jonas: Art thou so angrie for ye wylde vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the Lorde sayde: thou hast D compassion vpon a wilde vyne/wheron thou bestowdest no labour/ner maydest it grow: wyych sprange vp in one nyght & perysshed in another: And shulde not I then haue compassion vpõ Ninive that greate cytie/wherin there are aboue an. C. & xx. thousand personnes/that knowe not their ryght hand frõ the lefte/besydes moch catell?

¶ The ende of the Prophecye of Jonas.

¶ The boke of the Prophete Micheas.

¶ Of the destruccyon of Samaria because of their Idolatrye.

¶ The fyrst Chapter.

A This is the worde of the Lord/ ye came vnto Micheas the Morasthite / in ye dayes of Jothan / Ahas & Jehezekiah kynges of Juda: wyych was shewed him vpõ Samaria & Jerusalẽ. Heare all ye people / marcke thys well O earth/ and all that therin is: Yee the Lorde God hym selfe be wytnesse amonge you/euẽ the Lorde frõ his holy temple. For why? beholde/the Lorde shall go oute of his place/ & come downe/ & treade vpon the hye thynges of the earth. The mountaynes shal cõsume vnder him/ & the valleyes shall cleue asunder: lyke as wax consumeth at the fyre/ Esa.xx vi.b & as the waters runne downwarde. And all this shall be for the wyckednesse of Jacob/ & the synnes of the house of Israel.

But what is the wyckednesse of Jacob? Is not Samaria? Which are ye hye places of Juda? Is not Jerusalem? Therfore I shall B make Samaria an heape of stones in the iij.Reg.xvi.c. felde/to laye aboute ye vineyarde: her stones iij.Reg.xi.a shall I cast in to ye valley/ & discouer her fos- iij.Reg.xvi.a. sdacions. All her Imagis shall be broke downe xxi.a and all her wynnynges shall be brent in the fyre: yee all her Idols wyll I destroye: for why / they are gathered out of the hyre of an Deut.xxiij.e. whore / & in to an whores hyre shall they be turned agayne. Wherfore I wyll mourne & make lamentacio/bare & naked wyll I go: I must mourne like ye dragõs/ & take sorow as ye Estriches: for their wonde is past remedy: And why? it is come in to Juda / & hath tou- C ched ye porte of my people at Jerusalẽ alre- ij.Reg.i.c. dy. Wepe not/lest they at Geth perceaue it.

Thou at Betaphra/ welter thy selfe in the dust & asshes. Thou ye dwellest at Sephir/ get the hence with shame. The proude shall boost nomore for very sorowe: and why? her neyghboure shal take frõ her what she hath. The rebellyous cytie hopeth / ye it shall not be so euell: but for all ye/the plage shal come iij.Reg.xviij.e frõ the Lorde/euẽ in to the porte of Jerusalem. The greate noyse of the charettes shall keare thẽ/that dwell at Lachis/wyych is an occasyon of ye synne of ye daughter of Sion/ D for in the came vp ye wyckednesses of Israel. Yee the sent her courlers in to ye lãd of Geth.

The houses of Ayes wyll dyscease ye kings of Israel. And as for the (O thou that dwellest at Morasta) I shall bryng a possessioner vpon the/ & the plage of Israel shal reach vnto Odolla. Make the balde/ & shaue the/ because of thy tender chyldrẽ: Make ye cleane balde as an Aegle / for they shalbe carryed awaye captyue from the.

¶ Threatnynges agaynst the synfull people.

¶ The .ij. Chapter.

A Wo vnto thẽ / that Imagyn to do harme/ & deuyse vngracyousnesse vpon their beddes / to perfourme it in ye cleare daye: for ther power is agaynst God. Whẽ they couet to haue lãd/ iij.Reg.xxi. they take it by vyolence / they robbe men of their houses.

Thus they oppresse a mã for his house/ & euery man for his heretage. Therfore thus sayeth the Lord: Beholde agaynst this houshold haue I deuysed a plage / wherout ye

LL.b. shall

shall not plucke your neckes: ye shal nomore go so proudly/for it will be a perlous tyme. In that daye shall thys terme be vsed/and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate/the porcyō of my peopleis translated. Whan wyll he parte vnto vs the lande/ ȳ he hath taken from vs?

Neuertheles there shalbe nomā to deuyde the thy porcyon in the congregacyon of the Lorde. Tush/holde youre tunge (saye they.) It shall not fall vpon this people/we shall not come so to confusyon/sayeth the house of Jacob. Is the spyrete of the Lord so cleane awaye? or is he so myndyd? Treuth it is/my wordes are frendly vnto thē that lyue right: but my people doth the contrary/ therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Num.xxxiij.c

Ye haue turned youre selues to fyght/the wemen of my people haue ye shot out from their good houses/and takē awaye my excellent gyftes from their chyldren. Up/get you hence/forthere shall ye haue norest.

Because of their Idolatrye they are corrupte/& shall miserably perish. If I were a fleshly felowe/& a preacher of lyes/& tolde thē that they myght syt bebbynge & bolling/ & be droncken: O that were a Prophete for this people. But I will gather the in dede/O Jacob/& dryue the remnaūt of Israel all together. I shall cary them one with another/ as a flocke in the folde/and as the catell in their stalles/that they may be dysquyeted of other men. Who so breaketh the gappe/he shall go before. They shal breake vp ȳ porte/ & go in & out at it. Their kynge shall go before them/and the Lorde shalbe vpon the head of them.

B

D

¶ Agaynst the tyranny of Princes/& false prophetes.

¶ The.iiij.Chapter.

A Heare/O ye heades of the house of Jacob/& ye leders of the house of Israel: Shulde not ye know what were lawfull & ryght? But ye hate the good/& loue the euel: ye plucke of mēnes skynnes/& the flesh frō their bones: ye eate the flesh of my people/& flay of their skynne: ye breake their bones/ye choppe them in peces as it were in to a cauldron/& as flesh into a pot. Now the tyme shall come/that when they call vnto the Lorde/he shall not heare B thē/a* but hyde his face from them/because that thorow their awne Imaginacyōs they haue dealte so wyckedly.

Deute.xvij.d. Jeremy.v.a. Psal.xxxvij.a

a* To hyde his face is/to shew no token of benuolēce/as in Job.xiij.d. and Deute.xxxi.d.

And as concernynge the prophetes that deceaue my people/thus the Lorde sayeth agaynst them: When they haue eny thynge to byte vpon/then they preach that all shalbe well: but yf a man put not some thyng in to their mouthes/they preach of warre agaynst him.

Therfore youre bysyon shalbe turned to night/& youre prophecyenge to darcknesse. The Sunne shall go downe ouer those prophetes/& the daye shalbe darcke vnto them. Then shall the bysyon seers be ashamed/and the sothsayers confounded: yee they shalbe fayne/all the packe of them/to stoppe their mouthes/for they haue not Gods worde. As for me/I am full of strength/& of the spyrete of the Lorde/full of iudgmēt & boldnesse: to shewe the house of Jacob their wyckednesse/ & the house of Israel their synne.

C

D

O heare this ye rulers of the house of Jacob/& ye iudges of the house of Israel: ye ȳ abhorre the thynge that is lawfull/& wrattle alyde the thyng that is streight: Ye ȳ buylde vp Sion with bloude/& Jerusalē wt doynge wronge. O ye iudges/ye geue sentence for gyftes: O ye preastes/ye teach for lucre: O ye Prophetes/ye prophecy for mony. Yet wyll they be taken as those that holde vpon God/and saye: Is not the Lorde amonge vs? Tush/there can no mischortune happen vs. Therfore shall Syon (for youre sakes) be plowed lyke a felde: Jerusalem shal become an heape of stones/ and the hyll of the tēple shall be turned to an hye wodde.

Abacuc.ij.d Ezech.xxij.b. Jeremy.vi.b

¶ Of the callynge of the Gentyles/and conuersyon of the Jewes.

¶ The.iiij.Chapter.

B Ut in ȳ latter dayes it wyll come to passe/ ȳ the hyll of the Lordes house shalbe sett vp hyer then eny mountaynes or hylles: Yee ȳ people shall preale vnto it/& the multitude of ȳ Gettles shall haste thē thither/sayēg: Come/ let vs go vp to the hyll of the Lorde/& to the house of ȳ God of Jacob: that he maye teach vs his waye/& that we maye walcke in hys pathes. For the lawe shal come out of Sion/ & the worde of God from Jerusalem/& shall geue sentence amonge the multytude of the Heathē & refourme the people of farre costrees: so ȳ of their swerdes they shall make plowshares/& sythes of their speares.

Esay.ij.a. Leui.xxvi.g. Psal.lx.a. Esay.ij.b.

One people shall not lyft vp a swerde agaynst another/yee they shal nomore learne to fyght: but euery man shall syt vnder hys vineyarde & vnder his fygetre/ and no man to fraye him awaye: for the mouth of ȳ Lord of hostes hath spoken it. Therfore/where as all the people haue walcked euery man in the name of hys awne God/we wyll walcke in the name of oure God for euer & euer. At the same tyme/sayeth the Lorde/wyll I gather vp the lame & the outcastes/& soch as I haue chastened: & wyll geue ynne vnto the lame/& make of ȳ out castes a great people: and

B

and the Lorde hym selfe shalbe their kynge vpon the mount Sion/from this tyme forth for euermore. And vnto the (O thou tower of Eder/thou stronge holde of the daughter Sion) vnto the shall it come: euen the lordshipe & kyngdome of the daughter Jerusalē. Why then art thou now so heuy? is there no kynge in the? are they councelers awaye ȳ thou art so payned/ as a woman in her trauayle? And now (O thou daughter Sion) be sory/let it greue the as a wyke laboryng wt chylde: for now must thou get the out of the cytie/and dwell vpon the playne felde: Yee vnto Babylō shalt thou go/ there shalt thou be delyuered/and there the Lord shall lowse the from thē hande of thyne enemyes.

Gene.xxxv.d. Mich.v.b.

Now also are there many people gathered together agaynst ȳ/saying: what/Sion is cursed/we shall se oure lust vpō her. But they knowe not the thoughtes of the Lorde/ they vnderstande not his councell/that shal gather them together as the sheeues in the barne. Therfore get the vp/O thou daughter Sion/and thresshe out the corne: For I wyll make thy horne yron/ and thy clawes brasse/that thou mayest gryndē many people: their goodes shalt thou appropriate vnto the Lorde/and their substaunce vnto the ruler of the whole worlde.

Esay.xliij.d

¶ Of the destruccyon of Jerusalem.

¶ The.v.Chapter.

A Fter that shalt thou be robbed thy selfe/ O thou robbers daughter: they shal laye sege agaynst vs/and smyte the iudge of Israell wyth a rodde vpon the cheke. And thou Bethleem Ephrata/art lytle amōge the thousandes of Juda/Out of the shal come vnto me/ which shal be the gouernoure in Israel: whose out goynge hath bene from the begynnyng/and from euerlastynge. In the meane whyle he plageth them for a season/ vntyll the tyme that she (which shall beare) haue borne: then shall the remnaunt of hys brethren be conuerted vnto the chyldren of Israell. He shall stande fast/ and geue fode in the strength of the Lorde/and in the victory of the name of the Lorde his God: and when they be cōuerted/he shall be magnifyed vnto the fartheste partes of the worlde.

Mic.v.a. John.vij.d

Gen.xxxiij.d Job.x.a. Rom.i.b.

Then shall there be peace/so that the Assirian maye come in to oure lande/ & treade in oure houses. We shall bryngе vp* seuen shepherdes and.viij.prynces vpon thē: these shall subdue the land of Assur wt the swerde/ and the lande of Nymrod wyth their naked weapens. Thus shal he deliuer vs from the Assirian/whē he commeth wythin oure land/ and setteth his fote wythin oure borders.

B

B

vvs.e.viij. for so many as are necessarye.

C And the remnaūt of Jacob shal be amōge the multytude of people/ as the dew of the Lorde/and as the droppes vpon the grasse/ that tarieth for no man/ and wayteth of no body. Yee ȳ reslydue of Jacob shalbe amōge the Gentiles and the multytude of people/ as the lyon amonge the beestes of the wodd/ and as the Lyons whelpe amōge a flocke of shepe: which (when he goeth thorowe) treadeth downe/teareth in peces/ & there is no man that can helpe. Thyne hand shalbe lyft vp vpon thyne enemyes/and all thyne aduersaries shall perish.

Gene.xlix.d

D The tyme shall come also/sayeth ȳ Lord/ that I wyll take thyne horses from the/ and destroye thy charettes. I wyll breake downe the cytyes of thy lande/ and ouerthrowe all thy stronge holdes. All witchcraftes wyll I rote oute of thyne hande/ there shall no mo soothsayynges be within the. Thyne Idols and thyne Images will I destroye out of the so that thou shalt nomore bowe thy selfe vnto the worckes of thyne awne handes. Thy groues wyll I plucke vp by the rotes/ and breake downe ȳ cyties. Thus will I be auēged also/vpō all ȳ Heathē ȳ wyll not heare.

Deute.xviij.b.

¶ An exhortacyon to heare the iudgment agaynst Israell beynge vnkynde. What maner of sacrifyces do please God.

¶ The.vj.Chapter.

H Erken now what the Lord sayeth: up/reproue the mountaynes/& lett the hylles heare thy voyce. O heare the punishmēt of the Lord/ ye mountaynes/& ye mightie foundacōs of the earth: for the Lord will reproue his people/& reason wt Israel: O my people/what haue I done vnto ȳ? or wherin haue I hurte the? geue me answere. Because I brought ȳ from the lande of Egypte/ and deliuered the out of ȳ house of bondage? Because I made Moses/Aaron and Miriam to lede the? Remembre (O my people) what Balach ȳ king of Moab had Imagyned agaynst the/ and what answere that Balaam ȳ sonne of Beor gaue him/from Sethim vnto Galgal/ ȳ ye maye know the louyng kyndnesses of the Lorde.

A

Esai.lviij.a.

B

Gen.xlvi.a. Nume.xxij.a. Nume.xxiij. xxiv.xxv.

What acceptable thynge shall I offre vnto the Lord? shall I bowe my knee to the hye God? Shall I come before hym wyth brene offrynges/and wyth calues of a yeare olde? Hath the Lorde a pleasure in many thousand rames/or innumerable streames of oyle? Or shall I geue my fyrstborne for myne offences/& the fruite of my body for the synne of my soule? I wyll shewe the/O mā/what is good/ and what the Lorde requyreth of the: Namely/to do right/to haue pleasure in louynge kyndnesse/to be lowly/& to walcke wyth thy God: that thou mayest be called a

C

citte

cytie of the Lorde/ & that thy name maye be
ryghtuousnesse. Heare (O ye trybes) who
Leuit.xix.g. Deut.xxv.c. Prou.xx.b. Ezec.xxv.b. woldе els geue you loch warnynge? Should
I not be displeased/for ȳ vnrightuous good
in the houses of the wycked/and because the
measure his mynysched? Or shulde I iustifie
the false balaunces and ȳ bagge of disceat-
full weyghtes/ amonge those that be full of
D ryches vnryghtuously gotten: where the cite
lyns deale with falshede/speake lies/ & haue
disceatfull tunges in their mouthes?

Therfore I wyll take in hande to punysh
the/and to make the desolate/because of thy
sinnes. Thou shalt eate/ & not haue ynough:
yee thou shalt bringe thy selfe downe. Thou
shalt fle/but not escape: and those that thou
woldest saue/ wyll I deliuer to the swerde.
Deut.xxviij.c. Thou shalt sowe/but not reape: thou shalt
presse out oliues/but oyle shalt thou not ha-
ue/to anoynte thy selfe wythall: thou shalt
treade out swete must/but shalt drynche no
iij.Reg.xvi.e. wyne. Ye kepe the ordynaunces of Amri/ &
all the customes of ȳ house of Ahab: ye fo-
lowe their pleasures/ therfore wyll I make
the waste/and cause thy inhabyters to be ab
horred/O my people: & thus shalt thou bea-
re thyne awne shame.

¶ A complaynt of the ytell nobre of the ryghtuouse
Agaynst the trueth ought we not to holde with oure
greatest frendes.

¶ The.viij. Chapter.

A WO is me: I am become as one/that
goeth a gleanynge in the haruest.
There are no mo grapes to eate/
yet wolde I fayne (w all my herte)
haue of the best frute. There is not a godly
man vpon earth/there is not one ryghtuous
amōge mē. They* laboure al to shed bloud/
& euery mā hunteth his brother to death: yet
they faye they do well when they do euell. As
the prynce wyll/so fayeth the iudge: that he
maye do him a pleasure agayne. The greate
man speaketh what his herte desyreth: & the
hearers alow him. The best of thē is but as a
thistle/ & the most ryghtuous of thē is but as
a breer in the hedge. But when the daye of
thy preachers cōmeth/ ȳ thou shalt be visy-
ted: then shall they be wasted awaye. Let no
mā beleue his frende/ ner put hys confydēce
B in a prynce. Kepe the porte of thy mouth/ frō
her ȳ lyeth in thy bosome: for the sonne shall
put his father to dyshonoure/ the daughter
shall ryse agaynst her mother/ the daughter
b* in lawe agaynst her mother in law: & a mās
foes shalbe euē they of his awne houshold.
Neuertheless I will loke vp vnto ȳ Lord/
I wyll pacyently abyde God my sauyoure:
my God shall heare me. O thou enemye of
myne/reioyce not at my fall/for I shall get
vp agayne: & though I syt in b* darcknesse/
yet the Lorde is my lyght. I wyll beare the
punishmēt of the Lorde (for why/ I haue of-
fended him) tyll he sytt in iudgmēt vpon my
cause/ & se ȳ I haue right. He wyll bring me
forth to ȳ light/ & I shall se his ryghtuousnesse.

She that is myne enemy shal loke vpon C
it/ & be cōfounded/which now saieth. Where iiij.Reg.xix.a.
is thy Lorde God? Myne eyes shall beholde
her/when she shalbe trodē downe/as ȳ claye
in the stretes. The tyme wyll come/ that thy Amos.ix.c
gappes shal be made vp/ & the lawe shall go
abrode: & at ȳ tyme shall they come vnto ȳ/
frō Assur vnto the stronge cyties/ & from the
stronge cyties vnto the ryuer: frō the one see
to ȳ other/frō the one moūtayne to ȳ other.

Not wythstandynge the land must be wa-
sted/because of them that dwell therin/ and
for the frutes of their awne Imaginacyōs.
Therfore kede thy people with thy* rodde/ c * Rodde here
the flocke of thyne heretage which dwell de- signifyeth do-
solate in the wodde: that they maye be kedde minyon & go-
vpon the mount of Charmell/Basan & Ga- uernaunce.
D laad as afore tyme. Marueloys thyngs wil
I shewe them/lyke as when they came oute
of Egypte. This shall the Heathen se/and be
ashamed for all their power/ so ȳ they shall
d* laye their hande vpon their mouth/ and d * Of this ys
stoppe their eares. They* shall lycke ȳ dust hame in Job.
lyke a serpēt/ & as the wormes of ȳ earth/ ȳ xxxix.d.
tremble in their holes. They shalbe afrayed e * That is,
of the Lorde oure God/ & they shal feare the. shalbe hidden
Where is there loch a God as thou? that e brought as
pardonest wyckednes/ and forgeuest the of- lowe as serpē-
fences of the remnaunt of thyne heretage? tes that creye
He kepeth not his wrath for euer. And why? on the grosde
hys delite is to haue cōpassion: he shall turne So obedient
agayne/ and be merycyfull to vs: he shall put (sayth the pro-
downe oure wyckednesses/ and cast all oure phete) shall the
synnes in to the botome of ȳ see. Thou shalt Heathen be vn
kepe thy trust with Jacob/ & thy mercy for to Israell/ al-
Abraham/ lyke as thou hast sworne vnto though they
oure fathers longe ago. before had Is-
rael ingreuous
subiecyon.

¶ The ende of the prophecye of
Micheas.

¶ The boke of the Prophet Nahum.

¶ Of the destruccyon of Ninive and of the delyue-
raunce of Israel.

¶ The fyrst Chapter.

A THis is the heuy burthē
of Ninive/ whych Nahum of
Elchos dyd wryte as he sawe
it. The Lord is a gelous God/ Deut.v.b.
& a taker of vengeaunce: yee
a taker of vengeaunce is the
Lord/and wrothfull. The Lord taketh ven-
geaunce

geaunce of his enemyes/and reseruyeth dys-
Roma.ij.a. Gro.xxxiiij.a. Jeremy.xxx.b pleasure for his aduersaries. The Lord suf-
fereth longe/ he is of greate power/ & so inno
cent ȳ he leaueth no mā fautlesse before him.
The Lorde goeth forth in tempest & stormy
wether/the cloudes are the dust of hys fete.
When he reprouyeth the see/ he dryeth it vp/ &
B turneth all the floudes to drye lande. Basan
is desolate/Charmel & the pleasure of Lyba
nus wasteth a waye. The moūtaynes trem-
ble for him/the hylles consume. At the lyght
of him/ ȳ earth quaketh: yee ȳ whole world/
and all that dwell therin. Who maye endure
Jeremay.x.b. Esay.xxxiij.a Habac.iij.a. Sophy.iij.b. before his wrath? Or who is able to abyde
his gryme displeasure? His anger taketh on
like fyre/and the harde rockes burst in sun-
der before him.

Full gracious is the Lorde/and a stronge
holde in the tyme of trouble/he knoweth thē
that put their trust in him: when the floude
renneth ouer/ and destroyeth the place/ and
C when the darcknesse foloweth fyll vpon his
enemyes. What do ye Imagin then agaynst
ȳ Lord on this maner? (Tush/ whē he hath
once made an ende/ there shall come no mo-
re trouble.) For lyke as ȳ thornes that stycke
together/and as the dryeye strawe/so shall the
dronckardes be consumed together/euē whē
they be full. There come oute of the loch as
Imagin mischeke/ & geue vngracious coū-
cell agaynst the Lorde.

D Therfore thus sayeth the Lorde: Lett thē
be as well prepared/ yee & as many as they
can/yet shall they be hewen downe/ & passe
awaye. And as for the/ I wyl vexe ȳ/ but not
vtterly destroye the. And now wyll I breake
his rodde frō thy backe/ & burst thy bondes
in sonder. But the Lorde hath geuen a com-
Rich.v.c. maundement concernynge the/ ȳ there shall
come no more sede of thy name. The carued
& casten Images wyll I rote out of ȳ house
of thy God. Thy graue shall I prepare for
the/and thou shalt be confounded.

¶ He descriueth the victorye of the Caldees agaynst
the Ninuites.

¶ The.ij. Chapter.

A BEholde/ vpon the mountaynes
Esay.lij.a. Roma.x.c. come ȳ fete of him/that bringeth
good tidinges/ & prezcheth peace.
O Juda/ kepe thy holy dayes/
perfourme thy promyses: for Belial shall
come no more in the/ he is vtterly roted out.

The scaterer shall come vp agaynst the/ &
laye sege to the castell. Loke thou wel to the
stretes/make thy loynes stronge/ arme thy
self with all thy myght: for the Lorde shal re
store agayne the glory of Jacob/ lyke as the
glory of Israel. The destroyers haue broke
them downe/ & marred the wyne braunches.
The shylde of his grauntes glystereth/ hys
men of warre are clothed in purple. His cha
rettes are as fyre/ when he maketh him for-
ward/ hys archers are well deckte & trimmed
The charettes rolle vpō ȳ stretes/ & welter B
in the hye wayes. They are to loke vpō lyke
crestettes of fyre/ & go swyftly/ as ȳ lyghte-
nynge. Whē he doth but warne his giautes/
they fall in their araye/ & haslely they clym-
me vp the walles: yee the engins of ȳ warre
are prepared all ready. The water portes
shall be opened/and the kynges palace shall
fall. The quene her selfe shall be led awaye
captyue/and her gentilwemen shal mourne C
as the doues/ and grone wythin their her- Tobyi.xiiij.b.
tes. Ninive is lyke a pole full of water/ but Sophy.ij.c.
then shall they be fayne to fle. Stand/stande/
(shal they crye) and there shall not one turne
backe. Awaye w the syluer/ awaye with the
golde: for here is no ende of treasure. There
shabe a multytude of all maner costly orna-
mentes. Thus must she be spoyled/ emptied
& clene striped out: that their hertes maye be
melted awaye/their knees tremble/all their
loynes be weake/ & their faces blacke as a pot.

Where is now the dwellyng of the lyōs/
& the pasture of ȳ lyons whelpes? where the D
lyon & the lyonesse went w the whelpes/ & no
mā frayed thē awaye? But the lyon spoyled
ynough for his ponge ones/ & deuoured for
his lionesse: he killed his dēnes w his praye/ &
his dwellyng place with ȳ he hadrauysched.
Beholde/ I wyll vpō the/ sayeth the Lord of
hostes/ & will set fyre vpō thy charettes/ that
they shall smoke with all/ & the swerde shall
deuoure the yōge lyōs. I wyll make an ende
of thy spoylyng frō out of ȳ earth/ & ȳ voyce
of thy messaungers shall nomore be herde.

¶ The fall of Ninive.

¶ The.iij. Chapter.

A WO to ȳ bloudthursty cytie/which
Ezech.xxiij.a. Abacuc.ij.b. is all full of lyes & robbery/ & wil
not leaue of frō rauishing. There
a mā maye heare scourgyng/ rul-
shynge/ the noyse of the wheles/ the cryenge
of the horses/ & the rollinge of the charettes.
There the horse men get vp w naked swerds/
& glysteringe speares: There lyeth a multy-
tude slayne/ and a greate heape of deed bo-
dyes: There is no ende of deed coarles/ yee
men fall vpon their bodyes: And that for the
greate and manyfolde whordome/ of ȳ fayre
and beutyfull harlot: which is a mastresse of
witchcraft/ yee & selleth the people thorow
her whordome/and the nacyons thorow her
witchcraft.

Beholde/ I wyll vpō the (sayeth ȳ Lorde B
of hostes) and wyll pull thy clothes ouer thy Esay.xlvij.a. Ezech.xvi.a.
head: that I maye shewe thy nakednes a-
monge the Heathen/and thy shame amonge
the

the kyngdomes. I wyll cast dyrte vpō the/ to make the be abhorred/ & a gaynge stocke: Yee all they that loke vpon the / shall starte backe/ & saye: Ninive is destroyed.

Who wyll haue pytie vpō the; where shall I seke one to conforte the? Art thou better then the greate cite of Alexandria: that laye in the waters / and had the waters rounde aboute it: which was strōgly kenced & walled with the see? Ethiopia and Egypte were her strength/ & that exceading great aboue measure. Aphrica & Lybia were her helpers / yet was she dryuen awaye/ & brought into captyuyte: her yonge chyldrē were smittē downe at the head of euery strete / the lottes were cast for the moste auncyent men in her/ & all her myghtye men were bounde in chaynes. Euen so shalt thou also be dronchen/ & hyde thy self/ & seke some helpe agaynst thyne enemy. All thy stronge cytyes shalbe lyke fyge trees with ripe figes: which whē a man shaketh/ they shal fall in to ỳ mouth of ỳ eater.

Beholde/ thy people within ỳ are but women: the portz of thy lande shalbe opened vnto thyne enemyes/ and the fyre shall deuoure thy barres. Drawe water now agaynst thou be beleged/ make vp thy stronge holdes / go in to the claye/ tēpre the morter/ make strōg brycke: yet the fyre shal cōsume the/ ỳ swerde shall destroye the/ yee as the locuste doth / so shall it eate ỳ vp. It shall fal heuely vpō ỳ as the locustes/ yee right heuely shall it fall vpō the/ euē as ỳ grashoppers. Thy marchantes haue bene nōbred w̄ the starres of heauē: but now shal they spryede abrode as the locustes/ and fle their waye: Thy lordes are as the grashoppers/ & thy captaynes as the multytude of grashoppers: which when they be colde/ remayne in the hedges: but when the Sunne is vp/ they fle awaye/ & no mā can tell where they are become. Thy shepherdes are a slepe (O kynge of Assur) thy worthyes are layed downe; thy people is scatred abrode vpō the mountaynes/ and no mā gathereth them together agayne. Thy wounde can not be hyd/ thy plage is so sore. All they that heare this of the/ shall clappe their handes ouer the. For what is he/ to whom thou hast not alwaye bene doyng hurte.

Clay.r.a.xxx. k.xxxi.b.

¶ The ende of the prophecy of Nahum.

¶ The boke of the Prophet Abacuk.

¶ A complaynte agaynst Israel.

¶ The first Chapter.

THis is the heuy burthē/ which the Prophete Abacuc dydse. O Lorde/ how longe shall I crye / & thou wylt not heare? How longe shall I cōplayne vnto the / suffrynge wronge/ & thou wilt not helpe? Why lettest thou me se weerynesse & laboure? Tyranny & vyolence are before me/ power ouergoeth right: for the lawe is soarne in peces/ & there can no ryght iudgment go forth. And why? ỳ vngodly is more set by then ỳ ryghtuous: this is the cause/ that wronge iudgmēt procedeth. Beholde amonge the Heathen / and loke well: wondre at it/ and be abashed: for I wyll do a thyng in your tyme/ which though it be tolde you/ ye shall not beleue.

Habak.i.a

Psal.xxii.a.

Job.xix.a.

Act.xiii.d.

For lo/ I wyll rase vp the Caldees/ that bitter and swyfte people: wyych shall go as wyde as ỳ lande is/ to take possessiō of dwelling places/ ỳ be not their awne. A grymme and boysteours people is it/ these shall sit in iudgment & punishe. Their horses are swyfter then the cattes of the mountayne / & byte sorer then ỳ wolues in ỳ euenyng. Their horsmen come by greate heapes from farre/ they fle hastely to deuour as the Aegle. They come all to spoyle: out of them commeth an east wynde/ wyych bloweth and gathereth their captyues/ lyke as the sande. They shall mocke the kinges/ and laughe the prynces to scorne. They shal not set by eny stronge holde/ for they shal laye ordynaunce agaynst it/ and take it. Then shall they take a fresh corage vnto them / to go forth & to do more euel/ & so ascrybe that power vnto their God.

Deut.xxviii.a.

Sophi.iii.a.

Clay.xlvi.a. ii. Par.xxviii.

But thou O Lorde my God/ my holy one thou art from the begynnyge / therfore shall we not dye. O Lorde/ thou hast ordened thē for a punyshment/ and sett them to reprove the myghtye . Thyne eyes are clene / thou mayest not se euell/ thou canst not beholde ỳ thynge that is wyched. Wherfore then dost thou loke vpon the vngodly / and holdest thy tunge/ when the wyched deuoureth the man that is better thē hym self? Thou makest mē as the fishe in ỳ see/ and like as the creping beestes/ that haue no gyde . They take vp all with their angle/ they catch it in their net/ & gather it in their yarne: wherof they reioyce and are glad . Therfore offre they vnto their net/ and do sacrifice vnto their yarne: because that thorowe it their porcyō is become so fat/ and their meate so plenteous. Wherfore they

Habak.i.b.

Psal.xxxiii.a.

Jeremy.xii.a.

Psal.xxxvii.a

they cast out their net agayns/ & neuer cease to slaye the people.

¶ Of the vysion of the prophete. Agaynst pollyng/ couetoulnes/ and Idolatrie.

¶ The.ii.Chapter.

I Stode vpon my watch/ & set me vpon my bulworke / to loke & se what he wolde saye vnto me / and what answere I shulde geue him that reproueth me. But the Lorde answered me/ and sayde : Wryte the vysyon planely vpon thy tables/ that who so commeth by/ maye rede it: for the vision is yet farre of for a tyme/ but at the last it shall come to passe/ & not fayle. And though he tary / yet wayte thou for him/ for in very dede he wyll come/ & not be slacke. Beholde/ who so wyll not beleue/ his soule shall not prospere: but ỳ iust shall lyue by his fayth. Lyke as ỳ wyne disceaueth the dronckarde / euen so the proude shall fayle & not endure. He openeth his desyre wyde vp as the hell / & is as vnsaciable as death. All Heathen gathereth he to hym/ & heapeth vnto him all people.

Habak.ii.a

But shall not all these take vp a prouerbe agaynst him/ & mocke him w̄ a byworde/ & saye: Wo vnto him that heapeth vp other mens goodes? How longe will he lade hym selfe with thicke claye? O how sodenly wyll they stande vp/ that shall byte / & awake/ ỳ shal teare ỳ in peces: yee thou shalt be their praye. Seinge thou hast spoyled many Heathen/ therfore shall the remnaunt of the people spoyle the: because of mens bloude/ and for the wronge done in the lande/ in the citie and vnto all them that dwell therin.

Habak.ii.c.

Wo vnto him/ that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye / to escape from the power of mischortune. Thou hast deuyled the shame of thyne awne house / for thou hast slayne to moch people/ and hast wylfully offended: so that the very stones of ỳ wall shall crye out of it/ and the tymbre that lyeth betwixte the ioyntes of the buyldyng shall answere. Wo vnto him / ỳ buyldeth the towne w̄ bloude/ & maynteneth the cytie wyth vnrightuoulnes. Shall not the Lord of hostes bringe this to passe/ that the laboures of the people shal be brent with a greate fyre / & ỳ the thinge wherupon the people haue weeried them selues/ shall be lost? For the earth shalbe full of knowledge of the Lordes honoure/ lyke as the waters that couer the see.

Luc.xix.d

Eyet.xxliii.a

Dau.iii.a

Habak.ii.e

Nu.xiii.e

Wo vnto him that geueth his neyghboure drynche / to get hym wroth full displeasure for his dronchēnesse: that he maye se his preuytees. Therfore wyth shame shalt thou be filled/ in steade of honoure. Drynke thou also/ tyll thou slombre with all: for the cuppe of the Lordes right hāde shall compasse the aboute/ and shamefull spewing in steade of thy worshipe. For the wrōge that thou hast done in Libanus/ shal ouerwhelme thē/ and the wilde beastes shal make the afrayed: because of mens bloud/ & for the wronge done in the lande/ in the cytie/ and vnto all soch as dwell therin.

Habak.ii.f.

Deut.i.e

What helpe then wyll ỳ Image do/ whō the workman hath fashioned? Or the dayne cast Image/ wherin because the craftesman putteth his trust/ therfore maketh he dōme Idols? Wo vnto him / that sayeth to a pece of wod: aryse/ & to a domme stone: stande vp. For what instruccyon maye soch one geue? Beholde it is layed ouer with gold & sylver/ and there is no breth in it. But the Lorde in his holy temple is he / whom all the worlde shulde feare.

Habak.ii.g

Psal.xci.a

¶ A prayer of the prophet Abacuc for the ignorainnt.

¶ The.iii.Chapter.

O Lorde/ when I herde speake of ỳ/ I was afrayed. The worke that thou hast takē in hand/ shalt thou perfourme in his tyme / O Lord: and whē thy tyme cōmeth/ thou shalt declare it. In thy very wrath thou thinckest vpon mercy. God commeth from Theman / & the holy one from the moste of Pharan. Selah.

Habak.iii.a

His glory couereth the heauens / and the earth is ful of his prayse. His shine is as the sunne/ & beames of light go out of his hāde/ there is his power hyd. Destruccion goeth before him/ and burnynge crestettes go from his fete. He standeth / & measureth the earth He loketh/ & the people consume awaye/ the moste taynes of ỳ worlde fall downe to powlder/ & ỳ hilles are fayne to bowe thē selues/ for his goinges are euerlastynge and sure.

Habak.iii.b

I sawe / that the pauilyons of the Morians & the tentes of ỳ land of Madian were vexed for weryness. Wast thou not angrye/ O Lorde/ in the waters? was not thy wrath in ỳ floudes/ & thy displeasure in the see? yes/ when thou sattest vpon thyne horse/ & when thy charettes had ỳ victory. Thou sheuedst thy bowe openly / lyke as thou haddest promised with an othe vnto the trybes. Selah.

Deut.xxiii.c

Thou dydest deuyde ỳ waters of the earth. When the mountaynes saw the / they were afrayed / the water streame wente awaye: the depe made a noyse at the lyftynge vp of thyne hand. The Sūne and Moone remayned stylll in their habitacyon. Thyne arowes wente out glitterynge/ and thy speares as ỳ thyne of the lyghtenyng. Thou trodest downe the land in thyne anger/ and dydest thorsche the Heathen in thy displeasure . Thou

Habak.iii.c

Jeremy.l.c

Josu.x.c

camest

came lest forth to helpe thy people / to helpe thyne anoynted. Thou smotest downe ý head the house of ý vngodly / & discouerest his foundaciõs / euẽ vnto ý neche of him. Selah.

Thou curlest his septers / the Captayne of his men of warre: which come as a stormy wind to scatre me abrode / & are glad whẽ they maye eat vp ý poore secretly. Thou ma kest awaye for thyne horses in the see / euen in the mudde of great waters. Whẽ I heare thys / my body is vexed / my lyppes tremble at ý voyce therof / my bones corruppe / I am afrayed where I stande. O that I might rest in the daye of trouble / that I myght go vp vnto our people / which are alredy prepared.

For the fyge trees shal not be grene / & the vynes shal beare no frute. The laboure of ý olyue shalbe but lost / & the lande shall bring no corne: the shepe shalbe taken out of ý folde / and there shalbe no catel in the stalles.

But as for me / I wyll be glad in the Lorde / and will reioyce in God my Sauiour. The Lorde God is my strength / he shal make my fete as the fete of hertes: & he which geueth the victory / shal bryng me to my hye places synginge vpon my psalmes.

Psal. xviii. b.

¶ The ende of the prophecy of Abacuc.

¶ The boke of the Prophete Sophony.

¶ Threatnynges agaynst Juda & Jerusalem because of their Idolatrye.

¶ The first Chapter.

A THIS is the worde of the Lorde / which cam vnto Sophony the sonne of Chusi / the sonne of Gedoliah / the sonne of Amariah the sonne of Hezekiah in ý tyme of Josiah the sonne of Amon kyng of Juda. I wyll gather vp all thynges in the lande (sayeth the Lorde) I wyll gather vp man & beest: I wyll gather vp the foules in the ayre and the fysh in the see (to the greate decaye of the wicked) and wyll vtterly destroye the men out of the B lande / sayeth the Lorde. I wyll stretch oute myne hande vpon Juda / and vpõ all soch as dwell at Jerusalem. Thus wyll I rote oute the remnant of Baal from this place / & the names of the Remurins and prestes: yee & soch as vpon their house toppes worshippe & bowe them selues vnto the hoste of heauen: which sweare by the Lorde / & by their Malchom also: which starte a backe frõ ý Lord / & nether seke after ý Lord / ner regarde him.

iiii. Reg. xxi. & xxiii.

Deut. xvii. b. Jere. v. b

Be stylle at the presence of the Lord God / for the daye of the Lorde is at hande: yee the Lorde hath prepared a clayne offeryng / and called hys gestes therto. And thus shall it happen in the daye of the Lordes a slaynofferyng: I wyll vyslet the prynces / the kinges chyldren / and all soch as weere straunge clothynge. In the same daye also wyll I vyslet all those / that treade ouer the threshold so proudly / which fyll their Lordes house with trobbery and falshede. At ý same time (sayeth the Lorde) there shalbe herde a greate crye from the fysshe porte and an howlynge frõ the other porte / and a greate murthur from the hylles. Howle ye that dwell in the myll / for all the marchaũt people are gone / & all they that were laden with syluer / are roted out.

iiii. Reg. xxiii. b. Jere. xxix. b.

C

At the same tyme wyll I seke thorow Jerusalem wyth lanternes / & vyslet them that continue in their dregges / and saye in their hertes: Tush / the Lorde wyll do nether good ner euell. Their goodes shalbe spoyled / and their houses layed waste: they shall buylde houses / and not dwel in them: they shal plante vynyardes / but not drinke the wyne / therof.

Jere. v. c. Deut. xxix. c. Jere. xxiii. c

D

For the greate daye of the Lorde is at hande / it is herde by / & commeth on a pace. Horrible is the tydinges of the Lordes daye then shal the giaunte crie out: for that daye is a daye of wrath / a daye of trouble & heynesse / a daye of vtter destruccion & mylery / a darcke & glomynge daye / a cloudy & stormy daye / a daye of ý noyse of trõpettes & shawmes / against the stronge cities & hie towres. I wyll bringe the people in to soch vexacyon / that they shal go aboute like blinde men / because they haue synned agaynst the Lorde. Their blonde shalbe shed as the dust / & their bodies as the myre. Neither their syluer ner their golde shalbe able to delyuere them in ý wrothful daye of the Lorde / but the whole lande shalbe cõsumed thorow the fyre of his gelousy: for he shall soone make clene rydaunce of al them that dwel in the lande.

Ezech. vii. b.

Soph. iii. b.

¶ He moueth to returne to God / prophecyynge vnto the one destruccyon / & to the other delyueraunce.

¶ The. ii. Chapter.

A COme together and gather you / O krauwerde people: or the thyng go forth that is concluded / and or the tyme be passed awaye as the duste: or the fearfull wrath of the Lorde come vpõ you / yee or the daye of the Lordes fore dyspleasure come vpon you. Seke the Lord all yee mekie harted vpon earth / ye that worcke after his iudgment: seke ryghtuoulnesse / seke lowlynesse: ý ye maye be defended in the wrothfull daye of the Lorde. For Gaza shal be destroyed / & Ascalon shal be layed waste. They shal cast out Asdod at the noone daye / and

iiii. Regu. xx. a. Jon a. iii. a

and Accaron shalbe pluckte vp by the rotes.

B Wo vnto you ý dwell vpon the see coost / ye murtherous people: the worde of ý Lord shal come vpon you. O Canaan thou lande of the Philistynes / I wil destroye the / so that there shal no man dwell in the eny more: and as for the see coast / it shall be herdmens cotages & shepe foldes: yee it shalbe a porcyon for soch as remayne of the house of Juda / to fede ther vpõ. In the houses of Ascalon shal they rest towarde nyght: for the Lorde their God shal vyslet thẽ / & turne awaye their captyuite. I haue herde the delyte of Moab / & the blasphemies of the children of Ammon C how they haue shamefully intreated my people / & magnified them selues within the borders of their lande. Therfore as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shalbe as Sodome / & Ammõ as Gomorra: euen dryie thorne hedges / *salt pyttes and a perpetuall wyldernes. The reslydue of my folche shall spoyle thẽ the remnaunt of my people shall haue them in possession. This shall happẽ vnto them for their pryde / because they haue dealte so shamefully with the Lorde of hostes people / & magnified thẽ selues aboue thẽ. The Lord shal be gryme vpõ thẽ / & destroye all ý goddes in the lande. And all ý Iles of ý Heathẽ shall worshippe him / euery man in his place.

Esay. xv. xvi. Jere. xlviii. a. Ezech. xxv. b

* That is / as barren as the places where salt is cast.

D Ye Morrãs also shall perish võ my swerde: yee he shall stretch out hys hande ouer the north / and destroye Assur. As for Ninive / he shall make it desolate / drie and waste. The flockes & all ý beastes of the people shall lye in ý middest of it / pellicanes & storckes shall abyde in the vpper postes of it / foules shall synge in the wyndowes / & rauens shall syttẽ vpõ the balches / for the bordes of Cedre shal be ryuen downe. This is the proude and carelesse cytie / that sayde in her herte: I am / and there is els none. O how is she made so waste / that the beestes lye therin? Who so goeth by / mocketh her / and poynteth at her wyth his fynger.

iiii. Reg. xix. c. Esay. xlvii. b. xxxiii. c.

¶ Agaynst the gouerners of Jerusalem. Of the callynge of all the Gentyles. A cõforth to the reslydue of Israel.

¶ The. iii. Chapter.

A WO to the abhominable / fylthye & cruell cytie: which will not heare / ner be reconrmed. Her trust is not in the Lorde / nether wyll she holde her to her God. Her rulers within her are as roarynge lyons: her iudges are as wolues a* in the euenyng / which leaue nothyng behynde them tyll the morowe. Her prophetes are lyght personnes and vnfaythfull mẽ: her prestes vnhalowe the Sanctuary / and do wronge vnder the pretence of the lawe. But

a* That is / prey hongrye / because they haue all the daye lõge wayted for their praye.

the iust Lorde that doth no vnright / was amonge thẽ / euery morynyng shewyng thẽ his lawe clearly / & cealled not. But ý vngodly wyll not lerne to be ashamed. Therfore wil I rote oute thys people / and destroye their towres: yee and make their stretes so voyde / that no man shall goo therin. Their cytyes shalbe broken downe / so that no body shall be left / ner dwell there eny more.

B

I sayde vnto them: O feare me / and be cõtent to be reformed. That their dwellynge shulde not be destroyed / and that there shulde happen vnto them none of these thinges / wherwith I shal vyslet thẽ. But neuertheles they stande vp early / to folowe the filthynes of their awne ymaginacyons. Therfore ye shall wayte vpon me (sayeth the Lorde vntil the tyme that I stãde vp: for I am determed / to gather ý people & to bringe ý kyngdomes together / that I maye poure oute myne anger / ye all my wrothfull displeasure vpõ thẽ. For all the worlde shalbe consumed with the fyre of my gelousy. And then wyll I clense ý lyppes of the people / ý they maye euerychone call vpon the name of the Lorde / & serue him with one shulder. Soch as I haue subdued / and my chyldrẽ also whom I haue scatred abrode / shall bryngе me presentes beyonde the waters of Ethiopia.

Naum. i. b. Sopho. i. b.

In that tyme shalt thou nomore be confounded / because of all thy ymagynacyons / wher thorow thou haddest offended me: for I wyll take awaye the proude boosters of thine honoure from the / so ý thou shalt nomore tryumphe because of my holy hyll. In ý also wil I leaue a smal poore symple people / which shal trust in the name of ý Lorde. The remnaunt of Israell shall do no wyckedny / ner speake lyes: nether shal there eny disceatfull tũge be founde in their mouthes. For they shal be fed / and take their rest / and no man shal make them afrayed. Geue thãkes O daughter Syon / be ioyful O Israel: reioyce and be glad frõ thy whole herte / O daughter Jerusalem / for the Lord hath takẽ awaye thy punyshement / and turned backe thine enemyes. The kynge of Israell / euen the Lord himself is with the: so that thou nedest nomore to feare eny myscfortune.

Jeremy. i. b.

C

In that tyme it shall be sayed to Jerusalem: feare not / and to Sion: lett not thyne handes be slacke / for the Lorde thy God is with the / it is he that hath power to saue: he hath a speciall pleasure in ý / & a marueloys loue towarde the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heynesse / will I gather together / & take oute of thy cõgregacyon: as for the shame & reproke that hath bene layed vpõ the / it shalbe farre from the. And lo / in that tyme wil I destroye

D

Ezech.xxx.b. all those that here the: I wyll helpe the lame/ and gather vp the cast away: yee I wyll get them prayse and honoure in all landes/ where they haue bene put to shame. At the same tyme wyll I bryngе you in/ and at the same tyme wyll I gather you. I will get you a name & a good reporte amonge all people of the earth/ when I turne backe youre captiuyte before youre eyes/ sayeth the Lorde.

¶ The ende of the prophecy of Sophony.

¶ The boke of the Prophete Aggeus.

¶ The tyme of the Prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

¶ The first Chapter.

A IN the seconde yeare of kynge Darius/ in ỳ .vj. moneth/ the first daye of the moneth/ came the worde of the Lorde (by the Prophete Aggeus) vnto Zorobabel ỳ sonne of Salathiel the prince of Juda/ & to Jesua the sonne of Joledech the hye preest/ saying: Thus speaketh the Lord of hostes/ & sayeth: This people doth saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus/ & sayde: Ye your selues can kinde tyme to dwel in syled houses/ & shall this house lye wast? B Consydre now youre awne wayes in youre hertes (sayeth the Lorde of hostes) ye sowe moch/ but ye bringe lytle in: ye eate/ but ye haue not ynough: ye drincke/ but ye are not fylled: ye decke youre selues/ but ye are not warme: and he that earneth eny wage/ putteth it in a broken purse.

1.Esdr.vi.a. Dani.v.c.vi.a. 1.Esd.v.iij.iiij.v. Jere.xxix.a Leuitic.xxvi.d. Ezech.vi.b. Osee.iiij.b. Mala.ij.b.

Thus sayeth the Lorde of hoostes: Consydre youre awne wayes in youre hertes/ get you vp to the mountayne/ fetch wod/ & buylde vp the house: that it maye be acceptable vnto me/ and that I may shewe myne honoure/ sayeth the Lorde. C Ye loked for moch/ & lo it is come to litle: & though ye bringe it home/ yet do I blowe it awaye. And why so/ sayeth the Lorde of hostes? Euen because that my house lyeth so waste/ & ye renne every man vnto his awne house. Wherfore the heauen is forbydden to geue you eny dew/ and the earth is forbydden to geue you encrease. I haue called for a drouth/ both vpō the lande & vpon the mountaynes/ vpon corne/ vpon wyne/ & vpō oyle/ vpon euery thynge ỳ the grounde bringeth forth/ vpon men and vpon catell/ yee and vpon all handylaboure.

1.Esd.iij.iiij. Mala.iij.b. 1.Cor.iij.b. vi.c. v.Corin.vi.c. Deut.xxviij.d

Now when Zorobabel the sonne of Salathiel/ & Jesua ỳ sonne of Joledech the hye preest with the remnaūt of the people/ herde the voyce of the Lorde their God/ and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people dyd feare the Lorde. D Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you/ sayeth ỳ Lorde. So the Lorde *waked vp the spryte of Zorobabel the Prince of Juda/ and the spryte of Jesua the sonne of Joledech ỳ hye preest/ & the spryte of the remnaūt of all ỳ people: ỳ they came and laboured/ in the house of the Lord of hostes their God.

a *To wake vp the spryte of a man is when god by his spryte comforteth & boldeneth the hert to take vpon him without feare any acte or deede of greate importance.

¶ Sheweth that the goodlynesse of the second typle shall excede the first/ because of the cōming of Christ. taunce.

¶ The .ij. Chapter.

VPon the .xxiiij. daye of the .vj. moneth/ in the seconde yeare of kyng Darius/ the .xxj. daye of the seuēth moneth/ came ỳ worde of ỳ Lorde by the Prophete Aggeus/ sayinge: Speake to Zorobabel the sonne of Salathiel prince of Juda/ & to Jesua the sonne of Joledech ỳ hye preest/ and to the residue of the people/ & saye: A Who is left amonge you/ ỳ sawe this house in her first beuty? But what thincke ye now by it? Is it not in youre eyes/ euē as though it were nothynge? Neuertheleſſe be of good chere O Zorobabel (saieth ỳ Lord) be of good comforte/ O Jesua thou sonne of Joledech hye preest: take good hertes vnto you also/ all ye people of the lande/ sayeth the Lorde of hostes & do accordinge to the word (for I am w̄ you/ saieth the Lord of hostes) lyke as I agreed with you/ when ye came out of the land of Egypte: & my spryte shalbe amonge you/ feare ye not.

1.Esd.ij.c. Deute.xxxi.b. Josu.i.b

For thus sayeth the Lorde of hostes: yet once more wyll I shake heauen and earth/ the see & the drye lande yee I wyll moue all Heathen/ & the comforte of all Heathen shal come/ and so wyll I fyll this house with honoure/ sayeth ỳ Lorde of hostes. The siluer is myne/ & the golde is myne/ sayeth ỳ Lorde of hostes. Thus the glory of the last house shalbe greater then the first/ sayeth ỳ Lorde of hostes: & in this place will I geue peace/ sayeth the Lorde of hostes.

B Hebr.xij.d. Deute.viij.b.

C The .xxiiij. daye of the .ix. moneth in the seconde yeare of kyng Darius/ came ỳ worde of the Lorde vnto the Prophete Aggeus/ sayinge: Thus sayeth the Lorde God of hostes: Aske the preestes concernyng the lawe/ & saye: yf one beare holy flesh in his cote lappe/ & with his lappe do touch the bred/ potage/ wyne/ oyle or eny other meate: shall he be holy also? The preestes answered & sayde: No. Then sayde Aggeus: Now yf one being

Jeremy.xii.c.

Leui.v.c.vi.d Numer.xix.b. dekyled w̄ a deed carcase/ touch eny of these: shall it also be vnclene? The Preestes gaue answere & sayde: yee/ it shalbe vnclene. Then Aggeus answered and sayde: enen sois thys people & this nacyon before me/ sayeth the Lorde: & so are all ỳ worckes of their handes/ yee and all that they offre/ is vncleane.

And now (I praye you) considre from this daye forth/ and how it hath gone with you afore: for euer there was layed one stone vpō another in the temple of the Lorde: that whē ye came to a corne heape of xx. bushels/ there were scarce ten: and that when ye came to ỳ wyne presse for to powre out. L. pottes of wyne/ there were scarce .xx. For I smote you with heate/ blasting & hayle stones in al the labours of youre hādes: yet was there none of you/ that wolde turne vnto me/ sayeth the Lorde. Consydre then from thys daye forth D and afore/ namely/ from the .xxiiij. daye of the .ix. moneth/ vnto the daye that ỳ foundacyō of the Lordes temple was layed: marck it well/ is not the sede yet in the barne? haue not the vynes/ the figetrees/ the pōgranates & olyue trees bene yet vntrutefull? but from this daye forth/ I shall make thē to prospere.

Aggeu.i.d Zacha.viij.b.

Moreouer the .xxiiij. daye of the moneth came the worde of the Lorde vnto Aggeus agayne/ sayinge: Speake to Zorobabel the prince of Juda/ and saye: I will shake both heauen and earth/ and ouerthrowe the seate of the kyngdomes/ yee & destroye ỳ mighty kyngdome of the Heathē. I will ouerthrowe the charettes/ and those that syt vpon them/ so that both horse and man shall fall downe/ euery man thorow his neyghbours swerde. And as for the/ O Zorobabel (sayeth ỳ Lord of hostes) thou sonne of Salathiel my seruaunt: I will take the (sayeth the Lorde) at the same tyme/ & make the as a seale/ for I haue chosen the/ sayeth the Lorde of hoostes.

¶ The ende of the Prophecye of Aggeus.

¶ The boke of the Prophete Zachary.

¶ The moueth the people to returne to the Lorde/ and to eschue the wicednesses of their fathers. He prefygureth Christ and the Apostles.

¶ The first Chapter.

A IN the eyght moneth of the secōde yeare of kyng Darius/ came ỳ worde of ỳ Lorde vnto Zachary ỳ sonne of Barachias/ the sonne of Addo/ ỳ Prophete/ sayinge: the Lorde hath bene sore dysplealed at youre forefathers. And saye thou vnto thē: thus sayeth the

Mat.xxviij.c.

Lorde of hostes. Turne you vnto me (sayeth the Lorde of hostes) & I wyll turne me vnto you/ sayeth ỳ Lorde of hostes. Be not ye like youre forefathers/ vnto whom the Prophetes cried a fore tyme/ saying: Thus sayeth ỳ Lorde God of hostes: Turne you from youre euell wayes/ & from youre wycked ymagynacyons. But they wolde not heare/ nere regarde me/ sayeth the Lord. What is now become of youre forefathers and the Prophetes? are they yet syll alyue? But dyd not my wordes & statutes (which I commaunded by my seruaunte the Prophetes) touch youre forefathers? C Upō this/ they gaue answere & sayde: lyke as the Lorde of hostes deuyled to do vnto vs/ according vnto oure awne wayes & ymagynacions/ euē so hath he dealte w̄ vs.

Jere.xxxi.c. Mala.iij.b. Jeremy.xlviij.c Psal.lxxviij.a Osee.xiiij.a Coby.xiij.b. Ezech.xxxiii.b Jere.xliiij.a. xxv.c. B

Upon the .xxiiij. daye of the .xj. moneth which is the moneth Sebat/ in the seconde yeare of Darius/ came the worde of ỳ Lorde vnto Zachary the sonne of Barachias/ the sonne of Addo the Prophete/ sayinge: I sawe by nyght/ and lo/ there sat one vpon a reade horse/ & stode syll amonge the Myrte trees/ that were beneth vpō the grounde: & behynde him were there reade/ speckled/ and whyte horses. Then sayde I: O my Lord/ what are these? And the aungell that talked with me/ sayde vnto me: I wyll shewe the what these be. And ỳ man that stode amōge the Myrte trees/ answered and sayde: These are they/ whom the Lorde hath sent to go thorow the worlde. And they answered the aūgell of the Lorde/ that stode amōge the Myrte trees/ & sayde: We haue gone thorow the worlde: and beholde all the worlde dwell at ease/ and are careless. C

Then the Lordes aungell gaue answere/ and sayde: O Lorde of hostes/ how longe wylt thou be vnmercyfull to Jerusalem and to the cytyes of Juda/ with whom thou hast bene dysplealed now these .lxx. yeares. So the Lorde gaue a louynge and a comforgtable answere vnto the aungell that talked wyth me. And the aungell that cōmoned with me/ sayde vnto me: Crye thou/ and speake: Thus sayeth the Lorde of hostes: I am exceadynge gelous ouer Jerusalem and Syon/ and sore dysplealed at the careless Heathē: for where as I was but a lytle angrye/ they dyd their best that I myght destroye them. Therfore thus sayeth the Lorde: I wyll turne me agayne in mercy towarde Jerusalem/ so that my house shalbe buylded in it/ sayeth the Lorde of hostes: yee and the plommet shalbe layed abrode in Jerusalem/ sayeth the Lorde of hostes.

Jeremy.xxv.b xxix.b. i.Esdr.i.a. D Zacha.viii.a.

Crie also/ & speake: thus sayeth the Lorde of hostes: My cytyes shalbe in good prosperite agayne/ ỳ Lorde shall yet cōforte Sion/

The Prophecy

and chose Jerusalem. Then lift I vp myne
eyes and sawe/and beholde/ * foure hornes.
And I sayde vnto the angel/ that talketh vn-
me: what be these? he answered me: These
are ỳ hornes/whych haue scatred Juda/Is-
raell and Jerusalem abrode. And the Lorde
shewed me iiij. carpenters. Then sayde I:
what wil these do? He answered/ & sayde:
Those are the hornes / whych haue so strow-
ed Juda abrode/that no man durst lyft vp
his head: But these are come to fraye them
awaye/and to cast out ỳ hornes of the Gen-
tiles/which lift vp their horne ouer the land
of Juda/to scatre it abrode.

*These. iiij. hornes signifie iiij. kingdomes.

¶ The renewynge of Jerusalem and Juda.

¶ The. ij. Chapter.

A I Lift vp myne eyes agayne/& loked
& beholde/a man vb a measure line
in hys hande. Then sayde I: whe
ther goest thou? And he sayde vnto
me: To measure Jerusalē/ ỳ I maye se how
longe & how brode it is. And beholde/the an-
gell that talked vb me/ went his waye forth.
Then went there out another angel to mete
him/& sayd vnto him: Runne/speake to this
yōge mā/& saye: Jerusalē shall be inhabited
wythout enywal/for the very multytude of
B people & catel/ ỳ shal be therin. Yee I myself
(sayeth the Lorde) will be vnto her a wall of
fyre round aboute/& wilbe honoured in her.
O get you forth/ O fle from the lande of
ỳ north/sayeth the Lorde/ye whom I haue
scatred in to ỳ a* foure windes vnder heauē/
sayeth the Lorde. Saue thy selfe/O Syō:
thou that dwellest with the daughter of Ba
bylon / for thus sayeth the Lorde of hostes:
With a glorious power hath he sent me out
to the Heathē/which spoyled you: for who so
toucheth you/shal touche ỳ apple of his awne
C eye. Beholde/I will lyft vp myne hand ouer
them: so that they shall be spoyled of those/
which afore serued them: & ye shall knowe/
that the Lorde of hostes hath sent me.
Be glad/& reioyce/O b* daughter of Siō
for lo/I am come to dwell in the myddest of
the/sayeth the Lorde. At ỳ same tyme there
D shall many Heathen cleue to the Lord/ and
shall be my people. Thus wyll I dwell in ỳ
myddest of the/& thou shalt know/ that the
Lorde of hostes hath sent me vnto the. The
Lorde shall haue Juda in possession for hys
parte in the holy grounde/and shal chose Je-
rusalem yet agayne. Let all flesh be styll be-
fore the Lorde/for he is rysen out of his ho-
ly place.

Ezech. xliiij. b. Apo. xxi. c.

a* By the. iiij. hyndes is vn-derstande the whole worlde/ as in Math. xxiiij. c.

b* Daughter of Sion for all the people/ as in the Psalme cxxix. a.

¶ Of the lawe and hye estate of Christ/vnder the figure of Jesua the preste. A prophecye of Christ.

¶ The. iiij. Chapter.

AND he shewed me Jesua ỳ hye preest
standynge before the angell of the
Lorde/& Satan stode at his right
hande to resist e him. And the Lorde
sayde vnto Satā: The Lord reproue ỳ (thou
Satan) yee the Lord that hath chosen Jeru-
salē/reproue the. Is not this a brande taken
out of the fyre? Now Jesua was clothed in
B vnclene rayment/and stode before ỳ angell:
which answered & sayde vnto those, ỳ stode
before him: take awaye ỳ foule clothes frō
him. And vnto him he sayde: Beholde/ I ha-
ue takē awaye thy synne frō the/& wil decke
the with chaunge of rayment. He sayde mo-
rouer: set a fayre myter vpon his head. So
they set a fayre myter vpon his head/ & put
on clothes vpon him/& the angel of ỳ Lorde
stode there. Then the angell of the Lorde te-
C stified vnto Jesua/& spake / thus sayeth the
Lorde of hostes: If thou wylt walke in my
wayes/& kepe my watch: thou shalt rule my
house/& kepe my courtes/& I will geue the
place amonge these that stande here. Heare
O Jesua thou hye preest/thou and thy frēdes
D that dwell before the/for they are wōderous
people. Beholde/I wyll bringe forth the
braunch of my seruaunt: for lo / the stone ỳ
I haue layed before Jesua: vpon one stone
shalbe .vij. eyes. Beholde / I wyll hewe hym
out (sayeth ỳ Lorde of hostes) & take awaye
the synne of that lāde in one daye. Then shal
euery man call for his neyghboure/vnder ỳ
vyne & vnder the fyge tre / sayeth the Lorde
of hostes.

Psal. cix. a. Mat. iiij. a. Jude. i. b.

¶ The vylyon of the golden candelstyck/ and the exposicion therof.

¶ The. iiiij. Chapter.

AND the angel ỳ talked with me/came
agayne / & waked me vp / as a
man that is rayled out of his slepe/
& sayde vnto me: What seyst thou?
And I sayde: I haue loked/ & beholde: a can-
delstycke al of golde/vb a boll vpō it & hys vij.
lampes therin/& vpō euery lampe vij. stalks.
And ij. olyue trees therby/ one vpō the right
syde of ỳ boll/ & the other vpon the left syde.
So I answered/& spake to the angel ỳ tal-
B ked with me/ sayenge: O my lorde what are
these? The angel that talked with me answe
red & sayde vnto me: knowest thou not what
these be? And I sayde: No/my lorde. He an-
swered/ & sayde vnto me: This is the word of
the Lorde vnto Zorobabel/ sayenge: Nether
thorow an hoost of men/ ner thorow strēgth/
but thorow my spryte / sayeth the Lorde of
C hostes. What art thou/ thou greate moun-
tayne/ before Zorobabel? thou must be may
de euen. And he shal bringe vp ỳ fyrst stone
so that men shal crie vnto hym: good lucke/
good lucke.

Moreouer the worde of the Lorde came
vnto me/ sayinge: The handes of Zorobabel
haue layed the foundacyō of this house/hys
hādes shal also finyshed it: ỳ ye maye knowe
how that ỳ Lorde of hostes hath sent me vn-
to you. For he that hath bene despyled a lytle
season/ shall reioyce/ when he seyth the tynne
weight in Zorobabels hande. The. vij. eyes
D are the Lordes/ whych go thorow the whole
worlde. Then answered I/ & sayde vnto him:
What are these ij. olyue trees vpon the right
& left syde of the candelstycke? I spake more-
ouer/ & sayde vnto him: what be these ij. olyue
braūches (which thorow ỳ two golde pypes)
empty e thē selues in to the golde? He answe-
red me/ & sayd: knowest thou not/ what these
be? And I sayde no/my Lorde. Thē sayde he:
These are the two olyue braunches/ ỳ stande
before the ruler of the whole earth.

Deut. xviij. d.

Apocalj. xi. a.

¶ The vylyō of the flying boke/signyfynge the curse of theues & soch as abuse the name of God. By the vylyon of the measure / is signyfyed the bryngynge of Juda to Babylon.

A ¶ The. v. Chapter.

SO I turned me/ lyftynge vp myne
eyes/& loked/& beholde/a a* flyeng
boke. And he sayde vnto me: what
seest thou? I answered: I see a flyēge
boke of .xx. cubytes lōge/ & .x. cubytes brode.
Then sayde he vnto me: This is the curse/ ỳ
goeth forth ouer ỳ whole earth: for all theues
shalbe iudged after this boke/& all swearers
B bringe it forth (sayeth the Lorde of hoostes)
so that it shal come to the house of the theke/
& to the house of him / that falsely sweareth
by my name: & shall remayne in his house/ &
consume it / with the tymbre & stones ther-
of. Then the angell that talked with me/wēt
forth/ & sayde vnto me: lift vp thyne eyes and
C se/ what this is that goeth forth. And I sayde:
what is it? He answered: this is a measure
goinge out. He sayde moreouer: Euen thus
are they (that dwell vpon the whole earth) to
loke vpon. And beholde/ there was lyft vp a
talent of leade: & lo/ a woman sat in the myd-
dest of the measure. And he sayde: this is vn-
godlynesse. So he cast her in to ỳ myddest of
the measure/ and threwe the lompe of leade
vp in to an whole.
Then lyft I vp myne eyes/ & loked: & be-
D holde/ there came out .ij. wemen/ & the wynde
was in their wynges (for they had wynges
lyke the wynges of a storke) & they lyft vp ỳ
measure betwixte ỳ earth & the heauē. Then
spake I to the aungell ỳ talked vb me: why-
ther will these beare ỳ measure? And he sayde
vnto me: in to the lande of Synear/ to buylde
thē an house: which when it is prepared / the
measure shalbe set there in his place.

a* This flying boke was a roll te turned vp side aboute a staffe/ which the inhabyters of the east part of the worlde do yet call aboke/ and do also vse them.

Genesis. x. b.

¶ By the. iiij. charettes/ he describeth the prosperite of. iiij. kyngdomes.

¶ The. vj. Chapter.

MOreouer I turned me/ lyftyng vp A
myne eyes/ & loked: & beholde there
came. iiij. charettes out from be-
twyxte two hylles / whych hylles
were of brasse: In the fyrst charet were reade
horse / in the secōd charet were blacke horse/
in the thyrde charet were whyte horse/ in the
fourth charet were horses of dyuerse colours
& stronge. Then spake I/ and sayde vnto the
angell that talcked with me: O Lorde/ what
are these: The angell answered/ & sayd vnto
me: These are ỳ .iiij. windes of ỳ heauē/ which B
be come forth to stāde before ỳ ruler of all ỳ
earth. That with the blacke horse wēte in to
the lande of the north/ & the whyte folowed
them/ and the spekled horses wente forth to
ward ỳ south. These horses were very strōg/
& wente out: and sought to go and take their
iourney ouer the whole earth. And he sayde:
get you hence/ & go thorow the worlde. So
they wente thorow out ỳ worlde. Then cried
he vpon me/ and spake vnto me/ sayinge: be-
holde/ these that go towarde the north/ shall
styll my wrath in the north countre.
And the worde of ỳ Lorde came vnto me/ C
sayinge: Take of the preseners that are come
from Babylon: namely/ Heldai/ Tobiah and
Idaia: and come thou the same daye/ and go
in to the house of Josiah the sonne of So-
phony. Then take golde and syluer/ & make
crownes therof/ and set them vpon the head
of Jesua the sonne of Josedeh/ the hye preest/
and speake vnto hym: Thus sayeth ỳ Lorde
of hostes: Beholde the man whose name is
the braunche: and he that shall sprynge vp
after hym / shall buylde vp the temple of the
Lorde. yee euē he shall buylde vp ỳ tēple of ỳ
Lorde. He shall beare the prayse / he shall
syt vpon the Lordes trone / and haue the do-
mynacyon.
A Preest shall he be also vpon hys trone/ & D
a peaceable councell shalbe betwixte them
both. And the crownes shalbe in the temple
of the Lorde/ for a remembraunce vnto He-
lem / Tobiah / Idaia and Hen the sonne of
Sophony. And soch as be farre of/ shal come
and buylde the temple of the Lorde / that ye
maye knowe / how that the Lorde of hostes
hath sent me vnto you. And thys shall come
to passe / yf ye wyll herken dylygently vnto
the voyce of the Lorde youre God.

Zacha. i. b. Apoca. vi. a.

Jeremy. xliij. b.

Zach. iij. b. Psal. cxxvii. a

Apo. iiij. b. b. b.

Psalm. cxx. a. Hebr. v. vi. viij. ix. x.

¶ The extymacyon of lackinge without mercye. The dylysynge of charitye/ and the obstynacye of the people.

¶ The. vij. Chapter.

A IT happened also in the fourth yeare of kinge Darius / that the worde of ý Lorde came vnto Zachary in the fourth daye of the.ix. moneth/which is called.*Casleu:what time as Sarasar & Rogomelech & the men that were with thē sent vnto Bethell for to praye before the Lorde: & that they shulde saye vnto the prestes/which were in the house of the Lord of hoostes / & to the prophetes:Should I wepe in the ryfte moneth / and abstayne/ as I haue done now certayne yeares? Then came the worde of the Lorde of hoostes vnto me/sayenge: Speake vnto all the people of the lande/and to the prestes/ and saye: when ye fasted and mourned in the v and vii. moneth (now thys. lxx. yeares) dyd ye fast vnto me? When ye ate also and dronke / dyd ye not eate & drinke for youre awne selues? Are not these the wordes / whych the Lorde spake by hys prophetes afore tyme / when Jerusalem was yet inhabyted and welthy/ the and the cytyes rounde aboute her: when there dwelt mē / both towarde the south and in the playne countrees?

*That is / nouembre.

Neh.reg.xxv.b.

B Jere.xli.a.

C And the worde of the Lorde came vnto Zachary/sayenge: Thus sayeth the Lorde of hoostes: Execute true iudgement: shewe mercy and louynge kyndnesse/euery man to his brother. Do the wyddowe/ the fatherless/the straunger/and poore no wronge: and let no man ymagen euel agaynst his brother in his hert. Neuertheles they wolde not take hede/but turned their backes / and stopped their eares / that they shulde not heare: yee they made their hertes as an Adamant stone lest they shulde heare the lawe and wordes/ which the Lorde of hoostes sent in hys holy spryete by the prophetes afore tyme.

Zacha.vii.c. Exod.xxii.c.

Ó. Pet.i.d.

D Wherfore the Lorde of hoostes was very wroth at them. And thus is it come to passe / that lyke as he spake and they wolde not heare: euen so they cryed/ and I wolde not heare (sayeth the Lorde of hoostes) but scatered them amonge all Gentiles/whom they knewe not. Thus the lande was made so desolate / ý there traualed no man in it nether tornere for/ for that pleasaunt lande was vterly layed waste.

Jere.xli.b

¶ Of there turne of the people vnto Jerusalē/& of ý mercy of God towarde them. Of good worches. The calling of the Gentiles.

¶ The.viij. Chapter.

A SO the worde of the Lorde came vnto me/sayenge: Thus saieth the Lord of hoostes: I was in a great gelousy ouer Syon / yee I haue bene very gelous ouer her in a great displeasure thus sayeth the Lorde of hoostes: I wyl turne me agayne vnto Sion/& wil dwell in the myddest of Jerusalē: so ý Jerusalē shal be called a faythful & true citie/the hill of the Lorde of hoostes/yee an holy hill.

Esai.i.d.

Thus sayeth the Lorde of hoostes :There shal yet olde men & wemen dwell agayne in the stretes of Jerusalem : yee & soch as go w staues in their handes for very age. The stretes of ý cytye also shalbe ful of yonge boyes & damselles / playnge vpon the stretes.

B Thus sayeth the Lorde of hoostes: yf the reslydue of thys people thynke it to be vnpossible in these dayes / shulde it therfore be vnpossyble in my syght/sayeth the Lorde of hoostes ? Thus sayeth the Lorde of hoostes: Beholde/I will deliuer my people from the lande of the east and west / and wyll bryngе them agayne:that they maye dwell at Jerusalem. They shalbe my people/and I will be their God / in treuth and ryghtuousnesse. Thus sayeth the Lorde of hoostes:lett youre handes be stronge / ye that now heare these wordes by the mouth of the prophetes which be in these dayes that ý foundacyon is layed vpon the Lorde of hoostes house/that the tēple maye be buylded. For why? before these dayes /nether men ner catell coulde wynne eny thynge / nether myght eny man come in & out in rest / for trouble:but I lett euery mā go agaynst his neghboure.

Matth.xix.d.

Jere.xlii.f

Apoc.xxi.c

Agg.i.a

Neuertheless I wyll now intreate the reslidue of this people nomore as a fore tyme/ sayeth the Lorde of hoostes/ but they shalbe a sede of peace. The vynyarde shall geue her frute/ý grounde shall geue her increase/& ý heauens shal geue their dew:& I shall cause the remnaunt of this people/to haue al these in possessyō. And it shal come to passe/ ý lyke as ye were a curse amonge the Heathen (O ye house of Juda & ye house of Israel) Euē so wil I deliuer you/that ye shalbe a blessyng: feare not/but let your handes be stronge.

C

For thus sayeth the Lorde of hoostes: lyke as I deuysed to punysh you / what tyme as youre fathers prouoked me vnto wrath/ sayeth the Lorde of hoostes /and spared not. Euen so am I determed now in these dayes/ for to do well vnto the house of Juda & Jerusalem/therfore feare ye not. Now the thinges that ye shall do / are these: Speake euery man the treuth vnto hys neghboure/ execute iudgement truly / and peaceably within your portes/none of you ymagyn/ euell in his hert agaynst his neghboure/ and loue no false othes: for all these are ý thynges that I hate / sayeth the Lorde. And the worde of the Lorde of hoostes / came vnto me / sayenge: thus sayeth the Lorde of hoostes:The fast of the fourth moneth / the fast of the fyfth / the fast of the seuenth / and the fast of the tenth/shall be ioye and gladnesse/ and

Ephe.iiij.c Zach.viij.b

and prosperous hye feastes vnto the house of Juda: Only/loue the treuth & peace.

Thus sayeth the Lorde of hoostes: There D shall yet come people/ and the inhabyters of many cities:and they that dwell in one citye/ shall go to another/sayenge: Up/let vs go/& & praye before the Lorde/let vs seke ý Lord of hoostes/I wil go with you :yee moch people & mightie Heathen shall come & seke the Lord of hoostes at Jerusalem/ & to praye before the Lord. Thus sayeth the Lord of hoostes:In that tyme shal ten men(out of al maner of languages of the Gentyles) take one Jewe by the hemme of his garment/ & saye: we will go with you/for we haue herde/that God is amonge you.

Esa.ij.a. Psal.cxxii.a

¶ The conuersion of the Gentyles. The comminge of Christ sytinge on an Asse.

¶ The.ix.Chapter.

A THe worde of the Lorde shalbe receaued at Adrach / & Damascus shalbe his offeringe:for the eyes of all men & of the trybes of Israell shall lohe vp vnto the Lorde. The borders of Hemath shal be harde therby / Tyrus also & Sidon/for they are very wise. Tyrus shall make herselfe stronge/heape vp syluer as the sande / and golde as the claye of the stretes. Beholde/the Lord shal take her in/and haue her in possession:he shal smyte downe her power in to the see/and she shalbe consumed w fyre. This shal Ascalon se/& be afrayed. Gaza shalbe very sory/so shal Accaron also/because her hope is come to confusion. For the B kinge of Gaza shall perysh / and at Ascalon shal no man dwel.

Joel.iij. a

Straungers shal dwel at Asdod/& as for the pryde of ý Philistines/I shall rote it out. *Their blonde wyll I take awaye frō their mouth and their abhominacyōs frō among their teeth. Thus they shal be left for our God yee they shalbe as a prynce in Juda/& Accaron like as Jebuly. And so wyll I compase my house rounde about w my men of warre goinge to and fro: that no oppressoure come vpon them eny more. For that haue I sene now with myne eyes.

a *That is/the sacrifyces of their Idols/ which they were wōte to eate

Reioyce thou greatly/O daughter Sion be glad/O daughter Jerusalem. For lo/thy king commeth vnto the/euen the ryghtuous & Sauyoure: Lowly & symple is he/ he rydeth vpon an asse/& vpon the foale of an asse I will rote out the charrettes from Ephraim & the horse from Jerusalem/the batel bowes C shal be destroyed. He shal geue ý doctryne of peace vnto ý Heathen/& his dominyon shalbe frō the one see to the other/ & frō the floudes to the endes of the worlde.

Thou also thorow the blonde of thy couenaunt:shalt let thy presoners out of the pitte wherin is no water. Turne you now to the stronge holde/ye ý be in prison/& longe fore to be delyuered: And this daye I bryngе the worde/ ý I will reward the double agayne For Juda haue I bent out as a bowe for me and Ephraim haue I fylled. Thy sonnes (O Sion) will I rase vp agaynst the Grekes/ & make the as a grauntes swearde:the Lorde God shalbe sene aboue them/and his dartes shall go forth as the lightenynge. The Lorde God shall blowe the trompet / & shall come forth as a storme out of the south.

The Lorde of hoostes shal defende them/ D they shall consume and deuoure/and subdue them with slynge stones. They shall drynke & rage/as it were thorow wyne. They shalbe fylled like ý balens/& as ý hornes of ý aulter. The Lord their God shal deliuer them in ý daye/as ý flock of his people: for ý stones of his Sanctuary shalbe set vp in his lande. O how prosperous & goodly a thinge shall ý be? The corne shal make ý yonge men chearefull/& the new wyne the maydens.

Zacha.ix.a. Eccl.xlviij.a.

¶ The people is moued to requyre the doctryne of truetho of the Lord. The Lorde promeseth to vyslet & comforth the house of Israel.

¶ The.x. Chapter.

A PRaye the Lorde then by tymes to geue you ý *latter rayne/so shal ý Lorde make cloudes/ & geue you rayne ynough for all the intreace of the felde: For vayne is ý answere of Idols. The sothsayers se lyes) & tel but vayne dreames: ý comforth that they geue/is nothinge worth. Therfore go they astraye like a flocke of shepe/& are troubled / because they haue no shepherde. My wrothfull dysplealure is moued at the shepherdes/ & I wyll vyslet the goates. For the Lorde of hoostes will graciously viset his flocke/the house of Juda/and holde thē as a goodly fayre horse in ý batell. Out of Juda shall come the helmet. the nale the batelbowe/& all the princes together. They shalbe as the grauntes/which in ý batell treade downe the myre vpon the stretes. They shall fyght / for the Lorde shalbe wyth them/so ý the horsmen shalbe confounded.

*Of this ye haue in ý fyft chapter of S. James.i.

Gze.xiij.a. B

Esai.xxii.d. Genesis.xix.b

C I will comforte the house of Juda/and preserue the house of Joseph. I wyll turne them also/for I pitie thē: & they shall be lyke as they were/when I had not cast them of. For I the Lorde am their God/and wyl heare them. Ephraim shalbe as agyaunt / and their herte shalbe cherefull as thorow wyne: yee their chyldren shall se it / and be glad / & their herte shal reioyce in the Lorde. I wyll blowe for them & gather them together / for I wyl redeme them. They shall increace / as they increased afore. I will sowe thē amōge the people / that they may thyncke vpon me

in farre countrees: they shall lyue with their
chyldrē / & turne agayne. I wyll bryng them
agayne also from the lande of Egypte / and
gather thē out of Assiria. I wyll carye thē in
D to the lande of Galaad & to Libanus & they
shall wante nothynge. He shall goo vpon
the see of trouble / & smyte the see waues: so
Esay.x.a. Ezech.xxix. ỳ all the depe floudes shalbe dryed vp. The
proude boosting of Assur shalbe cast downe /
& the scepter of Egypte shall be takē awaye.
I wyll comforte them in the Lord / that they
maye walcke in his name / sayeth the Lord.

¶ The destruccyō of the tēple. The care of the kayth-
full is cōmytted to Christ / by the father. A greuous
vysyon agaynst Jerusalem and Juda.

¶ The. xi. Chapter.

A OPen thy dores / O Libanus / that
the fyre maye consume thy Cedre
trees. Howle ye fyre trees / for
the Cedre is fallē / yee all ỳ proude
are wasted awaye. Howle (O ye oke trees
of Baasan) for the myghtye stronge wod is
cut downe. Men maye heare the shepherdes
mourne / for their glory is destroyed. Men
maye heare the lyons whelpes roare for the
pryde of Jordane is wasted awaye.

Thus sayeth the Lorde my God: Fede the
shepe of the slaughter / whych shalbe slayne
of those that possesse them: yet they take it for
no synne / but they that sell them / saye: The
Lord be thancked / I am rich: yee their awne
shepherdes spare them not. Therfore wyll I
nomore spare those that dwell in the lande
(sayeth the Lorde) but lo / I wyll delyuer the
B people / euery mā in to his neyghbours hād /
and in to the hande of his kyng: ỳ they maye
smyte the lande / and out of their hādes will
not I delyuer them.

I my selfe fedde ỳ slaughter shepe (a poore
flocke verely) & toke vnto me two staues: the
one I called louynge mekenesse / the other I
called wo / & so I kepte the shepe. Thre shep-
Ma.xxij.c. herds destroyed I in one moneth / for I might
not awaye with thē / nether had they eny de-
syre in me. Then sayde I: I wyll fede you no-
more / the thynge that dyeth / let it dye: & that
wyll perishe / let it perish / & let the remnaūt
eate / euery one the flesh of his neyghboure.
I toke also my louyng meke stake / & brake
it / ỳ I myght disanull the couenaunt / which
I made with all people. And so it was broken
in that daye.

Then the poore symple shepe that had a
C respecte vnto me / knewe therby / that it was
the worde of the Lord. And I sayde vnto thē:
yf ye thyncke it good / bryng hyther my pryce:
yf no / then leaue. So they wayed downe
xxx. syluer pens / ỳ value that I was pryced
at. And the Lorde sayde vnto me: cast it vnto
ỳ potter (a goodly pryce for me to be valued
at of them) and I toke the. xxx. syluers pens /
and cast them to the potter in the house of ỳ
Lorde. Then brake I my other stafallo (na-
D mely wo) that I myght lowse the brother-
head betwyxte Juda and Israel. And ỳ Lord
sayd vnto me: Take to ỳ also ỳ stake of a foo-
lish shepherde: for lo / I will rayse vp a shep-
herde in the lande / which shall not seke after
the thynges that be lost / ner care for soch as
go astraye: he shall not heale the wounded /
he shall not norysh the thynge that is whole:
but he shall eate the flesh of soch as be fat / &
teare their clawes in peces.

O Idols shepherde / ỳ leaueth ỳ flocke.
The swerde shall come vpō hys arme & vpō
his ryght eye. His arme shalbe cleane dryed
vp / and his ryght eye shalbe sore blynded.

¶ Of the destruccyon and buyldinge agāyne of Je-
rusalem.

¶ The. xii. Chapter.

THe heuy burthen which the Lorde
hath deuyled for Israell. Thus
sayeth the Lorde / which spred the Esa.xl.c.xliij.
heauens abrode / layde the founda- c.g.xlv.b.
cyon of the earth / and geueth mā the breath Gene.ij.b.
of lyke: Beholde / I wyll make Jerusalem a
cuppe of surfet / vnto all the people that are
rounde aboute her: Yee Juda hym selfe also
shalbe in the sege agaynst Jerusalem. At the
same tyme wyll I make Jerusalem an heuy
stone for all people / so ỳ all soch as lift it vp /
shalbe toarne & rente / & all the people of the
earth shalbe gathered together agaynst it.

In ỳ daye / sayeth the Lorde / I will make
B all horses abashed / & those that ryde vpon
them / to be out of their wyttes. I wyll open
myne eyes vpon the house of Juda / & smyte
all the horses of the people with blyndnesse.
And the prynces of Juda shall saye in their
hertes: The inhabyters of Jerusalem shall
geue me consolacyon in the Lorde of hostes
their God. In that tyme wyll I make ỳ prin-
ces of Juda lyke an hote burnynge ouen vp
wodd / and lyke a cresset of fyre amonge the
strawe: so that they shall cōsume all the peo- Abdy.i.b.
ple rounde aboute them / both vpon ỳ ryght Amos.i.a.
hande and the left. Jerusalem also shalbe in
habyted agayne: namely / in the same place
where Jerusalem standeth.

C The Lorde shall preserue the tentes of
Juda like as a fore tyme: so that the glory of
the house of Dauid and the glory of the cite-
syns of Jerusalē / shalbe but lytle regarded /
in comparison of the glory of Juda. In that
daye shall the Lorde defende the cytesyns of
Jerusalem: so that the weakest then amōge
them shalbe as Dauid: and the house of Da-
uid shalbe lyke as Gods house / and as the
Angell of the Lorde before them.

At the same tyme wyll I go aboute to de-
stroye

stroye all soch people as come agaynst Je-
rusalem. Moreouer / vpon the house of Da-
uid & vpon the cytesins of Jerusalē / wyll I
poure out the spyrete of grace and prayer / so
John.xix.d. that they shall loke vpon me / whō they haue
pearced: and they shall be wepe him / as men
mourne for their only begotten sonne: yee &
be sory for hym / as men are sory for their
kirst chylde.

Then shall there be a greate mournynge
D Zacry.xii.c. at Jerusalem / lyke as the lamentacyon at
Adrenmon in the felde of Maggadon. And ỳ
1. Par.xxxv.c. lande shall be wayle euery kynred by them
selues: The kynred of ỳ house of Dauid thē
selues alone / & their wyues by them selues:
1. Reg.xii.a. The kinred of ỳ house of Nathan thē selues
alone / & their wyues by them selues: The
kynred of ỳ house of Leui thē selues alone /
& their wyues by thē selues: The kynred of
the house of Semei thē selues alone / & their
wyues by them selues: In ỳ the maner / all the
other generacyōs / euerychone by thē selues
alone / and their wyues by them selues.

¶ Of the well of grace and trueth Christ. Of the
cleane ryddaunce of Idolatrye / & of false prophetes.

¶ The. xiij. Chapter.

A IN that tyme shall ỳ house of Da-
uid and the cytesins of Jerusalem
Ezech.xlvi.a. Zacha.xiii.b. John.xix.d. have an open well / to wash of
synne and vnclennesse. And then
(sayeth the Lorde of hostes) I wyll destroye
the names of Idols out of the lande: so that
they shall nomore be put in remembraunce.

As for the false prophetes also & the vn-
clene spyrete / I shall take thē out of ỳ lande:
So that yf any of thē prophecye any more /
Deute.xiii.b. his awne father and mother that begat hym /
shall saye vnto him: Thou shalt dye / for thou
speakest lyes vnder the name of the Lorde:
B yee hys awne father and mother that begat
him / shall wounde him / whē he prophecieth.
And then shall those prophetes be confoun-
ded / euery one of his vysion when he prophe-
Amos.vii.c. yeth: nether shall they weere sackclothes
any more / to dysceaue men with all. But he
shall be fayne to saye: I am no Prophete: I
am an husbande man / for so am I taught by
Adam from my youth vp. And yf it be sayde vn-
C to hym: how came these woūdes then in thyne
handes? He shall answere: Thus am I wou-
ded in the house of myne awne frendes.

Mat.xxvi.e. Mar.xiiij.d. Aryse / O thou swearde / vpō my shepherde /
and vpon the Prince of my people / sayeth ỳ
Lorde of hostes: Smyte the shepherde / and
Job.xxiii.a. Esay.xliij.a. Psal.xvi.a. the shepe shalbe scattered abrode / and so wyll
I turne myne hande to the lytle ones. And it
shall come to passe (sayeth the Lorde) that
D in all the lande two partes shalbe roted out /
but the thyrde parte shall remayne therin.
And the same thyrde parte wyll I bryngе
thorow the fyre / and wyll clense them / as the 1. Pet.i.a.
syluer is clensed: yee & trye thē lyke as golde Prouer.xvii.a. Sapien.iii.a
is tryed. Then shall they call vpō my name / Eccli.iij.a
and I wyll heare them: I wyll saye: it is my
people. And they shall saye: Lorde / my God.

¶ The wastynge of the churche vnder the figure of
Jerusalem. Of the kyngdome of the Lorde.

¶ The. xiiij. Chapter.

A BEholde / the daye of the Lorde cō-
meth / that thou shalt be spoyled &
robbed: for I will gather together
all the Heathen / to fyght agaynst
Jerusalem: so that the cite shalbe wonne / the
houses spoyled / and the wemen defyled. The
half of the cyte shall go awaye in to capty-
uyte / & the reldue of the people shall not be
carved out of the cyte. After that shall the
Lorde go forth to fight agaynst those Hea-
thē / as men vse to fyght in ỳ daye of battell.
Then shall hys fete stande vpō the moūt oly-
uete / that lyeth vpō the east side of Jerusalē.
And ỳ moūt olyuete shall cleue in two / east-
warde & westwarde / so that there shalbe a
B greate valley: & the half moūt shall remoue
towarde the north / & the other towarde the
south. And ye shall fle vnto the valley of my
hylles / for the valley of the hilles shall reach
vnto Asal. Yee fle shall ye / lyke as ye fled for Amos.i.a.
the earthquake in the dayes of Oseah kinge
of Juda. And the Lorde my God shall come /
& all sayntes with him. In that daye shall it
not be lyght / but colde & frost. This shall be
that specyall daye / which is knowne vnto ỳ
Lorde: nether daye ner nyght / but aboute
the euenynge tyme it shalbe lyght. In that
tyme shall there a* waters of lyfe runne out
from Jerusalem: the half parte of them b* to
warde the east see / & the other half towarde
the vttermost see / & shall contynue both so-
mer & wynter. And the Lorde hym selfe shalbe
kynge ouer all the earth.

a* That is / the vnderstanding of ỳ worde of God.
b* Towarde the east see / and towarde the vtmost see: that is / all the world ouer.

At ỳ tyme shall there be one Lorde only /
C and hys name shalbe but one. Men shall go
aboute the whole earth / as vpon a felde: frō
Gibea to Remmon / & frō the south to Je-
rusalem. She shalbe set vp / & inhabited in her
place: frō Ben Jamyns porte / vnto ỳ place
of the fyrst porte / and vnto the corner porte:
and from the tower of Hananeel / vnto the
kynges wyne presses. There shall men dwel /
and there shalbe no more curslinge / but Je-
rusalem shallbe sakely inhabyted. This
shalbe the plage / wherwith the Lorde wyll
smyte all people / that haue fought agaynst
Jerusalem: Namely / their flesh shall cōsume
awaye / though they stande vpon their fete:
their eyes shalbe corrupt in their holes / and
their tunge shall consume in their mouth.

In that daye shall ỳ Lorde make a great
sedycion amonge them / so that one mā shal
take

take another by the hande/ & laye his hades
vpō the hādes of his neyghboure. Iuda shall
fyght also agaynst Ierusalem/ & the goodes
of all the Heathen shalbe gathered together
rounde aboute: golde and sylver and a very
great multitude of clothes. And so shall this
plage go over horses/ mules/ cameis/ asses/
& all the beastes that shal be in the host/ lyke
as yonder plage was. Euery one ỳ remayn-
eth then of all ỳ people/ which cam agaynst
Ierusalem/ shall go vp yearly/ to worshype
ỳ kynge (euen the Lorde of hostes) & to kepe
the feast of tabernacles. And loke what ge-
neracyon vpon earth goeth not vp to Ieru-
salem/ for to worshyppe the kynge (euen the
Lorde of hostes) vpō the same shall come no
rayne. If the kynred of Egypte go not vp/ &
come not/ it shall not rayne vpon thē nether.
D This shalbe the plage wherwith ỳ Lorde
wyll smyte all Heathen/ that come not vp to
kepe the feast of tabernacles: yee this shalbe
ỳ synne plage of Egypt and the synne plage
of all people/ that go not vp to kepe ỳ feast
of tabernacles.

At that tyme shall the rydyng geer of the
horses be holy vnto the Lorde/ & the kettels
in the Lordes house shall be lyke the basens
before the aulter: yee all the kettels in Ieru-
salem and Iuda/ shalbe holy vnto the Lord
of hostes: and all they that slaye offerynges/
shall come take of them/ & dight them their
in. And at that tyme there shal be no mo Ca-
nanites in the house of the Lorde.

¶ The ende of the Prophecye
of Zachary.

¶ The boke of the Prophet Malachy.

¶ A complaynte agaynst Israel & her prestes.

¶ The fyrst Chapter.

A THe heuy burthē/ which
the Lorde sheweth agaynst
Israel by Malachy. I haue
loued you/ sayeth ỳ Lorde: &
yet ye saye: wherin hast thou
loued vs? Was not Esau Ja-
cobs brother/ sayeth the Lord? yet haue I lo-
ued Iacob/ and hated Esau: yee I haue made
his hilles waste/ & his heretage a wilderness
for dragons. And though Edom sayde: well/
we are destroyed/ we wyll goo buylde vp a-
gayne the places that be wasted: yet (sayeth
the Lorde of hostes) what they buylded/ that
brake I downe: so that it was called a cursed
lande/ and a people/ whom the Lorde hath
B euer bene angrie withall.

Your eyes haue sene it/ & ye youre selues

Gene.xxv.c. Roma.ix.b. Iosue.xxiiij.a.

must confesse/ that the Lorde hath brought
the lande of Israel to great honoure. Shuld
not a sonne honoure his father/ & a seruaunt
hys master? If I be now a father/ where is
myne honoure: If I be the Lorde/ where am
I feared? sayeth the Lorde of hostes.

Now to you prestes/ ỳ despyse my name.
And yet ye saye: wherin haue we despyzed thy
name? In this/ that ye *offre vnclene bred
vpon myne aulter. And yet ye wyll saye: wher
in haue we offered any vnclene thinge vnto
the? In this that ye saye: the aulter of ỳ Lord
is not to be regarded. If ye offre ỳ blynde/ is
not that euell? And yet ye offre the lame and
sicke/ is not that euell? Yee offre it vnto thy
prince/ shall he be contēt with the/ or accepte
thy personne/ sayeth the Lorde of hostes?

And now make youre prayer before God/
that he maye haue mercy vpon vs: for soch
thinges haue ye done. Shal he regarde your
personnes/ thynke ye/ sayeth the Lorde of
hostes? Yee what is he amonge you/ ỳ wyll
do so moch as to shut ỳ dores/ or to kyndle ỳ
fyre vpō myne aulter for naught? I haue no
pleasure in you/ sayeth the Lorde of hostes:
and as for the meatoffringe/ I wyll not ac-
cepte it at youre hande. For from the rysyng
vp of the sonne vnto the goinge downe of the
same/ my name is greate amonge the Gen-
tiles: yee in euery place shall there sacryfice
be done/ & a clene meatoffring offred vp vnto
my name: for my name is great amonge the
Heathē/ sayeth ỳ Lord of hostes. But ye hau
e vnhalowed it/ in that ye saye/ ỳ aulter of
the Lorde is not to be regarded/ & b*the thing
that is set therupon/ not worthy to be eaten.

Now saye ye: It is but laboure and tra-
uayle/ and thus haue ye thought scorne at it
(sayeth the Lorde of hoostes) offerynge rob-
bery/ yee the lame and the sycke. Ye haue
brought me in a meatofferyng/ shulde I ac-
cepte it of youre hande/ sayeth the Lorde?
Cursed b ethe dissembler/ whych hath in his
flocke one that is male/ and whenhe maketh
a vowe/ offereth a spoted one vnto the Lord.
For I am a greate kynge (sayeth the Lorde
of hoostes) and my name is fearfull amonge
the Heathen.

¶ Threatenynges agaynst the Prestes beinge sedu-
cers of the people.

¶ The.ij.Chapter.

AND now (O ye prestes) this com-
maundement toucheth you: yf ye
wyl not heare it/ ner regarde it/ to
geue ỳ glory vnto my name/ sayeth
the Lorde of hostes/ I wyll sende a curse vpō
you/ & wyll curse youre blessynges: yee curse
them wyll I yf ye do not take hede. Behold/
I shall corruppe youre sede/ and cast donge
in youre faces: euen the donge of youre so-
lempne

a* To offer defyled breddes is to do any thing by hypocrysye not to glorye God/ as he hath commaunded in hys worde/ but accordyng to the inuencions and dremes of men. Osee.iv.a.

b* Or his meate ỳ hys meate are dispised.

Deute.xxviij.d

lempne feastes and it shal cleue fast vpō you
And ye shall knowe/ that I haue sent thys
commaundement vnto you: that my cove-
naunt which I made vō Leui/ myght stande
sayeth the Lorde of hostes.

I made a couenaunt of life & peace wyth
him: thys I gaue hym/ that he myght stande
in awe of me: and so he dyd feare me/ and had
my name in reuerence. The lawe of trueth
was in his mouth/ and there was no wicked
nesse founde in his lippes. He walked with
me in peace and equyte/ and dyd turne ma-
ny one awaye from their synnes. For the
prestes lippes shulde be sure knowledge/ ỳ
men maye seke the law at his mouth/ for he
is a messaunger of the Lorde of hostes. But
as for you/ ye are gone clene out of ỳ waye/
and haue caused ỳ multytude to be offended
at the lawe: ye haue broken the couenaunt
of Leui/ sayeth the Lord of hostes. Therfore
wyll I also make you to be despised/ and to
be of no reputacyon amonge all the people:
because ye haue not kepte my wayes/ but
bene parciall in the lawe.

Haue we not all one father? Hath not one
C God made vs? why doth euery one of vs then
despyse his awne brother/ and so breake the
couenaunt of oure fathers? Now hath Iuda
offended: yee the abhomynacyon is done in
Israel & in Ierusalem/ for Iuda hath defy-
led the Sanctuary of the Lord/ which he lo-
ued/ & hath kepte the daughter of a strange
God. But the Lorde shall destroye the mā ỳ
doth this (yee both the master and the scolar)
out of the tabernacle of Iacob/ with hym ỳ
offreth vp meatoffrynge vnto the Lorde of
hostes. Now haue ye brought it to thys
poynte agayne/ that the aulter of the Lorde
is couered with teares weppynge and mour-
nynge: so that I wyll nomore regarde the
meatofferyng/ nether wyll I receaue or ac-
cepte eny thynge at youre hādes. And yet ye
saye: wherfore? Euē because ỳ where as the
Lorde made a couen aunt betwixte the & ỳ
D wife of thy youth/ thou hast despised her: Yet
is the thyne awne cōpanyon & maried wyfe.

So dyd not *the one/ & yet had he an ex-
cellent spryete. What dyd then the one?
He sought the sede promyled of God. Therfore
loke well to youre spryete/ & lett no man des-
pyse ỳ wife of his youth. If thou hatest her
put her awaye/ sayeth the Lord God of Is-
rael and geue her a clothinge for the scorne/
sayeth the Lorde of hostes. Loke well then
to youre spryete/ and despyse her not. Ye
greue the Lorde with youre wordes/ and yet
ye saye: wherwith all haue we greued hym?
In this/ ỳ ye saye: All that do euell are good
in the sight of God/ and soch please him. Or
els where is the God that punisheth?

*The one: this the interpreters reken to be spoken of Abraham.

Eph.iiij.a.

Zach.vij.b. viij.c.

1.Eld.ix.a. Leui.xxi.c.

¶ Of the messenger of the Lorde Iohn Baptyste.
Of the daye of the Lorde/ & of Eliah.

¶ The.iij.Chapter.

BEholde/ I wyll sende my messaun-
ger/ which shall prepare the waye
before me: & ỳ Lord whō ye wolde
haue/ shal soone come to his tēple/
yee euen the messaunger of the couenaunt
whom ye longe for.

A Mat.xi.b. Marc.i.a. Luc.vij.c. Gen.xlviii.a.b. Esay.xliiij.a.

Beholde/ he cōmeth/ sayeth the Lorde of
hostes. But who maye abyde the daye of his
commyng? Who shalbe able to endure/ whē
he appeareth? For he is lyke a goldsmythes
fyre/ & lyke washers sope. He shall syt hym
downe to trye and to clense ỳ sylver/ he shall
pourge the chyldren of Leui/ & purifie them
lyke as golde & sylver: that they maye bring
meatofferynges vnto ỳ Lorde in righteous-
nes. Then shall the offerynge of Iuda & Ie-
rusalem be acceptable vnto the Lorde/ lyke
as from the begynnynge and in the yeares/
afore tyme. I wyll come & punish you/ and
I my self will be a swyft wytnes agaynst the
witches/ agaynst the aduouterers/ agaynst
false swearers: yee and agaynst those/ that
wrongeously kepe backe the hyrelynges
dewty: whych vexe the wyddowes & the fa-
therlesse/ & oppresse the straunger/ and feare
not me/ sayeth the Lorde of Hostes. For I
am the Lorde ỳ chaunge not/ & ye (O chyl-
dren of Iacob) will not leaue of: ye are gone
awaye from myne ordinaūces/ & sens ỳ tyme
of your forfathers haue ye not kepte them.

Deut.xxxi.d iii.Reg.xviii.e.

Turne you now vnto me/ & I will turne
me vnto you/ sayeth the Lorde of hoostes: ye
saye: Wherin shal we turne? Shulde a man
vse falshede and disceate with God as ye vse
falshede and dysceate wyth me? Yet ye saye
wherin vse we disceate wyth the? In Tithes
and heaue offeringes. Therfore are ye cur-
sed with penury/ because ye dissemble with
me/ all the sorte of you.

Zach.i.a

Leui.xxvii.d Agg.i.a.b

Bringe euery Tithe in to my barne/ that
there maye be meat in myne house: and prou
e me withall (sayeth the Lorde of hoostes)
yf I will not open the wyndowes of heauen
vnto you/ and poure you out a blessing with
plenteousnesse. Yee I shal reprouе the cōsu-
mer for youre sakes/ so that he shal not eate
vp the fruite of youre grounde/ nether shal ỳ
vynyarde be baren in the fielde/ sayeth the
Lorde of hoostes: In so moch that all people
shall saye/ that ye be blessed/ for ye shall be a
pleasaunt lande/ sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me/
sayeth the Lorde. And yet ye saye: What
haue we spoken agaynst the? Ye haue sayed.
It is but lost laboure/ to serue God?
What profit haue we for keppynge hys com-
maundementes/ and for walkynge humbly
before

The Prophecy, &c.

before the Lorde of hooſtes: Therfore maye we ſaye/ that the proude are happie/ and that they which deale with vngodlyneſſe/ are ſett vp: for they tempte God/ and yet escape.

But they that feare God/ ſaye thus one to another: the Lorde conſydereth and heareth it. Yee it is before hym a memoryall boke/ wryten for ſoch as feare the Lorde/ & remembre his name. And in the daye that I wyll make (ſayeth the Lorde of hoſtes) they ſhalbe myne awne poſſeſſyon: and I wyll fauoure them/ lyke as a man fauoureth hys awne ſonne/ that doth him ſeruyce. Turne you therfore/ and conſidre what difference is betwyxte the ryghtuous and vngodly: betwixte him that ſerueth God/ and hym that ſerueth him not.

Malachi.iiij.a.

For march/ the daye commeth that ſhall burne as an oue: and all the proude/ yee and all ſoch as do wickedneſſe/ ſhalbe ſtraw: and the daye that is for to come/ ſhal burne them vp (ſayeth ye Lorde of hoſtes) ſo that it ſhal leaue them nether rote ner braunch.

But vnto you that feare my name/ ſhall ye Sonne of rightuouſneſſe aryſe/ & health ſhalbe vnder his wynges: ye ſhal go forth/ & multiplie as the fat calues. Ye ſhall treade downe the vngodly: for they ſhalbe lyke the aſches vnder the ſoles of youre fete/ in the daye that I ſhall make/ ſayeth the Lorde of hoſtes.

Remembre the lawe of Moſes my ſeruaunt/ whych I commytted vnto hym in Oreb for all Iſrael/ wyth the ſtatutes & ordinaunces. Beholde/ I will ſende you Elias the prophet: before the commynge of ye daye of the greate and fearfull Lorde. He ſhall turne the hertes of the fathers to their children/ & the hertes of the chyldre to their fathers/ ye I come not and ſmyte the earth with curſynge.

Deu.iiij.b.a.

Mat.xi.b.xvij.

Luc.i.a.

The ende of the prophecy of Malachy: and conſequently of all the Prophetes.

The volume of the bokes called Apocripha: Contayned in the comen Tranſl. in Latyne, whych are not founde in the Hebrue nor in the Chalde.

The Regeſtre therof.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The reaſt of the boke of Hester.
The boke of Wyſdome.
Eccleſiasticus.
Baruch the Prophete.
The ſonge of the.iij. Chyldre in the oue.
The ſtorye of Sulanna.
The ſtorye of Bel and of the Dragon.
The prayer of Manaſſeh.
The fyrſt boke of the Machabees.
The ſecond boke of the Machabees.

¶ To the Reader.

IN consyderacyon that the bokes before are founde in the Hebrue tonge/receaued of all men: & that the other folowyng/which are called Apocripha (because they were wont to be reade/not openly & in comen/ but as it were in secret and aparte) are nether founde in the Hebrue nor in the Chalde: in which tonges they haue not of longe bene written (in lesse then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that also they are not receaued nor taken as legyttymate and leakull/as well of the Hebrues as of the whole Churche/as S. Hierome sheweth: we haue separat them/& sett them alyde/ that they may the better be knowen: to thintent that men maye knowe of which bokes witnes ought to be receaued/ and of which not. For the sayde S. Hierome speakinge of the boke of Judith (which is Apocryphe) sayth / that the autorytye therof is not esteamed worthy & sufficyent to confyrme and stablyth the thynges that ryght in dysputacyon. And generally of all the bokes called Apocripha/he sayth/that men maye reade them to the edyfyinge of the people: but not to confyrme & strengthen the doctryne of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xb. distinct. where he sheweth his iudgemēt. Lykewyse the Glose of. c. Canones. xbj. distinc. which sayth/that men reade thē/ but not in generall: as though he shulde saye/that generally and thoroughly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsyfyed in many places/it appeareth sufficiently by Eusebius in his boke called Historia Ecclesiastica: Which thynge is easye to be knowē euē now a dayes in certē poynte/namely in the bokes of the Machabees: whose second boke S. Hiero. cōfesseth that he founde not in the Hebrue/by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In lyke maner is it of the thyrde and fourthe boke of Eldras/ which S. Hierome protesteth that he wolde not haue translated/esteamyng them for dreames: where as Josephus yet in his boke of his Antiquities declareth ỳ summe of the matter after the maner of a storye/as well of the boke of Machabees as of the. iij. of Eldras: although he esteame the bokes compyled from the raygne of Kynge Artaxerses vnto hys tyme/to be Apocripha.

In the Prologe to the Prouer.

In the Prologe before Judith.

In the Prologe to the Prouerb.

In the. iiij. boke the. xxij. chap.

In the Prologe vpon the bokes of the Kynges.

In the Prologe of Eldras.

In the. xi. xii. and. xiij. of the Antiquyties.

In the. iiij boke agaynst Appiō.

Wherfore then/when thou wylt manteyne any thynge for certen/rendryng a reason of thy fayth/take heade to proceade therin by the lyuynge & pythtye Scriptures/folowinge S. Peter/which sayth: He that speaketh/let hym speake as thoughe he spake the worde of God. He sayth the worde of God/as a thyng most true & certen/opened by the Prophetes & Apostles / inspyred with the holy goost: of whom we haue wytnesse moare cleare then the daye. Lawers hauynge greate delyre to confyrme and stablyth their oppynyons by the lawe of man/saye/that they shame to speake wythout lawe: How moch more feare and dreade then ought he to haue / that sayth he is a Chrystyan/the whych holdeth not hym selfe / or reasteth not in the lawes of the lyuynge God: but in mennes inuencyons / iudgynge of all thynges accordynge to them/and leanyng to an vncerten ymagynacyon & phantasye: Let vs therfore that are buylded on the foundacyon of the holy Prophetes & Apostles/ and on the head corner stone (on which they them selues were fouded/and which they preached/ that is Jesus Christ/the suer stone) leaue the thinges that are vncerten to folowe the certē: holdinge vs and reastynge vs in them/and fastenynge oure ancre there/as in a sure place. For oure Christen fayth consysteth not in doutefull thinges/but in playne & moost certen assuraunce/& in moost true persuasyon/taken and confyrmed by infallible verite.

i. Petr. iij. c.
i. Petr. i. b
ij. Petr. i. d

Ecclesiastes sine lege loquit

i. Corint. iij. c.
Ephes. ij. d.

In which God graunte vs to walcke perpetuallye/to thintent that accordynge to it (fulfyllynge his holy wyll in vs/and settynge asyde all inuencyons contrary vnto hym) we maye lyue to hys honour/and to the edyfyinge of hys Churche.

So be it.

¶ The thyrde boke of Eldras.

¶ Josias holdeth passeouer. After his death is Jechonias hys sonne made kynge in hys steade: whom the kynge of Egypt putteth out/& setteth in his brother Joachim. Jerusalem is destroyed/& Sedechias taken.

¶ The fyrst Chapter.

A AND Josias helde the feast of Easter in Jerusalem vnto the Lorde/and slewe the Passeouer the. xiiij. daye of ỳ fyrst moneth. He set the Prestes also in ordre (accordynge to their dayly courses) being arayed in longe garmentes in the temple of the Lorde. And he spake vnto ỳ Leuytes the holy mynisters of Israel/that they shulde halowe thē selues vnto the Lorde / to set the holy arcke of the Lorde/in the house that King Salomon the sonne of David had buylded/ and sayde: Ye shall no more beare the Arcke vpon youre shulders. Now serue youre Lorde/ & take ỳ charge of hys people of Israel / after youre vyllages and youre trybes: accordynge as Kynge David the Kynge of Israel hath ordened/& accordynge as Salomon his sonne hath honorably prepared: yee loke that ye al do seruyce in the temple / accordynge to the ordryng & distribucyō of the principall men which are appoynted out of the tribes/to do seruice for the chyldrē af Israel. Kyll ỳ Passeouer/& prepare offringes for your brethrē/ & do accordynge to the commaundement of the Lorde/which he gaue vnto Moses. And vnto ỳ people ỳ was founde Josias gaue. xxx thousande of shepe/lambes/ kyddes/& goates/& thre thousande oxē. These the Kynge (of his kyngly liberalite) gaue vnto the people/accordynge as he had promysed: & to the Prestes for the Passeouer) he gaue two. M. shepe / & an hundreth oxen. Moreouer/Jechonias & Semeias/& Nathanael brethrē/ & Hasabias/Jehiel/and Jozabad gaue them to the Passeouer/ fyue thousande shepe and fyue hundreth bullockes.

B And when these thynges were brought to passe/the Prestes & the Leuytes stode goodly in their ordre/and had the vnleuened bred throwout the trybes. And after the ordryng of the prynci pall men in the trybes/they offered vnto the Lorde in the syght of the people/accordyng as it is written in the boke of Moses/& so they rosted the Easter lambe as accordynge was. As for the thanckeoffrings and the other/they dight them in kettels and pottes/& set them before the people w̃ good wyll/and afterwarde before them selues / & the Prestes. For the Preastes offred the fatt/ vntyll the tyme was expyred/but ỳ Leuytes prepared for them selues & for their brethrē the chyldrē of Aaron. The syngers also ỳ chyldren of Asaph stode in their ordre/accordyng as David had deuised. So did Asaph Zacharyas & Iduthun/which were appoynted by the kynge. Moreouer the porters & dore kepers stode by ỳ dores & ỳ diligētly/so ỳ none wēt out of his standynge & seruyce: for their brethren (the Leuites) prepared for them. Thus were all thyngs perfourmed / that belonged to the offeryngе of the Lorde. In that daye they helde the Passeouer/& offred thankoffeyrynges besyde the sacrifyce of the Lorde/ accordyng to ỳ cōmaundemēt of kyng Josias.

So ỳ chyldrē of Israel which were then present helde an honorable Passeouer/& the feast of swete bread. vij. dayes lōge. Yee loch a Passeouer was not kepte in Israel/frō the tyme of the Prophet Samuel. And all the kyngs of Israel helde not soch an Easter / as this which kyng Josias helde/& ỳ prestes/ ỳ Leuites/the Jewes & all Israel/of all thē ỳ were at Jerusalē. And in ỳ. xviij. yere of ỳ raygne of Josias was this Passeouer kept. And w̃ a parfecte herte dyd kyng Josias ordre all hys worckes/before ỳ Lorde/& ỳ thynges ỳ were wryttē of him in times past/cōcerning those ỳ synned & were vngodly agaynst the Lorde before all people / & ỳ sought not the worde of ỳ Lorde vpō Israel. After al these actes of kyng Josias/Pharao ỳ kyng of Egypte went vp & came towarde Carcamis by Euphrates/& Josias wēt to mete him. Then sent the kyng of Egypte vnto Josias sayīg: what haue I to do w̃ the/ O Kyng of Juda? I am not sent of the Lorde to fyght agaynst the/for my warre is vpō Euphrates/go thou thy waye home agayne in all the haste. And Josias wolde not turne agayne vpō his charet/but vndertoke to fight agaynst him/and herkened not vnto the worde of the prophet/ which he tolde him out of the mouth of God/ but pytcheda battayll agaynst him in ỳ feld of Mageddo. And ỳ princes preasled to king Josias. Then saydde the kynge vnto hys seruantes: Cary me awaye out of the battayll/ for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vp vpō ỳ seconde charett/came to Jerusalem/ dyed / and was buryed in his fathers sepulcre. And in all Jewry they mourned for Josias/yee the rulers also with their wyues made lamentacyō for him vnto this daye: And thys was done euer styll in Israel.

*iiij Re. xxiij. & iij. Par. xxxv. d

These thynges are wrytten in the boke of the storyes of the kynges of Juda / namely/all the actes & worckes of kynge Josias/ his kyngly power & maiesty/ his vnderstan-

stãding in the lawe of God/ & what he dyd/ yee thyngs which are not wyttẽ in the boke of ỳ kyng of Israel & Juda. And ỳ people toke Iechonias the sonne of Josias and made hym Kynge in stede of Josias his father/ whẽ he was xxxiij. yeare olde. And he raigned ouer Israel thre monethes. And the kyng of Egypte put him downe/ that he shuld not raigne in Jerusalem/ and rayled vp a tax of the people: namely/ an. C. talentes of syluer & one talent of golde. The kynge of Egypt also made Joachim his brother kynge of Juda & Jerusalem. As for thẽ of the kynges counsell w̃ the kyng him selfe and Zaraceles his brother/ he toke thẽ/ & caried thẽ awaye prisoners in to Egypt. Fyue & twẽtie yeare old was Joachim/ when he was made kyng in ỳ lãde of Juda and Jerusalẽ/ & he dyd euell before the Lorde. After this/ Nabuchodonosor the kyng of Babylon came vp/ bounde him with bandes of yron/ & caried him vnto Babilõ. Nabuchodonosor also toke all ỳ vessels that were halowed in the temple of ỳ Lord/ and all the Jewels/ and caried thẽ vnto Babylon/ & brought thẽ in to his awne tẽple at Babilon. Of his vnclennes & vngodlines/ it is writtẽ in ỳ boke of ỳ actes of the kynges. And Joachim his sonne raigned in his stede: He was made kynge beynge. xviij. yeare olde/ & raigned but thre monethes & x. dayes in Jerusalẽ/ & dyd euell before the Lord. So after a yeare/ Nabuchodonosor sente & cauled him be brought vnto Babylon w̃ ỳ holy vessels of ỳ Lorde/ & made Sedechias his brother kyng of Juda and Jerusalem/ when he was xxi. yeare old: and he raigned. xi. yeare.

And he dyd euell also in ỳ syght of ỳ Lord/ & cared not for the wordes ỳ were spokẽ vnto him by the prophet Jeremy at ỳ mouth of ỳ Lorde. And where as he had made an othe vnto kynge Nabuchodonosor/ he manswore him selfe/ & kell frõ hym hauynge a styffnecke & a hert/ & trãsgressed all ỳ statutes & ordinances of the Lorde God of Israel. The rulers also & heades of the people of the Lorde dyd moch euell/ & became vngodly/ more then ỳ Heathen/ beynge defyled in all maner of abhominacions: Yee & defyled ỳ holy tẽple of ỳ Lorde at Jerusalẽ. And the God of their fathers sent his messaungers vnto thẽ/ to turne them backe & to call thẽ agayne frõ their synnes: for he wolde fayne haue spared thẽ for his holy tabernacles sake. Neuertheles/ they had his messaungers in derision: & lorke what God spake vnto thẽ by his prophetes/ they made but a sporte of it. This drew on so longe/ tyll ỳ Lorde was wroth w̃ his people for their vngodlynes/ and tyll he cauled the kynges of ỳ Caldees to come vp/ which slew their yonge men w̃ the swerde/ yee euẽ in ỳ cõpasse of their holy tẽple/ & spared no body/ nether yonge ner olde/ nether mayden ner yonge man: but they were all delyuered in to the power of the kynges of ỳ Caldees/ & all the holy vessels of the Lorde and the kynges treasures toke they/ & caried thẽ vnto Babilon. As for the house of the Lorde/ they brẽt it/ & brake downe the walles of Jerusalẽ/ let fyre vpon her towres/ destroyed all her noble buyldinges and brought them to naught/ & ỳ people that were not slayne w̃ the swerde/ they carried vnto Babilon.

Thus became they prisoners & bonde mẽ of the kynge of Babilon/ tyll they were deliuered & raygned for them selues/ * when the wordes of the Lorde were fulfylled/ whych he promyled them by the mouth of the prophet Jeremy/ and tyll the lande had her rest: namely/ all the tyme that it laye wayest: had it rest and quyetnes. lxxviij. yeares.

*Jere.xxv.c. and.xxix.c

¶ Cirus greueth lycence to the Jewes to returne to Jerusalem/ & restoreth them the vessellés of the tẽple. After ỳ are there letters sende to Artaxerses/ which accuse the Jewes for buyldynge of the cytie: and so is the buyldyng dryuẽ of vntyll the. ij. yeare of Darius.

¶ The.ij. Chapter.

NOw when kyng Cyrus raigned ouer the Persians/ & when ỳ Lord wolde perfourme the worde that he had promyled by the mouth of ỳ prophet Jeremy: the Lord rayled vp ỳ spirite of Cyrus/ the kynge of Persians/ so that he cauled thys wrytynge to be proclamed throw oute hys whole realme/ sayinge: Thus sayeth the kynge of Persians: The Lorde of Israel that hye Lorde hath made me kynge of the lande/ and commaunded me to buylde him an house at Jerusalẽ in Jewry. If there be eny now of youre people/ the Lorde be w̃ him/ & go vp with him to Jerusalem. And all they that dwell rounde aboute ỳ place/ shall helpe them/ whether it be with golde/ wyth syluer/ with gyftes/ with horses and necessary catell/ & all other thynges ỳ are brought with a fre wyll to the house of the Lorde at Jerusalem.

*ij. Par. xxxvi. i. Esdr. i. a.

Then ỳ principall men out of the trybes and vyllages of Juda and Ben Jamin stode vp: so dyd the prestes also & the Leuites (whõ the Lorde had moued) to go vp/ & to buylde the house of the Lorde at Jerusalem. And they that were aboute them/ helped thẽ with all maner of golde/ and syluer/ and catell also & with many syberall gyftes/ and this dyd many one/ whose mynde was stered vp thereto. * Kyng Cyrus also brought forth the vessels and ornamentes/ that were halowed vnto the Lorde (whych Nabuchodonosor the kynge of Babilon had caried awaye frõ Jerusalem/ and consecrated them to hys Idoll and ymage) and delyuered them to Mithridatus his treasurer/ & by hym they were delyuered to Salmanasar ỳ debyte in Jewry. And this was the nombre of thẽ: Two thousande & iiij. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ij. M. & iiij. C. vessels of syluer/ and a thousande belyde. All ỳ vessels of golde and syluer were. v. M. viij. C and. lx. These were nombred vnto Salmanasar/ & them that were come agayne with hym to Jerusalẽ out of the captyuyte of Babylon. * Now in the tyme of kynge Artaxerses the kyng of Persia/ these men: Balenus & Mithridatus/ Sabellius/ Rathim[9]/ Balthemus/ Semelius the Scribe/ & other that dwelt in Samaria & in other places vnder ỳ dominyõ therof/ wrote a letter vnto kynge Artaxerses/ wherin they complayned vnto the kynge of them in Jewry and Jerusalem. The letter was made after this maner:

*i. Esdr. i. c.

*i. Esdr. i. c.

Syr/ thy seruãtes Rathimus the storywryter/ Sabellius the Scribe/ & other iudges of the courte in Celosyria & Phenyces. Be it knowne & manyfest to oure Lorde the kynge/ ỳ the Jewes which are come vp from you vnto vs into the rebellyous & wicked citie/ begynne to buylde it agayne/ & ỳ walles aboute it/ & to set vp the temple of the new. Now yf this cytye & the walles therof be set vp agayne/ they shall not only refuse to geue trybutes and taxes/ but also rebell vtterly agaynst the kynge. And for somoch as they take this in hande now aboute the tẽple/ we thought it reason/ to thynke no scorne of it/ but to shewe it vnto oure Lorde the kyng/ & to certyfye him therof: to thintent that yf it please the kynge/ he may cause it be sought in the bokes of olde: & thou shalt fynde so the warnynge wrytte/ & shalt vnderstande/ that this cytie hath all waye bene rebellyous and disobediẽt/ that it hath subdued kynges and cytyes/ and that the Jewes which dwell ther in/ haue euer bene a rebellyous/ obstynate/ vnfaythfull/ & fyghtyng people/ for ỳ which cause this cytye is wasted. Wherfore now we certyfye oure Lorde the kynge/ ỳ yf this cytye be buylded & occuppyed agayne/ and the walles therof set vp a new/ thou canst haue no passage into Celosyria and Phenices.

Then wrote the kynge to Rathimus the storywryter/ to Balthemus/ to Sabellius the Scribe/ & to the other officers & dwellers in Syria and Phenyces/ after thys maner: I haue red the epistle which thou sente vnto me/ & haue commaunded to make diligẽt search/ & haue founde/ ỳ the cytye hath euer rebylled kynges/ that the same people are dysobedient/ and haue cauled moch warre/ & that myghty kynges haue raygned in Jerusalem/ which also haue rayled vp taxes of Syria and Phenices. Wherfore I haue cõmaunded those people/ that they shall not buylde the cytye/ that they make no more in it/ and that they proceade no forther with the buyldynge: for so moche as it myght be the cause of warre/ & dysplesure vnto kynges.

Now when Rathynus and Sabellius the Scrybe/ & the rulers in the lande had red the wrytinge of kyng Artaxerses/ they gatt them together/ & came in all the haste to Jerusalem w̃ an hoost of horsmen/ & w̃ moche people of fote/ & forbad thẽ to buylde. And so they left of from buyldynge of the temple/ vnto the second yeare of kynge Darius.

¶ Darius maketh a feast. The. iij. sentences of the. iij younge men/ of which the first is declared.

¶ The. iij. Chapter.

Kynge Darius made a great feast vnto his seruauntes/ vnto all hys courte/ & to all ỳ officers of Medea & Persia/ yee to all the debytes & rulers that were vnder him/ from India vnto Ethiopia/ an hundreth & xxvij. countres. So when they had eaten & droncken being satysfyed/ and were gone home agayne. Darius the kyng wẽte into his chambre/ layed hym downe to slepe/ & so awaked.

Then the thre yonge men/ that kepte the kynges personne/ and watched his body/ cõmoned amonge them selues/ & spake one to another: let euery one of vs saye some thing/ & lorke whose sentence is wyser and more excellent then the other/ vnto hym shall kynge Darius geue greate gyftes/ and clothe hym wyth purple. He shall geue hym vessels of golde to drynke in/ clothes of golde & couerynges: he shall make him a costely charet & a bridle of golde/ he shall geue hym a bonet of whyte sylke/ & a cheyne of golde aboute hys neck: yee he shalbe the seconde and principall nexte vnto kynge Darius/ and that because of hys wyldome/ and shalbe called the kynges kynsman.

So euery one wrote his meaning/ sealed it/ & layed it vnder the kynges pelowe/ and sayde: when the kyng aryseth/ we wyll geue hym oure wrytinges: and lorke whose worde the kynge and hys chefe Lordes iudge to be the moost wysely spokẽ/ the same shall haue the victory. One wrote: Wyne is a stronge thynge. The second wrote: The kyng is strõger. The thyrd wrote: Women haue yet more strẽgth/ but aboue all thinges ỳ trueth bearetha waye ỳ victory. Now when the kynge was rysen vp/ they toke their wrytinges and delyuered them vnto hym/ and so he red thẽ. Then sent he forth to call al his chefe lordes/ all the debytes and rulers of the contrees of Medea and Persia. And when they were set downe in the councell/ the wrytinges were

red before them. And he commaunded to call for the younge men/that they mynght declare their meanynges thē selues by mouth. So when they were sent for/& came in/the King sayde vnto them: shewe vs and make vs to vnderstande/what the thynges are that ye haue wrytten.

D Then beganne the ryrst (which had spokē of the strength of wyne) & sayde: O ye men/wyne is marueloys stronge/& ouercōmeth them ȳ drynke it: it disceaueth the mynde/& bryngeth both the poore man & the Kynge to dotage and vanite. Thus doth it also with the bondman and with the kre/with the poore & ryche: it taketh awaye their vnderstandyng/and maketh them carelesse and mery/so that none of them remembreth any heuynes/detto or dewtie: It causeth a man to thyncke also that the thynge which he doth/is honest and good: & remembreth not that he is a Kynge/nor that he is in auctorite/& ȳ he ought not to do soch thynges. Moreouer/whē men are drynckynge/they forget all frendshyppe/all brotherly kaythfulnes & loue: but as soone as they are dronkē/they drawe out ȳ swerde & wyll fight: & when they are layed downe frō the wyne/& so rysen vp agayne/they can not tell what they dyd: iudge ye now/is not wyne the strōgest? For who wolde els take in hand to do soche thynges? And when he had spokē this/he helde his tonge.

¶ The declaracyō of the.ij. last sentences of the yong men/propounded in the Chapter before; of which the last/that is/that veritye beareth the vyctorye in all thynges/is most cōmended & alowed. Darius writeth letters to all the rulers vnder hym/that they shulde ayde Zorobabel to the buyldynge of Ierusalem.

¶ The.iiij.Chapter.

A Then the seconde (which had sayde/that the Kynge was stronger) begāne to speake/saying: O ye men/are not they the strongest and most excellent/that conquere the lande & the see/& all that is in the see & in the earth? Nowis the Kynge lorde of all these thynges/& hath domynyō of them all: and loke what he commaūdeth/it is done. If he sende his men forth a warfare/they go & breake downe hylles/walles & towres. They are slayne/and slaye (other men) them selues/& ouerpasse not the Kynges worde. If they get the vyctory they dringe ȳ King all ȳ spoyle. Like wise ȳ other that medle not with warres & fyghtinge/but tyll ȳ grounde: when they reape/they bringe trybute vnto the Kynge. And yf the Kynge alone do but cōmaunde to kyll/they kyll: yf he cōmaunde to forgeue/they forgeue: yf he commaunde to smyte/they smyte: yf he byd dryue awaye/they dryue awaye: yf he commaunde to buylde/they buylde: yf he commaūde to breake downe/they breake downe: yf he cōmaunde to plante/they plante. The cōmen people & the rulers are obediēt vnto hym. And the Kyng in ȳ meane season sitteth hym downe/eateth/& drynketh/& taketh his rest: then kepe they watch rounde about ȳ B Kyng/& not one of thē darre get hym out of ȳ waye/to do his awne busynes/but must be obediēt vnto the Kyng at a worde. Judge ye now/O ye men/how shulde not he go sare aboue/vnto whō men are thus obediēt? And whē he had spokē this/he helde his tōge. The third whose name was Zorobabel/which had spoken of wemen & of trueth/begāne to saye after this maner: O ye mē/it is not ȳ greate Kyng/it is not the multitude of men/nether is it wyne ȳ excelleth: Who is it then ȳ hath the lordshippe ouer them? Haue not wemen borne ȳ Kyng/& all the people ȳ rule those thingȝ? Haue not wemē borne thē/& brought thē vp/ȳ plante the vynes/wherout ȳ wyne cōmeth? They make garmentes for all men/they geue honour vnto all men/& without wemen cā not men lyue. If they gather golde & siluer & all precious thingȝ/& se a fayre well fauoured womā/they leaue all together/& turne their eyes only vnto ȳ womā/& gape vpon her/& haue more delyre vnto her/then vnto ȳ syluer & golde/or any maner of precious thing. A mā leaueth his father ȳ brought C him vp/he leaueth his awne natural cosītre/& cleaueth vnto the womā: yee he ieopardeth his lyfe with the woman/& remembreth nether father/ner mother/ner cosītre. By thys then ye must nedes knowe/ȳ wemē haue ȳ domynyon ouer you. ¶ Doth it greue you? A mā taketh his swerde/& goeth his waye to steale/to kyll/to murther/to sayle vpon the see/& seyth a lyō/& goeth in the darcknes: & when he hath stolen/disceaued & robbed/he bringeth it vnto his loue. Agayne/a man loueth hys wyfe better then father & mother: yee many one there be/that rēne out of their wyttes/& become bondmen for their wyues sakes: many one also haue perysched/& haue bene slayne/& haue sinned because of wemē.

And now beleue me/I knowe a Kynge which is greate in his power/and all landes stande in awe of hym/and no man darre laye hande vpō him: yet dyd I se/that Apame (the daughter of ȳ greate Kynge Bartacus) the Kynges cōcubyne/sat belyde ȳ Kynge vpon the ryght hande/& tokē of his crowne frō his head/& set it vpon her awne head/& smote the Kynge with her left hande. Moreouer/ȳ D Kynge loked vpō her with opē mouth: yf she laughed vpō him/he laughed also: but yf she toke any dysplealsure with hym/the Kynge was fayne to flatter her/& to geue her good wordȝ/tyll he had gottē her fauour agayne. O ye men/are not wemen then strenger?

Greate

Greate is the earth/& hye is the heauen that do these thynges. Then the Kyng & ȳ Princes loked one vpon another. So he beganne to speake of ȳ trueth: O ye men are not we mē stronger? Greate is the earth/hye is the heauen/swyft is the course of the sunne/he cōpaseth the heauen rounde aboute/& fetcheth his course agayne to his awne place in one daye. Is he not excellent that doth thys? Yee greate is ȳ trueth/& strōger then all thinges. All the earth calleth vpō the trueth/the heauen prayseth it/all workes shake and tremble at it/& with it is no vnrighteous thynge. Wyne is vnrightuous: ȳ King is vnrightuous: womē are vnrightuous: all ȳ chyldrē of men are vnrighteous/yee all their worckes are vnrighteous/& there is no trueth in thē/in their vnrightuoulnes also shal they be destroyed & perysh. As for the trueth/it endureth/& is all waye stronge: it lyueth & cōquereth for euermore wolde without ende.

The trueth accepteth no personnes/it putteth no differēce betwixte riche or poore/betwyxte the myghtye or symple/but doth right vnto euery man/whether they be euell or good/& all men are louyngly dealt with all in the workes of it. In the iudgemēt of it there is no vnrighteous thinge/but strēgth/kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tonge/and all the people cried & sayde: Great is the trueth/& aboue all. Then sayde the Kyng vnto him: Aske what thou wylt/more then is appoynted in the wrytinge/& I shall geue it the/for thou art founde wyser then thy companyōs: thou shalt syt next me/and be my kynsman. Then sayde he vnto the Kynge: Remembre thy promyse & bowe/which thou hast bowed & promised (in the daye when thou camest to the Kyngdome) to buylde vp Ierusalem/and to sende agayne all the vessels & Iewels/that were taken awaye out of Ierusalem: which Cyrus separated/when he offred in Babylō/& wolde sende them agayne. And thy mynde was to buylde vp the temple/which the Edomytes brent/when Ierusalē was destroyed F by the Chaldees. This only (O Kynge) is ȳ thynge that I requyre/thys is the maiesty/which I delyre & alke of the: that thou perfourme the bowe/which thou wolthyne awne mouth hast made vnto the Kynge of heauen.

Then Darius the Kynge stode vp/& kyssed him/& wrote a letter vnto all the debytes and shreues/to all the Lordes & nobles/that they shulde conueye hym forth/& all thē that wolde go vp with hym. He wrote a letter also vnto all the Shreues that were in Celosyria & Phenices/& vnto Lybanus/that they shuld drawe cedre trees from Libanus vnto Ierusalem/to buylde ȳ citie withall. Moreouer he wrote vnto all the Iewes that were gone out of his realme into Iewry because of the kredome/that no offycer/no ruler/nor Shreue/shuld come to their dores: & that all their lande which they had conquered/shuld be kre & not tributary: And that the Edomitȝ shulde geue ouer the cytyes & vyllages of ȳ Iewes/which they had takē in: yer and that they shulde yearly geue .xx. talentes to the buyldinge of the temple/vntyll the tyme ȳ it were fynysched: & to the dayly halowyng of ȳ brentoffrynges (as it is commaunded) ten talentes yearly also: And that all they whych come frō Babylon to buylde the cytie/shuld haue kre lybertye/they and their chyldren/& all the Preastes.

He wrote the greatnesse also/& cōmaunded that the holy garment shulde be geuen them/wherin they mynystred: & wrote that commaundement is shulde be geuen to the Leuites/vntill the daye/that the house were fynysched & Ierusalem buylded vp: and commaunded that all they that watched the cite/shulde haue their porcyons & wages. G

He gaue ouer also all the vessels ȳ Cyrus had separated frō Babylon: & all that Cyrus had geuē in cōmaundmēt/ȳ same charge he also/ȳ it shulde be done & sent vnto Ierusalem. Now when this yonge man was gone forth/he turned hys face towarde Ierusalē/& prayled the Kynge of heauē/& sayde: Of ȳ cōmeth the victory/of the cōmeth wyldome & clearnesse/& I am thy seruāt. Blessed art thou/which hast geuen me wyldome: ȳ will I prayse/O Lord/thou God of oure fathers.

And so he toke the letters/and wente vnto Babylon: And when he came there/he tolde this vnto all his brethrē that were at Babylon/& they prayled the God of their fathers/that he had geuē them rekre shyng & lyberte to go vp/& to buylde Ierusalem & ȳ temple (which is there called after the name of the Lorde) and they reioyled with instrumentes and gladnesse seuen dayes longe.

¶ They that returne to Ierusalē are remembred. They begynne to laye the foundacyō of the temple/but are lett by the meanes of enemyes: & so is the buyldynge dryuen of by the space of two yeares.

¶ The.v.Chapter.

A After thys were the principall men of all the vyllages chosen in the trybes & kynredes/that they shuld go vp with their wyues & chyldrē/with their seruauntes & maydens/with all their catell and substaunce. And Darius the Kynge sent with thē a thousande horsmē/to conueye them safely vnto Ierusalē: & their brethrē were glad/playēg vpō instrumētes/& syngynge. And these are the names of the

men/which wente vp out of ȳ vyllagies/ accordyng to ȳ trybes. Of the Prestes/ ȳ sonne of Phynehes/ ȳ sonne of Aarō: Iesus ȳ sonne of Iosedec/ Ioachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid/ out of the kynred of Phares/ of the tribe of Iuda) wych spake wonderfull thynges vnder Darius the Kynge of Perlia / in the seconde yeare of his raygne in the fyrst moneth of Nisan.

These also are they of Iewry/ which came vp/ and turned agayne vnto Ierusalem/ out of the captyuyte that Nabuchodonosor the Kynge of Babylon had brought vnto Babylon. And euery man sought hys porcyon agayne in Iewry/ his cite/ they that came ȳ Zorobabel/ & with Iesus / Nehemias/ Saraias / Raelaias / Elimeus / Emmanius / Mardocheus/ Beelserus/ Mechysa / Rochor/ Oliorȳ / Emonias/ one of their princes.

And the nombre of thē according to their kynredes & rulers were. The childrē of Phares/ two thousande/ an hundreth & lxxij. The chyldren of Ares. iij. M. an. C. and lvij. The chyldren of Semo/ an. C. & xlij. In the sonnes of Iesus and Ioabes/ a. M. iij. C. and two.
B The sonnes of Benin. ij. M. iiij. C. and. lxx. The sonnes of Chorosba. ij. C. & v. The sonnes of Banica/ an. C. and. lxviij. The sonnes of Rebech. iiij. C. & thre. The sonnes of Archad. iiij. C. & xxvij. The sonnes of Cham xxxvij. The sonnes of Zoroar. ij. M. & lxvij. The sonnes of Adinu. iiij. C. and. lxj. The sonnes of Adarectis an. C. and. viij. The sonnes of Ciaso and Zelas an. C. and. viij. The sonnes of Azorec. iiij. C. & xxxix. The sonnes of Iedarbone/ an. C. and. xxxij. The sonnes of Hananias an. C. and. xxx. The sonnes of Aloni. xc. The sonnes of Marsar iiij. C. and xxij. The sonnes of Zabarȳ. xcv. The sonnes of Sepholemon an. C. and. xxiij. The sonnes of Nepopas. lv. The sonnes of Hechanatus an. C. and. lviij. The sonnes of Zebethanus an. C. and. xxxij. The sonnes of Crearpatros (which is called also Enohadies & Modias) iiij. C. & xxiij. Of them of Gramos & Gabea an. C. and. xxj. Of them of Bessilon & Cagge lxv. Of them of Bastarus/ an. C. & xxij. Of them of Bechenobes. lv. Of the sonnes of Liptis/ there were an. C. & lv. Of ȳ sonnes of Labonnus. iij. C. and. lviij. Of the sonnes of Sichem. iij. C. and. lxx. Of the sonnes of Suadon and Elimon. iij. C. and. lxxviij. Of ȳ sonnes of Ericus. ij. M. an. C. & xlv. The sonnes of Anaas. iij. C. & lxx.

C The Prestes: The sonnes of Iedus: The sonnes of Euther: the sonnes of Elsalib. iij. C. and. lxxij The sonnes of Emerus. ij. C. and. lij. The sonnes of Fasurius. iij. C. & lvij. The sonnes of Carea. ij. C. and. xxvij. The Leuytes: The sonnes of Iesus in Caduhel and Banus/ and Serebias/ and Edeas/ seuentye and foure.

The whole nombre of these trō. xij. yeares was. iij. M. iiij. C. and. lxij. Of the sonnes/ daughters and wyues/ ȳ whole summe was M. iiij. ij. C. & xlij. The sonnes of ȳ Prestes that prayled God in the temple: The sonnes of Asaph / of whome there were an. C. and xxviij. But the dore kepers were: The chyldren of Esmenus: the chyldren of Aser: the chyldren of Amon: the chyldren of Acuba/ Topa: the chyldren of Tobi: an hundred and xxxix. in all.

The Prestes that serued in the temple: The sonnes of Sel / the sonnes of Galpha/ the sonnes of Tobloch/ the sonnes of Caria/ the sonnes of Sub/ the sonnes of Helu/ the sonnes of Labana/ the sonnes of Armacha/ the sonnes of Acub/ the sonnes of Datha/ the sonnes of Cetha / the sonnes of Aggab/ the sonnes of Obay/ the sonnes of Anant / the sonnes of Canna/ the sonnes of Geddu / the sonnes of An/ the sonnes of Radin / the sonnes of Delanon/ the sonnes of Nechoba/ the sonnes of Caleba/ the sonnes of Goza / the sonnes of Ozul/ the sonnes of Sinona/ the sonnes of Atra/ the sonnes of Hastem / the sonnes of Asiana/ the sonnes of Manei/ the sonnes of Nasiin/ the sonnes of Accuka/ the sonnes of Agiita / the sonnes of Azui / the sonnes of Fauon / the sonnes of Phasalon/ the sonnes of Meeda / the sonnes of Susa/ the sonnes of Cared/ the sonnes of Barcus/ the sonnes of Sarea / the sonnes of Coeli/ the sonnes of Nasit/ the sonnes of Agiita/ the sonnes of Pedon: Salomon his sonnes/ the sonnes of Asophot/ the sonnes of Phazida/ the sonnes of Celi/ the sonnes of Dedon/ the sonnes of Gaddahel/ the sonnes of Zapheus/ the sonnes of Aggia / the sonnes of Sacharet/ the sonnes of Sabathem / the sonnes of Saroneth/ the sonnes of Wasiit/ the sonnes of Anta / the sonnes of Salus/ the sonnes of Addus/ the sonnes of Suba/ the sonnes of Enra/ the sonnes of Rabotis/ the sonnes of Phasphat/ the sonnes of Salmon. All these ministred in the Sanctuary/ and were seruantes of Salomon: euen. iiij. C. and. lxxxij.

These folowynge are they/ ȳ went vp trō D
Chelmellat Thelarsa (whose Prynces were Carmelā & Careth) & might not shewe forth their eytyes & kynreddes how they were of Israel: The sonnes of Dalarus/ ȳ sonnes of Tuben/ the sonnes of Nechodaicus. Of the Prestes that executed the office of the Prestehode/ & were not foude: The sonnes of Obia/ the sonnes of Archilos/ the sonnes of Addin/ which maried one of the daughters of Phargelen/

gelen/ & were named after him. The writing of the same kynred was sought in the register of their generaciō/ but it was not foude: & therfore were they forbyddē to execute the office of the prestehode. Unto the sayde Nehemias & Astharas/ ȳ they shulde haue no porcyon in the Sanctuary/ tyll there rose vp an hye Prest/ ȳ were well instruct in the playne clearnes & trueth/ Of all Israel (belyde seruauntes & maydēs) there were. xlij. M. iij. C & xl. Now were there of seruauntes & maydens. vij. M. iij. C. & xxxvj. Of syngyng men & syngyng women there were. ij. C. and. lxv. Fourehūdreth & xxxv. Camels. Seuē thousande/ & xxxvj. horses. Two hundreth thousand & xlv. Mules. Fyue. M. & xxxv. asses.

E Their heades also & the rulers in the trybes/ when they came to Ierusalem/ & wolde buylde & set vp the temple of God agayne in his place/ they gaue (after their abilitye/ vnto the temple/ to the treasure & to the seruyce of the Sanctuary. xij. M. poundes of golde/ v. thousande of syluer/ and an hundreth Prestes garmētes. And so dwelt the Prestes and the Leuytes/ and the people that wente out to Ierusalem/ & in the countre there about/ the syngers also and the porters/ euery one of Israel in his awne lande.

i. Eldre. iij. a. So when the seuenth moneth came/ and when the children of Israel were euery man at his bulynes/ they came all wone consen in to the courte/ which was before the East dore. And there stode Iesua the sonne of Iosedec & his brethren the Prestes/ & Zorobabel the sonne of Salathiel & hys brethren/ setting vp an aulter/ to offre brent sacrifices vpō it/ as it is writtē in the lawe of Moses.

There came people also of other cositrees/ & the Heathē out of all lands to set vp ȳ aulter in his place/ & offred sacrifices and brent offringes vnto the Lorde in the mornynge. And so they helde the feast of tabernacles/ as it is commaunded in the lawe. And dayely offred they as accordyng was / and made the sacrifyces appoynted/ the offrynges also of the Sabbathes & of the new Mones/ & all holy feastes. And all they ȳ bowed offringes vnto the Lorde/ beganne at the new Moone of the. vij. moneth to offre vnto God / for the tēple of the Lorde was not yet buylded. And they gaue vnto the Masons & Carpenters/ money/ meate/ & drynke with chearfulnesse.

F Unto them of Sydon also & Tyre they gaue carres/ that they shuld carry Cedre trees frō Libanus to beastes and beames/ and that they shulde make shyppes in the hauen of Ioppe/ accordyng as it was appoynted and ordeyned by Cyrus Kynge of the perlians.

And in the seconde yeare they came into the temple of God at Ierusalem. In the second moneth begāne Zorobabel the sonne of Salathiel/ & Iesua the sonne of Iosedec & their brethren the Prestes & Leuites/ and all they that were come vnto Ierusalem out of the captyuyte of Babylon / and layed the foundaciō of the temple/ in the new Moone of the seconde moneth in the seconde yeare ȳ they were come into Iewry and Ierusalem. And they appoynted the Leuytes (that were aboue. xx. yeare olde) vnto the seruyce of the Lorde: so Iesua and his sonnes and his brethren all the Leuytes stode to gether / and perfourmed the lawe and ordynaunce in the house of the Lorde.

And the Prestes stode/ and had their garmentes & trompettes/ and the Leuytes / the sonnes of Asaph had Cymbals / geuynge thankes and prayses vnto the Lorde/ accordyng as Dauid the Kynge of Israel had ordeyned. And the song that they dyd synge vnto the Lord/ was after this maner: * O singe *Psal. cxxxv. a
vnto the Lorde/ for he is gracyous / and hys goodnes vpon Israel endureth for euer. And all the people blew out with trompettes / & longe with loude voyce/ prayseyng the Lorde to gether in the rearyng vp of ȳ house of the G
Lorde. *There came also from amonge the *i. Eldr. iij. b.
Prestes and Leuites the rulers and elders/ accordynge to the trybes and kynredes (soch as had sene the house afore) to the buylding of this temple with greate crye and greate mournynge/ many also with trompettes & greate ioye: In so moch/ that the trompettes myght not well be heardе for the wepynge & mournynge. For the commen people blewe goodly vpon the trompettes.

*Then came the enemyes of the trybes of *i. Eld. iij. a.
Iuda and Ben Iamin/ to knowe what that trompettynge and noyse of shawmes myght be. And they perceaued that it was they which were come agayne out of captyuyte/ and wolde buylde the temple vp a new vnto the Lorde God of Israel So they wente to Zorobabel and Iesua/ and to the rulers of the vyllages / and sayde vnto them: Shall we buylde with you also? For we lyke wyse haue heardе youre Lorde/ and we walke after the same maner / from the dayes of Asbazareth the King of Assiria/ which brought vs hyther. Then Zorobabel and Iesua and the Rulers of the vyllages of Israel sayde vnto thē: It is not mete/ that ye shuld buylde the temple of oure God wyth vs: we oure selues alone wyll buylde vnto the Lord/ like as Cyrus the Kynge of the Perlians hath commaunded vs.

But the Heathen in the lande layed them selues agaynst those that were in Iewry/ helde vp the buyldynge frō thē/ layed wayte vpō them preuely/ stopped soche as brought

any thinge to them/forbad them to buylde/ & hyndered thole that made the passage/ ÿ the buyldynge shulde not be kinyshed: & this contynued to longe as Kynge Cyrus lyued: & so they put of the buyldynge for the space of.ij yeares/vntyll the raygne of Kynge Darius.

¶ Aggeus and Zachary prophecye. They buylde the tempie with out let or hynderaunce/by the commaundement of Darius.

¶ The.bj.Chapter.

A NOt wythstandynge in the second yeare of ÿ raygne of Darius/Aggeus & Zachary the sonne of Addo prophecyed vpō them in Jewry & Jerusalem/in the name of the God of Israel. Then Zorobabel the sonne of Salathiel & Jesua ÿ sonne of Josedec stode vp/& begāne to buylde ÿ house of the Lord at Jerusalem/ when the Prophetes of the Lord helped thē. At the same tyme came Sylennes ÿ vnder Shreue in Syria & Phenices/ w̄ the landlordes & hys companyōs/& sayde vnto thē: Who hath bydde & cōmaunded you to buylde the house/to make the rofe & all other thingʒ agayne: And who are the worcke men/ that buylde them: Neuertheless the elders of the Jewes had soche grace of the Lorde/ ÿ they wolde not be let (though they were prouoked therto) but buylded on still/vntyll the tyme ÿ Kynge Darius were certyfyed therof/ & an answere receaued from hym. The letter that these men sent vnto Kyng Darius/ was after this maner.

Sylennes the vnder Shreue in Syria & Phenyces/& the landlordes with their companyons/which are headrulers in Syria & Phenyces/lende their salutacyon vnto Darius the Kynge. We certyfye oure Lorde the Kynge/ that we came into the lande of Jewry/& went to Jerusalē: where we foūde thē buyldynge the greate house of God & the tēple/with greate costely fre stone and with goodly tymbre for the walles: yee they make greate haste with ÿ worke/& helpe one another/and it goeth forth prosperously in their handes/& with greate dylygence & worshyp
B is it made. Then asked we ÿ elders/ who had cōmaunded thē to make vp the house and the buyldyng/ and this we dyd to the intent that we myght certyfye the perfectly/& write vnto the/the names of those ÿ were the rulers of ÿ worcke. So they gaue vs this answere: we are the seruauntes of the Lorde/ wych made heauē and earth: & as for this house/it hath bene buylded & set vp afore tyme by the greate & myghtye Kyng of Israel. But whē oure fathers prouoked God vnto wrath/ & synned agaynst the God of Israel/ he gaue thē ouer into the power of Nabuchodonosor Kynge of Babylon the Kyng of the Caldees/ which brake downe the house/& brōt it/and caried awaye the people presoners vnto Babylon. *Neuertheles/in the first yeare that Kynge Cyrus raygned at Babylon/ Cyrus the Kynge wrote & cōmaunded to buylde vp this house agayne: & all the ornamētes that Nabuchodonosor caried awaye frō Jerusalē vnto Babylō/& appropriated vnto his awne temple: these brought Cyrus forth agayne/ & delyuered thē to Zorobabel & to Salmanasar the vnder Shreue/cōmaunding them ÿ they shulde bringe those same ornamētes agayne to Jerusalem in to the temple/and to begynne frō the tyme forth/to buylde the tēple agayne in his awne place. Then Salmanasar layed the foundacyō of the Lordes C house at Jerusalem/ & euer sence haue they buylded/& yet is it not ended. And therfore/ O Kynge/yf thou thinckest it good/ let it be sought in the Lybrarye & rolles of Kynge Cyrus: yf it be founde then/that it is done w̄ the councell & consent of Kynge Cyrus/and yf oure lorde the Kyng be so mynded/let him write vnto vs therof. *1.Eldr.vi.a.

*Then cōmaunded Kyng Darius/to seke *1.Eldr.vi.a.& vj.Eldr.iiij.c.
in the Lybraries: and so at Egbathanis in a lytle cytye in Medea there was founde soche a wrytynge: In the first yeare of the raygne of Cyrus/the same Kyng Cyrus cōmaunded that the house of the Lorde at Jerusalē shuld be buylded agayne (and odoures to be made there cōtinually vnto ÿ Lord) whose heygth shalbe.x.cubytes/& ÿ bredeth.xl. cubytes/& iiij.square with thre hewē stones/with a loft of tymbre of the same countre/ yee w̄ a new loft/& the expenses therof to be geuen of the house of Kynge Cyrus. And the ornamentes of gold & syluer/ ÿ Nabuchodonosor toke out of the house of the Lorde at Jerusalem/shalbe set agayne in the tēple at Jerusalē/where they were afore. Sylennes also the vnder shreue in Syria & Phenyces/the Prynces & their cōpanyons/& the other that be head rulers in Syria and Phenyces/ shall not medle nor haue anythinge to do with that place.

I Cyrus haue cōmaunded also/that they D shall buylde the house of the Lorde whole vp/ & haue ordeyned them/ to helpe those that be come out of captyuyte: tyll the house of the Lorde be kinyshed: and out of the trybute and taxinge that is yearly rayled vp in Syria & Phenices/dylygētly to geue them a certayne summe to the offerynge of the Lorde: and the same to be delyuered vnto Zorobabel the officer: that he therwithall may ordeyne oxen/ rammes/lambes/& corne/salt/wyne & oyle/ and that contynually euery yeare: after the expences which the Prestes that be at Jerusalē/shew to be made dayly: this shalbe geuē vnto thē without delaye that they maye offer sacri-

sacrifyces daylye to the hyest God/ for the kynge and for his seruauntes/ and to praye for their lyues. Lett it be proclamed also on euery syde/ that whosoeuer breaketh or despyseth this commaundement of the kynge/ shalbe hāged vpō a galow (made of his awne good) and all his goodes shalbe sealoned vnto ÿ kyng. The Lorde therfore (whose name is there called vpō) rote out and destroye all the kynges and people/ that vndertake by violence to hynder thē same/ or to deale vncurteously with the house of the Lord at Jerusalem. I Darius the kyng haue ordeyned/ that these thynges shalbe done wyth all dylygence.

¶ The temple is kynished and dedycate: and the feast of vnleuened bredde is holden.

¶ The.bij.Chapter.

A THen Sylennes the vnder shreue in Celosyria/and Phenices/ & the other Landlordes with their companyons/obeyed the thynges that Kynge Darius had ordened/ were dylygent in the holy worckes/and were felow helpers wyth the olde rulers of the Jewes. And so ÿ worcke of the Sanctuary wente forth and prospered/when Aggeus and Zachary prophecyed. And they perfourmed all thynges thorow the commaundement of the Lorde God of Israel/ & after the deuyce of Cyrus/ Darius/ and Artaxerses kynges of Persia.
B And thus was oure house kynished vnto the.xxiij.daye of the moneth Adder in the.vi. yeare of kynge Darius. And the chyldren of Israel the prestes and the Leuites/ and the other that were come out of captyuyte/ and soch as were ioyned vnto them/ dyd accordynge as it is wrytten in the boke of Moses. And in the dedycacion of the temple they offered an hundred oxen/ an hundred rammes. iiij.hundred lambes/ and.xij. goates for the synnes of all the people of Israel/ after the C nombre of the trybes of Israel. The prestes also & the Leuites stode arayed in the prestly garmentes/ after the trybes/ ouer all the worckes of the Lorde God of Israell according to the boke of Moses/ and the porters by all the dores.

And the chyldrē of Israel (with those that were come out of captyuyte) helde the passe ouer the.xiiij.daye of the first moneth/ whē the prestes and the Leuites were sanctified. They that came out of captyuite/ were not all sanctified together: but ÿ Leuites were all sanctifyed together. And so all they that came out of captyuite/ kylled ÿ easter lābe/ for their brethren/ for the prestes & for them
D selues. And the chyldren of Israel that came out of captyuyte/ and escaped from all the abhominacyons of the Heathen/ sought the Lorde/ & kepte the feast of vnleuened bread vij.dayes longe/eatyng & drinckyng & were mery before the Lorde: that the Lorde had turned the deuyce of the kynge of Assyria/ & comforted their handes to the worckes of ÿ Lorde God of Israel.

¶ Eldras causeth the people to assemble and come together/and then readeth them the lawe. They kepe the feast of Tabernacles.

The.biij.Chapter.

A Nd after him/when Artaxerses ÿ kynge of the Persians raigned/ A there wente vnto hym Eldras the sonne of Saraias/the sonne of Azarias/ the sonne of Helchiah/ the sonne of Sallum/the sonne of Sadoc/ the sonne of Achitob/the sonne of Amarias/ the sonne of Azarias/the sonne of Boccus/ the sonne of Abisu/the sonne of Phineas/ the sonne of Eleazar/the sonne of Aaron the first prest. This Eldras wente vp from Babylon) for he had good vnderstandynge in the lawe of Moses/that was geuē of the Lorde God of Israel/to be taught & done in dede.) And the kynge fauoured him/& dyd him greate worshipe & honoure/after all his desyres. There went vp with him also certayne of the chyldrē of Israel/of the prestes/of the Leuites/ of the syngers/porters and mynisters of the temple at Jerusalem.

In the.bij.yeare of the raygne of kynge Artaxerses/ in the.v.monethe/ that is in the bij.yeare of the raygne/they went from Babylon in the new moone of the.v.moneth/ & came the hye waye to Jerusalem after hys commaundemēt/lyke as the Lorde had prospered their iourney. For in these Eldras gat greate instruccyon/ that he shuld leaue none of the thynges behynde/which are in ÿ lawe & commaundemētes of God. And he taught whole Israel all ryghtuousnes & iudgment.

Then came the Secretaries of kyng Artaxerses/ and delyuered the wrytynges (that were come from Artaxerses the kyng) to Eldras the prestes and reder of the lawe of the Lorde: And thys is the coppe of the letter. Kynge Artaxerses sendeth his gretynge vnto Eldras the prest and reder of the lawe of the Lorde: Of frendshipe & good wyll I haue ordeyned and charged/ yf there be eny of the B Jewes/ of the prestes and Leuites in my realme/which delyreth and is content to go wyth the vnto Jerusalē/that he maye doit. Therfore yf eny be minded to beare the company/let them come together/and goo wyth the (lyke as I am content & my.iij. frendes my councelers:) to se what they do at Jerusalem & in Jewry/& kepe the thynges according as thou hast in ÿ lawe of ÿ Lorde: and to bringe

to bryngе the gyftes vnto God the Lorde of
Israel/ that I & my frendes haue promyled
to Jerusalem/& all the syluer & golde that is
in the countre of Babylon/vnto the Lord to
Jerusalem/with the thinge that is geuen for
the people in the Lordes tẽple at Jerusalẽ:
Yee that ỏ same syluer & golde maye be ga-
thered/and oxen/rammes/shepe and goates
& other that be longe to these thynges:& that
they maye offer sacrifyces vnto the Lorde/
vpon the aulter of their Lorde / which is at
Jerusalem.

And whatsoeuer thou & thy brethren will
do wyth the syluer & golde / that do after thy
mynde / and after the cõmaundement of the
Lorde thy God:& lyke wyse with all the holy
vessels/that are geuẽ the for the seruyce of ỏ
house of the Lorde thy God:& other thynges
whatsoeuer is necessary for the to the worke
of the tẽple/that shalbe geuẽ the of ỏ kynges
treasure:& loke what thou with thy brethrẽ
wilt do with the golde and syluer/that do af-
ter the wyll of the Lorde. And I kynge Ar-
taxerses haue commaunded the keepers of ỏ
treasures in Syria and Phenices/ ỏ what-
soeuer Eldras the prest and reder of ỏ lawe
of the Lorde doth wryte/it shalbe geuẽ him:
tyll an.C.talentes of syluer / and of golde in
lyke maner: Of corne also an.C. measures/
and tyll an hundreth vessels of wyne/& other
plenteous thynges without nombre. Let
all thynges be done after the lawe of ỏ hyest
God/that the wrath of God arise not in the
reaulme of the king and of his sonnes. I cõ-
maunde you also/that ye requyere no tax
ner trybute of ỏ prestes/Leuytes/syngers/
and mynisters of the temple/ner of the wri-
ters:and ỏ no man haue auctorite to medle
C eny thynge agaynst them. As for the(O El-
dras)set thou iudges & arbytrers in ỏ whole
lande of Syria and Phenices/after the wyl-
dome of God: & learne all soch as are igno-
raunt in the Lawe of God thy Lorde / & lett
all thẽ that offende agaynst the lawe / be pu-
nyshed:whether it be wyth death/ ỏ payne/
to be cõdemned in money/or to be banished.

Then sayde Eldras ỏ wryter. * Blessed be
the God of oure fathers / that hath geuen so
good a mynde and wyll in to the herte of the
kynge / to magnifye his house that is at Je-
rusalem/and hath made me to be accepted in
the syght of the kyng/of his councell/ of his
frendes & of hys nobles. And so I was sted-
fast in my mynde/according as the Lorde
my God helped me / and I chose oute men of
Israel to go vp with me. * And these are the
heades(after their kynredes & houses of their
fathers)that wente vp with me from Baby-
lon/out of the kyngdome of Artaxerses. Of
ỏ sonnes of Phares/Gerson ius. Of ỏ sonnes
of Siemarith/Amerus. Of the sonnes of
Dauid/Accus/the sonne of Cecilia.

Of the sonnes of Phares/Zachary:& with
hym there turned agayne an hundred and
fyftie men. Of the sonnes of the captayne of
Moabilon/Zaraei/and with him.ij.C. and
l.men. Of ỏ sonnes of Zachnes/Jechonias
Zecholy/and with hym.ij.C.and.l.men. Of
the sonnes of Salamaalias/Gotholie/and
lxx.with him. Of ỏ sonnes of Zaphacia.Za-
rias Miheli/& with hym.lxxx. Of ỏ sonnes
of Job/Abdias Jeheli/and with hym.ij.C.&
xij.men. Of the sonnes of Bania/Salimoth
the sonne of Josaphia/and with hym an.C.&
ix.men. Of the sonnes of Beer/Zachari Be-
bei/and with him.ij.C.and.viij.men. Of the
sonnes of Elead/Johannes Ezechan/& with
hym.C.&.x.men. Of ỏ sonnes of Adonicam
those that were the last / and these are their
names: Eliphalam the sonne of Gebel and
Semeias/ and with him.lxx.men. All these
called I together by ỏ wather Thia/ where D
we pitched oure tentes thre dayes/and there
I mustered them.

As for the sonnes of the prestes and Le-
uites/I founde none there. Then sent I vn-
to Eleazar/and Ecceloni / and Maiman / &
Maiobam/and Enaathan/& Samea / and
Joribimathan/ Eunagan / Zachary / Mo-
sollamum(these were the leders & men of ex-
perience) and I sent them worde/that they
shulde come vnto Loddeus/wych was by ỏ
place of the treasury/& commaunded them
that they shuld speake vnto Loddeus and to
his brethren & to those that were in the trea-
sury/to sende vs soch men/as might execute
the prestes office in the house of the Lorde
oure God. And wyth the myghtye hande of
oure Lorde God/they brought vnto vs men
of good experience/from amõge the sonnes
of Moolius/the sonne of Leui/the sonne of
Israel/Sebebeiam & the sonnes & hys bre-
thren Albin and Anin/ of whom there were
xviij.from amonge the chyldren of ỏ sonnes
of Cananeus/ & their sonnes were.xx.men.
And of them that serued in the temple/ whõ
Dauid had ordeyned/& the pryncypall men
that mynistred for the worcke vnto the Le-
uites in the temple.ij.C.and.xx.men/ whose
names are all tokened vp in wrytynge.

Then commaunded I a fastynge vnto ỏ
yonge men before the Lorde / that I myght
desyre of him a prosperous iourney & a good
waye for vs/yee for vs/for oure chyldrẽ and
for ỏ catell/because of ỏ layenges awayte/
and I durst not requyre of the kynge men of
horse & of fote/to conueye vs safely agaynst
oure enemyes/for we had sayde vnto ỏ king/
that the power of the Lorde oure God shuld
be with them/that seke him with their whole
herte.

herte. And therfore we besought God oure
Lorde earnestly because of these thinges/&
he was merycfull vnto vs/ and heard oure
prayer. And I separated from amonge ỏ ru-
lers of the people/ & from the Prestes of the
temple.xij.men/& Sebeia & Asania/& ten
men of their brethrẽ with them. And I weied
them the golde & the syluer & all the Prestly
ornamentes of the house of oure God/which
ỏ King/& his councell/& his Princes/& whole
Israel had geuẽ. And when I had weyed it/I
gaue thẽ an.C.&.l.talẽtes in syluer/&.C.ta-
lentes of syluer vessell/an.C.talẽtes of gold/
& of goldẽ vessell seuẽ tymes twentye/ & ves-
sels of other metall (yee of good metall) xij.
E glysteringe as the golde/& sayde vnto thẽ:ye
also are holy vnto the Lord/& the vessels are
holy/ & the golde and the syluer is promyled
vnto the Lord ỏ God of oure fathers. Be dili-
gent now & kepe it/ vntyll the tyme that ye
delyuer it to the rulers of the people/to the
Prestes/to the Leuites / & to the principall
men of the cities of Israel in Jerusalem / &
in the chambre of the house of oure God.

So ỏ Prestes & ỏ Leuites which recea-
ued of me the golde/the siluer and the vessell/
brought it to Jerusalẽ into the temple of the
Lorde. And from Thia we brake vp the.xij.
daye of the fyrst moneth/tyll we came to Je-
rusalẽ. And when the thyrde daye was past/
the weyed golde & syluer was delyuered in ỏ
house of the Lorde ỏ fourth daye/vnto Ma-
rimoth the sonne of Jor the Preste/and with
him was Eleazar the sonne of Phineas/and
with thẽ were Josabdus the sonne of Jesnet/
Medias & ỏ sonne of Banus/& certayne of
the Leuytes to the nombre & to the wayght:
and the wayght of them was written vp the
same tyme. As for those that were come out
of captyuyte / they offred sacrifyce vnto the
Lorde the God of Israel:euẽ.xij.oxen for all
Israel. lxxxvj.rammes.lxxij.shepe.xij.goates
for synne.xij. kyne for a thankoffrynge/ all
to the sacrifice of the Lorde. And ỏ kynges
cõmysyõ delyuered they vnto the stewardes
and debytes of the kynge/and to the vnder-
thrieues in Celosyria and Phenices.

Now when these thynges were done/ the
rulers came vntome/and sayd:The genera-
cyon of Israel/ the Princes/ the Prestes and
Leuites/the straunge people & indwellers
of the land/haue not put awaye their vncle-
nesse/from the Cananites/Hethites/Phere-
sites/frõ the Moabites/Egypcyãs / & Edo-
mytes. For both they and their sonnes haue
mengled them selues with the daughters of
them/ & the holy sede is myxte with the out-
landysh Heathen/& sens the begynnynge of
their raygne haue the rulers & heades bene
partetakers of their wyckednesse.

*As soone as I had heard these thynges/ F
immediatly I rente my holy garmentes/and *i. Eldr.ix.a.
pulled out the heare of my heades & my beerd/
& sat me downe sorowful & heuy. So all they
that were moued thorow the worde of ỏ God
of Israel/came vnto me: & I sat styll full of
heuynesse vntill the euenyng sacrifice. Then
stode I vp frõ fasting/hauyng rente clothes
and the holy garmẽt/ kneled downe vpõ my
knees/helde out my handes vnto the Lorde/
& sayde: O Lorde/I am confounded & asha-
med before thy face/for oure synnes are be-
come many vpon oure heades / & oure wyc-
kednesses are exalted vnto ỏ heauẽ: for sens
ỏ tyme of oure fathers we are in greate sinne
vnto this daye. And for the synnes of vs and
oure fathers/we ẃ oure brethren & ẃ oure
Prestes haue bene delyuered vnto ỏ kynges
of the earth/in to ỏ swerde/& in to captiuite/
& became a spoyle with confusion & shame
vnto this daye. And now O Lorde God/how
greate is the mercy that we haue gottẽ of ỏ:
in ỏ thou hast left vs a rote & a name in the
place of thy Sanctuary / to dyscouer oure
syght in the house of the Lorde oure God / &
geuẽ vs meate at all tymes of our ministra-
cion. And when we were in captyuyte / we
were not forsakẽ of the Lorde oure God:but
he made the kynges of Persia gracious and
fauourable vnto vs/so that they gaue vs vi-
tayles & meate/ yee & leaue to buylde vp the
tẽple of oure Lorde God agayne/to repayre
the wasted places of Sion/ and to dwell in
Jewry and Jerusalem. And now O Lorde/
what shall we saye/hauyng all these thingẽ G
in possesyon ? For we haue broken thy com-
maundementes/wych thou gauest vnto vs
by the handes of thy seruantes ỏ prophetes/
sayinge:The lande that ye go vnto/& that is
geuen you for an heritage to haue in posses-
syon/is defyled with the vnclennes & fylthy-
nes of the Heathen/& with their abhomina-
cion haue they poluted it all together. Ther-
fore shall ye not ioyne youre daughters vnto
their sonnes / ner mary youre sonnes vnto
their daughters: Moreouer / ye shall neuer
seke to make peace ẃ thẽ/ ỏ ye maye increa-
se & eate ỏ best in the lande/& ỏ ye maye de-
uyde the inheritance of the lande vnto youre
chyldrẽ for euermore. As for the thinge that
now happeneth vnto vs/ it commeth all for
oure wicked worke & greate sinnes/ yet hast
thou geuen vs soche a rote/that we are come
agayne into our awne lãd:& we are so wicked
ỏ we haue brokẽ thy statutes & cõmaunde-
mẽtes agayne/& mengled oure selues ẃ the
vnclẽnes of ỏ outlãdish Heathẽ. O Lord/art
thou angrye ẃ vs? wylt thou rote vs cleane
out? ỏ oure rote & name remayne nomore? O
Lord God of Israel thou art true/for our rote
endureth

endureth yet vnto this present daye. And beholde/now are we before the in oure synnes/ now can we not stande before the in them.

*1.Esdr.x.a *And when Esdras with this prayer had knowledged the synne/weping/ & lyēge flatt vpon the grounde before the tēple/there gathered vnto hym from Jerusalem a greate multytude of men & wemen/of yonge men & maydēs/for there was a very great weping & mournynge in the congregacyon. So whē Jechonias the sonne of Jeheli one of the children of Israel cried/he sayd vnto Esdras: we haue synned agaynst the Lorde/ because we haue maried outlandysh wemen of the Heathen. Now art thou ouer all Israel. We will sweare an othe therfore vnto the Lorde/that we shall put awaye all oure wyues/ which we haue takē of the Heathē/ẃ their childrē: like as it is appoynted ỏ by oure fore elders. Stande vp then/open thou it/and declare it playnely vnto vs/according to the lawe of ỏ Lorde: for the matter belongeth vnto the/ & we wyll helpe the/quicke thy selfe mały. So Esdras arose/ and toke an othe of the rulers of the Prestes/ & of the Leuites/ & of Israel/ to do after these thinges: and they sware.

¶After Esdras had reade the lawe/ the people put awaye their straange wyues: and then returneth euery man merely vnto his awne dwellynge.

¶The.ix.Chapter.

A *1.Esd.x.a THen Esdras stode vp frō the courte of the tēple without/ & went in to the chamber of Jonathas ỏ sonne of Malabus/ & remayned there/ & ate no meate/nor dronke drynke/for ỏ multytude of the wyckednes of the people. And there was made a proclamacyō in all Jewry & at Jerusalē/for all soch as were gathered at Jerusalē out of captyuyte / ỏ wholoeuer came not to Jerusalē within two or.iij.dayes (according to the iudgemēt of ỏ olde lordes of councell) his goodes shulde be taken from him/ & be excluded from the congregacyō of ỏ captyuyte. And in thre dayes were all they of the tribe of Juda & Ben Jamin gathered to gether at Jerusalem/the.xx.daye of the.ix moneth. And ỏ whole multitude sat trēbling in the courte of the tēple/ for it was winter. So Esdras arose vp/ & sayde vnto them: ye haue done vnrightuously/in that ye haue taken outlandysh wyues to mariage/ & so to increase ỏ synnes of Israel. And now knowledge the same/ & geue prayse vnto the Lorde God of oure fathers/ & perfourme his wyll/ departynge frō the Heathen of the lande/ & B from the outlandysh wyues. Then cryed the whole multytude with loude voyce/ & sayde: lyke as thou hast spoken/so wyll we do: but for so moch as the people are many/and the wynter here/we may not stande without the house: agayne/this worcke is not a thynge/ that can be fynished in a daye or two/for we be many ỏ haue synned in these thinges: Ordrene therfore/ ỏ the rulers of the multitude & all they that dwell with vs/ & as many as haue outlandysh wyues / the Prestes also & iudges of euery place may stande in ỏ tyme appoynted/ tyll they lowse vp the wrath of the Lorde in his hulynes.

Then Jonathas ỏ sonne of Ezeli/ & Ozias and Thecam receaued the charge of thys matter/ & Bozoramus / & Leius/ & Sabatheus helped them therto. After this/all they stode vp ỏ were come out of captyuyte. And Esdras the Prest chose vnto him the princypall men frō amonge the fathers according to their names/ & in ỏ new mone of the tenth C moneth they sat together / to examen thys matter. And so the matter was a determyng (cōcerning the men ỏ had outlandish wyues) vntyll ỏ new mone of the fyrst moneth. And of the Prestes ỏ had mixte them selues with outlandysh wyues/there were founde: Of ỏ sonnes of Jesu the sonne of Josedec and hys brethrē/ Mazeas/Eleazar/Joribus & Joadeus/which offred them selues to put awaye their wyues/ & to offre a rāme for their ignorance. And of ỏ sonnes of Semmeri/Malleas/ & Elles/ & Jeelech Azarias. Of ỏ sonnes of Folera/Limolias/Hilmaen/ Nathanea/ Jullio/Jeddus/ & Callas. And of the Leuitz Jolabdus/ Semeis/ & Colnis/Caletas/Facteas/Colnas/ & Elionas. Of the syngers of the Sanctuary/ Eliarib/Zacharus. Of the porters/Sallumus & Tolbanes. And of Israel/of the chyldrē of Foro/Osi/ & Remias/ & Geddias/ & Melchias / Michelus / Eleazarus/Jemmebias/and Bannas. And of the chyldren of Jolaman / Chanias / Zachari/ Jerzrelus/Joddius/ Erimoth & Elias. And of the sonnes of Jathoim/ Eliadas/ Liasamus/ & Zochias / Larimoth/ Sabdis & Tebedias. And of the sonnes of Zebes/ Johannes/Amanias/Zabdias/ & Emmeus. And of the sonnes of Bannus/ Olammus/ Maluchus/Jeddus/Jasub / Alabus & Jerimoth. And of ỏ sonnes of Addin/Naatus/ & Moolias/ & Caleus/ & Baanas/Maasiias/Mathathias/ Besel/Bannus and Manasses.

And of the sonnes of Naue/Nones/Akeas/ Melchias/Sameas/Simon/Ben Jamin/ Malchus & Marras. And of the sonnes of Asom/Carianeus/Mathathias/Bannus/ Eliphalach / Manasses/ Semei. Of ỏ sonnes of Bannus/Jeremy/ Moodias/ Abramas/Johel/Baneas/Peliaas/Jona/Marimoth/Eliasib/Mathaneus/Eliasis/Ozias Dielus/Semedius/Zambris & Joseph. Of the sonnes of Nobeus/Idelus/Mathathias Sabadus/Zecheda/Sedmi/Jesseus/ & Baneas

neas. All these had taken outlandysh wemē to mariage/ & they put thē awaye with their chyldrē/ The Prestes & Leuytes/ & all they ỏ were of Israel/dwelt at Jerusalē & thorowout all the lande/ in the new moone of the.viij moneth/ & the chyldrē of Israel were in their dwellinges. And the whole multitude came together vpō the floore at ỏ East syde of the holy porte of the tēple. And they spake vnto Esdras the hye Prest & reader/ that he wolde bringe the lawe of Moses/ which was geuē of the Lorde God of Israel. So Esdras the hye Prest brought the lawe vnto the whole multitude/to mā & womā/ & to all Prestes/ ỏ *ii.Esd.iij.a.& *.Esdre.viij.a. they mighte heare ỏ lawe/ *in ỏ new mone of ỏ.viij.moneth. And he red in ỏ floore ỏ is before ỏ holy porte of ỏ tēple/ frō ỏ mornyng early vnto ỏ euenyng/before men & wemē. And they applyed their mynde all vnto ỏ lawe.

And Esdras the Prest & reader of the lawe F stode vp vpō a scaffolde of wodd/which was made therfore: & vpon his right hande there stode by him Mathathias/Samus/Ananias/Azarias/Urias/Ozechias/ & Ballam: Upon his lefte hand stode Faldeus/Misael/ Malachias/Abulchas/Sabus/Nabadias & Zachary. Then toke Esdras ỏ boke before the whole multitude/ for he was the pryncipall/ & had in moost honour of them all. And when he had red out the lawe/ they stode all straight vpon their fete. So Esdras prayled the Lorde the moost hye God/the Almyghty God of Hostes. And all the people answered: Amen: and helde vp their handes/fell downe flat vpon the earth/ & prayled the Lord. And Jesus/Beneas/ Sarebias/Jaddimus/Accubus/ Sabbatheus / Calithes/ Azarias/ Jozadus / Ananias/ & Philias the Leuites lyft their hādz vpwarde/ & bowed their faces to ỏ grounde/ & prayled ỏ Lord: Those were they which taught ỏ lawe of ỏ Lord/ & red ỏ lawe of the Lord in the congregacyō: & euery man set those before ỏ vnderstode ỏ lawe. G Then spake Atharates vnto Esdras the hye Prest & reder/ & to the Leuites ỏ taught the multytude/saying: This daye is holy vnto ỏ Lorde: & all they that had hearde the lawe/ wepte. So Esdras sayde: Departe youre waye then/ & eate the best/ & drinke the swetest/ & sende gyftes vnto thē ỏ haue nothing: for this daye is holy vnto the Lorde/ & be not ye sory. Then wente they their waye euerychone/ate & dronche/ & were mery/ & sent rewardes vnto thē that had nothing/ that they also myghte eate ẃ gladnesse: for they were exceedingly reioysed/thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast/according to the couenaūt of the Lorde God of Israel.

¶The ende of the thyrde boke of Esdras.

¶The.iiij. boke of Esdras.

¶The people is reproued for their vnthanckfulnes. God wyll fynde another people yf theie wyll not be reformed.

¶The fyrst Chapter.

THe seconde boke of the Prophete Esdras (the sonne A of Saraias/ ỏ sonne of Azarias/ the sonne of Helchia/ ỏ sonne of Sallum/the sonne of Sadoc/the sonne of Achitob/ ỏ sonne of Amerias / the sonne of Azarias/ ỏ sonne of Maraioth/ ỏ sonne of Saahias/ ỏ sonne of Uzi/the sonne of Boccus/ ỏ sonne of Abisu/the sonne of Phineas / the sonne of Eleazar/the sonne of Aaron/ of the trybe of Leui) whych was preseoner in the lande of Meedes/in ỏ raygne of Artaxerses kynge of Persia.

And the worde of the Lord came vnto me/ saying: go thy waye/ & shew my people their synfull dedes/ & their chyldrē their wyckednesses/which they haue done agaynst me / ỏ they may tell their chylders chyldrē the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me/ & B haue offred vnto straunge goddes. Am not I euē he/that brought them out of the lande of Egypte/frō the house of bondage? But they haue prouoked me vnto wrath/and despised my coūcels. Pull thou out then the hearre of thy heade/ & cast all euel ouer them/for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourtoure. How longe shall I forbeare thē/vnto whom I haue done so moche good? * Many kynges haue I destroyed for their sakes: *Num.xxi.b Josu.viij.x.& xij. *Pharao with his seruaūtes & all his power haue I smytten downe & slayne: All the nacyons haue I destroyed and roted out before thē/ & in the East haue I brought two landes & people to naught/ euen Tyre and Sydon/ and haue slayne all their enemyes. Speake thou therfore vnto thē/ sayinge: Thus sayeth the Lorde: *I led you thorow the see/ & haue *Exo.xiiij.e geuen you sure stretes sence the beginnyng. *I gaue you Moses to be youre captayne/ & *Exo.iij.b Aaron to be the prest: I gaue you lyght in a *Numc.xviij.a pyler of fyre / and greate wonders haue I *Exo.xiij.d. done amonge you: yet haue ye forgottē me/ sayth the Lorde.

Thus sayth the almyghty Lorde: *I gaue you quayles to eate / & tentes for your succoure: Neuertheles ye murmured/and ascribed not the victory of youre enemyes vnto my name: yee thys same daye do ye yet murmoure. Where are ỏ benefytes/that I haue done

done for you? When ye were hongrye in the wyldernes / dyd ye not crye vnto me: Why hast thou brought vs into thys wyldernes/ to kyll vs? It had bene better for vs / to haue serued the Egypciãs, then to dye in this wildernesse. Then had I pytye vpõ youre mour-
Sapien.xvi.e nynges/and gaue you Manna to eate. Ye
Nume.xx.b. ate angels foode. When ye were thyrstye/ dyd not I hewe ỳ hardstone/ & cauſed water
¶ to flowe therout? For the heate I couered you with the leaues of ỳ trees. I good pleasaunt fat land gaue I you: I cast out the Canaites/the Pherelytes and Philystines be-
Esaie.v.a. fore you. What shall I do more for you/ sayeth the Lorde?

Thus sayth the Almyghtye Lorde: When ye were in the wyldernes/in the water of the Amorytes/beinge a thyrst/ & blasphemynge my name/I gaue you not fyre for your blasphemyes/ but cast a tree into the water/and made the ryuer swete. What shall I do vnto the/ O Jacob? Thou Juda woldest not obeye me. I wyll turne me to another people / and vnto those wyll I geue my name / that they maye kepe my statutes. Seing ye haue forsaken me/ I wyll forsake you also. When ye
desyre me to be gracyous vnto you / I shall
Esaie.i.d haue no mercy vpon you. When ye call vpõ me/ I wyll not heare you. For ye haue defyled youre handes with bloude/and youre fete are swyft to cõmyt manslaughter. Ye haue not forsakẽ me(in a maner) but youre awne selues/sayth the Lorde.

Thus sayth the almyghtye Lorde: haue I not prayed you/ as a father his sonnes/as a mother her daughters/ & as a norse her yõge babes/that ye wolde be my people/ & I shuld be youre God: that ye wold be my chyldren/
Math.xxv.d and I shulde be youre awne father? I gathered you together/ as an henne gathereth her chekens vnder her wynges. But now what shall I do vnto you? I shall cast you
D out fro my face? *When ye offre vnto me/ I
*Esaie.i.d.& lxvi.a shall turne my face from you: for youre solempne feast dayes/youre new moones/ and youre circumcysyõs haue I forsaken. I sent vnto you my seruantes the Prophetes/ whõ ye haue taken and slayne/and torne their bodyes in peces/whose bloude I wyll requyre of youre handes/sayeth the Lorde.

Thus sayeth the Almyghty Lorde: youre house must be desolate. I wyll cast you out as the wynde doth the strawe: youre chyldren shall not be frutefull/for they haue defyled my commaundement / and done the thinge that is euell before me. Youre houses wyll I geue vnto a people that shall come/ & they that neuer herde me shal beleue in me: & they vnto whom I neuer shewed token / shall do the thinge that I cõmaunde thẽ. They haue sene no Prophetes / yet shall they call their synnes to remembraunce / and knowledge them. I reporte me vnto the grace/ ỳ I wyll do for ỳ people which is to come/whose children reioyse in gladnes: & though they haue not sene me wyth bodely eyes / yet in spyrete they beleue the thinge that I saye. And now brother/ beholde what greate worthyppe/ & se the people that cõmeth from the East/ vnto whom I wyll geue the dukedom of Abraham/Isaac and Jacob/ of Oseas / Amos/ & Micheas/of Joel/ Abdy/Jonas/Naum/ & Abacuc/of Sophony/Aggeus/Zachary/ & Malachi/which is called also an angell (or messenger) of the Lorde.

¶ The Synagoge kyndeth faute with her awne children. The Gentyles are called.

¶ The.ii.Chapter.

THus sayth the Lorde: I brought
A this people out of bõdage/I gaue them my cõmaundementes by my seruantes the Prophetes/whom thou woldest not heare/but despised my cõsels. The mother that bare them/sayeth vnto them: Go youre waye ye chyldren/for I am a wyddowe and forsaken: I brought you vp with gladnesse/but with sorow and heuynes haue I lost you: for ye haue synned before the Lorde youre God/ and done the thynge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre waye/ O my chyldren/and aske mercy of the Lorde. As for me/ O father/ I call vpõ the for a wytnesse ouer the mother of these chyldren / which wolde not kepe my couenaunt: that thou bryngest them to confusyon/ and their mother to a spoyle / that she beare no more. Let their names be scatred abroade amonge the Heathen/ let them be put out of the earth / for they haue thought scorne of my couenaunt.

Wo be vnto the Assur/thou that hydest the vnryghtuous by the. Thou wycked people/ remembre what I dyd vnto Sodome & Gomorre/whose lande is turned to pitch and asches. Euen so also wyll I do vnto all them/ that heare me not/sayeth ỳ almyghty Lord. Thus sayeth the Lord vnto Esdras: Tell my people/that I wyll geue them the Kingdome of Jerusalem/which I wolde haue geuẽ vnto Israel. Their glory also wyll I take vnto me/ & geue them the euerlastynge tabernacles/which I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellynge oyntement: they shall nether la-
B boure nor be weery. Go ye youre waye/and ye shall receaue it. Praye for youre selues a few dayes/ ỳ they maye dwell therin. Now is the Kyngdome prepared for you/ therfore watche. Take heauen and earth to witnesse/

for

for I haue broken the euell in peces/ & created the good/for I lyue sayth the Lorde. Mother embrace thy chyldren/and bryngе them vp wyth gladnesse: make their fete as fast as a pyler/for I haue chosen the/ sayeth the Lorde.

And those that be deed wyll I rayse vp agayne from their places/ and bryngе them out of the graues / for I haue knowne my name in Israel. Feare not thou mother of ỳ chyldren/ for I haue chosen the / sayeth the Lorde. And for thy helpe I shal sende the my seruauntes Esay and Jeremy / after whose cõsell I haue sanctyfyed & prepared for the xij. trees with dyuerse frutes / and as many welles/flowynge with mylck and hony / and seuen mountaynes/ wherypon there growe roses and lilies/ wherin I wyll fyll my chyldren with ioye. Execute iustyce for the wyddowe/ be iudge for the fatherlesse: geue to the poore: defende the comfortelesse : clothe the naked: heale the wounded and sych: laugh not a lame man to scorne: defende ỳ crepell/ and let the blynde come into the sight of my clearnes. Kepe the olde & younge within thy walles: wherefoeuer thou fyndest the deed/ tokẽ them/and burye them/and I shall geue the/ the fyrst place in my resurrecciõ. Holde
¶ styll (O my people) and take thy rest/for thy quyetnes is come/Feede thy chyldrẽ O thou good norsse / stablyth their fete: As for the seruauntes whom I haue geuen the /there shall not one of them perysh/ for I wyll seke them from thy nombre/vexe not thy selfe.

For when the daye of trouble & heuynes commeth/other shall wepe and be sorowful/ but thou shalt be mery and plenteous. The Heathen shalbe gelous/but they shalbe able to do nothinge agaynst the/sayth the Lorde. My handes shall couer the/so that thy chyldren shall not se the fyre euerlastynge. Be toyfull O thou mother with thy chyldrẽ/for I wyll deliuer the/sayth the Lorde. Remẽbre thy deed chyldren/for I shall brynge thẽ out of the earth/and shew mercy vnto them/ for I am merycfull/sayth ỳ Lord almighty.

Embrace thy chyldren / vntyll I come/ & shew mercy vnto them/for my welles runne ouer/and my grace shall not fayle.

I Esdras receaued a charge of the Lorde vpon the mount Oreb/that I shulde go vnto Israel. But when I came vnto Israel they set me at naught/and despyled the cõmaundement of the Lorde. And therfore I saye vnto you/ O ye Heathẽ that heare and vnderstande: Loke for youre shepherde / he shall geue you euerlastynge rest: for he is nye at hand/that shall come in the ende of ỳ world. Be readye to the reward of the kyngdome/ for the euerlastynge lyght shall shyne vpon you for euermore. Fle the shadowe of thys worlde/receaue the ioyfulnes of youre glory. I testyfye my saueoure openly: O receaue the gyft that is geuen you/ & be glad/ geuynge thanckes vnto hym/that hath called you to the heauenly kyngdome.

Aryse vp/ & stande fast: beholde the nom-
B bre of those that be sealed in the feast of the Lorde/which are departed from the shadow of the worlde/ and haue receaued glorycus garmentes of the Lorde. Take thy nombre O Syon/and shut vp thy purysyed/ which haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedest for/is fulfilled: beseche the power of the Lorde/that thy people which haue bene called from the begynnynge/maye be halowed.

I Esdras sawe vpon the mount Sion a greate people / whom I coude not nombre/ and they all prayed the Lorde wyth songes of thankesgeuynge. And in the myddest of them there was a yonge man of an hye stature/more excellent then all they/ and vpon euery one of their heades he set a crowne/ & was euer higher and hygher/whych I marueled at greatly. So I asked the angell/and sayde: Syr/ what are these? He answered & sayde vnto me: These be they that haue put of the mortall clothinge and put on the immortall/and haue testyfyed and knowledged the name of God. Now are they crowned/ & receaue the rewarde.

Then sayde I vnto the angell: what yong personne is it/that crowneth them / and geueth them the palmes in their handes? So he answered & sayde vnto me: It is the sonne of God/ whom they haue knowledged in the worlde. Then beganne I greatly to cõmende them/that stode so stylly for the name of the Lorde. And so the angell sayde vnto me: Go thy waye/and tell my people / what maner of thynges and how greate wonders of the Lorde thy God/thou hast sene.

¶ The wonderous worches which God dyd for the people are recyted. Esdras marueleth that God suffreth the Babylonyans to haue rule ouer his people/ which yet are synners also.

¶ The. iij. Chapter.

IN the thyrtye yeare of the fall of
A the cytye / I was at Babylon/ and I laye troubled vpõ my bed / and my thoughtes came vp ouer my hert: for I sawe the desolacyon of Sion/ and the plenteous wealth of them that dwelt at Babylon: and my spyrete was sore moued / so ỳ I beganne to speake fearfull wordes to the most hyest/and sayde: O Lorde Lorde/thou spakest at the begynnynge/when thou plãtedst the earth (and that thy selfe alone) and

and gauest commaundement vnto the people/ and a body vnto Adam/ whych was a creature of thy handes/ and hast brethed in hym the breth of lyke: and lo he lyued before the/ & thou leddest hym into Paradise/ which garden of pleasure thy ryght hande had plãted/ or euer the earth was made. And vnto hym thou gauest commaundement to loue thy waye/ which he transgressed/ and immedyatly thou appoyntedest death in hym/ and in hys generacyons. Of hym came nacions/ trybes/ people and kynredes out of nombre. And euery people walked after their awne wyll/ and dyd nyce thynges before the: and as for thy commaundementes/ they despysed them.

But in processe of tyme thou broughtest the water floude/ vpon those that dwelt in ỳ worlde/ and destroydest them. And lyke as the death was in Adam/ so was the water floude also in these. Neuertheless one of thẽ thou leftest: namely Noe with his houshold/ of whome came all ryghteous men. And it happened that when they that dwelt vpon the earth/ beganne to multyplye/ and had gotten many childrẽ/ and were a greate people/ they beganne to be more vngodly then the fyrst.

Now when they all lyued so wyckedly before the/ thou dydest chose the a man from amonge them/ whose name was Abraham. Hym thou louedest/ and vnto hym only thou shewdest thy wyll/ and madest an eucrlastynge couenaunt wyth hym/ promysinge hym/ that thou woldest neuer forsake hys sede. And vnto hym thou gauest Isaac/ vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dydest chose him/ and put backe Esau. And so Jacob became a greate multytude.

And it happened that when thou leddest ¶ this sede out of Egypte/ thou broughtest thẽ vp to the mounte Syon/ bowynge downe the heauens/ lettynge fall the earth/ mouynge the grounde/ makynge the depthes to shake/ and troublynge the worlde: And thy glory wente thorow foure portes of fyre/ & earth quakes/ and wyndes/ and colde: that thou myghtest geue the lawe vnto the sede of Jacob/ and dylygence vnto the generacyon of Israel.

And yet tokest thou not awaye from thẽ that wycked hert/ ỳ thy lawe myght bryngе forth frute in them. For the fyrst Adam bare a wycked hert/ transgressed/ and was ouercome/ & so be all they that are borne of hym. Thus remayned weaknes with the lawe in the herte of ỳ people/ wyth ỳ wyckednesse of the rote: so that the good departed awaye/ and the euell abode styll. So the tymes passed awaye/ & the yeares were brought to an ende. Then dydest thou rayse ỳ vp a seruaũt called Dauid/ whom thou commaundedst to buylde a cite vnto thy name/ and to offre vp incense and sacrfyce vnto the therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the/ & in all thingẽ dyd euen as Adam and all hys generacyons had done: for they also had a wycked herte.

And so thou gauest thy cyte ouer into the D handes of thyne enemyes. Are they of Babilon then better and more ryghteous then thy people/ that they shall therfore haue the domynyon of Syon? For when I came there/ & sawe their vngodlynes/ and so greate wyckednesse/ that it coulde not be nombred: yee when my soule sawe so many euell doers (in ỳ .xxx. yeare) my herte fayled me/ for I sawe/ how thou suffrest them in soch vngodlynes/ & sparest the wycked doers: but thyne awne people hast thou roted out/ & preserued thyne enemyes/ and thys hast thou not shewed me.

I can not perceaue hou thys happeneth. Wo they of Babylon then better/ then they of Syon? Or is there any other people/ that knoweth the/ sauynge the people of Israel? Or what generacion hath so beleued thy couenauntes/ as Jacob? And yet their reward appeareth not/ & their labour hath no frute. For I haue gone here and there thorow the Heathen/ & I se that they be rych & wealthy/ & thynche not vpon thy commaundemẽtes. Weye thou therfore oure wyckednesse now in the balaunce/ & theirs also that dwell in the worlde/ & so shall thy name be no where founde but in Israel. Or where is there a people vpon earth/ ỳ hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde/ that Israel by name hath kepte thy preceptes/ but not the other people and Heathen.

¶ The Aungell reproueth Esdras/ because he semed to enter into the profounde iudgementes of God.

¶ The.iiij.Chapter.

AND the aungell that was sent vnto A me (whose name was Uziel) gaue me an answere/ & sayde: Thy hert hath taken to moch vpon it in thys worlde and thou thynckest to comprehende the waye of the Hyest. Then sayde I: Yee my Lorde. And he answered me/ and sayde: I am sent to shewe the thre wayes/ and to set forth thre symylytudes/ before the: wherof yf thou canst declare me one/ I wyll shewe the also the waye/ that thou desyrest to se: and I shall shewe the from whence the wycked herte commeth. And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye/ weye me the weyght of the fyre/ or measure me the blast of the winde/ or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde aske the/ how depe dwellynges are in the see? Or how greate water syrynges are vpõ the firmamẽt? Or how great water syrynges are in the begynnynge of the depe? Or which are the out goingẽs of Paradyse? Peraduẽture thou woldest saye vnto me: I neuer wente downe yet in to the depe nor hell/ nether dyd I euer clymme vp in to heauen. Neuertheless now haue I asked the but only of fyre and wynde and of the daye/ where thorow thou hast trauayled/ and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

He sayde moreouer vnto me: Thyne awne thynges/ & soch as are growne vp with the/ canst thou not knowe: how shulde thy vessell then be able to comprehende the waye of the Hyest/ and now outwardly in the corrupte worlde/ to vnderstande the corrupcyõ that is eudẽt in my sight? Then sayde I vnto hym: It were better that we were not at all/ then that we shulde lyue in wyckednesse/ & to suffre/ and not to know wherfore. He answered B me/ and sayde: I wente in a wod/ & the trees toke soch a deuyce and sayd: Come let vs go/ and fyght agaynst the see/ that it maye departe awaye before vs/ and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuyce/ and sayde: Come/ let vs go vp/ and fyght agaynst the trees of the wodd/ that we maye make oure lande the wyder. The thought and deuyce of the wodd was but vayne and nothynge worth/ for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyse to naught also/ for the sande stode vp and stopped them.

If thou were iudge now betwyxte these two/ whom woldest thou iustyfye/ or whom woldest thou condemne? I answered & sayd: Verely it is a folysh thought that they both haue deuyled. For the grounde is geuen vnto the wodd/ and the see also hath his place to beare hys floudes. Then answered he me/ & sayde: Thou hast geuen a right iudgement/ why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the wod/ and the see to his floudes: euen so they that dwell vpon earth/ may vnderstande nothynge/ but that which is vpon earth: and he that dwelleth aboue the heauẽs/ may only vnderstãde the thingẽs/ that are aboue the heauẽs. Then answered I/ and sayd: I beseche ỳ/ O Lord/ let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges/ but of soch as we dayly medle with all/ namely/ wherfore that Israel is blasphemed of the Heathẽ/ & for what cause ỳ people (whõ thou euer hast loued) is geuẽ ouer/ to be punyshed of vngodly nacyõs: & why the lawe of oure fathers is brought to naught/ & ỳ written couenaũtes come to none effecte/ & we passe awaye out of the worlde as ỳ greshoppers/ & oure life is a bery feare/ & we are not worthy to optayne mercy. What wyll he do then vnto his name/ which is called vpõ ouer vs? Of these thynges haue I asked questyõ.

Then answered he me/ & sayde: The more C thou searchest/ the more thou shalt maruell/ for the worlde hasteth fast to passe awaye/ & can not comprehende the thynges/ that are promised for the rightuous in tyme to come/ for thys worlde is full of vnryghtuousnes and weaknes.

But as concernynge the thynges wherof thou askest me/ I wyll tell the. The euell is sowne/ but the destruccyon therof is not yet come. Yf the euell now that is sowne/ be not turned vp lyde downe/ & yf the place where ỳ euell is sowne/ passe not awaye/ then can not the thinge come ỳ is sowne with good. For the corne of euell sede hath bene sowne in the hert of man from the begynnynge/ and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shall he yet bringe forth/ vntyll he come into the barne?

Pondre now by thy selfe/ when ỳ corne of euell sede is cutt downe/ how greate a barne shall it fyll? I answered and sayde: How and whẽ shal these thinges come to passe? Wherfore are oure yeares few & euell? And he answered me/ sayinge: Haste not thou to moch vpõ the Hyest/ for thy hastynes to be aboue him is but vayne/ thou makest to moch a do. Dyd not the soules also of ỳ ryghtuous aske questyon of these thynges in their holynes/ sayinge: *How longe shall I hope of this fashyon? When cõmeth the frute of my barne/ and my reward? And vpon this Jeremiel ỳ Archangell gaue them answere/ and sayde: Euen when the nombre of the sedes is fylled in you: for he hath weyed the worlde in ỳ balaunce: in measure & nombre hath he measured the tyme/ and moueth it not/ vntyll the same measure be fulfylled. Then answered I and sayde: O Lorde Lorde/ now are we all full of synne/ and for oure sake peradu- ture it is not/ that the barne of the ryghtuous shall not be killed/ because of the synnes of them that dwell vpon the earth. *Apocal.vi.b.

So he answered me/ & sayd: Go thy waye D to a womã with chylde/ and aske of her/ whẽ she hath fulfylled her .ix. monethes/ yf her childebed maye kepe ỳ byrth any longer with in her. Then sayde I: No Lorde/ that can the not.

not. And he sayde vnto me: In hell the secrete places of soules are lyke the preuy chamber of a woman. For lyke as a woman that trauayleth/maketh haste/ when the tyme & necessyte of the byrth is at hande: Euen so doth the haste to delyuer it that is cōmytted vnto her. Loke what thou desyrest to se/ it shalbe shewed the from the begynnynge. Then answered I. & sayde: If I haue founde fauoure in thy syght/and yf it be possible/ and yf I be mete therfore/ shewe me then/whether there be more to come then is past/ or more past then is for to come. What is past/ I knowe: but what is for to come/ I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde/ & I shall expounde the symylytude vnto the. So I stode/ and beholde/ an whote burnyng oue wente ouer before me: & it happened ỏ when the flame was gone by/ the smoke had the vpper hande. After thys there went ouer before me a watery cloude/ & sent downe moch rayne w̄ a storme: & whē the stormy rayne was past the droppes remayned still. Then sayde he vnto me: lyke as the rayne is more then the droppes/ and as the fyre exceadeth the smoke/ euē so the measure of the thynges that are past/ hath the vpperhande. Then wente the droppes & the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happē in those dayes? He answered me/ and sayde: As for the tokens wherof thou askest me/ I maye tell the of them in a parte: but as touchyng *thy lyfe/ I may not shewe the/ for I am not sent therfore.

* Some reade/ my lyfe

Eldras and the Aungell commen together.

The.v.Chapter.

Neuertheleſſe/ as concernynge the tokens/ marke this: Beholde/ the dayes shall come/ that they which dwell vpon earth/ shalbe taken in a greate nombre/ and the waye of the trueth shalbe hyd/ and the lande shalbe baren from fayth: but iniquyte shall haue the vpperhād/ lyke as thou hast sene now/ & as thou hast heard longe ago. And the lande that thou sest now to haue rule/ shalt thou shortly se waste. But yf God graunte the to lyue/ thou shalt se after the thyrd trōpet/ that the sunne shall sodenly shyne agayne in the nyght/ and the moone thre tymes in the daye/ and blonde shall droppe out of wodd/ & the stone shall geue his voyce/ & ỏ people shalbe vnquyete: & euen he shall rule/ whom they hope not ỏ dwell vpon earth/ & the soules shall flyt/ and the Sodomytyll see shall cast out hys fish/ and make a noyse in the nyght which many shall not knowe/ but they shall all heare the voyce therof.

There shalbe a confusyō also in many places/ and the fyre shalbe oft sent agayne/ and the wylde beastes shall go their waye/ and menstruous wemen shall beare monsters/ & salt waters shalbe founde in the swete: one frende shall fight agaynst another: then shal all wyt and vnderstandynge be hyd and put aside into their secrete places/ and shalbe sought of many/ and yet not be founde: then shall vnryghtuousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shall aske another/ and saye: Is rychteousnes gone thorow the? And it shall saye: No. At the same tyme shall men hope/ but nothynge optayne: they shall laboure/ but their wayes shall not prospere.

Go thewe the loche tokens I haue leue/ and yf thou wilt prayе agayne/ and wepe as now/ and fast seuen dayes/ thou shalt heare yet greater thinges. Then I awaked/ and a B feartulnes wente thorow all my body/ and my mynde was feble and carefull/ so that I almost sowned withall. So the aungel that was come to talke with me/ helde me/ comforted me/ and set me vp vpon my fete.

And in the seconde nyght it happened/ ỏ Salathiel the Captayne of the people came vnto me/ sayinge: Where hast thou bene? & why is thy countenaunce so heuy? Knowest thou not/ that Israel is commytted vnto ỏ/ in the lande of their captyuyte? Up then/ & eate/ and forsake vs not/ as the shepherde that leaueth hys flocke in the hādes of wycked wolues. Then sayde I vnto hym: Go thy waye fro me/ and come not nye me: and he heard it/ and as I sayde/ so wēte he his waye fro me. And so I fasted seuen dayes/ mournynge and wepynge/ lyke as Uriel the aungell commaunded me. And after seuen dayes it happened/ that the thoughtes of my herte were very greuous vnto me agayne/ and my soule receaued the spryte of vnderstandynge/ and I beganne to talke with the moost hiest agayne/ and sayde: O Lorde Lorde/ of euery wodd of the earth & of all the trees therof/ thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen thy one pyt: and of all floures of the grounde thou hast chosen the one lylye: and of all the depthes of the see thou hast fylled the one ryuer: and of all buylded cytyes thou hast halowed Syon vnto thy selfe: and of all the fowles that are created/ thou hast named the one doue: & of all the catell that are made thou hast prouyded the one shepe: and amōge all the multytudes of folckes thou hast gotten the one people/ and vnto this people whō thou louedest/ thou gauest a lawe/ that is proued of all.

And now/ O Lorde/ why hast thou geuē this one people ouer vnto many? & vpon the one rote thou hast prepared other/ and why hast thou scatred thy one only people amōge many? which treade them downe/ yee which haue euer withstande thy promyses/ & neuer beleued thy couenauntes? And though thou werest enemye vnto thy people/ yet shuldest thou punysh them with thyne awne handes.

Now when I had spokē these wordes/ ỏ angell ỏ came to me the nyght afore/ was sent vnto me/ & sayde vnto me: Heare me/ & herkē to the thinge ỏ I saye/ & I shall tell ỏ more. And I sayde: Speake on my Lorde. Then sayd he vnto me: Thou art sore vexed & troubled for Israels sake. Louest thou ỏ people better then him ỏ made thē? And I sayde: No Lorde/ but of very grefe & compassyon haue I spoken. For my reynes payne me euery houre/ because I wold haue experiēce of the waye of the most hyest/ & to seke out part of his iudgemēt. And he sayde vnto me: ỏ thou mayest not. And I sayde: wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chyldebed then my graue? So had I not sene the mysery & trouble of Jacob/ & ỏ trauayle of my people of Israel.

And he sayd vnto me: Nombre me ỏ thinges that are not yet come: gather me together ỏ droppes/ ỏ are scatred abrode: make me the floures grene agayne/ ỏ are wythered: open me the thinge that is closed: and bringe me forth the wyndes/ that are shut vp: Shewe me the ymage of a voyce/ & then shall I declare the ỏ thing/ ỏ thou laboureſt to knowe. And I sayde: O Lorde/ Lorde/ who maye knowe these thinges/ but he that hath not his dwellynge wyth men? As for me/ I am vnwise: how may I then speake of these thinges wherof thou askest me? Then sayde he vnto me: like as thou canst do none of these thinges that I haue spoken of/ euē so canst thou not synde out my iudgement/ or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O Lord/ yet art thou nye vnto them that haue no ende: and what shall they do ỏ haue bene before me/ or we that be now/ or they that shal come after vs? And he sayde vnto me: I will lychen my iudgement vnto a rynge. Lyke as there is no slacknesse of ỏ last/ euē so is there no swyftnesse of the fyrst. So I answered and sayde: couldest thou not make those (ỏ haue bene made/ & that be now/ & that are for to come) in one, that thou myghtest shewe thy iudge- D ment the sooner? Then answered he me/ and sayde: The creature maye not haste aboue ỏ maker/ nether maye the worlde holde thē at once/ that shalbe created.

And I sayd: How hast thou sayde then vnto thy seruaunte/ that thou lyuynge maker hast made the creature lyuyng at once/ & the creature bare it? euen so might it now also heare them that be present/ at once. And he sayde vnto me: Aske ỏ chyldebed of a womā/ & saye vnto her: If thou bryngest forth chyldren, why doest thou it not together/ but one after another? Praye her therfore/ to bringe forth ten chyldren at once. And I sayde: she can not/ but must doit one after another.

Then sayde he vnto me: Euen so haue I geuē a chyldebed vnto the earth/ for those ỏ be sowen vpō it by processe of tyme. For like as a yonge chylde may not bryngе forth the thynges that belonge to the aged/ euen so haue I ordened the worlde which I made.

And I asked and sayde: Seyng thou hast now geuē me a waye/ I wyll speake before the: for oure mother of whom thou hast tolde me/ is yet yonge/ & now she draweth nye vnto age. He answered me/ & sayde: Aske a woman that beareth chyldrē/ & she shall tell ỏ. Saye vnto her: wherfore are not they (whō thou hast now brought forth) lyke those that were before the/ but lesse of stature? And she shall answere the: They that be borne in the youth of strēgth/ are of one fashyon: and they ỏ are borne in the tyme of age (when the chyldebed fayleth) are other wyse. Consydre now thy self/ how that ye are lesse of stature/ then those that were before you/ & so are they that come after you/ lesse then ye/ as ỏ creatures which now begynne to be olde/ & haue passed ouer the strength of youth. Then sayd I: Lorde I beseche the/ yf I haue founde fauoure in thy syght/ shewe thy seruaunt/ by whom doest thou vyset thy creature?

The Aungell instructeth Eldras/ and geueth hym answere to his questyons.

The.vj.Chapter.

And he sayd vnto me: In the begin- A nyng when the ground was made: before the worlde stode/ or euer the wyndes blew/ before it thondred & lyghtened/ or euer the foundacyons of Paradyse were layed/ before the fayre floures were sene/ or euer ỏ moueable powers were stablysshed/ before the immuerable multitude of angels were gathered together/ or euer the hyghnesses of the ayre were lyfted vp/ afore ỏ measures of the fyrmamēt were named/ or euer the chymneys in Sion were hote/ and or the presente yeares were sought out/ & or euer the inuencions of thē that now synne/ were put aside/ before they were sealed that now gather fayth for a treasure: then dyd I consydre & ponder all these thinges/ & they all were made thorow me/ & thorow none other: by me also they be ended/ & by none other. Then answered I & sayde: which shall be the partynge asunder of the tymes? Or when shalbe the ende of the fyrst/ and the be-

gynnynge of it that koloweth? And he sayde vnto me: From Abrahaam vnto Isaac/ when Jacob and Esau were borne of hym/ Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde/ and Jacob is the begynnynge of it that koloweth. The hande of mã betwixte the hele and the hand. Other question (Eldras) aske thou not.

I answered then/ and sayde: O Lorde Lord/ yf I haue foũde fauoure in thy sight/ I beseche the/ shewe thy seruaunt the ende of thy tokens/ wherof thou shewdest me part the last nyght. So he answered and sayde vnto me: Stande vp vpõ thy fete/ and heare the perfecte voyce and sounde. There shall come a greate mocyon/ but the place where thou standest shall not be moued. And therfore when thou hearest the wordes/ be not afrayed: for of the ende shall the worde and foundacyon of the earth be vnderstande. And why? the worde therof trembleth and quaketh/ for it knoweth/ that it must be chaunged at the ende. And it happened/ that when
B I had heardе it/ I stode vp vpon my fete/ and hertkened: & beholde there was a voyce that spake/ & the sounde of it was lyke the sounde of many waters/ and it sayde. Beholde/ the dayes come/ that I wyll begynne to drawe nye/ and to vyset them that dwell vpõ earth/ and will begynne to make inquysiciõ of thẽ/ what they be that haue hurte equyte w̃ vnrightuoulnes/ and when the lowe estate of Syon shalbe fulfylled: and when the world/ that shall vanysh awaye/ shalbe ouersealed/ then wyll I do these tokens.

The bokes shalbe opened before the firmament/ and they shall se all together/ & the chyldrẽ of a yere olde shall speake with their voyces: the wemen with chylde shall bryngе forth vntymely chyldren of thre or foure monethes olde/ and they shall lyue/ & be rayled vp: & sodenly shall the sowne places appeare as the vnsowne/ ỏ full store houses shall sodenly be founde emptye/ and the trõpet shall geue a sounde/ which when euery man heareth/ they shalbe hastely afrayed. At ỏ tyme shall frendes fight one agaynst another lyke enemyes/ and the earth shall stande in feare with them.

The springes of the welles shall stande styll/ and in thre houres they shall not renne. Whosoeuer remayneth frõ all these thinges that I haue tolde the/ shall escape/ and se my saluacyon/ and the ende of youre worlde. And the men that are receaued/ shall se it/ they that haue not tasted death from their byrth: and the hert of the indwellers shalbe chaũged/ and turned into another meanyng: for euell shalbe put out/ and dysceate shalbe quẽched. As for fayth/ it shall florish/ corruptyon shalbe ouercome: and the trueth/ which hath bene so longe without frute/ shalbe declared. And it happened when he talked with me/ that I loked demurely vpon him/ before whom I stode/ and these wordes sayde he vnto me: I am come to shewe the/ the tyme of ỏ nyght for to come.

Yf thou wylt praye yet more/ & fast seuen dayes agayne/ I shall tell the more thinges/ & greater then before: for thy voyce is hearde before the Hyest: for why? the Mightye hath sene the righteous dealynge/ he hath sene also thy chastyte/ wych thou hast had euer sence thy youth: and therfore hath he sent me to shewe ỏ all these thynges/ and to saye vnto the: Be of good comforte/ and feare not/ and haste not wyth the tymes that are past to thyncke vayne thynges/ and make not haste of the latter tymes.

And it happened after thys/ that I wepte agayne/ and fasted seuen dayes in lyke maner/ ỏ I myght fulfyll the thre wekes/ which he tolde me. In the eyght nyght was my hert vexed within me agayne/ and I beganne to speake before the Hyest: for my spryte was greatly set on fyre/ and my soule was in dystresse/ and I sayde: O Lorde/ thou spakest vnto thy creature from the begynnynge (euẽ the fyrst daye) and saydest: Let heauen and earth be made/ & thy worde was a perfecte worcke. And then was there the spryte/ and the darcknesses were yet on euery syde/ & silence: there was no mans voyce as yet from the. Then commaundest thou a fayre lyght to come forth out of thy treasures/ that thy worcke myght appeare and be sene.

Upon the seconde daye thou maydest the spryte of the firmamẽt/ and commaundest it to parte asunder/ & to make a deuysyon betwixte the waters/ ỏ the one parte myght remayne aboue/ and the other beneth. Upon the thyrde daye thou broughtest to passe/ ỏ the waters were gathered in the seuẽth part of the earth: Sixe partes hast thou dryed vp/ and kepte them/ to thyntent that men myght sowe and occuppe husbandrye therin. As soone as thy worde wente forth/ the worcke was made. For immedyatly there was great innumerable frute/ and many dyuerse pleasures and desyres of temptacyon/ floures of chaungeable coloure & smell/ and this was done the thyrde daye.

Upon the fourth daye thou cõmaundedst
D that the Sunne shulde geueth hys shyne/ & the moone her lyght: the starres dydest thou sett in order/ and gauest them a charge: to do seruyce euẽ vnto man/ ỏ was for to be made. Upon the fyft daye thou saydest vnto the seuenth parte (where the waters were gathered) ỏ they shuld bringe forth dyuerse beasts/ foules and fysches. And so it came to passe/ that the donme water and wythout soule/ brought forth lyuynge beastes/ at the commaundement of God/ that all people myght prayse thy wonderous worckes. Then dydest thou preserue two soules/ ỏ one thou caledst Enoch and the other Leuiathan/ and dydest separate the one frõ the other: for the seuẽth parte (namely/ where the water was gathered together) myght not holde them bothe. Vnto Enoch thou gauest one parte/ which was dryed vp the thyrde daye/ that he shulde dwell in the same parte/ wherin are a thousande hylles. But vnto Leuiathan thou gauest the seuenth parte/ namely the moyst/ & hast kepte hym to deuoure what thou wilt/ & whan. Upon the sixte daye thou gauest cõmaundement vnto the earth/ that before the it shulde bringe forth beastes/ catell/ & all ỏ crepe/ & (besydes this) Adam also/ whõ thou madest Lorde of all thy creatures: Of hym come we all/ & the people also/ whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spokẽ before the/ that I myght shewe/ howthat the worlde is made for oure sakes. As for the other people which also come of Adam/ thou hast sayd that they are nothinge/ but be lyke a spetle/ & hast lyckened the abundaũce of them vnto a droppe (that falleth) from the roke of the house.

And now/ O Lorde/ the Heathen wych haue euer bene reputed as nothynge/ haue begonne to be lordes ouer vs/ & to deuoure vs: but we thy people (whom thou hast called the fyrst borne/ thy only begotten/ & thy feruent louer) are geuẽ into their handes and power. Yf the worlde now be made for oure sakes/ why haue we not the inheritaunce in possesyon with the worlde? How longe shall this endure?

¶ The Angel shewetH Eldras many thinges to come.

¶ The.viij.Chapter.

A AND it happened after ỏ I had spokẽ out these wordes/ there was sent vnto me an angell/ which had bene
B yme also the nyghtes afore/ & he sayde vnto me: Up Eldras/ & heare ỏ wordes that I am come to tell ỏ. And I sayd: speake on Lorde my God. Then sayde he vnto me: The see is set in a wyde place/ that it myght be depe & greate: but the entraũce is narow & small lyke a ryuer. For who wolde go into the see/ to loke vpon it/ and to rule it? If he wente not thorow the narow/ how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde/ and is full of all goodes: the entraunce is narow and sodane/ lyke as yf there were a fyre at the ryght hande/ and a depe water at the left/ and as it were onely one strate path betwixte them both/ so small that there coulde but one man go there.

Yf this cyte now were geuen to an heyre/ & he neuer wẽte thorow the parelous waye/ how wold he receaue his enheritaunce? And I sayde: It is so Lorde. Then sayde he: Euen so is Israel also a porcyõ. And why? for their sakes haue I made the worlde: & when Adã transgressed my statutes/ then was ỏ thinge iudged that was done. Then were ỏ entraũces of the worlde made narow/ full of sorow and trauayle: They are but few & euell/ full of parels and laboure. For the entraunces of the fore worlde were wyde and sure/ and brought immortall frute.

If they now wych are entred into thys worlde/ maye not comprehende these strayte and vayne thinges/ moch lesse maye they cõprehende and vnderstande the secrete thinges? Why disquietest thou thy selfe then/ seynge thou art but a corruptible man? And what woldest thou knowe/ where as thou art but mortall? And why hast thou not receaued in to thyne herte the thynge that is for to come/ but that is present?

Then sayde I: O Lorde Lorde/ thou hast ordened in thy lawe/ ỏ the ryghteous shulde
B inheret these thynges/ but that the vnfayth-full and vngodly shulde perysche. Neuerthelesse the rightuous shall suffre strayte thinges/ and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges/ shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God/ and none that hath vnderstandynge aboue the Hyest. For there be many that perysh/ because they despyse the lawe of God that is sett before them. For God hath geuẽ strayte commaundement to loche as come/ that they knowe what they do/ & how they shulde lyue: and yf they kepte this they shulde not be punysched.

Neuerthelesse they were not obedient vnto hym/ but spake agaynst hym: ymagyned vayne thinges/ & purposed to lynne/ & sayde moreouer that there was no God/ and that God regarded it not. His wayes haue they not knowne/ hys lawe haue they despyled/ & denyed his promyses: in his statutes & ordynaunces haue they not bene faythfull & stedfast/ and haue not perfourmed his worckes.

And therfore Eldras vnto the full/ plenty: and to the emptye/ emptynesse. Beholde/ the tyme shall come/ that these tokens which I haue tolde the/ shall come to passe/ and the bryde shall appeare: & ỏ earth that now passeth awaye/ shalbe shewed: and whosoeuer is delyuered from the forsayde euels/ shall se my wõders. For my sonne Jesus shalbe opẽly declared/ whith those that be with hym: &

they that remayne/shal be mery in youre hũdred yeares.

After these same yeares shall my sonne Christ dye/and all men that haue lyfe/ & the worlde shalbe turned in to the olde sylẽce.vij dayes/lyke as in the fore iudgmẽtes/ so that no mã shall remayne. And after seuẽ dayes/ the worlde that yet awaketh not/shalbe rayled vp/and shall dye corrupte. And the earth shal restore those that haue slepte in her/and so shall the dust those that dwell in silence/& the secrete places shall deliuer those that be cõmitted vnto them. And the most hyest shall be openly declared vpõ the seate of iudgmẽt/ & all mystery shal vanish awaye/& longe suffrynge shalbe gathered together. But the iudgment shall cõtynue/ the treuth shall remayne/& fayth shall waxe strõge/ ý worcke shall folowe/& the rewarde shall be shewed/ the ryghtuousnesses shall watch/and the vnryghtuousnesses shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites/ & Moses for the fathers ý synned in the wyldernes / & he ý came after him for Israel/in ý tyme of Achas and Samuel:& Dauid for the destruccion/and Salomon for them that came in to the Sãctuary/and Helias for those that receaued rayne/ and for the deed/that he myght lyue: & Ezechias for the people in the tyme of Sennacherib:& diuerse other in lyke maner/which haue prayed for many.

Euẽ so now seynge ý corrupte is growne vp/and wyckednes increased / and the ryghtu ous haue prayed for ý vngodly/wherfore shall it not be so now also?

He answered me/and sayde: This present worlde is not ý ende/there remayneth moch honoure in it/therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme/and the begynnyng of the immortalite for to come/wherin all corrupcion vanisheth/all voluptuousnes is lowsed all mylbeleue taken awaye/ ryghtuousnes growne/and the verryte sprynge vp. Then shall no man be able to saue him that is destroyed/ner to oppresse him ý hath gottẽ the victory. I answered then/& sayd: This is my fyrst & last sayinge: ý it had bene better/ not to haue geuen the earth vnto Adam: or els when it was geuen him/ to kepe him that he shulde not synne. For what profyt is it for me now in this present time to lyue in heuynes/& after death to loke for punishment? O thou Adã/what hast thou done? For though it was thou that synned/ thou art not fallen alone/but we all that come of the. For what profyt is it onto vs/ yf there be promysed vs an immortall tyme/where as we medle with deadly worches? & ý there is promysed vs an euerlastynge hope/where as we oure selues are euell & vayne? & ý there are layed vp for vs dwellinges of health & fredome/where as we haue lyued euell? and that the worshippe of the Hyest is kepte to defende them/whych haue led a pacyent lyfe / where as we haue walcked in ý most wicked wayes of all? And that there shalbe shewed a paradyse / whose frute endureth for euer / wherin is fredome and medicyne / where as we shall not go in? for we haue walcked in vnpleasaũt places: And that the faces of them which haue abstayned/shall shyne aboue the starres/where as oure faces shalbe black and darcke? For whyle we lyued and dyd vnryghtuously / we consydered not/that we shuld suffre therfore after death?

Then answered he me/and sayde: This is the consyderacyon & thought of the battayl/ whych man hath vpon earth: ý yf he be ouercome/he shall suffre as thou hast sayde. But yf he gett the victory / he shall receaue the thynge that I saye. For this is the lyfe/wher of Moses spake vnto the people / whyle he lyued/sayinge: Chose the lyfe/ý thou mayest lyue. Neuertheles they beleued him not, nether the Prophetes after hym. No ner me which haue spoken vnto them/that heuynes shulde not reach vnto them to their destruccyon lyke as ioye is for to come ouer those/ that haue suffred them selues to be enfourmed in saluacion.

I answered then & sayde: I knowe Lorde/ that the Hyest is mercyfull / in that he hath mercy vpon them / whych are not yet in the worlde / and vpon those also that walcke in his lawe: and that he is pacyẽt and longe suffrynge towarde those that haue synned in their worcke: and that he is lyberall to geue where as it requyreth: and that he is of great mercy/for he multiplieth his louynge kyndnesses towarde those that are present/& that are past/and to them which are for to come. For yf he multiplye not his mercies/ý world shall not be made lyuynge / wyth those that dwell therin: He geueth also / for yf he gaue not of his goodnesse / that they which haue done euell/myght be eased/the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed with his worde/ & yf he wolde destroye the multytude that synneth / there shulde be very few lefte of an innumerable multytude.

¶ Eldras prayeth God rather to loke vpon his awne mercye then on the synnes of the people.

¶ The.viij.Chapter.

A And he answered me / sayinge: The most Hyest made thys worlde for many/ but the worlde to come for few. I wyll tell the a sympylitude/ Eldras: As when thou asketh ý earth/it shall saye vnto the / that it geueth moch moulde/ where of earthen vessels are made/but lytle of it that golde cõmeth of. Euen so is it with the worcke of thys worlde. There be many created/but few shall be preserued. Then answered I and sayd: Then swalowe vp ý witt (thou soule) and deuoure the vnderstanding/ for thou art agreed to herkẽ & to geue eare/ and wyllynge to prophecye: for thou hast no longer space geuen the/but only to lyue. O Lorde/wylt thou not geue thy seruaũt leu:/ that we maye praye before the/ & that thou mayest geue seede vnto oure herte / & buylde oure vnderstandynge/that there maye come frute of it: and that euery one which is corrupte/and beareth the state & place of a mã/ maye lyue?

For thou art alone/& we all are one worcke man hyppe of thy handes / lyke as thou hast sayde/and lyke as the body is fashioned now in the chylde bed/and thou geuest the membres/and thy creature is preserued in fyre & water: & .ix. monethes doth thy worke suffre thy creature / which is fashioned in her: but the thyng that preseueth and it that is preserued/ shal both be kepte together: & when tyme is/the chylde bed deliuereth the thing/ that is kepte and growne in her.

For thou hast commaunded the brestes to geue mylch vnto the frute / that the thynge which is created and fashioned/maye be norished for a tyme: and then thou dispolest & orderest it with thy mercy/bringest it vp with thy ryghtuousnes/nurturest it in thy law/ & refourmest it with thy vnderstandyng/mortyfiest it as thy creature / and makest it lyuynge as thy worcke. Seynge then ý thou destroyest him/ which with so great labours is created and fashyoned thorowe thy commaundement / thou coudest lyghtly ordene/ also/that the thynge whych is made / myght be preserued.

And this I speake now of all men in generall/as thou knowest: but of thy people / for whose sake I am sory: and of thy inheritaunce: for whose cause I mourne: and of Israel/ for whom I am wofull: and for Jacob / for whose sake I am greued: therfore begynne I to praye before the/for my selfe and for the/ for I se the fall of vs euen of vs / that dwell vpon earth. But I haue herde the swyftnes of ý iudge/which is to come: therfore heare my voyce/ & vnderstande my wordes/ and I shall speake before the.

This is the begynnynge of the wordes of Eldras/ before he was receaued: O Lorde/ thou ý dwellest in euerlastynglye / whose eyes are lyft vp in the ayre / whose stole is exceadyng hye/whose glory & maiesty maye not be comprehended/before whõ the Hostes of heauen stande wyth trembleynge / whose kepynge is turned in wynde and fyre/ý whose worde is true / whose talckynge is stedfast/ whose commaundement is stronge / whose ordinaunce is fearfull/whose loke dryeth vp the depthes / whose wrath maketh the mountaynes to melt awaye / & whose trueth beareth wytnes: O heare the prayer of thy seruaunt/and marck with thyne eares the peticion of thy creature.

For whyle I lyue/ I wyll speake / and so longe as I haue vnderstandynge/I will answere. O loke not vpon the synnes of thy people/which serue in the trueth. Haue no respecte vnto the wicked studies of the Heathen/but to the desyre of those that kepe thy testimonies with sorowes. Thynche not vpõ those that haue walked fayntely before the/ but vpon them/which ý wyll haue knowne thy feare.

Lett it not be thy wyll to destroye them/ which haue had beastly maners/ but loke vpõ them that haue clearly taught thy lawe Take thou no indignacyon at them / whych are worse then beastes: but loue them / that allwaye put their trust in thy ryghtuousnes and glory: for we and oure fathers haue all the same sycknes and displeasure/but because of oure synnes thou shalt be called mercyfull.

For yf thou hast mercy vpõ vs/thou shalt be called mercyfull / where as we haue no worches of ryghtuousnes: for ý righteous ¶ whych haue layed vp many good worches together/shall out of their dedes receaue rewarde. For what is man / that thou shuldest take displeasure at him? Or what is the corruptyble mortall generacion / ý thou shuldest be so roughe towarde him?

For of a truetyh there is no man amonge them that be borne / but he hath dealt wyckedly: and amonge the faythfull there is none/which hath not done amysse. For in thys (O Lorde) thy ryghtuoulnes and thy goodnes shalbe prayled and declared / yf thou be mercyfull onto them/whych are not rych in good worches.

Then answered he me and sayde: Some thinges hast thou spoken a right/and accordyng vnto thy wordes it shall be. For I wyll not berely cõsydre the worches of the/which haue synned before death / before the iudgment/before destruccion/ but I wyll reioyse ouer the worche & thought of ý ryghteous. I wyll remẽbre also the pylgremage/ý holy

makynge and the reward. Lyke as I haue
spoken now/so shall it come to passe. For as
the houlbande man soweth moch sede vpon
the grounde / and planteth many trees / and
yet alwaye the thynge that is sowne or plãted
is not all kepte safe/nether doth it all take
rote: Euen so is it of them that are sowne
in the worlde/they shall not all be preserued.
I answered then & sayde: If I haue found
grace/then let me speake. Lyke as the houl-
bande mans sede perisheth/yet it receaue not
rayne in due season/or yt there come to moch
rayne vpon it: Euen so perysheth man also/
which is created with thy hãdes/and is lyke
vnto thyne awne ymage and to thy selfe/for
whose sake thou hast made all thynges/ and
lyckened hym vnto ye houlbande mans sede.
Be not wroth at vs/O Lorde/but spare thy
people / and haue mercy vpon thyne awne
inheritaũce: O be merycfull vnto thy crea-
ture.
Then answered he me & sayde: Thynges
present are for the present/& thyngs to come
for soch as be to come. For thou wantest yet
moch/seynge thou mayest loue my creature
aboue me: I haue ofte times drawne nye vn-
to the/but neuer to the vnryghtuous. In this
also thou art maruelous before the Hyest/
in ye thou hast humbled thy selfe / as it beco-
meth the/and hast not regarded thyne awne
selfe/ye thou art had in soch honoure amõge
ye ryghtuous. Therfore shall great wrechid-
nes and mylery come vpon them/that in the
latter tyme shall dwell in ye worlde/ for they
haue walcked in greate pryde.
But vnderstand thou for thy selfe / & seke
out glory for soch as be like the: for vnto you
is paradyse opened/the tre of lyfe is plãted/
the tyme to come is prepared/ plenteousnes
made ready: a cytie is buylded for you/ and a
rest is prepared / yee perfecte goodnes and
wysdome. The rote of euell is marcked from
you/ the weaknes and moth is hyd frõ you/
& in to hell flyeth corrupciõ in forgetfulnes.
Sorowes are banysched awaye/ & in ye ende
is shewed the treasure of immortalyte. And
therfore aske thou no more questiõs/cõcer-
nynge the multitude of them that perysche.
For they haue taken lybertie / desployed the
Hyest/thought scorne of his lawe/& forsake
his wayes.
Moreouer/they haue troden downe hys
ryghtuous/& sayde in their herte/ that there
is no God / yee and that wyttyngly/ for they
dye. For lyke as the thynge that I haue spo-
ken of/is made ready for you: Euẽ so is thirst
and payne prepared for them. For it was not
hys will that mã shulde come to naught: but
they which be created haue desployed ye name
of him that made them/ and are vnthãckfull
vnto him/which prepared lyfe for them. And
therfore is my iudgmẽt now at hand. These
thynges haue I not shewed vnto all mẽ/ but
vnto few: namely vnto the / and to soch as be
lyke the.
Then answered I and sayde: Beholde O
Lorde/now hast thou shewed me the multy-
tude of the tokens/which thou wilt beginne
to do at the last but at what tyme and when
thou hast not shewed me.

¶ Esdras hath visyons shewed vnto hym.

¶ The.ix.Chapter.

HE answered me then & sayd: Measure thou the tyme dyligently in it selfe/whẽ thou seyst that one parte of the tokens come to passe/which I haue tolde the before: so shalt thou vnder-
stande/that it is the very same tyme/wherin the Hyest will begynne to vysyt the worlde/ which he made. And when there shalbe sene earthquake and vproare of the people in the worlde/then shalt thou well vnderstande/ ye the most hyest spake of those thynges/ from the dayes that were before the/ euen frõ the begynnynge.
For lyke as all that is made in ye world/ hath a begynnyng and ende/ and the ende is manyfest: Euen so the tymes also of ye Hyest haue playne begynnynges in wounders and sygnes/and the ende in worckyng and in to-
kens. And euery one that shalbe saued/and shall be able to escape by hys worckes and by fayth / wherin ye haue beleued / shall be preserued from the sayde perels/and shall se my sauyoure in my lande and within my bor ders/for I haue halowed me from the world. Then shall they be in carefulnesse / wyych now haue abused my wayes: and they ye haue cast them oute desypytefully / shall dwell in paynes.
For soch as in their lyfe haue receaued be-
nefytes/and haue not knowne me/and they that haue abhorred my lawe / whyle they had yet fredome / and whẽ they had yet open rowme of amendement and conuersyon / & vnderstode not/but desypyled it: ye same must knowe it after death in payne. And therfore be thou nomore carefull / how the vngodly shalbe punished/& how the ryghtuous shal-
be saued/and whose the worlde is/& for whõ the worlde/and when it is. Then answered I and sayde: I haue talcked before and now I speake/ and wyll speake also herafter / that there be many moo of them wyych perysh/ then shalbe saued/ lyke as ye floude is grea-
ter then the droppes.
And he answered me/sayynge: lyke as the
felde is/so is also the sede: as the floures be/
so are the colours also: soch as the worckmã
is/soch is also ye worcke: and as ye houlband
man is

man is him selfe/so is his houlbrandrye al-
so/ for it was the tyme of the worlde. And
when I prepared for thẽ ye are now / or euer
the worlde was made / where in they shulde
dwell/then was there no mã that wythstode
me. Now when euery one was / and the ma-
ker also in the worlde which is now prepa-
red/& the moneth that ceaseth not / and the
lawe which is vnsearcheable/their maners
were corrupte. So I consydered the worlde/
and beholde/there was parell / because of ye
thoughtes ye were come in to it. And I saw/
and spared them greatly/and haue kepte me
a wynebery of the grapes/and a plante frõ
amonge many generacyons. Let the multi-
tude perysh then / wyych are growne vp in
vayne / and lett my grape and wynebery be
kepte: euẽ my plante: for with greate labou-
re haue I made it vp.
Neuertheles yf thou wilt take vpõ the yet
seuẽ dayes mo (but thou shalt not fast in thẽ)
goo thy waye then in to the felde of floures/
where no house is buylded / and eate onely
of the floures of ye feld/ta ste not flesh/drin-
ke no wyne/ but eate floures onely. Praye
vnto the Hyest contynually/so wyll I come/
and talke with the.
So I went my waye and came in to the
felde which is called Ardath) like as he com-
maunded me) & there I sat amõge ye floures/
and ate of the herbes of the felde/& ye meate
of the same satisfyed me / After seuen dayes
I sat vpon the grasse / & my herte was vexed
within me lyke as afore: and I opened my
mouth/& begãne to talke before the Hyest/
and sayde: O Lord/thou ye shewest thy selfe
vnto vs / thou hast declared and opened thy
selfe vnto oure fathers in the wyldernes / in
a place where no man dwelleth / in a baren
place/when they came out of Egypt/& thou
spakest/sayynge: Heare me O Israel / and
marke my wordes thou sede of Jacob. Be-
holde / I sawe my lawe in you / and it shall
bringe frute in you/& ye shalbe honoured in
it for euer. For oure fathers which receaued
ye law/kepte it not/and obserued not thy or-
dinaunces and statutes / and the frute of thy
lawe was not declared: for it myght not / for
why: it was thine. For they that receaued it/
perished / because they kepte not the thynge
that was sowne in them.
It is a custome when the grounde recea-
ueth sede / or ye see a shipp / or a vessell meate
and drincke / that whẽ it perysheth or is bro-
ken wherin a thyng is sowne / or wherin eny
thinge is put: the thinges also perishe & are
broken/which are sowne or put therin. But
vnto vs it hath not happened so: for we that
haue receaued the lawe/perish in synne/and
oure herte which also receaued the lawe: not
withstandynge the lawe perysheth not / but
remayneth in his laboure.
And when I consydered these thynges in
my herte after this maner / I loked aboute
me with myne eyes/ and vpon the ryght syde
I sawe a woman/which mourned sore/made
greate lamentacion / and wepte wyth loude
voyce: her clothes were rent in peces/and she
had asches vpon her head.
Then let I my thoughtes go/ ye I was in/
& turned me vnto her/& sayde: wherfore we-
pest thou: why art thou so sory & discomfor-
ted: And she sayde vnto me: Syr/lett me be-
wayle my selfe & take yet more sorowe: for I
am sore vexed in my mynde / & brought very
lowe. And I sayde vnto her: what aylyeth the:
Or who hath done eny thinge to the: tell me.
She sayde: I haue bene vnfrutefull and ba-
ren/and haue had an houlband thirtie yeares.
And these .xxx. yeares I do nothinge els daye
& nyght and all houres/but make my prayer
to the Hyest. After thirtie yeares God herde
me thy handmayden / loked vpõ my mysery/
consydered my trouble/and gaue me a sonne/
and I was glad of him/so was my houlband
also & all my neyghbours/& we gaue greate
honoure vnto the Mightie. And I norysched
him with great trauayle. So whẽ he grewe
vp/and came to the tyme/that he shuld haue
a wyfe/I made a feast.

¶ Esdras & the woman that appeareth vnto him cõ-
men together.

¶ The.x.Chapter.

AND it happened ye when my sonne
wente in to hys chamber / he fell
downe/and dyed: then ouerthrew
we all the lightes/& all my neygh-
bours rose vp to comforte me. Then toke I
my rest vnto the seconde daye at nyght: and
when they had all rested/that they myght cõ-
forte me/I rested also/and rose vp by night/
and fled/and am come hither in to this felde/
as thou seest: & am purposed not to come in
the cytie/but to remayne here/ and nether to
eate ner drynke/ but contynually to mour-
ne and to fast/vntyll I dye.
Then let I my meditacyons & thoughtes
fall/ that I was in / and spake to her in dis-
pleasure: Thou foolysh woman / seest thou
not oure heynes and mournyng/ and what
happeneth vnto vs: how Sion oure mother
is all wofull and sory/ and how she is cleane
brought downe and in mysery: seynge we be
all now in heynes / and make oure mone
(for we be all sorofull .) As for the heui-
nes that thou takest / it is but for one sonne.
Demaunde the earth / and she shall tell the/
ye it is she which ought (by reason) to mour-
ne/for the fall of so many that growe vpon
her.

For

For from the begynnynge all men are borne
of her/ & other shall come: and behold / they
walke almost all in to destruccion/ & many
of them shalbe roted out.

Who shulde then (by reason) make more
mournynge/then she/ that hath lost so great
amultytude: and not thou / whych art sory
but for one. But yf thou woldest saye vnto
me: Why mournynge is not lyke the mour-
nyng of the earth/for I haue lost the frute of
my body/ which I bare with heuynes:but ȳ
earth is accordynge to ȳ maner of the earth/
& the present multytude goeth agayne in-
to her / as it is come to passe: Then saye I
vnto the: lyke as thou hast borne wyth tra-
uayle & sorowe/ euē so the earth also frō the
begynnynge geueth her frute vnto man/for
him that made her. And therfore withholde thy
sorowe and heuynes by thy selfe / and loke
what happeneth vnto the/ be are it strongly.
For yf thou iudgest the marck & ende of God
to be ryghtuous and good/and receauest his
counsell in tyme /thou shalt be commended
therin. Go thy waye then in to the cytye to
thy houlbande.

And she sayde vnto me:that wyll I not do/
B I wyll not go in to the cytie/ but beare wyll
I dye. So I commened more with her /and
sayde: Do not so/but be counseled/& folowe
me:for how many falles hath Sion? Be of
good comforte because of the sorowe of Je-
rusalem. For thou seyst that our Sanctua-
ry is layed waste / oure aulter broken/ oure
temple destroyed / oure playenge of instru-
mentes & syngynge layed downe / the than-
kesgeuynge put to sylence/our myrth is ba-
nished awaye/ the lyght of oure candelstyck
is quenched / the arcke of the couenaunt is
taken from vs/all oure holy thynges are de-
fyled/and the name that is called vpon ouer
vs/is dishonoured: oure chyldren are put to
shame/oure prestes are brent/oure Leuites
are caried awaye in to captyuyte / oure vir-
gins are defyled/and oure wyues rauysched/
oure ryghtuous men spoyled/and oure chil-
dren destroyed /oure yonge men are brought
in bondage/ and oure stronge worthies are
become weake: and Sion (wych seale is
the greatest of all) is lowsed vp from her
worshippe:for she is deliuered in to ȳ hādes
of them that hate vs.

And therfore shake of thy great heuynes/
and put awaye the multitude of sorowes: ȳ
the Myghtie maye be mercyfull vnto the/
and that the Hyest maye geue the rest from
thy laboure and trauayle/ And it happened/
that when I was talkyng with her/her face
dyd shyne and glyster/so that I was afrayed
of her/and muse d what it myght be. And im-
mediatly she cast oute a greate voyce / very
fearfull/so that the earth shoke at the noyse
of the woman:and I loked / and behold/the
womā appeared vnto me nomore:but there
was a cytie buylded / & a place was shewed
from the grounde and foundacion.

Then was I afrayed / & cryed wyth loude
voyce/and sayde: where is Uziel the angell/
which came to me at the fyrst? For he hath
cauſed me to come in many cōsyderacyons &
hye thoughtes / and myne ende is turned to
corrupcion/ and my prayer to rebuke. And
as I was speakynge these wordes / he came
vnto me/& loked vpon me/and I laye as one
that had bene deed/and myne vnderstanding
was altered/& he toke me by the ryght hāde/
and comforted me/& set me vp vpon my fete/
and sayde vnto me:what aylyth the? and why
is thyne vnderstādyng vexed? & the vnderstā-
dinge of thy herte/& wherfore art thou fory?
And I sayd: Because thou hast forsaken me:
and I haue done accordyng vnto thy wordes/
I wente in to the felde/and there haue I sene
thyngs/ȳ I am not able to expresse. He sayde
vnto me: Stande vp and be manly / and I
shall geue the exortacyon.

Then sayd I: Speake on to me my Lord/
forsake me not /lest I dye in vayne: for I
haue sene that I knewe not / & herde that I
do not knowe. Or shall my vnderstandynge
be disceaued/and my mynde? But now I be
seche the/that thou wylt shewe thy seruaunt
of this wōder. He answered me then & sayde:
heare me/and I shall enfourme the/& tell the
wherfore thou art afrayed / for ȳ Hyest hath
opened many secrete thynges vnto the.

He hath sene that thy waye is ryght / and
that thou takest sorowe contynually for thy
people/and makest greate lamentacyon for
Sion: and therfore vnderstande the bysyon
which thou sawest a lytle whyle ago after
this maner: Thou sawest a woman mour-
nynge/and thou hast comforted her: Neuer-
theles now seyst thou the lykenes of the wo-
man no more/but thou thoughtest there was
a cytie buylded:and lyke as she tolde the of ȳ
fall of her sonne/so is this the answere: The
woman whō thou sawest/is Sion: & where
as she tolde the / that she hath bene thyrtye
yeares vnfrutefull and baren / those are the
xxx.yeares / wherin there was no offeryngE D
made in her.

But after.xxx. yeares Salomō buylded
her/& offred/and then bare the barē a sonne.
And where as she tolde the/that she norysched
him with laboure/that was the dwellyng of
Jerusalem. But where as the sonne dyed in
her chamber/ ȳ is the fall of Jerusalē. And
thou sawest her lyckenesse/how she mourned
for her sonne:& what els happened vnto her/
I haue shewed the. And now God seyth/ that
thou art

thou art sory in thy mynde/ & suffrest frō thy
herte for her / and so hath he shewed the her
clearnesse/and the fayrnes of her bewtye.

And therfore I bad the remayne in ȳ feld/
where no house is buylded. For I knew that
the Hyest wolde shew this vnto the/ therfore
I commaunded the to goo in to the felde/
where no foundacyon ner buyldynge is. For
in the place where the Hyest wyll shewe hys
cittie/there shall be no mans buyldyng. And
therfore feare not/and let not thyne herte be
afrayed/but go thy waye in / and se the glo-
rious and fayre buyldynge / and how greate
it is/and how greate thou thynckest it after
the measure of thyne eyes/ & then shalt thou
heare as moch as thine eares maye compre-
hēde. For thou art blessed aboue many other/
and art called with the Hyest/as ȳ few. But
tomorow at nyght thou shalt remayne here/
& so shall the Hyest shewe the bisyons of hye
thynges/ wych he wyll do vnto them /that
dwell vpon earth in ȳ last dayes. So I slepte
the same night lyke as he cōmaunded me.

¶ In this Chapter and in the.ij.next ensuynge/ he entreateth of certen bysyons and of the interpreta-cyons therof.

¶ The.xi. Chapter.

A THen sawe I a dreame:and behold/
there cam vp frō the see an Aegle/
which had.xii.wyngs & thre heads:
And I sawe/and behold/he spred
hys wynges ouer all the earth / and all the
windes of the ayre blew in them/and so they
were put together agayne. And I behelde/&
out of his fethers there grew other lytle con-
trary fethers:the heades rested/the head in ȳ
myddest was greater then the other / yet re-
sted it with the resydue.

Moreouer I sawe / that the Aegle flew w̄
his wynges/and raygned vpō earth / & ouer
all thē that dwell vpon the earth: and I sawe
that all thynges vnder heauen were sub-
iecte vnto him/& no mā spake agaynst him/
no not one creature vpon earth. I sawe also
that the Aegle stode vp vpon hys clawes / &
gaue a sounde with his fethers / and a voyce
sayinge after thys maner: watch not all to-
gether/slepe euery man in his awne place/&
watch for a tyme / but let the heades be pre-
serued at the last. Neuertheles I sawe/ that
the voyce went not oute of hys heades / but
from ȳ myddest of his body. And I nombred
hys contrary fethers/ & behold / there were
eight of them. And I loked / & behold vpon
the ryght syde there arose one fether) & raig-
ned ouer all the earth. And it happened/ that
when it raigned/the ende of it came/ and the
place therof appeared no more. So ȳ nerte
B folowyng stode vp/& raygned/& had a greate
tyme:and it happened/that when it raigned/
the ende of it came also/lyke as the fyrst / so
that it appeared nomore.

Then came there a voyce vnto it/ & sayde:
Heare thou ȳ hast kepte in the earth so lōge/
this I saye vnto the/before thou begynnest
to appeare nomore: There shall none after
the atteyne vnto thy tyme. Then arose the
third/& raigned as ȳ other afore/ & appeared
nomore also. So went it w̄ all ȳ relidue one
after another/so ȳ euery one raigned/& then
appeared nomore. Then I loked/& behold/
in processe of tyme ȳ fethers ȳ folowed were
set vp vpō the ryght syde / ȳ they myght rule
also: & some of thē ruled / but within a whyle
they appeared nomore: for some of thē were
set vp/but ruled not/After this I loked/ and
beholde ȳ xii.fethers appeared nomore/ & ȳ
two wynges: & there was nomore vpon the
Aegles body/but two heades ȳ rested/& fire
fethers. Then sawe I also/ ȳ the fyre fethers
were parted in two/& remayned vnder ȳ head/
ȳ was vpō the right syde/ for ȳ foure contin-
ued in their place. So I loked/& behold/ C
they ȳ were vnder ȳ wynges/ thought to set
vp thē selues/& to haue the rule. Then was
there one set vp/ but shortly it appeared no-
more/& the seconde was sooner awaye then
ȳ first. And I behelde/& lo/ the two thought
also by them selues to raigne: & when they so
thought/behold/there waked one of ȳ heads/
ȳ were at rest/namely/it that was in ȳ myd-
dest/for ȳ was the greater of the two heads.
And then I sawe/ that the two heades were
kylled with him/& the head was turned with
them that were by him / and ate vp the two
vnder wynges/that wolde haue raigned.

But this head put ȳ whole earth in feare/
& bare rule in it/ouer all those ȳ dwelt vpō
earth w̄ moch laboure / & he had the gouer-
naunce of the worlde / ouer all the foules ȳ
haue bene. After this I loked/& behold/the
head that was in the middest/sodenly appea-
red nomore/lyke as ȳ wynges:then came ȳ
two heades /which ruled vpō earth / & ouer
those dwelt therin. And I behelde / & lo/the
head vpon the ryght syde / deuoured it that D
was vpō the left syde. And I herde a voyce/
which sayde vnto me:loke before the/& con-
syder the thyng that thou seest. Then I saw/
& behold /as it were a lyon ȳ roareth / ren-
nynge hastely out of the wod / & he sent out
a mās voyce vnto the Aegle/ & sayde: Heare
thou/I wyll talke with the/& ȳ Hyest shall
saye vnto the: Is it not thou ȳ hast the victo-
ry of the foure beastes/whō I made to raig-
ne vpon earth and in my worlde / & that the
ende of their tymes might come thorow thē?

And the fourth came/ and ouerwanne all
the beastes that were past / and had power
ouer the worlde with greate fearfulnes/ and
ouer

uer the whole cõpaſſe of the earth with the
moſt wicked laboure/ & ſo longe tyme dwelt
he vpon the earth with diſceate / & the earth
haſt thou iudged not with trueth. For thou
haſt troubled the mekе / thou haſt hurte the
peaceable & quyete / thou haſt loued lyers/
and deſtroyed the dwellynges of them that
brought forth frute/and haſt caſt downe the
walles of ſoch as dyd the no harme. Therfore
is thy wrongeous dealyng and blaſphemye
come vp vnto the Hyeſt/and thy pryde vnto
the Myghty. The Hyeſt alſo hath loked vpõ
the proude tymes/ and beholde/ they are en-
ded/and their abhomynacyons are fulfilled.
And therfore appeare no more thou Aegle/
and thy horrible winges/and thy wycked fe-
thers/and thy vngracyous heades / and thy
fynkull clawes/and all thy bayne body: that
the earth maye be refreſhed/ & come agayne
to her ſelf/whan ſhe is deliuered frõ thy vio-
lence/ and that ſhe maye hope for the iudge-
ment and mercy of hym that made her.

¶ The.xii.Chapter.

A And it happened when ỳ Lyõ ſpake
theſe words vnto ỳ Aegle/I ſawe/
& beholde / the head that afore had
the vpperhand/appeared nomore:
nether dyd the foure wynges appeare any
more/ ỳ came to him/ & were ſet vp to raig-
ne:and their kyngdome was ſmall & full of
vproure. And I ſaw/& beholde/ they appea-
red no more/and the whole body of the Aegle
was brent/& the earth was in greate feare.
Then awaked I out of the traunce of my
mynde/& from greate feare/& ſayde vnto my
ſprete: Lo/this haſt thou geuen me/ in that
thou ſearcheſt out the wayes of ỳ Hyeſt: lo/
yet am I weery in my mynde/& very weake
in my ſprete/& lytle ſtrength is there in me/
for the greate feare ỳ I receaued this night.
Therfore will I now beſeche the Hyeſt/that
he wyll comforte me vnto the ende:& I ſayd/
Lorde Lorde/yf I haue founde grace before
thy ſight/& yf I am iuſtified with the before
many other/& yf my prayer be come vp be-
fore thy face/comforte me then/& ſhewe me
thy ſeruaunt the interpretacyõ & playne dif-
ference of this horrible ſight/ ỳ thou mayeſt
perfectly cõforte my ſoule: for thou haſt iud-
ged me worthy/to ſhew me ỳ laſt of tymes.

And he ſayde vnto me: this is the interpre-
tacyon of this ſyght. The Aegle whome thou
ſaweſt come vp frõ the ſee/ is the kyngdome
which was ſene in the vyſyon of thy brother
Daniel/but it was not expoſided vnto him/
B for now I declare it vnto the. Beholde/the
dayes come/that there ſhall ryſe vp a kyng-
dome vpon earth/& it ſhalbe feared aboue al
the kyngdomes that were before it. In the
ſame kyngdome ſhall.xii.kynges raygne/
one after another. For the ſeconde ſhall be-
gynne to raygne/ and ſhall haue more tyme
then the other/& this do the.xii. wynges ſig-
nyfye/which thou ſaweſt. As for the voyce ỳ
ſpake/& ỳ thou ſaweſt go out frõ the heades
but not frõ the body/ it betokeneth/that af-
ter the tyme of that kyngdome there ſhall
aryſe greate ſtryuynges / & it ſhall ſtande in
parell of fallyng: neuertheles it ſhall not yet
fall/but ſhalbe ſet in to his beginninge. And
the eight vnderwynges whych thou ſaweſt
hange vnto the wynges of him/betokẽ/that
in hym there ſhall aryſe eyght kyngs/whoſe
tyme ſhalbe but ſmall/& their yeares ſwyft/
& two of thẽ ſhall beare. But when the myd-
deſt tyme commeth/there ſhalbe foure kepte
in ỳ tyme/when his tyme begynneth to come
that it maye be ended/ but two ſhalbe kepte
vnto the ende.

And where as thou ſaweſt thre heades re- C
ſtynge/this is the interpretacyõ: In his laſt
ſhall the Hyeſt rayſe vp thre kyngdomes/ &
call many agayne into thẽ/& they ſhall haue
the domynyon of the earth/and of thoſe that
dwell therin/ vb moch labour aboue all thoſe
ỳ were before thẽ. Therfore are they called ỳ
heades of the Aegle: for it is they that ſhall
bryngе forth hys wyckednes agayne / and
that ſhall perfourme & fynyſh hys laſt. And
where as thou ſaweſt / that the greate head
appeared nomore/it ſygnyfyeth/that one of
them ſhal dye vpõ his bed/& yet with payne/
for the two that remayne/ ſhalbe ſlayne with
the ſwerde. For the ſwerde of ỳ one ſhall de-
uoure the other / but at the laſt ſhall he fall
thorow the ſwerde hym ſelfe.

And where as thou ſaweſt two vnderwin-
ges vpõ the head that is on the ryght ſyde/ it
ſygnyfyeth that it is they/ whome the Hyeſt
hath kepte vnto their ende: thys is a ſmall
kingdome/& full of trouble. The Lyon whõ
thou ſaweſt ryſinge vp out of the wodd/and
roarynge/& ſpeakynge vnto the Aegle / and
rebukynge hym for his vnryghtuoufneſſe/is
the wynde / whych the Hyeſt hath kepte for
them & for their wyckednеſſe vnto the ende:
he ſhall reproue them/& rente them aſunder
before them. For he ſhall ſet them lyuynge
before the iudgement / & ſhall rebuke them:
for the reſydue of my people ſhall he deliuer
vb trouble/thoſe ỳ be preſerued ouer myne
endes: and he ſhall make them fortyfull vntyll
the commyng of the daye of iudgemẽt/ wher
of I haue ſpokẽ vnto the frõ the begynnyng.
This is the dreame that thou ſaweſt/& thys
is the interpretacyon. Thou only haſt bene
mete to knowe the ſecrete of the Hyeſt.

Therfore write all theſe thinges that thou
haſt ſene in a boke/and hyde them/and teach
thẽ the wyſe in ỳ people/ whoſe hertes thou
knoweſt

knoweſt maye cõprehende and kepe theſe ſe-
D crete. But wayte thou here thy ſelfe yet ſe-
uen dayes moo/ that it maye be ſhewed the/
whatſoeuer it pleaſeth the Hyeſt to declare
vnto the/and with that he went his waye.

And whẽ all the people perceaued/ ỳ the
ſeuen dayes were paſt/& I not come agayne
in to ỳ cytie/they gathered them alltogether
frõ the leaſt vnto the moſt/ & came vnto me/
and ſayde: what haue we offended the? and
what euell haue we done agagnſt the/ ỳ thou
forſakeſt vs/& ſyteſt here in this place? For
of all people thou onſy art left vs/as a grape
of the vyne/and as a candell in a darcke pla-
ce/and as an hauẽ & ſhyppe preſerued from
ỳ tẽpeſt. Haue we not els aduerſite ynough/
but thou muſt forſake vs? Were it not bet-
ter for vs/that we had bene brẽt with Sion?
For we are no better/then they ỳ dyed there:
and they wepte wyth loude voyce. Then an-
ſwered I thẽ & ſayde: Be of good cõforte O
Iſrael / & be not heuy thou houſe of Iacob:
for the Hyeſt hath you in remẽbrance / & the
Myghtie hath not forgotten you in tempta-
cion. As for me/I haue not forſakẽ you / ne-
ther am I departed from you: but am come
in to this place to praye/ becauſe of the my-
ſery of Iſrael/that I myght ſeke mercy for ỳ
lowe eſtate of youre Sanctuary. And now
go youre waye home euery mã/& after theſe
dayes wyll I come vnto you. So the people
went their waye in to the cytie/lyke as I cõ-
maunded them: but I remayned ſtyll in the
felde ſeuen dayes/as the Angell bad me: and
I ate onely of the floures of the felde / & had
my meate of the herbes in thoſe dayes.

¶ The.xiij.Chapter.

A And it happened after ỳ ſeuẽ dayes/
that I dreamed a dreame by night.
And beholde / there aroſe a wynde
from the ſee/ that it moued all the
floudes therof. And I loked/and beholde/the
mã was ſtrõge & increaſed with the cloudes
of heauẽ: & when he turned his cõtenaunce
to conſyder all the thinges trembled ỳ were
ſene vnder him: and when the voyce went out
of his mouth/all they brent that herde hym/
lyke as the earth when it feleth the fyre.

After theſe I ſawe/ & beholde / there was
gathered together a multitude of men out of
nombre from the foure windes of the heauẽ/
to fyghte agayn̄ſt the man / that came oute
from the ſee. And I loked/ and beholde / he
graued him ſelfe a greate mountayne / and
flew vp vpon it. But I wolde haue ſene the
border or place / wherout the hyll was gra-
uen/and I coude not.

I ſawe after theſe/ ỳ all they which came
to fyght agayn̄ſt hym/were ſore afrayed / &
yet durſt they fyght. Neuertheles when he
ſawe the fearfulneſſe & vyolence of the people/
he nether lyft vp his hande ner helde ſwerde/
ner eny weapõ: but onely (As I ſawe) he ſent
out of his mouth as it had bene a blaſt of fy-
re/and out of his lyppes the wynde of ỳ flã-
me: and out of his tonge he caſt out ſparkes
and ſtormes/and they were all myxte toge-
ther: the blaſt of fyre/the wynde of ỳ flãmes/
and the greate ſtorme/ and fell wyth a ruſhe
vpon ỳ people/which was prepared to fight
and brent them vp euerychone: ſo that of the
innumerable multitude there was nothinge
ſene/ but onely duſt and ſmoke. When I ſaw
this/I was afrayed.

Afterwarde ſawe I the ſame man come B
downe from the mountayne/ and callyng vn
to him another peaceable people: and there
came moch people vnto him: ſome were glad
ſome were ſory/ ſome of them were bounde/
ſo that they were caried & brought forth.

Then was I ſyck thorow greate feare / &
I awaked / and ſayde: thou haſt ſhewed thy
ſeruaunt all thy wõders frõ the begynnyng/
& haſt counted me worthy / ỳ thou myghte
receaue my prayer: ſhewe me now yet the in-
terpretacion of this dreame. For thus I cõ-
ſyder in my vnderſtandyng: Wo vnto them ỳ
ſhall be left in thoſe dayes: & moch more, wo
vnto thẽ that are not left behynde: for they ỳ
were not left/were in heuynes.

Now vnderſtande I the thynges that are
layed vp in the latter dayes/which ſhall hap-
pen vnto them/and to thoſe that are not left
behynde. Therfore are they come in to great
parelles/and many neceſſities/ lyke as theſe
dreames declare. Yet is it eaſier/ ỳ he which
ſuffreth hurte come in theſe/then to paſſe a-
waye as a cloude out of the worlde/and now
to ſe the thynges ỳ ſhall happẽ in the laſt.

Then anſwered he me/and ſayde: The in-
terpretacyon of the ſyght ſhall I ſhewe the/
and I wyll open vnto the/the thynge ỳ thou
haſt requyred. For thou haſt ſpoken of them
that are left behynde / and thys is the inter-
pretacyon. He that taketh awaye the parell
in that tyme/hath kepte him ſelfe. They that
be fallen in to harme/ are ſoch as haue wor-
kes & fayth vnto the Moſt mightie. Knowe
this therfore/that they which be left behyn-
de/ are more bleſſed / then they that be deed.
This is the meanynge of the vyſyon. Where
as thou ſaweſt a man commynge vp from
the depe of the ſee/the ſame is he whom God
the Hyeſt hath kepte a greate ſeaſon/ which
by his awne ſelfe ſhall deliuer his creature/
& he ſhall ordre thẽ that are left behynde. And
where as thou ſaweſt / ỳ oute of hys mouth
there came a blaſt of wynde/fyre & ſtorme/&
how

how that he lyft vp nether swerde nor weapen/but ȳ the rushynge in of hym destroyed ȳ whole multitude/ȳ came to fyght agaynst him:it signyfyeth/that the dayes come/whan
¶ God wyll deliuer thē that are vpon earth/& in a trauce of mynde shall he come vpō thē/ ȳ dwell in ȳ earth. And one shall vndertake to fyght agaynst another/one cite agaynst another/one place agaynst another/one people agaynst another/& one realme agaynst another. When this commeth to passe/then shall the tokens come/that I shewed the before:& then shall my sonne be declared/whō thou sawest clymme vp as a man. And when all ȳ people heare his voyce euery man shall in their awne lande leaue the battayll ȳ they haue one against another/& an innumerable multytude shalbe gathered together/as they that be wyllinge to come & to ouercome him by fyghtinge. But he shall stande vpon the toppe of the mount Sion. Neuertheless Sion shall come/& shalbe shewed/beinge prepared & buylded for all men/lyke as thou sawest the hill grauē forth without any handes. But my sonne shall rebuke the people ȳ are come for their wyckednes/with the tempest/and for their euell ymaginacyons:and their paynes wherwith they shalbe punished/are lyckened vnto the flamme:and without any laboure/shall he destroye them/euen by the lawe/which is cōpared vnto the fyre.

And where as thou sawest/that he gathered another peaceable people vnto hī: those are the ten tribes/which were carried awaye preloners out of their awne lande/in ȳ tyme of Oseas the kynge/whom Salmanasar the kynge of Assiria toke preloner/& caryed them ouer the water/and so came they into another lande.

But they gaue them this councell/ȳ they shulde leaue the multitude of the Heathen/& to go forth into a farther countre/where neuer mankynde dwelt: that they myght there kepe their statutes/which they neuer kepte in their awne lande. And so they entred in at
D the narow passages of the water of Euphrates/and God shewed tokēs for them/& held styll the floude tyll they were passed ouer: for thorow ȳ countre there was a greate waye/ namely of a yeare and a halfe yourney/for ȳ same regyon is called Asareth. Then dwelt they there vnto the latter tyme: & when they come forth agayne/the Hyest shall holde styll the springes of the streame agayne/ȳ they may go thorow/therfore sawest thou ȳ multitude with peace. And they that be left behynde of thy people/are those that be founde within my border. Now when he destroyeth the multytude that is gathered together/he shall defende hys people that remayne/and then shall he shew them greate wonders.

Then sayde I: O Lorde Lorde/shewe me this:wherfore haue I sene the man comming vp frō the depe of the see? And he sayde vnto me: Like as thou canst nether seke out nor knowe these thinges that are in the depe of ȳ see/euē so mayest thou not se my sonne/ or those that be with him/but in the tyme of the daye. Thys is the interpretacyon of the dreame which thou sawest/therfore thou only art here lyghtened: for thou hast forsaken thyne awne lawe/& applyed thy diligēce vnto myne/& sought it. Thy lyfe hast thou ordered in wisdome/& hast called vnderstanding thy mother/& therfore haue I shewed ȳ the treasure of the Hyest. After thre dayes I will shew the more/& talke w̄ the at more large/ yee heuy and wonderous thinges wyll I declare vnto the.

Then went I forth into the feide/geuyng prayse & thankes greatly vnto God/because of his wonders which he dyd in tyme/and because he gouerneth the same/and sofre as is in tyme/and there I satt thre dayes.

¶ God appeareth vnto Esdras in the bush/& sheweth hym what he shall do.

¶ The.xiiij.Chapter.

Vpon the thyrd daye I sat vnder an A
oke tree/then came there a voyce vnto me out of the bush/& sayde: Esdras/Esdras? And I sayde: here am I Lorde/& stode vp vpon my fete. Then spake he vnto me: In the bush dyd I appeare vnto Moses/and talked with him/when my people serued in Egypte/& I sent hym/& led my people out of Egypt/& brought him vpō the mount Sion/where I held him by me a longe season/& solde hym my wonderous worke s/and shewed him the secretes of the tymes & the ende/& cōmaunded him/sayng: These wordes shalt thou declare/& not hyde thē. And now I saye vnto the/that thou laye vp in thyne herte the dreames that thou hast sene/and the interpretacyons which I haue shewed the: for thou shalt be receaued of all/ thou shalt be turned a remayne with my cōsell/& with soch as be lyke the/vntyll the tymes be ended. For the worlde hath lost hys youth/and the tymes begynne to waxe olde. For the tyme is deuyded into twelue partes/ and ten partes of it are gone all ready/and half of the tenth parte: yet remayneth there that/which is after ȳ half of the tenth parte.

Therfore prepare & ordre thy house/and
B
refourme thy people: comforte soch of them as be in trouble: and tell now of the destrucyon: let go from the mortall thoughtes: cast awaye the burthēs of man: put of the weake nature: laye vp in some places ȳ thoughtes that are most heuy vnto the/and haste the to flye

flye frō these tymes: for soch euell & wyckednesse as thou hast now sene happē/shal they do yet moch worse. For the weaker that the worlde and the tyme is/the more shall synne & wickednesse increase/in thē that dwell vpō earth. For the trueth is fled farre awaye/& lesynge is hard at hande. For now hasteth ȳ bil yon to come/that thou hast sene.

Then answered I & sayde: Beholde Lord/ I will go as thou hast commaunded me/and refourme the people which are present. But they ȳ shall be borne afterwarde/who wyll exhorte or rebuke them? Thus the worlde is set in darcknes/& they that dwell therin/are without lyght: for thy lawe is kyndled/because no man knoweth the thynges that are done of the/or ȳ shalbe done. If I haue found grace before the/sende ȳ holy goost in to me/ and I shall wrote all that hath bene done in the worlde sens the begynnynge/which was wrytten in thy lawe/that men maye fynde ȳ path and that they which wyll lyue in the latter dayes/maye lyue.

And he answered me/sayng: Go thy waye/
C
gather thy people together/& saye vnto thē/ that they seke the not for.xl.dayes/but loke thou gather the many bore trees/& take w̄ the Sarea/Dabria/Selemia/Cchanus & Asiall/these kyne/which are ready to wrote swyftly/and come hither/and I shall lyght a candle of vnderstādinge in thine hert which shall not be put out/tyll the thynges be perfourmed which thou shalt begynne to write. And then shalt thou declare some thynges openly vnto the perfecte/& some thinge shalt thou shew secretly vnto ȳ wyse. To morow this houre shalt thou begynne to wrote.

Then went I forth (as he cōmaunded me) and gathered all the people together/& sayd: Heare these wordes O Israel: Oure fathers from the begynnynge were straunges in Egypte/from whence they were deliuered/& receaued the lawe of lyfe/ wyche they kepte not/which ye also haue trāsgressed after thē. Then was this lande and the lande of Sion parted amonge you by lott to possesse. But your fathers & ye your selues also haue done vnryghtuoulnes/& haue not kepte ȳ wayes which the Hyest cōmaunded you. And for so moch as he is a rightuous iudge/he toke frō you in tyme the thynge ȳ he had geuen you. And now are ye here & youre brethrē amōge you. Therfore yf so be ȳ ye wyll subdue your awne vnderstandynge/and refourme youre herte/ye shall be kepte alyue/& after death shall ye opteyne mercy. For after death shall ȳ iudgmēt come/whē we shall lyue agayne: and then shall the names of the rightuous be manifest/and ȳ names of the vngodly with their worcke s shall be declared. Let no man therfore come now vnto me/ner aske eny question at me these.xl dayes.

So I toke the kyne men (as he cōmaunded me) and we wente in to the felde/and remayned there. The next daye a voyce called me sayng: Esdras/open thy mouth/& drynke ȳ I geue the. Then opened I my mouth/ & behold/he reached me a full cuppe/which was full a water/but the colour of it was lyke fyre. And I toke it & drancke. And when I had dronckē it/my hert had vnderstādyng/ & wysdome grewe in my brest: for my spryte was kepte in remembraunce/and my mouth was opened & shut no more. The Hyest gaue vnderstandyng vnto the kyne men/that they wrote the hye thynges of the nyght/wyche they vnderstode not. But in ȳ nyght they ate bred: as for me/I spake in the daye/& helde not my tonge by nyght. In.xl.dayes/they wrote two hundred and foure bokes.

And it happened when the.xl. dayes were full fylled/that the Hyest spake/sayng: The first that thou hast wryttē/speake openly/ȳ the worthy and vnworthy maye rede it. But kepe the.lxx.last/ȳ thou mayest shew it onely to soch as be wyse amonge thy people. For in them is the spryngе of vnderstandyng/the fountayne of wysdome/and the streame of knowledge. And I dyd so.

¶ The punyshmēt that euell people shal haue/which God commaundeth Esdras to shew vnto them.

¶ The.xv.Chapter.

Beholde/speake thou in the eares
B
of my people ȳ wordes of prophecie/which I will put in thy mouth/ sayeth the Lorde: and cause thē to be wyttē in a letter/for it is the trueth. Feare not the ymaginacions agaynst the/lett not the vnfaythfulnes of them trouble the/that speake agaynst the. For all the vnfaythfull shall dye in their vnfaythfulnes. Beholde sayeth the Lorde/I wyll bryngе plages vpō the worlde/the swerde hunger/death & destruccyon, for wyckednes hath the vpper hād in all the earth/and their shamefull worke s are fulfylled.

Therfore sayeth the Lorde: I wyll holde my tonge no more vnto their wyckednesse/ which they do so vngodly: nether wyll I suffre thē in the thynges/that they deale wyth all so wickedly. Beholde/the innocent blood of the troubled cryeth vnto me/and ȳ soules of the ryghtuous complayne cōtynually: & therfore (sayeth ȳ Lord) I will surely auēge/ and receaue vnto me all the innocent bloude from amonge them.

Beholde/my people/is led as a flock of
C
shepe to be slayne/I wyll not suffre thē now to dwell in Egypte/but wyll bryngе thē out with a mightie hand & a stretched out arme/

and smyte it with plages as a fore/ and wyll destroye all ȳ land of it. Egypt shall mourne/ & the foundacions of it shalbe smytten with the plage and punyshment/ that God shall bryngе vpon it.

They ȳ tyll the grounde/ shall mourne: for their sedes shall be destroyed thorow the blasting and hayle/ & an horryble starre. Wo worth the worlde & them that dwell therin/ for the swerde & their destruccyon draweth nye/ & one people shall stande vp to fyght agaynst another/ & swerdes in their hãds. For men shall be vnstedfast/ & some shall do vyolence vnto other: they shall not regarde their kyng & prynces/ the wayes of their doynges & handelynges in their power. A man shall delyre to go into ȳ cytie/ & shall not be able. For because of their pryde the cyties shalbe brought in feare/ the houses shal shake/ and men shalbe afrayed. A man shall haue no pytie vpõ his neyghbour/ but one shall prouoke another vnto battayll to spoyle their goodes because of the hõger of bred/ and because of the greate trouble.

Beholde/ I gather & call together all the kynges of the earth which are from the vpryseyng/ from the South/ frõ the East & Lybanus to turne vnto thẽ/ & restore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my cholen/ so wyll I do also/ & recompense thẽ in their bosome. Thus sayeth the Lorde God: Myryght hand shall not spare the synners/ & my swerde shall not cease ouer them/ that shed the innocẽt bloud vpon earth. The feare is gone out from hys wrath/ and hath consumed the foundacyons of the earth/ and the synners lyke the strawe that is kyndled. Wo worth them that synne/ & kepe not my cõmaundementes/ sayeth the Lorde. I wyll not spare thẽ. Go youre waye ye children frõ violence/ dekyle not my Sanctuary: for the Lorde knoweth all them that synne agaynst him/ & therfore delyuereth he them vnto death & destruccyon: For now are the plages come vpon the worlde/ & ye shall remayne in them. For God shall not delyuer you/ because ye haue synned agaynst him.

Beholde/ an horryble vtlyon cõmeth frõ the East/ where generacõs of Dragõs shal come out/ and the people of ȳ Arabes wyth many charettes/ and the multytude of them shalbe as the wynde vpõ earth/ that all they which heare them ragynge in their wrath/ maye feare and be afrayed: and as the wylde bores oute of the wod/ so shall they go out/ & with greate power shall they come/ & stande fyghtynge with them/ and shall waste ȳ porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande/ not remembrynge their byrth/ & shall turne aboute swearynge together in greate power/ to persecute them. But these shalbe afrayed/ & kepe silence at their power/ & shall fle: & one out of the lande, of the Assyrians shal besege thẽ/ & consume one of them/ & in their hoost shall be feare & drede/ and stryke amonge their kynges.

Beholde cloudes from the East/ and from the North vnto the South/ & they are very horryble to loke vpõ/ full of wrath & storme. They shall smyte one vpõ another/ and they shall smyte at the greate starre vpon earth & their starre/ and the bloude shalbe from the swerde vnto the bely/ and the smoke of man vnto the Camels ipyter: And there shalbe great fearfulnes and trembleyng vpõ earth/ & they that se the wrath/ shal be afrayed/ and a trembleynge shall come vpon them.

And then shall there come greate raynes from the South & from the North/ & parte from the West/ and from the stormy wynde from the East/ and shall shut thẽ vp agayne/ and the cloude which he rayled vp in wrath/ and the starre to cause feare towarde ȳ East & West wynde/ shalbe destroyed: & the great cloudes shalbe lyft vp/ & the myghtie clouds full of wrath/ and the starre/ that they maye make all the earth afrayed & thẽ that dwell therin/ and that they maye poure oute ouer all places an horryble starre/ fyre & hayle & flyenge swerdes/ and many waters: that all feldes maye be full/ and all ryuers/ and they shall breake downe ȳ cities & walles/ mountaynes and hylles/ all trees/ wod/ & the grasse of ȳ medowes/ and all their frute. And they shall go stedfast vnto Babilon/ & make her afrayed/ they shall come to her & besege her. the starre and all wrath shall they poure out vpon her.

Then shall the dust and smoke go vp vnto the heauen/ and all they that be aboute her/ shall bewayle her: and they that remayne vnder her/ shall do seruyce vnto thẽ that haue put her in feare. And thou Asia ȳ comforteste thy selfe also vpon the hope of Babilon/ and art a worshippe of her personne: Wo be vnto the thou wretch/ because thou hast made thy selfe lyke vnto her/ & hast decke thy daughters in whordome/ that they might triumphe and please thy louers/ which haue allwaye desyred to cõmitte whordome with the: thou hast folowed ȳ abhominable cytie in all her worckes and inuencions.

Therfore sayeth God: I wyll sende plages vpõ the/ wyddowhode/ pouerte/ hõger/ warres/ and pestilence/ to waste thy houses with destruccyon and death/ and the glorye of thy power shall be dryed vp as a floure/ when ȳ heate aryseth ȳ is sent ouer the. Thou shalt be sycke as a poore wyke ȳ is plaged & beaten of wemen:

so that the myghtye & louer shall not be able to receaue the. Wolde I so hate the sayeth the Lorde? If thou haddest not alwaye stayne my cholen/ exaltynge the stroke of thy handes/ & sayde ouer their death/ whẽ thou wast droncken: sett forth the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome/ therfore shalt thou receaue* rewarde.

ȳ Some reade: for rewarde.

Lyke as thou hast done vnto my cholen (sayeth the Lorde) euen so shall God do vnto the/ and shall deliuer the into the plage. Thy chyldren shall dye of honger/ and thou shalt fall thorow ȳ swerde. Thy cyties shalbe broken downe/ and all thyne shall perish with ȳ swerde in the feld. They that be in the mountaynes shall dye of honger/ & eate their awne flesh/ and drynke their awne bloud for very hõger of bred and thyrst of water. Thou vnhappye shalt come thorow the see/ & receaue plages agayne.

In the passage they shall cast downe the stayne cytie/ & shall rote out one parte of thy lande/ & consume the porcyon of thy glorye. They shall treade ȳ downe like stubble/ and they shall be thy fyre and shall consume the: thy cytyes and thy lande/ thy wod & thy frutefull trees shall they burne vp with ȳ fyre. Thy chyldrẽ shall they cary awaye captyue/ & loke what thou hast/ they shall spoyle it/ & marre the bewtye of thy face.

¶ The heathen shall be punyshed.

¶ The.xvj. Chapter.

WO be vnto the Babilon & Asia/ wo be vnto the Egypt & Syria: gyrde your selues wd clothes of sack & hearre/ & mourne for youre children/ be sorye/ for your destruccion is at hand. A swerde is sent vpõ you/ & who will turne it back? A fyre is kyndled amõge you/ and who will quench it? Plages are sent vnto you/ & what is he that will dryue thẽ awaye? Maye eny man dryue awaye an hõgrie lyõ in the wod? Or maye enyman quench ȳ fyre in the stubble/ whan it hath begonne to burne? Maye one turne agayne the arowe/ that is shot of a stronge archer? The myghtie Lorde sendeth the plages/ & what is he that will dryue thẽ awaye? The fyre is kyndled & gone forth in his wrath/ & what is he that will quench it? He shall cast lightenynges/ & who shall not feare? He shall thonder/ and who shall not be afrayed? The Lorde shall threaten/ and who shall not bitterly be beaten to poulder at his presence? The earth quaketh/ & the foundacions therof: the see aryseth vp with waues frõ the depe/ & the floudes of it are vnquyete and the fishes therof also before the Lorde/ and before the glory of his power. For strõge is his right hande that holdeth the bowe/ his arowes that he shuteth/ are sharpe/ and shall not mysse/ when they begynne to be shot in to the endes of the worlde.

Beholde/ the plages are sent/ & shall not turne agayne/ tyll they come vpõ earth. The fyre is kyndled/ & shall not be put oute/ tyll it cõsume the foundacions of the earth. Like as an arowe which is shot of a myghtye archer/ returneth not backwarde: euen so the plages that shall be sent vpon earth/ shall not turne agayne. Wo is me/ wo is me/ who wyll delyuer me in those dayes? The begynnynge of sorowes & greate mournynge: the begynnynge of darth & greate death: the begynnynge of warres/ and the powers shall stande in feare: the begynnynge of euels/ & they shall tremble euery one. What shall I do in these thynges/ when the plages come? Beholde/ honger/ and plage/ trouble & anguysh are sent/ as scourges for amendemẽt. But for all these thyngs they shall not turne from their wyckednesses/ ner be allwaye myndefull of the scourges.

Beholde/ vytayles shalbe so good cheape vpon earth/ ȳ they shall thynke them selues to be in good case: & euẽ then shall myschefe growe vpon earth/ warres/ darth and great disquyetnes. For many of thẽ that dwell vpõ earth shall perish of honger/ & the other that escape the honger/ shall the swerde destroye: & the deed shalbe cast oute as donge/ & there shalbe no man to cõforte them. For ȳ earth shalbe wasted/ and the cytyes shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shall geue frute/ & who shall plucke thẽ of & gather them? The grapes shall be rype/ & who shall treade them? For all places shalbe desolate of men/ so ȳ one man shall delyre to se another/ or to heare his voyce. For of one whole cytie there shalbe ten left/ & two in ȳ felde/ which shall hyde thẽ selues in the thycke bushes/ and in the clyfes of stones: lyke as when there remayne thre or foure olyues vpon the olyuetre/ or as whẽ a vineyarde is gathered/ there are left some grapes/ of them that diligently sought thorow the vyneyarde.

Euen so in those dayes there shalbe thre or foure left/ for thẽ that search their houses with the swerde. And the earth shalbe left waste/ & the feldes therof shall waxe olde: & her wayes & all her pathes shall growe full of thornes/ because no man shall trauayle there thorow. The daughters shall mourne/ hauing no bryde gromes: ȳ women shall make lamentacyon/ hauynge no houlbãdes/ their daughters shall mourne/ hauynge no helpe of their bryde grome. In ȳ warres shall they be destroyed/ & their houlbandes shal perish

of honger. O ye seruaunte of the Lorde/ heare these thynges/ & marck thē. Beholde/ the worde of ȳ Lorde/ O receaue it: beholde/ the plages draw nye, and are not slack in tarienge. Lyke as a trauaylyng womā/ which after the .ix. moneth bryngeth forth a sonne/ when the houre of ȳ byrth is come/ an houre two or thre afore that the paynes come vpō her body/ & when the chylde cōmeth to the byrth/ they tary not the twynckylynge of an ye: Euen so shall not the plages be slack to come vpon earth/ & the world shall mourne/ & sorowes shall come vpon it on euery syde.

O my people/ heare my worde/ make you
E redy to the battayll: & in all euell be euen as pylgrems vpon earth. He ȳ selleth/ lett him be as he that flyeth hys waye: & he ȳ byeth/ as one that will lese. Whoso occupieth marchaundies/ as he that wynneth not: & he that buyldeth/ as he that shall not dwell therin: he that soweth/ as one that shall not reape: he ȳ twysteth the vyne yarde/ as he that shall not gather the grapes: they that mary/ as they that shall get no chyldren: and they that mary not/ as the wyddowes: & therfore they ȳ laboure/ labour in vayne. For straungers shal reape their frutes/ & spoyle their goods/ ouerthrowe their houses/ & take their chyldren captyue/ for in captiuite & honger shall they get chyldrē. And they that occupie their marchaundyes wt robbery/ how longe decke they their cytyes/ their houses/ their possessyons/ & personnes: the more wyll I punyth them for their synnes/ sayeth the Lord/ Like as an whore enuyeth an honest woman/ so shall ryghtuousnes hate iniquyte/ when she decketh her selfe/ and shall accuse her to her face/ when he cōmeth that defendeth/ whych shall make inquisycyon for all synne vpon earth. And therfore be not ye like therunto/ ner to the worckes therof: for or euer it be longe/ iniquite shalbe taken awaye out of ȳ earth/ & rightuousnes shall raygne amonge you.

Let not the synner saye/ that he hath not
F synned: for coles of fyre shall burne vpon his head/ which sayeth before the Lord God and his glory: I haue not synned. Beholde/ the Lorde knoweth all ȳ worckes of men/ their ymaginacyōs/ their thoughtes & their hertes. For he spake but the worde: lett the earth be made/ & it was made: lett the heauē be made/ & it was made. In his worde were ȳ starres made/ & he knoweth the nombre of them. He searcheth the grounde of the depe/ & the treasures therof: he hath measured ȳ see/ & what it conteyneth. He hath shut the see in ȳ myddest of the waters/ & with his worde hath he hanged the earth vpon ȳ waters. He spredeth out the heauen lyke a bawte/ vpon ȳ waters hath he founded it. In the desierte & drye wyldernes hath he made syrynges of water/ and poles vpon the toppe of the mountaynes/ ȳ the floudes might poure downe frō the stony rockes to water the earth. He made mā/ and put his herte in the myddest of the body/ and gaue hym breth/ lyke and vnderstandyng/ yee and the spyrete of the Almyghtie God/ whych made all thynges/ and hath searched ȳ grouīd of all the secretes of the earth.

He knoweth youre ymaginacyons & in-
G uencions/ & what ye thynke when ye synne/ & wolde hyde youre synnes. Therfore hath ȳ Lord searched & sought out all your worckes/ and he shall bewraye you all. And whē your synnes are brought forth/ ye shalbe ashamed before men/ and youre awne synnes shalbe youre accusers in that daye. What wyll ye do? Or how wyll ye hyde your synnes before God & his Aungels? Beholde/ God him selfe is the iudge/ feare hym/ leaue of from youre synnes/ & forget youre vnryghtuousnesses/ and medle nomore wyth them: so shall God leade you forth/ & deliuer you frō all trouble For beholde/ the heate of a greate multitude is kyndled ouer you/ & they shall take awaye certayne of you/ & lede the yde wyth Idols: and they that consent vnto them/ shalbe had in derisyon/ laughed to scorne/ and trodē vnder fote.

For vnto the places there shalbe a place/
H and in the next cyties a greate insurreccyon vpon those that feare the Lorde. They shall be lyke madmen/ they shall spare no mā: they shall spoyle & waste soch as feare the Lorde/ their goodes shall they take from them/ and shutte them out of their houses. Then shal it be knowne who are my chosen/ & they shalbe tryed as the golde in the fyre. Heare O ye my beloued/ sayeth the Lorde: beholde/ the dayes of trouble are at hande/ but I wyll delyuer you from the same. Be not ye afrayed/ dyspayre not/ for God is youre captayne.

Who so kepeth my cōmaundementes and
I preceptes (sayeth the Lord God) let not your synnes weye you downe/ and lett not youre vnryghtuousnesses be lyft vp. Wo be vnto them that are subdued vnto their synnes/ and tangled in their wyckednesses: lyke as a feld is hedged in wyth bushes/ & the path therof couered with thornes/ that no mā maye trauayle thorow: and so is he taken/ and cast in the fyre/ and brent.

¶ The ende of the .iiii. boke of Esdras.

¶ The boke of Tobiah.

¶ Tobiah beynge taken prysoner/ forsaketh not the lawe of trueth. The merty and charitye of Tobiah/ and the maners of him in his youthe. He taketh Hanuah to wyfe/ by whome he hath a sonne named Tobiah. He succoureth Gabell for moneye. He and his are fayne to flye/ but after the deeth of Sennaherib they retourne agayne.

¶ The fyrst Chapter.

A Tobiah was of the trybe and cytie of Nephtali/ whych lyeth in the hye countrees of Galile aboue Naalon ȳ waye to warde the West/ hauynge the cytie of Sephet vpon the left syde.

Though he was taken prysonner in the dayes of Salmanasar kyng of the Assiriās/ neuertheles beynge in captiuite/ he forsoke not the waye of trueth: In so moch ȳ whatsoeuer he myght get/ he parted it daylie with his felowprysoners & brethren/ that were of his kynred. And though he were yonger then all in the trybe of Nephtali/ yet dyd not he behaue him selfe chyldeshly in his worckes. And when all the other wente to the golden calues/ which Jeroboam the kyng of Israel had made/ he him selfe alone fled all their cōpanies/ & gat him to Jerusalem vnto ȳ tēple of the Lorde/ & there worshypped the Lorde God of Israel/ faythfully offeryng of all his first frutes and tythes/ so that in the thyrde yeare he mynystred all the tythes vnto the straungers & conuertes. These and soch lyke thynges dyd he accordyng to ȳ lawe of God/ when he was yet but yonge.

B But when he was a man/ he toke oute of his awne trybe a wyfe called Anna/ & of her he begat a sonne/ whome he called after hys awne name/ and taught him from his youth vp/ to feare God/ & to refrayne frō all synne.

Now when he with his wyfe/ hys sonne & with all his kynred was come in captiuite vnto Ninive/ what tyme as they all ate of ȳ meates of the Heathen/ he kepte his soule/ & was neuer defyled in their meates. And for so moch as he was myndefull of the Lorde in all his hert/ God gaue him fauoure in ȳ presence of Salmanasar ȳ kyng/ whych gaue him power to go where he wolde/ and so had he lyberte to do what him lyst.

C So wente Tobiah vnto all them ȳ were in prison/ and comforted them/ & gaue them wholsome exortacyons. And when he came
a Some reade/ ten talentes golde.
of to Rages a cytie of the Medes/ hauyng *ten talentes of syluer (of the thynges wherwyth the kynge had honoured him) & sawe amōge a greate company of people of hys kynred/ one Gabelus (which was of his awne trybe) beynge in necessyte/ he gaue hym the sayde weight of syluer vnder an handwrytynge.

After a longe season when Salmanasar the kynge was deed/ and Sennaherib hys sonne reigned in his steade/ whych hated the chyldrē of Israel. Tobiah wēt daylie thorow out all his kynred/ and comforted them/ and gaue of his goodes to euery one of them/ as moch as he might: he fed the hongrie/ clothed the naked/ and buried the deed and slayne/ & that diligently.

D And when Sennaherib the kynge came agayne and fled out of Jewry (what tyme as God punished him for his blasphemy) and in his wrath slew many of the chyldrē of Israel Tobiah buried their bodies. But whē it was tolde the kynge/ he cōmaunded to slaye him/ and toke awaye all his goodes. Neuertheles Tobiah with his sonne & with hys wyfe fled his waye/ & was hyd naked/ for there were many that loued him. But after .xiv. dayes ȳ kynge was slayne of his awne sonnes. Then came Tobiah agayne to his house/ & all hys goodes restored vnto him.

¶ Tobiah byddeth soche of his kyndr as feare God/ to a bāquet or feast. He is reproued of his kyndres. He feareth God moare then the kynge. He bewayleth blynde by the permissyon & suffraunce of God. Hys kynsfolckes mocke hym.

¶ The .ij. Chapter.

A After these thynges vpō a solempne daye of the Lorde Tobiah made a good feast in hys house/ & sayde vnto his sonne: Goo thy waye and bryng hither some of oure trybe/ soch as feare God/ that they maye make mery with vs. And when he was gone/ he came agayne/ & tolde his father/ that one of the chyldrē of Israel laye slayne vpon the strete. And immediatly he leape from his table/ lett the feast/ came fastynge to the deed coarse/ toke him & bare him preuely in to his house/ that when ȳ Sunne was downe/ he myght safely burye him. And when he had hyd the coarse/ he ate hys meate with mournynge & feare/ remembrynge the wordes/ that the Lord sayeth by the prophet Amos: youre hye feastes shalbe turned to sorowe and heuynes.

B But whē ȳ Sunne was downe/ he went his waye & buryed hym. Then all his neyghbours reproued him/ sayeng: It is not lōge/ sens it was cōmaunded to slaye the because of this matter/ & hast scarce escaped ȳ daunger of death/ & buriest thou the deed agayne? Neuertheles Tobiah fearynge God moare then the kynge/ toke the bodyes of ȳ slayne/ hid thē in his house/ & buried thē at midnight.

C It happened vpon a daye/ that he had buried ȳ deed/ & was weery/ cam home/ & layed him

him downe by the wal & slepte. And whyle he was a slepe, there fell downe vpon hys eyes warme dōge out of the swalowes nest, so ȝ he was blynde. This tēptacion did God suffre to happen vnto him, ȝ they which came after, myght haue an example of his pacīece, like as of holy Job. For in so moch as he euer feared God frō his youth vp, & kepte his cōmaundementes, he was not heuy agaynst God, ȝ the plage of blyndnes chaunced vnto him, but remayned stedfast in ȝ feare of God, and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derysyon of kynges, euen so was he laughed to scorne of his elders & kinsfolkes, which sayd vnto hym: where is thy hope, for the whych thou hast done almes and buryed the dead? But Tobiah rebuked them, & spake: Saye not so, for we are the chyldren of holymen, & loke for the lyfe, which God shall geue vnto thē, ȝ neuer turne their beleue frō him. Anna hys wyfe wente daylye to the weeuynge worcke, & loke what lyuynge she coulde get with the laboure of her handes, she brought it. And it happened that she toke a kyd and brought it home.

And when her houlbande herde it crye, he sayde: loke ȝ it be not stollē, restore it agayne to the awners: for it is not lawfull for vs, to eate or to touch eny thynge of theft. Then was his wyfe angrie, and sayde: Now is thy hope be come vayne openly, & thy almes dedes are manyfest. With these and soch lyke wordes dyd she cast him in the tethe.

¶ The prayer of Tobiah. Sara the daughter of Raguell is sclaundred of her fathers seruaunte. The prayer and fastyng of Sara: And also the innocency & chastytie of her. The prayers of Tobiah and of Sara are heardc.

¶ The.iiij. Chapter

A THen Tobiah toke it heuely, & with teares begāne to make his prayer sayenge: O Lorde thou art ryghtuous, & all thy iudgmentes are true, yee all thy wayes are mercy, faythfulnes & iudgmēt. And now O Lord be myndefull of me, & take no vengeance of my synnes, nether remēbre my myldedes, nether ȝ myldedes of my elders. For we haue not bene obedient vnto thy cōmaundemētes, therfore are we spoyled, brought in to captyuyte, in to death, in to derisiō & shame vnto all nacions, amōge whō thou hast scatred vs. And now O Lord, thy iudgmētes are great, for we haue not done according to thy cōmaundemētes, nether haue we walcked innocently before the. And now O Lord, deale with me according to thy wyll, & cōmaunde my spryete to be receaued in peace, for more expediēt were it for me to dye, then to lyue.

B At the same tyme it happened, that Sara the daughter of Raguel at Rages a cytie of the medes was sclaundred of one of her fathers handmaydes, namely, that she shulde haue had seuen houlbandes, which as soone as they were gone in vnto her, were slayne of ȝ deuell called Asmodeus. Therfore whē she reproued the maydē for her faute, she answerde her, sayenge: God lett vs neuer se sonne ner daughter of the more vpō earth, thou kyller of thy houlbādes. Wylt thou slay me also, as thou hast slayne seuen men? At this voyce wente Sara in to an hye chāder of her house, and thre dayes & thre nyghtes she nether ate ner drancke, but contynued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

Upon the thyrde daye it chaunced, ȝ whē she had made an end of her prayer, she prayed the Lorde sayeng: Blessed be thy name O God of oure fathers, whych when thou art wroth, shewest mercy, & in ȝ tyme of trouble thou forgeuest the synnes of them, that call vpō the. Unto the O Lord turne I my face, vnto ȝ lyft I vp myne eyes. I beseche the O Lorde, lowse me out of the bondes of this rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lorde, ȝ I neuer had delyre vnto man, and that I haue kepte my soule cleane frō all vncleny lust. I haue not kepte cōpany with those that passe their tyme in sporte, nether haue I made my selfe partaker wyth them that walcke in lyghte behauoure. Neuertheles an houlband haue I consented to take, not for my pleasure, but in thy feare.

Now peradūture ether I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to another houlband. For why? thy councell is not in the power of man. But whosoeuer loueth the & serueth the a right, is sure, that yf his lyfe be tempted & proued, it standeth in the tryenge: & yf he endure in pacience, he shall haue a rewarde & be hylye crowned: & yf he be in trouble, that God (no doute) shall delyuer him: & yf his lyfe be in chastenynge, that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacyon: & why? after a storme thou makest the wether fayre and styll: after weepyng and heuynes thou geuest greate loye. Thy name O God of Israel, be prayed for euer. At the same tyme were both their prayers heardc in the sight of ȝ magestye of the Hyest God. And Raphael the holy Aungell of the Lorde was sent to helpe thē both, whose prayers came together before God.

¶ Tobiah thincking to dye geueth a godly exhortacīō and monycyon to his sonne.

¶ The.iiij. Chapter.

A SO whē Tobiah thought hys prayer to be herde, that he myght dye, he called vnto him hys sonne Tobiah, & sayde vnto him: My sonne, heare the wordes of my mouth, and laye them in thyne herte as a foundacion. When God taketh awaye my soule, burye thou my body, and holde thy mother in honoure all ȝ dayes of her lyfe. For thou oughtest to remembre, what and how greate parels she suffred for the in her wombe. And whē she also hath fulfylled the tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, & bewarre, lest at eny tyme thou consent vnto synne, and lest thou lett slyppe the cōmaundemētes of the Lorde oure God.

B Geue almes of thy goodes, and turne neuer thy face from ȝ poore: & so shall it come to passe, that the face of the Lorde shall not be turned awaye from the. Be mercyfull after thy power. If thou hast moch, geue plenteously: yf thou hast lytle, do thy dyligence, gladly to geue of that lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessyte. For almes deliuereth* frō death, & suffreth not the soule to come in darcknes. A greate comforte is almes before the hye God, vnto all them that do it.

* Some read: frō all synne and from death.

C Myy sonne, kepe the well from all whordome, and (beside thy wyfe) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde beganne all destruccyon.

Whosoeuer worketh eny thynge for the, immediatly geue him his hyre, and loke that thy hyred seruaunte wagies remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thynge that thou woldest not another mā shulde do vnto the. Eate thy bred wyth the hōgrye and poore, & couer the naked with thy clothes. Set thy bred and wyne vpon the buryall of the ryghtuous, & do not thou eate and drincke therof wyth the synners. Aske euer councell at the wyse.

Be allwaye thanckfull vnto God, and beseche him, that he wyll ordre thy wayes, and that whatsoeuer thou deuysest or takest in hande, it maye remayne in him. I certifye ȝ also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus, at Rages a cytie of the Medes, & his handwrytynge haue I by me. And therfore se ke some meanes, how thou mayest come by hym, & receaue of him ȝ sayde weight of syluer, and geue hym hys handwrytynge agayne.

My sonne, be not afrayed: trueth it is, we leade here a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne, and do well.

¶ The obedyence of younge Tobiah to hys father, which is sent in to Rages. An Aungell accompanieth with him in his iourney.

¶ The.v. Chapter.

THen answered Tobiah his father, and sayd: father, all that thou hast A commaunded me, wyll I do, and ȝ diligently. But how I shall require this money, I can not tell. Nether doth he knowe me, ner I hym. What token shall I geue him? And as for the waye thyther, I neuer knew it. Then hys father answered him, and sayde: I haue his handwrytynge by me, which when thou shewest hym, immediatly he shall paye the. But goo thy waye now, and get the some faythfull man to goo with the for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge.

Then went Tobiah out, and vpon the strete he founde a fayre yonge man standyng, gyrded vp, and as it were one ready to take hys iourney. And he knew not that it was an angell of God, but saluted hym, and sayde: frō whence art thou, thou good yonge man? He answered: Of the chyldren of Israel. B

And Tobiah sayd vnto him: knowest thou the waye, that ledeth vnto the countre of the Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, ȝ dwelleth in Rages a cytye of the Medes, which lyeth vpon the mounte Egabthanis. Tobiah sayde vnto him: I praye the, tary for me, tyll I haue tolde my father these thynges. Then wente Tobiah in, and tolde his father all. At ȝ which is father marueled, & prayed that he wolde come in vnto him.

Now when the aungell came in, he saluted hym, and sayde: Joye be with ȝ for euermore. And olde Tobiah sayde: what ioye can I haue that syt here in darcknes, & se not the C lyght of heauen? The younge man sayde vnto hym: Be of good cheare, God shall helpe the shortly. And Tobiah sayd vnto hym: Cānst thou bryngе my sonne to Gabelus, vnto the cytye of Rages in Medea? And when thou commest agayne, I shall paye the thy hyre. And the Aungell sayde vnto hym: I shall leade thy sonne, & bringe him to the agayne. Then Tobiah answered hym: tell me I praye ȝ, of what house, or of what trybe art thou? The Aungell Raphael sayde vnto hym: Asketh thou after the kynred of an hyrelyng, or seketh thou a gyde for thy sonne to go wyth hym? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobiah answered: thou art come of a greate kynred: but I praye the, be not dysplesed, that I desyred to know thy kynred. The Aungell sayde vnto hym: thy sonne shall

I leade forth safely / and bryngе hym whole to the agayne.

D Then answered Tobiah / and sayde: well / go on youre waye / & God be in youre iourney / and his Angell beare you cōpany. So when they had prepared all thynges / ȳ they wolde take with them in their iourney: Tobiah bad hys father & hys mother fare well / and they went on their waye both together. Now when they were gone / hys mother beganne to wepe / and sayde: The staff of oure age hast thou taken awaye / and sent hym from vs.

Wolde God that money had neuer bene / for the which thou hast sent hym awaye. If we had bene content with oure pouerte / this had bene greate ryches vnto vs / ȳ we sawe oure sonne here. Then sayde Tobiah vnto her: wepe not / oure sonne shall come to vs agayne safe and sounde / & thine eyes shall se him. For I trust / that ȳ good Angell of God shall beare him cōpany / and order well all ȳ thynges that he doth: so that he shall come to vs agayne vō ioye. At these wordes hys mother left of frō wepynge / & held her tonge.

¶ Young Tobiah is delyuered from the fyshe / by the Aungell. The Aungell exhorteth Tobiah to take Sara to his wyfe.

¶ The. vj. Chapter.

A SO Tobiah wente on hys waye / & a dogg followed him / and the fyrst nyght they abode by the water of Tigris. Then wēt he out to wash his fete / & beholde / there came forth an horryble fysh to deuoure hym. Of whome Tobiah was afrayed / & cried wyth a loude voyce / sayenge: Lorde / he cōmeth vpon me. And the Aungell sayde vnto hym: Take him by ȳ cheke blade / and draw hym to the. And he dyd so / and drew him vpō the lande. And the fysh beganne to leape at hys fete.

B. Then sayde the Aungell vnto hym: Take out the bowels of this fysh / & as for ȳ herte / the gall and the leuer / kepe them by the. For these thynges are necessary and good for medicyne. Tobiah dyd so / and rosted the fysh / and they toke hym with thē in their iourney: the relydue they salted / as moch as was sufficient for them / tyll they came to Rages. Then Tobiah asked the Aungell / & sayd vnto him: I praye the brother Azariah / tell me / wher to are these thynges good of the fysh / that thou hast bydden me kepe?

The Aungell answered him and sayde: If thou layest a pece of the hert vpon ȳ coales / the smoke therof dryueth awaye all maner of euell spretes / whether it be from man or frō womā / so ȳ frō thence forth ȳ same shall come nomore vnto thē. The gall is good to anoynte or to streke ȳ eyes withall / where as there is eny blemish in them / so shall they be whole.

And Tobiah sayde vnto hym: where wylt thou ȳ we remayne? The Aungell answered C and sayd: Here is a nye kynsmā of thine / one Raguell by name / wych hath a daughter called Sara / & hath nether sonne ner daughter but her. All hys good belōgeth vnto the / and thou must mary hys daughter: and therfore delyre her of her father / & he shall geue her the to wyfe. Then answered Tobiah and sayde: As I vnderstāde / she hath bene maried vnto seuen houshādes / and they all are deed: and I haue herde saye / that the deuell slewe them. I am afrayed therfore / lest soch thynges happē vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bryngе thē in their age with sorow to their graues.

Then sayde ȳ Angell Raphael vnto him: D Heare me / & I wyll tell the what they be of whom the deuell hath power. Namely / they that receaue mariage of soch a fashion / that they shut God out from thē & frō their hert / & geue thē selfes to their awne lust / euē as it were an horse & Mule / wych haue no vnderstanding: vpō soch hath the deuell power. But when thou takest her / & art come in to the chamber / witholde thy selfe from her thre dayes / & geue thy dyligence vnto nothynge but vnto prayer with her.

And in the fyrst nyght rost the leuer of the fish / & the deuell shalbe dryuē awaye. The secōde night shalt thou be receaued in to ȳ cōpany of the holy patriarkes. The thirde night shalt thou opteyne the blessynge of God / so ȳ whole chyldrē shalbe borne of you. After the thirde night take ȳ maydē in ȳ feare of God / & more for the delyre of chyldrē / then for eny flesthly lust: that in the sede of Abrahaam thou mayest optayne the blessynge in chyldren.

¶ Young Tobiah and the Aungell come to the house of Raguell. He requyreth Raguels daughter to wyfe / and obtayneth her.

¶ The. vij. Chapter.

A THen wente they in to Raguell / which receaued thē ioyfully. And when Raguell loked vpō Tobiah / he sayde vnto Anna his wyfe: How lyke is this yōge mā vnto my systers sonne. And whē he had spokē this / he sayde: whence be ye good brethren? They sayde: Of ȳ tribe of Nephthalt / out of ȳ captyuite of Ninive. Then sayde Raguel vnto them: know ye my brother Tobiah? They sayde: yee / we knowe hym well. And when he had spoken moch good of hym / the Aungell sayd vnto Raguel: Tobiah of whom thou askest / is thys young mans father. Then Raguel bowed him selfe downe / and wepte / toke him aboute ȳ neck and

kyssed hym / & sayde: Gods blessinge haue thou my sonne / for thou arte the sonne of a good vertuous man. And Anna his wife and Sara his daughter wepte also.

Now when they had talked together / Ra- B guel bad kyll a wether / and to make a feast. And when he prayed them to syt downe to dynner / Tobiah sayd: I will nether eate ner drynke here thys daye / except thou fyrst grante me my peticiō / & promyse me to geue me thy daughter Sara. Whē Raguel herde this / he was astonnyed / for he knewe / what had hapened vnto the other. vij. men / ȳ wēte in vnto her: & he begāne to feare that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute / & gaue the younge man no answere / the aungell sayde vnto hym: Feare not to geue him thy daughter / for vnto thys man that feareth God / belongeth thy daughter to wyfe / therfore myght none other haue her.

Then sayd Raguel: I doute not / but God C hath accepted my prayers and teares in his sight: & I trust he caused you to come vnto me for the same intēt / that this daughter of myne myght be maried in her awne kynred / according to the lawe of Moses. And now dowte thou not / but I wyll geue her vnto ȳ: So he toke the right hande of his daughter / and gaue her into the right hand of Tobiah / & sayde: The God of Abrahaam / the God of Isaac / and the God of Jacob be wyth you / D ioyne you together / & fulfyll his blessing in you. And they toke a letter & made a wryting of the mariage. And then made they mery / & prayled God. And Raguel called Anna hys wyfe vnto hym / and bad her prepare another chamber / and thyther he brought Sara hys daughter / and she wepte. Then sayde he vnto her: Be of good cheare my daughter / the Lorde of heauen geue the ioye / for the heuynesse that thou hast suffred.

¶ The aungell wyndeth the deuell. Tobiah exhorteth hys wyfe to prayer / and they praye thre dayes before they lye together.

¶ The. viij. Chapter.

A NOw after ȳ they had supped / they brought the yonge man in to her. Thē thought Tobiah vpō the wordes of the aungell / and toke out of his bagge a pece of the leuer of the fish / and layed it vpō the hote coales. So the aungell Raphael toke holde of the deuell / & sent him awaye / and bounde him in the wyldernes of the hyer Egypte. Thē spake Tobiah vnto the virgin / & sayde: Up Sara / let vs make oure prayer vnto God to daye / tomorow / & ouermorow: for these thre nightes will we reconcyle oure selues with God: & whan the third holynight is past / we shall ioyne together in the deutye of mariage. For we are the chyldren of holy men / & we maye not come together as the Heathen / that knowe not God.

Then stode they vp both together / and be- B sought God earnestly / that he wold preserue them. And Tobiah sayde: O Lorde God of oure fathers / prayled be thou of heauen and earth / of the see / welles / & floudes / and of all the creatures that be therin. Thou madest Adā of the moulde of the earth / & gauest him Eua for an helper. And now Lorde thou knowest ȳ it is not because of voluptuousnes / that I take this sister of myne to wyfe / but only for the loue of chyldren / in whō thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lorde) haue mercy vpon vs / & let vs both come whole & sounde to a good age.

And aboute the cock crowe / it happened / C that Raguel called his seruauntes / and they wente with hym / to make a graue. For he sayde: it is chauneed vnto hym peradūture / as it dyd vnto the other seuē men / that wente in vnto her. Now when they had made the graue / Raguel came agayne to hys wyfe / & sayde vnto her: Sende one of thy maydes / to loke yf he be deed / that I maye burye hym afore it be lyght daye. So she sent a mayden to se / which whē she came into the chamber / she founde them whole & sounde / sleepyng together. And so she came agayne / & brought good tydinges. Then Raguel and Anna hys B wyfe prayled the Lorde / and sayde: Prayled be thou O Lorde God of Israel / for it is not happened vnto vs / as we thought. For thou hast dealte mercifully with vs / & put awaye from vs the enemye that persecuted vs / and hast shewed mercy vnto yonder two beloued. O Lord / cause thē to magnyfye ȳ more perfectly / & to office ȳ the sacryfice of thy prayse / & of their health: that all people may knowe / that thou only art God in all the earth.

And immediatly Raguel cōmaunded hys seruauntes / to fyll the graue / that they had made / with earth / afore it was lyght: & bade his wyfe prepare a feast / & to make readye all thynges that were necessary for meate / to soch as wēte by the waye. He caused two fat kyne also / and foure wethers to be slayne / and meates to be prepared for all his neyghboures & frendes. And Raguel charged Tobiah / to remayne with hym two wekes. As for all the good that he had / he gaue Tobiah the one half of it / & made this wryting / that the halfe which remayned / shulde fall vnto Tobiah after their death.

¶ The Aungell goeth to Gabelus / at the delyre of Tobiah / which delyuereth the letter / and receaueth the money.

¶ The. ix. Chapter.

Then Tobiah called vnto hym the aungell/whō he thought to haue bene a man/ and sayde vnto hym. Brother Azarias/I prayse the herken vnto my wordes: Yt I shulde geue my selfe to be thy seruaunt/I shall not deserue thy prouydence. Neuertheleſſe I beseche the that thou wylt take the beastes & the seruaūtes/& go vnto Gabelus in Rages the cyte of Medes/& delyuer him his handwrytynge/& receaue the money of him/and praye hym to
B come to my mariage. For thou knowest thy self/that my father telleth the dayes: and yf I tary one daye to long/he wylbe sorye in his mynde. Now seest thou how earnestly Raguel hath requyred me / so that I can not saye him nay.

Then toke Raphael foure of Raguels seruauntes/& two Camels/and wēte vnto Rages the cyte of the Medes: and when he had founde Gabelus/he gaue him hys handwrytyng/& receaued all the money. He tolde him also of Tobiah the sonne of Tobi / how all thinges had happened/& cauſed him to come
C with hym to the mariage. Now whē he came into the house of Raguel/ he foūde Tobiah syttynge at the table: & he leape vp/and they kyſſed one another/& Gabel' wepte/& prayſed God/& sayde: the bleſſynge of the God of Israel haue thou/for thou art the sonne of a right verteous & iust man/& of one that fea-
D reth God/& geueth greate almes. And bleſſynge haue thy wyfe/ & youre elders/ that ye maye se youre chyldren & your chylders chyldren/ vnto the thyrde & fourth generacyon/& that youre sede may be bleſſed of the God of Israel/which reigneth world without ende. And when they all had sayd Amen/ they wēt to the feaſt/ but with the feare of the Lorde helde they the feaſt of the maryage.

¶ Tobiah and hys wyfe are sadde for the tarryaunce of their sonne. Raguell sendeth agayne Tobiah with his wyfe.

¶ The.x.Chapter.

A Now whyle yonge Tobiah made longe taryenge / by reason of the maryage / hys father was full of care & heuines/and thought: what shulde be the cauſe/that my sonne taryeth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is deed / and no man wyll geue hym the money. Thus beganne he to be very sorowfull, he & Anna his wyfe with him/and begāne to wepe both together / because their sonne was not come agayne vnto thē at the daye appoynted. As for his mother/she wepte with discomfortable teares/& sayde: Wo is me/my sonne: Oh
B what ayled vs to sende ȳ awaye into a straūge coūtre/thou light of oure eyes/thou staffe of oure age/thou comforte of oure life/thou hope of oure generacyon? Seynge all the thinges that we haue are only in ȳ / we shuld not haue sent the awaye from vs.

Then Tobiah comforted her / and sayde: holde thy tonge/& be not dyscomforted/oure sonne is whole and founde: the man that we sent him withall/is faithfull ynough. Neuertheleſſe she myght in no wyſe be comforted: but daylye went out/ loked aboute/& wente about all the stretes/wherby she thought he shulde come agayne: that (yf it were possible) she myght se hym commynge afarre of.

But Raguel sayde vnto his sonne in lawe: C
O tary here/and I shall sende a messaunger vnto thy father Tobiah/to tell him that thou art in good health. Tobiah sayde vnto hym: I am sure/that my father & my mother counte euery daye/and that their hertes are sorye.

So when Raguel prayed Tobiah wyth many wordes/& wold in no wyſe heare him/ he delyuered Sara vnto him/& ȳ halfe part of all hys good: in seruaūtes & handmaydēs/ in shepe/in Camels/& in kyne/ & moch money/& so sent hym awaye from hym w̄ peace and loye/ and sayde: The holy aungell of the
D Lorde be wyth you in youre yourney / and bringe you forth safe & founde/that ye maye kynde all thinges in good case with youre elders/& that myne eyes may se youre chyldrē afore I dye. So the elders embraced their daughter/kyſſed her/& let her go/exhortinge her to honoure her father & mother in lawe/ to loue her husbande / to rule well her houſholde/to kepe her house in good order/and to shew her selfe fauteleſſe.

¶ Younge Tobiah lenynge hys wyfe & houſholde in the mydde waye/commeth before wyth the Aungell. The dreame of his mother lokyng after her sonne. He is ioyfully receaued of his father & mother. Sara cometh. vij. dayes after.

¶ The.xj.Chapter.

As they now were goinge home warde agayne / vpon the. xj. daye A they came to Charra/ which lyeth in the halfe waye towarde Niniue. And the Aungell sayde: Brother Tobiah/ thou knowest how thou hast left thy father: therfore yf it please the/ we two wyll go before/ & let the houſholde with thy wyfe & the catell come ſoft & fayrly after vs. And when Tobiah was content that they shulde go before/Raphael sayde vnto hym: Take of the
B gall of the fiſch with the/for it shalbe necessary. So Tobiah toke of the gall/& they went their waye. But Anna the mother of Tobiah sat dayly by the waye syde vpon the toppe of an hyll/frō whence she myght se farre about her. And whyle she was waytynge there for his cōmynge/ she loked afarre of/and anone she perceaued her sonne cōmynge/& ranne & tolde

tolde her husband/sayeng: Behold/thy sonne commeth. And Raphael sayde vnto Tobiah: As soone as thou cōmest in to the house/immedyatly worshyppe the Lorde thy God/and geue thākes vnto him: then go to thy father/ & kyſſe hym/& stryke his eyes ouer with the gall of the fiſh/that thou hast brought with the. For be sure/ that his eyes shall straygh waye be opened/& thy father shall se ȳ light of heauen/ & shall reioyſe at the light of the. Then the dogge that had bene wyth them in their iourney/ ranne before/ and came as a messenger / and wagged wyth hys tayle for
C gladneſſe.

So the blynde father arose/ and beganne to rēne/and stombled with his feate/& gaue a seruaūt his hande/tāne to mete his sonne/ receaued hym/and kyſſed hym/he and hys wyfe/and beganne to wepe for ioye.

Now when they had worshipped & thanked God/they sat downe. Then toke Tobiah of the fiſches gall/ and anoynted hys fathers eyes: and taryed halfe an houre/and then beganne the blemish to go out of his eyes/like as it had bene the whyte skynne of an egge: which Tobiah toke/and drew frō his eyes/ and immediatly he receaued his sight.

D Then they prayſed God/ he and his wyfe/ and all they ȳ knew hym. And Tobiah sayd: O Lorde God of Israel/ I geue the prayſe and thanckes/for thou hast chaſtened me/& made me whole. And lo/now do I se my sonne Tobiah. After seuen dayes came Sara his sonnes wyfe also whole and founde with all the houſholde and catel/with camels and moch moneye of hys wyues/ & with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefytes/ wherych God had done for hym / by the man that led hym. Achior also and Nabath Tobiah syſter sonnes came/and were glad/ & reioyſed with him/ by reason of all ȳ good that God had shewed vnto him. And so for ȳ space of seuen dayes they made mery / and were right ioyfull euerychone.

¶ Younge Tobiah reckeneth vp vnto hys father the pleasures that the Aungell dyd hym. He offereth vnto the Aungell halfe the goodes that he brought w̄ hym.

¶ The.xij.Chapter.

A Then Tobiah called his sonne vnto hym/& sayde: What may we geue this holy man/ that wente w̄ the? Tobiah anſwered his father/and sayde: Father/ what reward shall we geue hym? Or what thinge can deserue his benefytes? He hath bene my gyde / and brought me safe agayne: he receaued the money from Gabelus/ he cauſed me to get my wyfe/ he drove ȳ euell spyrete frō her/ he hath bene an occasyon of gladneſſe to her father and mother: he deliuered me/that I was not deuoured of the fiſh/he hath made the to se ȳ light of heauen/ yee we all haue receaued greate good of him. How shuld we worthly deserue these thinges vnto hym? But I praye the my father/that thou wylt delyre hym/ yf happily he wyll voutſafe / to take with him the halfe of all that we haue brought.

So the father and the sonne called him/ toke hym aside/ & beganne to praye hym/ ȳ B he wolde be contēt to take in good worth/ the halfe parte of all that he had brought. Then sayde he secretly vnto them: Prayſe the God of heauen/& geue thanches vnto hym before all men liuyng/ for he hath shewed his mer- * So me reade) cy* vnto vs. It is good to hyde the kynges vnto you secrete/but to shew & to prayſe the worckes of God/it is an honorable thynge. Prayer is good with faſtynge / and to geue almes is better/then to hoorde vp treasures of golde. For almes delyuereth from death / cleanseth synne/& cauſeth to kynde euerlaſtynge lyfe. But they that do synne & vnryghteousnes/ are the enemyes of their awne soules.

Wherfore I tell you the trueth/ and wyll C hyde nothynge from you. When thou prayedeſt with teares/ and burydeſt the deed/ and leftest thy dyner/ and hyddeſt the deed in thy house vpon the daye tyme / that thou myghteſt burye them in the nyght / I offred thy prayer before the Lorde. And because thou wast accept and beloued of God/ it was necessary/that tentacyon shulde trye the. And now hath the Lorde sent me to heale the/and to delyuer Sara thy sonnes wyfe from the euell spyrete. For I am Raphael an Aungel/ one of the seuen that stande before God.

When they hearde thys/ they were sore afrayed/and trembled/ and fell downe vpon D their faces vnto the grounde. Then sayde the Aungell: Peace be w̄ you/feare not. Where as I haue bene wyth you/ it is the wyll of God/ geue prayſe and thanckes vnto hym.

You thought that I dyd eate and dryncke with you/but I vſe meate that is inuiſible/ and drincke that cān not be sene of men.

Now therfore is the tyme ȳ I muſt turne agayne / vnto hym that sent me: but be ye thanckfull vnto God/& tell out all his wonderous worckes.

And when he had spoken these wordes/he was taken awaye out of their sight/so that they saw hym nomore. Then fell they downe flat vpō their faces by the space of thre houres/and prayſed God: and whē they rose vp/ they tolde all his wonderous worckes.

¶ Tobiah the elder geueth thanckes vnto God.

¶ The.xiij.Chapter.

Then

A Then old Tobiah opened his mouth & prayled ye Lorde/& sayde: Great art thou O Lorde for euermore/ & thy Kyngdome worlde without ende: for thou scourgest & healest/thou ledest vnto hell/& bringest out agayne/and ther is none that may escape thyne hande. O geue thankes vnto the Lord/ye chyldrē of Israel/ & prayse hym in the light of the Heathē. For amonge the Heathē whych knowe hym not hath he scatered you/to thintēt that ye shuld shew forth his marueloys worckes: & cause them for to knowe/ that there is none other God almyghtye but he. He hath chastened vs for oure myldedes/ and for his awne mercy sake shall he saue vs.

Consyder then/how he hath dealth wt you/ & prayse him with feare & drede/and magnifye the euerlastyng Kyng in youre workes. B I wyll praye him euē in the lande of my captyuyte/for he hath shewed his maiestie vnto a sinfull people. Turne you therfore O ye synners/and do rightuoulnes before God/& be ye sure/ that he wyll shew his mercy vpō you. As for me & my soule / we wyll reioyse in God. O prayse the Lord all ye his chosen/ holde the dayes of gladnesse / & be thankfull vnto him. O Ierusalē thou citie of God/the Lorde hath punished the for the worckes of thyne awne handes. O prayse the Lorde in thy good thinges/& geue thākes to the euerlastynge God/that he may buylde vp his tabernacle agayne in the/that he maye call agayne vnto the/all soch as be in captyuyte/ & that thou mayest haue ioye for euermore. With a fayre lyght shalt thou shyne/and all the endes of the world shal honoure the The people shall come vnto ye krō farre/they shall bryngе gyftes/& worshyp the Lorde in the/ & thy lande shall they haue for a Sāctuary/ for they shall call vpō the greate name in ye. C Cursed shall they be that delpyle the/ and all that blasphеme the/shalbe condempned: but blessed shall they be that buylde the vp. As for the thou shalt reioyse in thy chyldrē/ for they all shalbe blessed / & gathered together vnto the Lorde. Blessed are they all that loue the/& be glad of thy peace. Prayse thou the Lorde/ O my soule / for the Lorde oure God hath delyuered his citie Ierusalem frō all her troubles. I wyll counte my selfe happye/yf my sede remayne to se the clearnes of Ierusalem.

The gates of Ierusalem shalbe buylded with Saphyre & Smaragde/& all the compase of her walles with precious stones. All her stretes shalbe paued with whyte marble stone/and in all her stretes shall Alleluya be sunge. Prayled be the Lorde/which hath exalted her/that his Kyngdome maye be vpon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

¶ Tobiah prophecyeth the destruccyon of Niniue. His sonne returneth to Raguel/ after the decesse of his father and mother.

¶ The.xiiij.Chapter.

And after that Tobiah had getten A his sight agayne/he liued.xlij. yeares/& sawe his chylders chyldren. Now whē he was an.C.&.ij. yeare olde/he dyed: & was buried honorably in Niniue. For when he was sixe & fyftye yeares of age/he lost the sight of hys eyes/ & when he was thre score yeare olde/he gat his sight agayne. The residue of his life led he in ioye/ and increased well in the feare of God/ & departed in peace.

But in the houre of his death he called vnto hym his sonne Tobiah/& feuē yōge syrnagaldes his sonnes chyldren / and sayde vnto them: The destruccyō of Niniue is at hand/ for the worde of the Lorde can not fayle/and oure brethrē that are scatred out of the lande of Israel/shall come thyther agayne. And the whole lande of it that hath bene waste/ shalbe killed: and the house of God that was brent in it/shalbe buylded agayne/& all soch as feare God shall returne thyther: the Heathen also shall forsake their Idols/& come to Ierusalem/& dwell there/and all the Kyngs of the earth shalbe glad of her/and worshyp the Lorde God of Israel.

And therfore my chyldrē/heare youre father: Serue the Lorde in faythfulnes/ seke C after his wyll/and do the thing that pleaseth hym. Commaunde youre childrē that they do right/geue almes/be myndeful of God/ and euer to be thankfull vnto hym in trueth and with all their power. Heare me therfore my chyldren/& abyde not here: but in what daye soeuer ye haue buryed youre mother belyde me/get you frō hence. For I se/that the wyckednesse of it shall bringe it to destruccyon and ende.

After the death of his mother/Tobiah departed awaye from Niniue/with his wyfe & chyldren/& with his chylders chyldrē/& came D agayne to hys father and mother in lawe/ & founde thē whole & in a good age/& toke the care of them. And he closed their eyes/& was heyre vnto all Raguels goodes / & sawe the fyfth generacyon & chylders chyldren. And when he was.xcix. yeare of age/he died in the feare of the Lorde/& hys kynsfolkes buryed him. And all his posterite cōtinued in a good lyfe/& holy conuersacyon: so that they were loued and accepted bothe of God and men/ and of all the people of the lande.

¶ The ende of the boke of Tobiah.

¶ The boke of Judith.

¶ The buyldynge of Egbathanis. The vyctory of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspysed.

¶ The first Chapter.

A Rpharat the Kynge of ye Medes subdued many people vnto hys dominyon / and buylded a noble stronge cite/ which he called Egbathanis. The walles of it made he of fre stone / foure squared/ seuentye cubytes hye / & .xxx. cubites brode. He made towres therepon of an hundreth cubytes hye. But vpō the foure corners euery side was twētye fote brode. He made the portes in ye heygth/ lyke as the towres. Thys Kynge trusted in his mighty host/& in his glorious charettes. B So in the twelfth yeare of hys raygne it happened/that Nabuchodonosor the Kynge of the Assyrians (which raygned in the great cyte of Niniue) fought agaynst Arpharat/& ouercame him in the greate felde called Ragau/beside Euphrates and Tigris & Jadason in ye feld of Erioth the Kyng of ye Elimes.

Then was the Kyngdome of Nabuchodonosor exalted / & hys herte was lyft vp: & he sent vnto all them that dwelt in Celicia/ in Damascus/in Libanus/& vnto the Heathen that dwelt in Carmel and Cedar/and to soch as dwelt in Galile in the greate felde of Esdrelon/to all thē that were in Samaria/ and beyonde the water of Jordane vnto Ierusalem and the whole lande of Jesse vnto ye mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the Kynge of the Assyriās D sende messaungers. But they all wyth one consent wolde not agree vnto hym / and sent the messaungers agayne emptye / and put them a waye wythout honoure. Then Nabuchodonosor the Kynge toke indignacyon at all those landes/and sware by hys trone & by hys Kyngdome/that he wolde be auenged of all those countreys.

¶ Holofernes is sent of Nabuchodonosor to subdue all the worlde. The preparacyon and pursute of Holofernes.

¶ The.ij.Chapter.

A In the.xiij. yeare of Kynge Nabuchodonosor/ vpon the.xxij.daye of the first moneth/it was deuyled in the courte of Nabuchodonosor the Kynge of the Assyrians/ that he wolde dekende hym selfe. So he called vnto hym all ye elders/al his Captaynes/& men of warre/ & shewed them hys secrete councell/ & tolde them/that hys purpose was / to bryngе the whole earth vnder his dominyon. Now whē they were all contēt wyth this sayinge/ Nabuchodonosor the Kynge called Holofernes the cheke Captayne of his warres/and sayde vnto hym: Go thy waye forth agaynst all the Kingdomes of the West/& specially agaynst those that haue delpyled my cōmaundemēt. D Thou shalt spare no realme / all stronge cytyes shalt thou bringe in subiecciō vnto me.

Then Holofernes called together all the Captaynes & rulers of all the power in Assyria/and mustred the soudyers vnto the hoste (lyke as the Kyng commaunded hym) namely/an hundreth and twentye thousand fightynge men vpon fote/ and twelue thousand archers vpon horsebacke. All his ordynaūce sent he before with an innumerable multitude of camels / so that the hoost was well C prouyded for with oxen/& small catell/& that without nōbre. He caused corne to be prepared out of all Syria for his hoste. Moch gold & siluer also toke he out of ye Kynges house. So he toke his iourneye/he & all his hoost/ with charettes/horsmen/& archers: of whō there were so many / that they couered the grounde of the lande/ lyke the grethoppers.

And when he was gone past the borders of the Assyrians/he came towarde the greate mountaynes of Ange/which lye vpō the left syde of Celicia: & so he went vp in to all their castels/& wanne euery stronge holde. As for D the welthye citie of Melothus / he brake it downe/& spoyled all the chyldren of Charlis and the Ismaelytes/ which laye towarde the wildernes/ and vpon the South syde of the lande of Chelon. He wente ouer Euphrates also/and came in to Mesopotamia/& brake downe all the hye cytyes that were there/frō the broke of Mambre tyll a man come to ye see: & he toke the borders in from Celicia vnto the coastes of Japhet toward the South. He carried awaye all the Madianytes / and spoyled all their goodes: & whosoeuer wythstode hym/he slew them with the swerde. After this he went downe into the felde of Damascus in the tyme of harueste/& bret vp all the corne & all the trees/& caused the bynes to be cut downe. And ye feare of hym fell vpō all them that dwelt in the earth.

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannie and crueltye of hym.

¶ The.iij.Chapter.

So the Kynges and Princes of all cytyes & landes sent their Embassytoures: namely/they of Syria & Mesopotamia/Syria Sobal/& A Lybia/& Celicia/ which came to Holofernes/& sayde: Let thy wrath ceasse towarde vs: It is better for vs to serue ye greate Kyng

Nabu-

Nabuchodonosor with oure lyues/and to be subiecte vnto the/then that we shulde dye/ & be slayne/ & receaue greater hurte. All oure cytyes and possessyons/all mountaynes and hylles/al feldes/greate & smal catell/shepe/goates/horses/and camels/all oure goodes & houshold/ be in thy power/vnder thy subiecyon be it all together. We oure selues also & oure chyldren wylbe thyne awne / come vnto vs a peaceable Lorde/and vse oure seruyce at thy pleasure.

B Then came Holofernes downe from the mountaynes with horsmen & greate power/ and conquered all stronge fensed cytyes/and all that dwelt in the lande. And out of all cytyes he toke strōg men/ & such as were mete for the warre/to helpe him. There came such a feare also vpō those countrees/that the indwellers of all the cities/the Princes & Rulers/and the people together/ wente forth to mete hym as he came/ & receaued him honorably with garlandes & torches/with daunses/tabrettes and pypes.

C Neuertheless though they dyd thys / yet might they not swage his rygorous stomak: but he destroyed their cytyes/ & hewed downe their woddes. For Nabuchodonosor ỳ Kyng had cōmaunded hym/that he shulde rote out all the Goddes of the lande:to the intent that he only myght be called and taken for God/ of the nacyons vnto which Holofernes with hys power brought vnder hym. So went he thorow Syria Sobal/and thorow all Appamia/ & all Melopotamia / came to the Idumeans/ in the lande of Gabaa and Septopoly/ & toke their cytyes / and remayned there xxx.dayes/ wherin he cauled al ỳ whole multitude of his Host to be gathered together.

¶ Israel requyreth help of God/agaynst Holofernes. They fast and praye.

¶ The.iiij.Chapter.

A When the chyldren of Israel that dwelt in Iewry hearde thys/ they were sore afrayed of hym. There came such tremblinge also & feare vpon thē/ that they sorowed he shulde do vnto the cytie of Ierusalem & the temple of the Lorde/as he had done to other cyties & their temples. So they sent into all Samaria rounde aboute vnto Jericho/ toke in & occuppyed all the toppes of the mountaynes/ made fast the townes wyth walles / and prepared corne for them agaynst the battayll.

Eliachim also ỳ Prest wrote vnto all thē that dwelt towarde Esdrelon (whych lyeth ouer agaynst the greate felde by Dotha Jm) & vnto all those by whom men myght haue passage vnto them/ that they shulde take in the wayes of the mountaynes/ wherby there myght be any waye and passage to Ierusalem/ & that they shulde holde dylygent watch where any straite waye was betwixt ỳ mountaynes. And the chyldren of Israel dyd/as Eliachim the Prest of the Lorde had commaunded them. B And all the people cryed earnestly/ & humbled their soules with fastings & prayers/they & their wyues. The Prestes put on heatrye clothes/ and layed the yonge babes before the temple of the Lorde/ & couered the aulter of the Lorde with an hearrie cloth. And w̄ one accorde they cryed vnto the Lorde God of Israel/that their childrē shuld not be geuen into a pray/ & their wyues into a spoyle/that their cities shulde not be layed waste/and that their Sanctuary shulde not be vnhalowed/and so they to be a shame and rebuke vnto the Heathen.

Then Eliachim the hye Prest of the Lord wente rounde aboute all Israel / and spake C vnto them/sayinge: Be ye sure/ ỳ the Lorde will heare youre peticyons/ yf ye contynue stedfast in fastynges & prayers in the syght of the Lord. Remembre Moses the seruaūt of the Lorde/ which ouerthrew the Amalechites(that trusted in their myght & power/ in their hoost / in their shyldes / in their charrettes & horsmē)not with weapēs/ but with holy prayers. Euen so shall all the enemies of Israel be / yf ye contynue in this worke/ that ye haue begonne. So vpon this exortacion they cōtynued in prayer before the Lord In so moch that they which offred brent sacrifices vnto the Lorde/offred the offringes vnto ỳ Lord/ beynge arayed in hearrie clothes and had asshes vpon their heades. And they all besought God from their whole hert/that he wolde vyslet his people of Israel.

Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the meruelles of God done vnto the Jewes/ for wych thynge the rulers vnder Holofernes were very angry with him.

¶ The.v.Chapter.

A And worde came to Holofernes the Prynce of the warres of the Assyrians / that the chyldren of Israel prepared them selues to make resystaunce/ & how they had stopped ỳ wayes betwixte the mountaynes. Then was he exceadyng wroth/and called all the Princes of Moab/ & the Captaynes of Ammon/ & sayd vnto thē: Tell me/ what people is this/that kepeth in the mountaynes? Or what maner of cytyes are they? What is their power? Or what maner of Host haue they? who is their Captayne? And why do they despise vs(more then al those that dwel in the East)and come not forth to mete vs/ ỳ they myght receaue vs with peace? Then Achior the Captayne of all the Ammonites answered/ and sayde: Syr/ yf it please the to heare me/ I wyll tell the trueth before the concernyng this people that dwell in the mountaynes/and there shall no lye go out of my mouth.

Thys people is of the generacyon of the B Caldees/ they dwelt fyrst in Melopotamia/ for they wold not folowe the goddes of their fathers that were in the lande of the Chaldees/ & so forsoke they the customes of their fore fathers (wych had many goddes) and worshipped one God/ that made heauē and earth: which also cōmaunded them that they shulde go from thence/ and dwell at Haran. Now whē there came a dearth in to ỳ whole lande/ they wente downe to Egypte/ & there they dwelt foure hūdreth yeares/ in ỳ whych they multyplied so greatly / that their Hoost myght not be nombred. And when the Kyng of Egypte oppressed them/ & subdued them in buyldynge of hys cytyes wyth makynge of claye and brycke/ they cried vnto God their Lorde/ which punyshed the whole lande of Egypte with dyuerse plages.

Now when the Kynge of Egypte let them C go their waye/ & the plage ceassed/ & then followed after thē/ to take thē/ & to brynge thē agayne into hys seruyce / whyle they were fyenge awaye/ the God of heauē opened the see/ so ỳ the waters stode fast vpon both the sydes as a wall/ & these went thorow the bottome of the see drye shod. In the which place when an inmumerable people of the Egypcians followed vpō thē/ they were so ouerwhelmed w̄ the waters/ that there remayned not one/ to tell them that came after/ how it hap- D pened. So when this people was passed thorow the reed see/ they came in to the wylderness of the mount Synai/ where neuer man myght dwell afore/ & where the sonne of mā had neuer rested. There were the bytter waters made swete for them / that they myght drynke/ & xl. yeares had they meate frō heauen. Wherseoeuer they wēte(without bowe & arowe/ without buckler or sword)their God fought for thē/ & caused thē to haue the victory. Yee no man was able to hurte this people/ except it were so/ that they departed vnfaythfully frō the worshyppyng of the Lorde their God. But as oft as they worshypped any other beside their God/ he gaue thē ouer to be spoyled/ to be slayne/ & to be put to cōfusyō. Neuertheles as oft as they were sory for departynge from the worshippe of their God / the same God of heauen gaue them power & strēgth to withstāde their enemyes.

Moreouer they slew the Kyng of the Ca- E naanites/ Jebusites/ Pherezites/ Hethites/ Euites & Amorites/ & all ỳ mightye in Hesebon/ & toke their landes & cities in possession: & so long as they synned not in the syght of their God/ it wente well with them/ for their God hateth vnrigthuousnesse. For in tymes past when they went out of the waye/ which God had geuen thē / that they shulde walke in it/ they were destroyed in dyuerse batayles of many nacyons: & many of them were caryed awaye preseners vnto a straunge countre. But now lately they haue turned thē selues agayne vnto the Lord their God/ & are come together agayne out of the countrees where they were scatred abrode: and thus haue they cōquered these mountaynes/ & dwell therin: and as for Ierusalem where their Sanctuary is / they haue it agayne in possessyon.

And therfore my lorde / make diligent in- A quysiciō / yf this people haue done wychednesse in the syght of their God/ then let vs go vp agaynst thē/ for douteles their God shall delyuer thē into thy handes / & subdue them vnto thy power. But yf this people haue not displeased their God/ we shall not be able to withstande them/ for their God shall defende thē/ & so shall we be a shame to all the world.

Now when Achior had spoken out these wordes/ all the Princes of Holofernes were wroth/ & thought to slaye him/ & sayde one to another: what is he this/ which darre say / ỳ the chyldre of Israel are able to wythstande Nabuchodonosor the Kynge and hys hoost: where as they are an vnwepened people / without strēgth or vnderstāding of ỳ feates of warre? That Achior therfore may knowe that he hath dyseceaued vs / we wyll go vp into the mountaynes: & when the myghty men of thē are taken/ he also shalbe stycke w̄ the swerde/ ỳ all people may know/ that Nabuchodonosor is the God of the earth/ and that there is none other without hym.

¶ Achior is commytted into the handes of the Jewes by Holofernes. He is tyed to a tree/ but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

¶ The.vj.Chapter.

A So whē they had left of speaking/ Holofernes toke fore indygnaciō/ & sayde vnto Achior. For so moch as thou hast prophecyed vnto vs/ sayinge: that the people of Israell shalbe defended of their God/ I wyll shewe the / that there is no God but Nabuchodonosor. Yee when we slaye them all as one man/ thou also shalt perysh with them thorow the swerde of the Assyrians / and all Israel shalbe destroyed wyth the / and then shalt thou sele/ that Nabuchodonosor is the Lorde of the whole earth. Then shall the swerde of my knyghthode go thorow thy sydes/ and thou shalt fall downe stycke amōge the wounded of Israel/ & shalt not come to thy selfe agayne/ but be vtterly destroyed with thē. But yf thou thynckest thy prophecy to be true / why doest

dost thou then change thy coloure? why are thou afrayed? Thinkest thou that my wordes
B are not able to be perfourmed? But ye thou mayest know/ye thou shalt fele these thinges with them/beholde/frō this houre forth will I sende the vnto yonder people/that when the punishmēt of my swerd (which they haue worthely deserued) falleth vpon them/thou mayest be punysshed with them.

So Holofernes cōmaunded hys seruantes to take Achior/& to cary hym vnto Bethulia/and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruantes toke hym/& wēt thorow ye playne fielde. But whē they drew nye vnto the mountaynes/the slynge casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne/& bounde Achior hande & fote to a tree/& so left him bound w̄ withyes/& turned agayne vnto their Lorde.

Notwithstandynge the chyldrē of Israel wente downe frō Bethulia/came vnto him/ fowled hym/brought him into Bethulia/set him in the myddest of the people/and asked him what the matter was/ that the Assyriās had left hym bounde.

C Olias the sonne of Micha of the trybe of Symeon/& Charmim (which is also called Gothoniel) were the principall rulers at the same tyme. Now when Achior stode in the middest of the Senatoures/& before thē all he tolde them/what answere he gaue Holofernes/to the thinge that he asked him/and how Holofernes people wolde haue slayne him for so sayinge/& how Holofernes hym selfe was wroth/& commaunded hym for the same cause to be delyuered vnto the Israelites: that when he ouercame the chyldren of Israel he myght commaunde Achior also to be put to death wyth dyuerse tormētes/ because he sayde: the God of heauē is their defender. And when Achior had playnely tolde out all these thinges/all ye people fell downe vpon their faces/praylynge the Lorde/and poured out their prayers together vnto the Lorde/with a generall complaynte and wepynge/& sayde: O Lorde God of heauen and of earth/beholde their pryde/& loke vpō oure lowlynes/and cōsyder how it standeth with thy saynctes/& make it to be knowne/ye thou forsakest not those/which holde them fast by the/& how that thou bryngest them lowe/ ye presume of them selues/& make their boast in their awne strēgth. So when the weping
D & prayer of the people (which they had made the whole daye longe) was ended/they comforted Achior/sayinge: The God of oure fathers/whose power & strēgth thou hast prayed/shall so reward the/that thou shalt rather se their destruccyon. When the Lorde oure God then shall geue his seruantes this liberte/God be also with the amonge vs: so that yf it please the/thou wyth thyne mayest dwell with vs.

Now when Olias had ended the coūcell/ he toke him into his house/and made a great supper/called the elders to it/and so they rekrethed them selues after the fastynge. And afterwarde was all the people called together/which made their prayers all the nyght longe in the congregacyon/ and besought ye God of Israel for helpe.

C Bethulia is beseged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytye for wante of water. The prayer of the people with teares and lamentacyon.

C The. bij. Chapter.

THe next daye/ Holofernes commaunded his host/to go vp agaynst B
Bethulia. There were an. C. and xx. thousande fyghtynge men on fote/& two & twentye thousande horsmen/ belyde the preparing of thē that were wōne: & came to them on euery syde out of the coūtrees and cyties which he had takē. All these prepared thē selues vnto the battayl agaynst ye Israelites/& came on by ye hyll syde/vnto the toppe ye loketh ouer agaynst Dothaim/ from the place which is called Belma/ vnto Chelmon that lyeth towarde Esdrelon.

Now whenthe chyldren of Israel sawe so B
greate a multytude of the Assyriās/ they fell downe flat vpō the grounde/ strawed ashes vpon their heades/& prayed with one accord/ that the God of Israel wolde shew his mercy vpon his people. And so they toke their weapens/& sat betwixte the mountaynes in the narow place/& kepte the waye daye & nyght. But whyle Holofernes was goinge aboute/ he founde the water springe/which frō the South syde was conueyed into the cyte by a condyte: thys commaunded he to be dyrecte another waye/& to cut their condyte in sunder There were welles also not farre from the walles/ whych they bled secretly/ more for pleasure then for necessyte.

Then wente the Ammonytes & the Moabytes vnto Holofernes/& sayde: The childrē C
of Israel trust nether in speare nor arowe/ but haue taken in/& kepe the mountaynes & hylles. That thou mayest ouercome thē ther fore without the strykynge of any battayll/ sett men to kepe the welles/that they drawe no water out of them: so shalt thou destroye thē without swerde/or at the least they shall be so feble/ that they must be fayne to geue ouer the cytye/ which they thynke not able to be wonne/ for so moche as it lyeth in the mountaynes. These wordes pleased Holofernes well and all his men of warre/ and he set

D set an hūdreth mē at euery well side aboue.

And when this watch had endured twen tye dayes/ ye Cisternes and all that had water/ fayled them that dwelt in the cite of Bethulia/ so that in ye whole cite they had not drynke ynough for one daye/ for the people had water geuen them daylie in a measure. Then came the men and wemen/yonge personnes and childrē all vnto Olias/and sayd all with one voyce: God be iudge betwyxte vs and the/for thou hast dealt euell with vs: thou woldest not speake peaceably wyth the kynge of ye Assyrians/therfore hath God solde vs in their handes/and there is noman to helpe vs where as we are brought downe before their eyes in thirst & greate destruccyon. Therfore gather now together all the people that be in the cite/ that we maye all yelde oure selues willyngly vnto the people of Holofernes: for better it is ye we be captyue and prayse the Lorde with oure lyues/ then to bellayne and perisshe/ and to be laughed to scorne and shamed of euery man whē we se oure wyues and chyldren dye before oure eyes. We take heauen & earth this daye to recorde/ and the God of oure fathers (which punysheth vs according to the deseruyng of oure synnes) and geue you warnyng/that ye geue vp the cyte now in to the power of Holofernes hoost/ that oure ende maye be shorte w̄ the swerde/ which els shal
E endure longe for wāte of water & for thirst.

When they had spoken out these wordes/ there was a greate weppyng and howlynge in the whole congregacion/and that of euery man/and they creyd an whole houre lōge vnto God wyth one voyce/sayēge: we haue synned wyth oure fathers/ we haue done amysse/ we haue dealt wyckedly. Thou that art gracious/ haue mercy vpon vs/ punysh oure vnrighteousnes w̄ thyne awne scourge/ & geue not those ouer that knowledge the/ vnto a people whych knoweth the not/ lest they saye amonge the Heythen: where is their God?

And when they were so weery wyth this cryenge and weppynge/ that they helde their tunges/ Olyas stode vp with watrye eyes/ and sayde: O take good hertes vnto you/ (deare brethren) and be of good cheare/ and let vs wayte yet these fyue dayes for mercy of the Lord: peraduenture he shall cut awaye his indignaciō/ & geue glory vnto his name. But yf he helpe vs not whē these fiue dayes are past/ we shal do as ye haue sayde.

C Of ye vertuouse woman Judith/whych reproueth the auncientes because they tempted the Lorde. She also moueth them to encorage & herten ye people/and sheweth her consell agaynst ye enemyes of ye Jewes.

C The. biij. Chapter.

AND it happened when these wordes A
came to the eares of Judith a wyddowe/ whych was the daughter of Merari/ ye sonne of Idor/ye sonne of Joseph/the sonne of Oziah/ the sonne of Elai/the sonne of Jammor/ the sonne of Jeheon/the sonne of Raphoim/the sonne of Achitob/ the sonne of Melchia/ the sonne of Euam/the sonne of Nathania/ the sonne of Salathiel/the sonne of Simeon/ the sonne of Ruben. And her houlbād was called Manasses/ which dyed in the dayes of the barlye harueste. For whyle he was bryndynge the sheues together in ye fielde/ ye heate came vpō his head/and he dyed at Bethulia his cyte/& there was he buried beside his fathers. Now B
was Judith his desolate wyddowe thre yeares and fyre monethes. And in the hyer partes of her house she made her selfe a preuy chābre/ where she dwelt/ beynge closed in wyth her maydens. She ware a smock of hearre/and fasted all the dayes of her lyfe/ excepte the Sabbathes/ & newe mones & the solempne dayes that the people of Israel kepte. She was a very fayre & beutifull personne. Her houlbande also had left her greate ryches/a plenteous houshold/ greate vnmoueable possessions & many catell. This Judith was a woman of a very good reporte wyth euery one/ for she feared the Lorde greatly/ and there was no body that spake an euell worde of her.

When this Judith herde/ how Olyas had promysed the people/ that after the fyfte daye he wolde geue vp the cyte vnto the Assyrians/ she sent for the elders Chabri and Charmyn/ and when they came to her/ she sayde: what thynge is this/ wherynn Olyas hath cōsented/ that yf God helpe not wythyn fyue dayes/ he wyl geue ouer the cite to ye Assyrians? What are ye/ ye ye tēpte the Lorde? This deuice optayneth no mercy of God/but prouoketh him vnto wrath and displeasure. Wyl ye set ye mercy of ye Lorde a time & appointe him a daye after youre wil?

Neuertheles for so moch as the Lorde is C
pacyent/ lett vs rather amende oure selues/ pourynge out teares/ and belechyng him of grace. For God threateneth not as a man/ neither wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs hertely fall downe before him/ and serue him with a mete spirete/ and wyth weppynge eyes saye vnto the Lorde/ that he deale with vs according to his awne wyll and mercy: that lyke as oure hert is now vexed/ & brought lowe thorow the pryde of them/ it maye so be cōforted thorow his grace: in so moch as we folowe not the synnes of oure fathers/ which forsoke their God/ & worshipped other god-

des: for the which synne they perished with the swerde/were spoyled & brought to shame of all their enemyes. As for vs/ we knowe none other God but onely him/for whose cõforte lett vs tary wyth mekenesse. He shall requyre & make inquisiciõ for oure bloude/ from ỳ vexacyons of oure enemyes: he shall bringe downe all the Heythen/ that ryse vp agaynst vs/ and put them to dishonoure/ euen the Lorde oure God.

Therfore deare brethren/seynge ye are ỳ honorable and elders in the people of God/ vnto whom all the people haue respecte/ & vpon whom the syke of the people standeth/ lyft vp their hertes with youre exortacyon/ ỳ they may call to remembrance/how oure fathers also in tymes past were tempted/ ỳ they myght be proued/ yt they worshypped their God aryght. They ought to remẽbre/ how oure father Abraham beynge tempted/ and tryed thorow many trybulacyons/ was founde a louer and frende of God. So was Isaac/so was Jacob/ so was Moses/ & all they that pleased God/ beynge tryed thorow many troubles/were foude stedfast in faith Agayne/ they that receaued not their tentacyons with the feare of God/but put thẽ selues forth with vnpacyency and murmuring agaynst God/perysched of the destroyer/ and were slayne of serpẽtes. And therfore shulde not we vndertake to be auenged/for ỳ thing that is done vnto vs: but to consyder/ that all these punyshmentes are farre lesse then oure synnes & mysdedes. Beleuynge also/ ỳ thys correccyon commeth vnto vs (as to the seruauntes of God) for amendme nt/ and not for oure destruccyon.

Then sayde Olyas & the elders vnto Judyth: All that thou speakest/ is true/ and no man can reproue thy wordes. Praye thou for vs now therfore vnto God/ for thou art an holy woman/& fearest God. And Judyth sayde vnto them: Seynge ye knowe/ ỳ my wordes are of God/ then proue my concell & deuyce/ yt it be of God: & beseche God/ ỳ he will bringe my counsell to good ende.

Thus haue I deuyled: Ye shall stande this nyght before the porte/ and I wyll go forth with Abra my mayde: Praye ye therfore vnto God/ that he wyll graciously remembre his people of Israel wythyn fyue dayes/ as ye haue sayde. As for the thynge that I go in hãde wyth all/ aske ye no questyõs of it/ tyll I open it vnto you myself: do ye nothyng els but praye vnto the Lorde youre God for me. Then Olyas the prynce of the people of Juda sayde vnto her: Go thy waye in peace the Lorde be wyth the/ that we maye be auenged of oure enemyes. And so they wente frõ her agayne.

¶ The prayer of Judith for the victoyre

¶ The.ix. Chapter.

A NOw when they were gone their way/ Judith wẽte in to hir oratory/put on an hearrye smock/strowed ashes vpon hir head/ fel downe before the Lord/& cryed vnto him/sayẽge O Lord God of my father Symeon/ which gauest him a swerde for a defence agaynst ỳ enemyes/ that vsed vyolence & wylfulnes and that rauysched ỳ dyrgyn & put her to dishonesty. Thou ỳ gauest their wyues in to a praye/ and their daughters in to captyuite/ and all their praye for a spoyle vnto thy seruauntes/ wyych bare a zele vnto the/ helpe me wyddow/ O Lord my God/ I beseche the For thou hast done all thynges from the begynnynge/ and loke what thou hast taken in hande and deuyled/ it came euer to passe. For all thy wayes are prepared/& thy iudgmẽtes are done in thy euerlastyng forknowlege. O loke now vpon the armyes of ỳ Assyriãs/ syke as it was thy pleasure somtyme to loke vpon the hoost of the Egypcyãs/ whẽ they beynge weapened/ persecuted thy seruantes/ & put their trust in their charrettes horsmen/ and in the multitude of their men of warre. But thou lokedest vpõ their hoost castyng a thyck darknes before them: and when they came in to the depe/ the waters ouerwhelmed them.

B Euen so Lorde lett it go with these/ that trust in ỳ power and multitude of their mẽ of warre/in their charettes/arowes & speares/and knowe not/ that thou onely art oure God/ wyych destroyest warres from the begynnynge/ and that thou art the Lorde. O syft vp thyne arme now syke as euer from ỳ begynnynge/and in thy power bringe their power to naught/ cause their myght to fall in thy wrath. They make their boast/ ỳ they wyll vnhalowe and defyle thy Sanctuary/ and to wayst the tabernacle of thy name and to cast downe ỳ horne of thyne aulter wyth their swerde. Bringe to passe (O Lord) that the pryde of the enemye maye be cut downe with hys awne swerde that he maye be takẽ with the snare of his eyes in me and ỳ thou mayest smyte hym wyth ỳ lyppes of my loue. O geue me a stedfast mynde/ that I maye desypyse him and his strength/& that I maye destroye hym.

C Thys shall bringe thy name an euerlastynge remembraunce/ yt ỳ hande of a woman ouerthrowe him. For thy power (O Lord) standeth not in ỳ power of mẽ/ nether hast thou eny pleasure in ỳ strength of horses. There was neuer proude personne that pleased the/ but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou

O thou God of the heauens/ thou maker of ỳ waters/& Lorde of all creatures/ heare me poore womã/ callyng vpon the/ and putyng my trust in thy mercy. Remembre thy couenaunt O Lorde/ and mynister wordes in my mouth/& stablysh this deuyce in my hert/ that thy house maye cõtynue stil in holynes/ and that all the Heythen maye knowe and vnderstande/ ỳ thou art God/ and that there is none other but thou.

¶ Judith decketh her selfe to go to Holofernes. The blessyng that the Elders gaue Judith. Holofernes is in loue with Judith.

¶ The.x. Chapter.

A AND whan she had left of cryẽge vnto the Lorde/ she rose vp from the place/ where she had lyen flat before the Lorde/ an called her mayde/ went downe in to her house/ layed ỳ hearrie cloth from her/ put of the garmentes of hir wyddowhode/ washed her body/ anoynted hir self w precious thingẽ of swete sauoure/ broyded and plated her hearre/ set an hoode vpon hir heade/ and put on fresche apparell as belongeth vnto gladnesse/ slippers vpon hir fete/armelettes/spãges/earynges/ fynger rynges/ and decke herself with all hir best araye.

The Lorde gaue her also a speciall beutye and fayrnesse (for all this deckinge of hir self was not done for eny voluptuousnesse and pleasure of the flesh/ but of a right discrecion and vertue/ therfore dyd the Lorde increase hir bewtye) so ỳ she was exceadinge amyable and welfauoured in all mens eyes. She gaue hir mayde also a bottell of wyne/a pot with oyle/pottage/ cake bred & chese/and wente hir waye.

Now whan she came to the porte of the B cite/ she founde Olias and the elders of the cite waitinge there. Which whan they sawe her/they were astonnyed/& marueled greatly at her bewty/ neuertheles they asked no question at her/but let her go/ sayenge: The God of oure fathers geue ỳ his grace/ and with his power perfourme all the deuyce of thy hert: that Ierusalem maye reioyse ouer the/ and that thy name maye be in the nombre of the holy & righteous. And all they ỳ were there/ sayde w one voyce: so be it/ so be it. Judith made hir prayer vnto the Lorde/& wente out at the porte/ she & hir mayde.

And as she was goinge downe the mountayne/ it happened that aboute the syringe of the daye/ the spyes of ỳ Assirians met w her/ and toke her sayenge: whence commest thou? Or whither goest thou? She answered: I am a daughter of ỳ Hebrues/ and am fled from them/ for I knowe/ that they shalbe geuẽ vnto you to be spoyled: because they thought seyme to yelde the selues vnto you/ that they might fynde mercy in youre sight. Therfore haue I deuyled by my self after this maner: I wyll go before the prynce Holofernes/ and tell him all their secretes/ and wyll shew him/ how he maye come by them/ and wynne them/ so that not one man of his hoost shall perish.

And whan these men had herde hir wordes/ & considered hir fayre face/ they were C astonnyed (for they wondred at hir excellent bewtye) & sayd vnto her: Thou hast saued thy life by fyndyng out this deuyce/ ỳ thou woldest come downe to oure lord: & be thou sure/ that whan thou cõmest vnto him/ he shall intreate the well/ & thou shalt please him at ỳ hert. So they brought her in to Holofernes pauylion/ and tolde him of her. Now when she came in before him/ immediatly he was ouercome & takẽ with hir bewty. Then sayd his seruauntes: who wolde desypyse the people of the Jewes/ that haue so fayre wemẽ? Shulde we not by reason fight agaynst thẽ for these? So whẽ Judith sawe Holofernes sytting in a canapy/ ỳ was wrought of purple/ sylke/ golde/ Smaragde and precious stones/ she loked fast vpõ him/ & fell downe vpõ ỳ earth. And Holofernes seruantes toke her vp agayne/ at their lordes cõmaudement.

¶ Holofernes requyreth of Juda the cause of her cõmyng/ which geueth hym a suttell answer.

¶ The.xi. Chapter.

THen sayd Holofernes vnto her: Be of good chere/ & feare not in thyne A hert/ for I neuer hurte man/ that wolde serue Nabuchodonosor the kynge. As for thy people/ yt they had not desypysed me. I shulde not haue lift vp a speare agaynst thẽ. Buttell me now/ what is ỳ cause ỳ thou art departed from thẽ/ and wherfore art thou come vnto vs.

And Judith sayde vnto hym: Syr/ vnderstande the wordes of thy handmayden: for yt thou wilt do after ỳ wordes of thy handmayden/ the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth/ & as truly as hys power lyueth/ wyych is in the to the punyshment of all men that go wrõg/ all men shall not onely be subdued vnto hym thorow the/ but all the beestes also of ỳ feld. For all people speake of thy prudent actyuyte/ and it hath euer bene reported/ how thou onely art good and myghtye in all hys kyngdome/ and thy discrecion is commended in all landes.

The thynge is manifest also/ that Achior B spake/ and it is wel knowne/ what thou cõmaudedst to do vnto him. For this is playne and of a suretye/ that oure God is so wroth

with vs (by the reason of oure synnes) that he hath shewed by hys Prophetes vnto the people/how that for their synnes he wyll deliuer them ouer vnto the enemye. And for so moch as the chyldren of Israell knowe that they haue so displeased their God/ they are sore afrayed of the.

They suffre greate honger also/ and for wante of water/ they are deed now in a maner. Moreouer they are appoynted to slaye all their catell/ that they maye drynche the blonde of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydden them to touch) for corne/ wyne and oyle. Seynge now that they do
C these thynges/ it is a playne case/ that they must nedes be destroyed. Whych when I thy handmayden perceaued/ I fled from them/ and the Lorde hath sent me vnto the/ to shew the these thynges. For I thy handmayden worshipe God euen here now beside the/ and thy handemayden shall goo forth/ and I wyll make my prayer vnto God/ & he shall tell me/ when he will reward the their synne: then shall I come & shew the & bringe the thorow the myddest of Jerusalem/ so that thou shalt haue all the people of Israel/ as ye shepe without a shepeherde: there shall not so moch as one dogg barck aganyst the/ for these thynges are shewed me by the prouydence of God: and for so moch as God is displeased with them/ he hath sent me to tell ye
D the same.

These wordes pleased Holofernes and all his seruauntes/ which marueled at the wysdome of her/ and sayde one to another: there is not soch a woman vpon earth/ in bewtye and discrecyon of wordes. And Holofernes sayde vnto her: God hath done well/ that he hath sent the hyther before thy people/ that thou mayest geue them in to oure handes. And for so moch as thy promyse is good/ yt thy God perfourme it vnto me/ he shal be my God also/ and thou shalt be excellent & great in the courte of Nabuchodonosor/ and thy name shalbe spoken of in all the lande.

Holofernes commaundeth that Judith be well intreated. She desyreth lycence to go out in the nyght season to praye/ and obtayneth it. Magao is sent vnto her/ to mone her to come in to Holofernes to a bāquet/ and she commeth. Holofernes is droncken.

The.xij.Chapter.

THen commaunded he her to go in/ where his treasure laye/ and charged that she shulde haue her dwellynge there/ and appoynted what shuld be geue her from his table. Judith answered him/ & sayde: As for the meate that thou hast commaunded to geue me/ I maye not eate of it as now (lest I displease my God) but will eate of soch as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the fayle/ what shal we do vnto the? And Judith sayde: As truly as thou lyuest my lorde/ thy hande mayden shall not spende all thys/ tyll God haue brought to passe in my hande/ the thynges that I haue determyned.

So his seruauntes brought her in to the B tent/ where as he had appoynted. And as she was goynge in/ she desyred that she myght haue leue to go forth by night & before daye/ to her prayer and to make intercessyon vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes/ that she shulde go out & in at her pleasure/ to praye vnto God those thre dayes.

And so in the nyght season she wēte forth in to the valley of Bethulia/ and washed her selfe in the well water. Then wente she vp/ and besought the Lorde God of Israel that he woide prospere her waye/ for the deliueraunce of his people. And so she wente in/ and remayned clene in her tent/ tyll she toke her meate in the euenynge.

Upon the fourth daye it happened/ that C Holofernes made a costly supper vnto hys seruauntes/ & sayde vnto Magao hys Chamberlayne: Go thy waye/ and councell thys Hebruesse/ that she may be wyllyng to consent to kepe company with me. For it were a shame vnto all the Assyrians/ that a woman shulde so laugh a man to scorne/ ye she were come from hym vnmedled with all.

Then wente Magao vnto Judith/ & sayd: Let not the good daughter be afrayed/ to come in to my Lorde/ that she maye be honoured before hym/ ye she may eate & drincke wyne/ & be mery with hym. Unto whom Judith answered: Who am I/ that I shuld saye my Lorde naye? whatsoeuer is good before his eyes/ I shall do it: and loke what is hys pleasure/ that shall I thyncke well done/ as longe as I lyue.

So she stode vp/ and decke herself wyth her apparell/ and wente in/ and stode before D hym. And Holofernes herte was whole moued/ so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe/ and be mery/ for thou hast founde fauoure before me. Then sayde Judith: Syr/ I wyll drynche/ for my mynde is meryer to daye/ then euer it was in all my lyfe. And she toke and ate and dranke before hym/ the thynges that her mayden had prepared for her. And Holofernes was mery vp her/ and drancke more wyne/ then euer he dyd afore in hys lyfe.

Holofernes sleapeth for very dronckennes/ and Judith cutteth of his heade/ and goeth therwith to her awne people: of whom she is receaued with ioye. They geue thanckes vnto God/ for their deliueraunce. Judith speaketh vnto Achior/ which marueleth at her feate done to Holofernes.

The.xiij.Chapter.

A NOw when it was late in ye nyght hys seruauntes made haste euery man to hys lodgynge. And Magao shut the chamber dores/ and went his waye/ for they were all ouerladen wyth wyne. So was Judith alone in ye chamber. As for Holofernes he laye vpon the bed all droncken/ & of very dronckennes fell a slepe.

Then commaunded Judith her maydē/ to stande without before the dore/ & to wayte. And Judith stode before the bedd/ makynge her prayer with teares/ & moued her lyppes secretly/ & sayd: Strengthē me O Lord God of Israel/ & haue respecte vnto the worckes of my handes in this houre/ that thou mayst set vp thy cyte of Jerusalē/ lyke as thou hast promysed: O graunte that by the I may perfourme the thynge/ whych I haue deuysed thorow the beleue that I haue in the.

And when she had spoken this/ she wente B to the bedsteade/ and lowsed the swerde that hanged vpon it/ & drew it out. Then toke she holde of the hearrye lockes of his heade/ and sayde: Strengthē me O Lorde God in thys houre: & with that/ she gaue hym two strokes vpon the neck/ and smote of his heade. Then toke she the canappy awaye/ and rolled the deed body aside. Immediatly she gat her forth/ & delyuered ye head of Holofernes vnto her maydē/ & bad her put it in her walet.

And so these two wente forth together after their custome/ as though they woide praye/ and so passed by the Hooste/ and came thorow the valley vnto the porte of the cyte. And Judith cryed afarre of vnto the watchmen vpō the walles: Open the gates (sayde she) for God is with vs/ whych hath shewed his power in Israel. And when they hearde her voyce/ they called the elders of the cyte together. And they came all to mete her/ litle and greate/ younge & olde/ for they thought not that she shulde haue come so soone. So they lyghted candels/ and gathered aboute her euerichone: but she wente vp into an hye place/ and cauled sylence to be proclamed.

When euery man now helde his tonge/ C Judith sayde: O prayse ye Lorde oure God/ for he hath not desyred/ nor forsaken them/ that put their trust in hym: & in me hys hādmaydē he hath perfourmed his mercy/ which he promysed vnto the house of Israel: yee in my hande this same nyght hath he slayne the enemy of hys people.

And with that she toke forth the heade of Holofernes out of the wallet/ and shewed it them/ sayinge: Beholde the head of Holofernes the Captayne of the Assyrians/ & this is the canapy/ wherin he laye in his dronkennes: where the Lorde oure God hath slayne hym by the hande of a woman.

But as truly as the Lord lyueth/ his Angell hath kepte me/ goinge thither/ remaynyng there/ & cōmynge hyther agayne from thence. And the Lord hath not suffred me his handmayden to be defyled/ but without any filthynes of sinne hath he brought me agayne vnto you: & that with greate victory/ so that I am escaped/ & ye delyuered. O geue thankes vnto hym euerychone/ for he is gracyous/ and his mercy endureth for euer.

So they prayled the Lorde altogether/ D and gaue thankes vnto hym. And to her they sayde: The Lord hath blessed ye in his power/ for thorow the he hath brought oure enemyes to naught. And Ozias the chefe ruler of the people of Israel/ sayde vnto her: Blessed art thou of the Lorde the hye God/ aboue all wemen vpon earth.

Blessed be the Lorde/ the maker of heauen and earth/ which hath gyded the a ryght to wounde and to smyte of the head of the Captayne of oure enemyes. For this daye he hath made thy name so honorable/ that thy prayse shall neuer come out of the mouth of men/ which shall all waye remēbre ye power of the Lord: seing thou hast not spared thyne awne selfe/ but put the in ieopardy/ considering the anguyth and trouble of thy people/ and so hast helped their fall before God oure Lorde. And all ye people sayde: Amen/ Amē.

Achior also was called/ & he came. Then E sayde Judith vnto hym: The God of Israel vnto whō thou gauest witnes/ that he wold be auēged of his enemyes/ euen he hath this nyght thorow my hande smytten of the head of all the vnfaythfull. And that thou mayest se that it so is/ beholde this is ye head of Holofernes/ which in his presumptuous pryde defyled the God of the people of Israel/ & threatened the with destruccyō/ saying: whē the people of Israel is taken/ I shall cause the also to be stycke with the swerde. When Achior saw Holofernes head he fell downe vpon his face to the grounde for very anguish & feare/ so ye he swowned with all. But after that he was come agayne to hym self/ he fell downe before her/ and prayled her/ sayinge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name/ shall prayse the God of Israel because of the.

The councell of Judith. Achior being an heathen man/ turneth to God. The Assyrians are afrayed of the Jewes.

¶ The.xiiij.Chapter.

A Iudith sayd vnto all ȳ people: Bre-
thrē heare me. Styck vp this hea-
de vpon oure walles / and when ȳ
Sunne aryseth / take euery man
his weapen / and fall out violently: not as
though ye wolde go belyde thē / but to renne
vpō them / w violence. When the spyes in ȳ
tentes se this / they shall of necessite be com-
pelled to fle bacward / and to raise vp their
captayne to ȳ battayll. So when their ca-
paynes come in to Holofernes pauylion /
and fynde ȳ deed body wrapped in the bloud /
fearfulnes shall fall vpon thē: and when ye
perceaue that they fle / folowe them without
all care / for God shall deliuer them vnto
you / to be destroyed.

Then Achior seynge the power of God
which he had shewed vnto the people of Is-
rael / fell of from his Heathenish beleke / and
put hys trust in God / and let hym selfe be cir-
cumcised: and so was he nombred among ȳ
people of Israel / he and all his posterite vn-
to thys daye.

B Nowas soone as it was daye / they sticke
vp Holofernes head vpon the walles / and
euery man toke his weapē / and so they wēte
out wyth an horrible crye. When the spyes
sawe that / they ranne vnto Holofernes tent.
And they that were within the tente / came
before hys chamber / and made a greate rul-
shyng to wake him vp, because they thought
wyth the noyse to haue rayled him. For there
durst not one of the Assyrians knocke / go in
or open.

But when the captaynes and princes
and all the chefe in the kynge of the Assyriās
hoost came together / they sayde vnto the
chāberlaynes: Go youre waye in / and wa-
ke him vp / for ȳ mysse are crepte out of their
holes / and darre prouoke vs vnto battayll.

C Then wente Bagao in to hys chamber /
stode before the bed / and clapped wyth hys
handes / for he thought he had bene slepynge
wyth Iudith.

But when he had herkened perfectly w
hys eares / and coude perceaue no stirynge /
he wente nyer to the bed / and lift it vp / and
then sawe he the deed body of Holofernes ly-
enge there wyth oute a head / weltred in hys
bloude vpon the earth. Then cried he with
loude voyce / and with weppyng rent his cle-
thes / and wente in to Iudiths tent / and fould
her not: And so he leapte out vnto the people
and sayde: one woman of the Iewes / hath
brought all Nabuchodonosors people to sha-
me. For lo / Holofernes lyeth vpon the grou-
and hath no head.

When ȳ chefe of the Assyrians hoost herd
that / they rente their clothes / and there fell
an intollerable feare and tremblynge vpon
them / so ȳ their myndes were sore a frayed.
And there was an exceadyng greate crye in
the whole hoost.

¶ The fyght of the Assyrians. The pursute of Israel after them. Israel becometh ryche / by the spoyles of the Assyrians. Iudith is prayed of Joacim and of the people.

¶ The.xv. Chapter.

NOw when all the hoost herde that A
Holofernes was headed / their
mynde and councell fell from thē:
and soch a feare came vpon thē / ȳ
they vndertoke to defende thē selues by flyēg
a waye: one spake not to another / but han-
ged downe their heades / left all behynd thē /
& made haste to escape from ȳ Hebrues: for
they herde / that they were hastyng to come
after with their weapens / and so they fled by
the wayes of the feldes / and thorow all the
fote pathes of the dales.

And when ȳ children of Israell sawe that
they fled / they folowed vpō them / and wente
downe w trōpettes / blowyng and makyng
greate crye after thē. As for the Assyrians /
they had no order / and kept not them selues
together / but fled their waye. Neuertheleße
ȳ children of Israel fell vpon them with one
cōpany and order / and discōfited as many as
they might gett. And Ozias sent messaun-
gers vnto all the cities and countrees of
Israell.

So all the regiōs and euery citie sent out B
their best men after thē in harnesse / & smote
them with the swerde / tyll they came to the
vttemost parte of their borders. And ȳ other
ȳ were in Bethulia came in to the tentes of
the Assyrians / and toke all that they wych
were fled had left behynd them / and so they
founde great good. And they ȳ came agayne
to Bethulia from the battayll / toke with
them soch thinges as had bene theirs: there
was no nombre of the catell, and of all cost-
ly Iewels / so that from the lowest vnto the
hyest / they were all made riche of the spoy-
les of them. And Joachim the hye prest at
Ierusalem / came to Bethulia with all the
elders / that they might se Iudith.

Now when

C Now when she came out vnto them / they
beganne all to prayse her wyth one voyce /
sayynge: thou worshippe of the cyte of Ieru-
salem / thou ioye of Israel / thou honoure of
oure people / thou hast done manly / and thy
herte is comforted / because thou hast loued
clenlynes & chastyte / & hast knowen no man
but thyne awne husbande: therfore hath the
hande of the Lord comforted the / and blessed
shalt thou be for euer. And all people sayde:
so be it / so be it.

In thyrtye dayes coulde the people of Is-
rael scarse gather vp the spoyles of the As-
syrians. But all that belonged vnto Holo-
fernes / & had bene hys specyally (whether it
were of gold / of siluer / precyous stones / clo-
thinge and all ornamentes) they gaue it vnto
Iudith. And all ȳ people reioysed / both we-
men / maydēs / and yonge people / with pipes
and harpes.

¶ The songe of Iudith for the vyctorye. After the victorye obtayned / the people commeth to Ierusalem / to worshyppe and prayse God.

¶ The.xvj.Chapter.

A Then songe Iudith this songe vnto
the Lorde: Begynne vnto ȳ Lorde
vpon the tabrettes / singe vnto the
Lord vpon the cymbales. O singe
vnto hym a new songe of thankesgeuyng / be
ioyfull & call vpon his name. It is the Lorde
that destroyeth warres / euē the Lorde is his
name. Which hath pitched his tentes in the
myddest of his people / that he myght deliuer
vs frō the hande of all oure enemyes. Assur
came out of the mountaynes in the multitu-
de of his strength. His people stopped ȳ wa-
ter brokes / & their horses couered ȳ valleys.
He purposed to haue brent vp my lande / and
to slaye my yonge men with the swerde.

He wolde haue caryed awaye my chyldrē
B and virgyns in to captyuyte / but ȳ almygh-
tye Lorde hurte hym / and deliuered hym in
to the handes of a woman / wych brought
hym to confusyō. For their myghtye was not
destroyed of the yonge men. It was not the
sonnes of Titan that slew hym / nether haue
the greate grauntes set them selues agaynst
him: but Iudith the daughter of Merari w
her fayre bewtye hath discomfyted him / and
brought him to naught. For she layed a waye
her wyddowes garment / & put on the appa-
rell of gladnesse in the reioysynge of the chyl-
drē of Israel. She anoynted her face / and
bounde vp her hearre in an hooue / to begyle
him. Her slippers rauished his eyes / her bew-
tye captyuated hys mynde / wyth the swerde
smote she of his neck. The Perlyās were af-
fonnyed at her stedfastnesse / and the Medes
at her boldnes. Then howled the armyes of
the Assyrīās / whē my symple appeared / dryr
of thyrst. The sonnes of the daughters haue C
pearced them thorow / & slayne thē as fugi-
tyue chyldren: they perysched in the battayll /
for the very feare of the Lorde my God. Let
vs synge a songe of thankesgeuynge vnto ȳ
Lorde / a new songe of prayse wyll we synge
vnto oure God. Lorde / Lorde / thou arte a
great God / myghtye in power / whom noma
may ouercome. All thy creatures shulde ser-
ue the: for thou spakest but the word / & they
were made: thou sentest thy spryte / and they
were created / & no man can withstande thy
voyce. The mountaynes shall moue frō the
foundacyōs with ȳ waters / the stony rockes
shall melt before the lyke waxe. But they ȳ
feare the: shalbe greate w the in all thinges.
Wo vnto the people that ryse vp agaynst my
generacyon / for the Almyghtye Lorde wyll
auenge hym selfe of them / and in the daye of
iudgement wyll he vyslet them. For he shall
geue fyre & wormes in to their flesh / ȳ they
may burne and fele it for euermore.

After this it happened / that after the vic- D
torye all the people came to Ierusalē / to geue
prayse & thanckes vnto the Lorde. And whē
they were purifyed / they offred all their brēt
sacrifices and their promyled offrynges. And
Iudith offred all Holofernes weapens / and
all the Iewels / that ȳ people had geuē her /
& the canapy that she toke frō his bed / & han-
ged them vp vnto the Lord. The people was
ioyfull / as the vse is: and this ioye by reason
of the victorye / wyth Iudith / endured thre
monethes.

So after these dayes euery man wente
home agayne / & Iudith was in greate repu-
tacyon at Bethulia / & right honorably tatē
in all the lāde of Israel. Vnto her vertue al-
so was chastite ioyned / so that after her hus-
bande Manasses dyed / she neuer knew man
all the dayes of her lyfe. Vpon ȳ hye solēpne
dayes she wente out with greate worshippe.
She dwelt in her husbandes house an hun-
dreth & fiue yeare / & lefte her handmaydē fre /
& dyed / & was buryed beside her husbande in
Bethulia. And all the people mourned for
her seuen dayes. So long as she lyued / there
was none that troubled Israel / & many yea-
res also after her death.

The daye wherin this victory was gottē /
was solemply holdē / & rekened of the Iewes
in the nombre of the holy dayes / & it is
yet greatly holden of the Iewes
euer sence / vnto
this daye.

¶ The ende of the boke
of Iudith.

Ddd.iiij.

¶ The reaste of the

Chapters of the boke of Esther which are nether founde in the Hebrue/ner in the Chalde.

¶ The dreame of Mardocheus.

¶ The.xj.Chapter after the Latyne.

A MArdocheus the sonne of Jair/the sonne of Semei/ the sonne of Cisei of the tribe of Ben Jamin/ a Jew: which had his dwellyng in Sulis/ a man of greate reputacyon/ & excellent amonge all them that were in the kynges courte (Neuertheleſſe he was one of the preſoners /whom Nabuchodonoſor the kyng of Babylon had caried a waye krō Jerusalem vnto Babylon with Jechonias the kynge of Juda.) In the seconde yeare of the raygne of great Artaxerses in the kyrst daye of the moneth Nisan /had this Mardocheus soch a dreame: He thought he herde a greate tēpest /horrible thonderclappes/ erthquakes/ & great bproure in the land: & ỳ he sawe ij. greate dragōs /ready to fyght one agaynst another. Their crye was great. At the which roaring & crye all Heathē were vp/ to fight agaynst the righteous people. And the same B daye was full of darknes & very vncleare/ full of trouble & anguyth /yee a greate fearfulnes was there in all the lande. The righteous were amased /for they feared ỳ plage & euell that was deuysed ouer thē /& were at a poynte with them selues to dye. So they cryed vnto God: & whyle they were cryenge/ the lytle well grew into a great ryuer & in to many waters. And wyth that it was daye /& the sunne rose vp agayne. And ỳ lowly were exalted/& deuoured the glorious & proude.

Now when Mardocheus had sene thys dreame/he awoke/& mused stedfastly in hys herte/what God wolde do: and so he desyred to knowe all the matter/and hys mynde was therupon vntyll the nyght.

¶ Mardocheus vttereth the treason deuysed agaynst the kyng /and is therfore rewarded of hym.

¶ The.xij.Chapter.

A AT the same tyme dwelt Mardocheus wyth Bagatha & Tares the Kinges Chamberlaynes & porters of the palace. But when he hearde their deuyce/and had dylygently consydered their ymagynacyōs/he perceaued that they wēte about/ to laye their cruell handes vpō the kyng Artaxerses: and so he certyfyed the kyng therof. Then cauled the kynge to examen the two gelded with tormētes. And whē they had grafted it/ they were put to death.

This the kyng cauled to be put in ỳ Cronycles for an euerlastynge remembraunce/ and Mardocheus wrote vp the same matter. So the kynge commaunded that Mar- B docheus shulde do seruyce in the courte /and for thys faythfulnesse of hys/he gaue hym a reward. But Aman the sonne of Amadathus the Agagite/ whych was holden in greate honoure & reputacyon in the kynges courte vndertoke to hurte Mardocheus & hys people /because of the two chamberlaynes that were put to death.

¶ The copye of the letters of Artaxerses agaynst the Jewes. The prayer of Mardocheus.

¶ The.xiij.Chapter.

A THe great kyng Artaxerses which raygneth from India vnto Ethiopia/ouer an hundreth and seuen & twentye landes/sendeth his frendly salutacion vnto all the Prynces and debytes of the countrees/ which be subiecte vnto his domynyon. When I was made Lorde ouer many people/& had subdued the whole earth vnto my domynyon /my mynde was not with crueltye & wronge to exalte my selfe by the reason of my power: but purposed vb equyte alwaye and gentylnes / to gouerne those that be vnder my iurisdyccyon /& wholy to set them in a peaceable lyfe/and therby to bryngе my kyngdome vnto tranquyllite/ that men myght safely go thorow on euery syde/ and to renue peace agayne/ whych all men desyre. Now when I asked my Counce- B lers how these thynges myght be brought to a good ende/ there was one by vs/excellent in wysdome /whose good wyll /trueth /and faythfulnes hath oft bene shewed and proued (which was also the pryncypall and next vnto the kynge) Aman by name: whych certyfyed vs/how that in all landes there was crepte in a rebellyous folke/ that made statutes and lawes agaynst all other people/ & haue allwaye desyred the proclamed commaundementes of kynges: and how that for this cause it were not to be suffred/that soch rule shulde contynue by you & not to be put downe. Seyng now we perceaue the same/ C ỳ this people alone are contrary vnto euery man / bsynge straunge and other maner of lawes/& withstāde oure statutes & doinges/ and go aboute to stablysh shrewd matters/ that oure kyngdome shulde neuer come to good estate/and stedfastnes: Therfore haue we commaunded / that all they that are appoynted in wryting and shewed vnto you by Aman (which is ordened & sett ouer all oure busynes) and the most pryncypall next vnto the kynge / and in maner as a father) shall with their wyues and chyldren be destroyed and

and voted oute with the swerde of their enemyes and aduersaryes: and that there shalbe no mercy shewed/and no man spared. And this shalbe done the.xiiij.daye of the moneth (called Adar) of this yeare/that they which of olde (& now also) haue euer bene rebellious/ maye in one daye wyth vyolence be thrust downe in to the hell / to the intent that after this maner / oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the D worckes and noble actes of the Lorde / and made his prayer vnto him /saying: O Lorde Lorde/thou valeaunt and almyghtie kynge (for all thynges are in thy power / & yf thou wylt helpe and deliuer Israell / there is no man that can withstāde ner lett the: for thou hast made heauen and earth /and what wonderous thynge so euer is vnder the heauen: thou art Lorde of all thynges/ & there is no mā/ ỳ can resist the O Lord) Thou knowest all thynges/thou wotest Lorde/ ỳ it was nether of malyce/ner presumpcion/ner for eny desyre of glory/ ỳ I wolde not bowe downe my selfe ner worshyppe yonder proude presumptuous Aman (for I wolde haue bene content/& that wyth good wyll / yf it myght haue done Israel eny good/ to haue kyst euē hys fote steppes) but that I dyd it/ because I wolde not sett the honoure of a man in the steade of the glorye of God / and because I wolde worshyppe none but onely the my Lorde. And this haue I done in no pryde ner presumpcyon.

E And therfore O Lorde thou God & king/ haue mercy vpon thy people for they ymagin how they maye bringe vs to naught/yee their mynde and desyre is to destroye and to ouerthrowe the people/ that hath euer bene thyne enheritance of olde. O despyse not thy porciō/which thou hast deliuered & brought oute of Egypte for thyne awne selfe. Heare my prayer/& be merciyfull vnto thy people/ whom thou hast chosen for an heretage vnto thy selfe. Turne oure cōplaynte & sorowe in to ioye/that we maye lyue O Lorde/and prayse thy name. O Lorde / suffre not the mouthes of thē ỳ prayse the/to be destroyed.

All ỳ people of Israel in lyke maner cried as earnestly as they coulde vnto the Lorde/ for their death and destruccyon stode before their eyes.

¶ The prayer of Esther for the deliueraunce of her and her people.

¶ The.xiiij.Chapter.

A QUene Esther also beynge in ỳ battayll of death / resorted vnto the Lorde / layed awaye her glorious apparell/ & put on the garmentes that serued for syghynge & mournyng. In ỳ steade of precyous oyntment / she scatered ashes & donge vpon her head: and as for her body / she humbled it / and brought it very lowe. All the places where she was wonte to haue ioye afore/those killed she w ỳ hearre/ ỳ she plucte out her selfe. She prayed also vnto ỳ Lorde God of Israel w these wordes.

O my Lorde/thou onely art oure kynge/ helpe me desolate woman / whych haue no helper but the/ for my mysery & destruccyon is harde at my hāde. Fro my youth vp I haue herde oute of the kynred of my father / that thou tokest Israel krō amonge all people (& so haue oure fathers of their fore elders) that they shulde be thy perpetuall inherytaunce/ and loke what thou dydest promyse them/thou hast made it good vnto them.

Now well Lorde / we haue synned before B the / therfore hast thou geuen vs in to the handes of oure enemyes / because we worshipped their goddes. Lorde thou art ryghtuous. Neuertheles it satisfieth them not/ ỳ we are in bytter and heuy captiuite and oppressed amōge thē/ but thou hast layed their handes vpon the handes of their goddes: so that they begynne to take awaye /the thing that thou with thy mouth hast ordened & oppoynted: to destroye thyne inherytaunce / to shut and to stoppe the mouthes of them that prayse the/to quēch the glory and worshyppe of thy house and thyne aulter/and to open ỳ mouthes of ỳ Heathen/ ỳ they maye prayse the power and vertue of the goddes / and to magnifye the fleshly kynge for euer.

O Lorde/geue not thy scepter vnto them C that be nothyng/lest they laugh vs to scorne in oure mysery and fall: but turne their deuyce vpon them selues/and punish him/that hath begonne the same ouer vs /and sett him to an example. Thynche vpon vs O Lorde/ and shew thy selfe in the time of oure distres and of oure trouble. Strength me O thou kynge of Goddes/thou Lorde of all power/ geue me an eloquent and pleasaunt speach in my mouth before the Lyon. Turne hys hert in to ỳ hate of oure enemye/to destroye him/and all soch as consent vnto hym. But deliuer vs with thy hande/ and helpe me desolate woman / whych haue no defence ner helper but onely the. Lorde thou knowest all thinges / thou wotest ỳ I loue not the glory and worshyppe of the vnryghtuous / & that I hate and abhorre the bed of the vncircumcysed and of all Heathen.

Thou knowest and wotest my necessyte / that I hate the token of my preemynence & D worshyp /which I beare vpō my head / what tyme as I must shew my selfe and be sene / & that I abhorre it is an vncleane cloth / and

that I weare it not when I am quyete and alone by my self. Thou knowest also that I thy hande mayden haue not eaten at Amans table / and that I haue had no pleasure nor delyte in the kynges feaste/that I haue not drynckoffringes / and that I thy hande mayden haue had no ioye sence ȝ daye that I was brought hyther/vnto this daye/ but onely in the O Lorde. O thou God of Abrahaam/O thou myghtye God aboue all/ heare the voyce of thē/that haue none other hope/ & delyuer vs out of the hād of the wycked/ & delyuer me out of my feare.

¶ Mardocheus mourth hester to go in to the kynge/ and make intercessyon for her people/ and she performeth his request.

¶ The. xv. Chapter.

A And vpon the thyrde daye it happened / that Hester layed awaye the mournynge garmentes/ & put on her glorious apparell / and deckte her selfe goodly(after ȝ she had called vpon God/which is the beholder and Sauioure of all thynges)toke two maydes wher:vpon the one she leaned her selfe/as one that was tender: the other folowed her / and bare the trayne of her vesture. The shyne of her bewtye made her face rose coloured. The symilytude of her face was chearfull and amiable/ but her herte was sorowfull for great feare. She wente in thorow all the dores / & stode before the kynge. The kynge satt vpon the trone of his kyngdome/ and was clothed in his goodly araye/all of gold / & set with precious stones/ and he was very terryble. He lyft vp his face/that shone in the clearnes/ and loked grymly vpon her. Then fell the Quene downe/was pale and faynt/leaned her selfe vpon the heade of the mayde that wente with her.

B Neuertheles God turned ȝ kyng(s mynde/ that he was gentle/that he leape outt of hys seate for feare/and gat her in his armes/and held her vp tyll she came to her selfe agayne. He gaue her louynge wordes also/ and sayde vnto her: Hester/what is the matter? / I am thy brother/be of good cheare/thou shalt not dye: for oure commaundement toucheth the comons not the. Come nye. And with that he helde vp his golden wande / and layde it vpō her neck/and embraced her frendly/ & sayde: talke with me. Then sayd she: I sawe the(O Lorde)as an Angell of God/ & myhert was troubled for feare of thy maiesty & clearnesse For excellent and wonderfull art thou (O Lorde)and thy face is full of amyte. But as she was thus speakynge vnto him / she fell downe agayne for faynthes: for the whych cause the kyng was afrayed/ and all his seruauntes comforted her.

¶ The Copye of the letters of Artharxerses / wherby he reuoketh those which he kyll sendforth.

¶ The. xvi. Chapter.

A The greate King Artaxerses/which raygneth frō India vnto Ethiopia ouer an hundreth & xxvij. landes/ sendeth vnto the Princes & rulers of the same landes/soche as loue hym/hys frendly salutacyon. There be many that for the sondrye frendshyppes & benefytes which are dyuersly done vnto them for their worshyppe/be euer the more proude & hye mynded/ & vndertake not only to hurte oure subiectes(for pīteous benefytes maye they not suffre/and begynne to ymagyn some thynge agaynst those that do them good/ & take not only all vnthankfulnes awaye from men) but in pryde & presumpcyon(as they that be vnmyndefull & vnthankefull for the good dedes)they go about to escape the iudgemēt of God/that seyth all thynges/which(iudgemēt)hateth & punysheth all wyckednes. It happeneth oft also/that they which be set in offyce by the hyer power / & vnto whom the bulynes & causes of the subiectes are cōmitted to be handled/ware proude/ & dekyle thē selues wyth theddynge of innocent bloude/ which bryngeth them to intolerable hurte. Which also with false & dylceatfull wordes and with lyeng tales / dilceaue and betraye the innocent goodnes of Princes.

B Now is it profytable and good/that we take hede/make search therafter/and consider/not only what hath happened vnto vs of olde: but the shamefull/vnhonest/ and noysome thynges/that the debites haue now taken in hande before oure eyes: and therby to be warre in tyme to come/ ȝ we maye make the kyngdome quyete and peaceable for all men/and that we myght some tyme drawe it to a change: and as for the thynge that now is present before oure eyes/to withstande it/ and to put it downe/ after the moost frendly maner.

C What tyme now as Aman the sonne of Amadathu the Macedonyan (a straunger verely of the Persians bloude / & farre from oure goodnes)was come in amōge vs as an aleaunt/ and had optayned the frendshyppe that we beare towarde all people/ so that he was called oure father / and had in hye honoure of euery man/ as the next and principall vnto the kynge/he coulde not forbeare him selfe from hys pryde / hath vndertaken not onely to robbe vs of the kyngdome / but of oure lyfe.

D With manyfolde dilceate also hath he desyred to destroye Mardocheus oure helper and preseruer / which hath done vs good in all thynges: and innocent Hester the lyke partaker

taker of oure kingdome/with all her people. For his mynde was(when he had taken thē oute of the waye / and robbed vs of them) by this meanes to translate the kyngdome of ȝ Persians vnto them of Macedonia. But we fynde/ that the Iewes (whych were accused of the wicked/that they myght be destroyed) are no euell doers/but vse reasonable & right lawes; and that they be the chyldren of the most hye lyuynge God/by whom the kyngdome of vs and oure progenitours hath bene well ordred hither to. Wherfore/as for ȝ letters and commaundementes /that were put forth by Aman the sonne of Amadathu / ye shall do well/yf ye holde them of none effect: for he that sett them vp and inuented them/ hangeth at Sulis before the porte / withall his kynred/and God(which hath all thinges in his power) hath rewarded hym after hys deseruynge.

E And vpon this ye shall publish and set vp the copy of thys letter in all places/ that the Iewes maye frely and without hinderaunce holde them selues after their awne statutes/ and that they maye be helped / and that vpon ȝ. xiij. daye of ȝ. xii. moneth Adar/they maye be auenged of them / whych in the tyme of their anguysh and trouble/wolde haue oppressed them. For the God that gouerneth all thynges/hath turned to ioye the daye/ wher in the chosen people shulde haue perished.

F Moreouer/amōge ȝ hye solempne dayes that ye haue / ye shall holde thys daye also wt all gladnesse: that now and in tyme to come/ this daye maye be a remembraunce to good/ for all soch as loue the prosperite of the Persians: but a remembraunce of destruccion to those that be sedicyons vnto vs.

G All cyties and landes that do not this/shal horrybly perysh and be destroyed wyth the swerde and fyre/and shall not onely be nomore inhabited of men/but be abhorred also of the wylde beastes & foules.

¶ The ende of the reaste of the boke of Esther.

¶ The boke of wyldome.

¶ How we ought to searche and enquyre after God/ and who be those that fynde hym. Of the holy goost. We ought to flye from backbityng & murmuryng &c.

¶ The first Chapter.

A Sett youre affeccion vpon wyldome / ye that be iudges of the earth. Haue a good opinion of the Lorde/ and seke hym in the synglenesse of herte. For he wyll be founde of them that tempte hym not/ and appeareth vnto soch as put their trust in him. As for frowarde thoughtes / they separate frō God/but vertue(yf it be alowed) refourmeth the vnwyse. And why? wyldome shall not entre in to a frowarde soule / ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurtoure/ and withdraweth hym selfe frō ȝ thoughtes that are without vnderstandyng: and where wyckednes hath the vpper hande / he flyeth from thence. For the spryte of wyldome is louynge/gentle and gracious / and wyll haue no pleasure in him that speaketh euell wyth hys lyppes. For God is a wytnesse of hys reynes/a true searcher out of his herte/ and an hearer of his tonge. For the spryte of the Lorde fylleth the rounde cōpasse of ȝ world/ and the same that vpholdeth all thynges/ hath knowledge also of the voyce.

B Therfore he that speaketh vnrightuous thynges /can not be hydd/nether maye he escape the iudgment of reprofe. And why? inquisycion shalbe made for the thoughtes of the vngodly/and the reporte of hys wordes shall come vnto God/ so that his wickednes shalbe punished. For ȝ eare of gelously heareth all thynges / and the noyse of the grudgynges/ shall not be hydd. Therfore bewarre of murmurynge /which is nothynge worth/ & refrayne youre tonge from sclaunder. For here is no worde so darck and secrete / that it shall goo for naught: and the mouth that speaketh lyes/slayeth the soule.

¶ Do seke not your awne death in the erroure of your lyfe/destroye not your selues thorow the worckes of youre awne handes. For God hath not made death / nether hath he pleasure in the destruccyon of the lyuynge. For he created all thynges/ that they myght haue their beynge: yee all the people of the earth hath he made ÿ they should haue health/ that there shulde be no destruccyon in them/ and that the kyngdome of hell shulde not be vpō earth (for ryghtuousnesse is euerlasting and immortall/ but vnryghtuousnes bryngeth death.) Neuertheleſſe / the vngodly call her vnto them both with wordes & workes/ and whyle they thyncke to haue a frende of her/ they come to naught: for ÿ vngodly that are confederate with her and take her parte/ are worthy of death.

¶ The ymagynacyons and desyres of the wycked/ and their counsell agaynst the faythfull.

¶ The. ij. Chapter.

A For the vngodly talke and ymagin thus amonge them selues (but not right:) ¶ The time of oure lyfe is but short & tedyous / & when a man is once gone/ he hath no more ioye ner pleasure / nether knowe we eny mā that turneth agayne frō death: for we are borne of naught and we shall be herafter as though we had neuer bene. For oure breth is as a smoke in oure nosetreis/ and ÿ wordes as a sparck to moue oure herte. As for oure body/ it shalbe bery asches that are quenched/ and our soule shall vanysh as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude / & come to naught as the mylt that is dryuen awaye wyth the beames of ÿ Sonne/ & put downe vō the heate therof. Oure name also shalbe forgotten by lytle and lytle/ and no mā shall haue oure worches in remembraunce.

B For oure tyme is a very shadow ÿ passeth awaye/ & after oure ende there is no returnyng/ for it is fast sealed/ so ÿ no mā cōmeth agayne. Come on therfore/ let vs enioye the pleasures ÿ ther are / & lett vs loone vse the creature lyke as in youth. We wyll fyll oure selues with good wyne and oyntment/ there shall no floure of the tyme go by vs. We will crowne our selues wyth roses afore they be wythered. There shall be no fayre medowe/ but oure lust shall goo thorow it. Lett euery one of you be partaker of oure voluptuousnes. Let vs leaue some tokē of our pleasure in euery place/ for that is oure porcyon/ els get we nothynge. Lett vs oppresse the poore ryghtuous/ let vs not spare the wyddow ner olde man/ let vs not regarde the heades ÿ are gray for age. Let the lawe of vnryghtuoukneſſe be oure auctorite/ for the thyng that is feble is nothynge worth. Therfore let vs defraude the ryghtuous / & why: he is not for oure profet/ yee he is cleane cōtrary to oure doyng. He checketh vs for offending agaynst the law/ & sclaunderyth vs as transgressours of all nurtour. He maketh his boost to haue ÿ knowledge of God/ yee he calleth him selfe Gods sonne. He is the bewrayer of oure thoughtes: It greueth vs also to loke vpon him/ for his lyfe is not lyke other mens / hys wayes are of another fashyon. He counteth vs but vayne personnes / he wdrawethhym selfe from oure wayes as from fylthynes: he cōmendeth greatly the latter ende of ÿ iust/ & maketh hys boast that God is hys father. Let vs se then yf his wordes be true / lett vs proue what shal come vpon him: so shall we D knowe what ende he shall haue. For yf he be the true sonne of God/ he wyll receaue him & delyuer him from the handes of his enemies Let vs examen him with despytefull rebuke and tormentynge/ that we maye knowe hys dignite and proue his pacience. Lett vs condemne hym wyth the most shamefull death: for lyke as he hath spoken / so shall he be rewarded.

So ych thynges do the vngodly ymagin/ & go astraye/ for their awne wychednes hath blynded them. As for the mysteries of God/ they vnderstande them not: they nether hope for ÿ rewarde of ryghtuousnesse/ ner regarde ÿ worshipe that holy soules shall haue. For God created man to be vndestroyed / yee after the ymage of his awne lycknesse made he him. Neuertheleſſe thorow enuye of ÿ deuell came death in to the worlde/ and they ÿ holde of his syde/ do as he doth.

¶ The conseruacyon and assurance of the ryghtwes. The rewarde of the faythfull.

¶ The. iij. Chapter.

A But the soules of the rightuous are in the hande of God / & the payne of death shall not touch them. In ÿ syght of ÿ vnwyse they appeare to dye/ & their ende is taken for very destruccyon. The waye of the ryghtuous is iudged to be vtter destruccyon/ but they are in rest. And though they suffre payne before men/ yet is their hope full of immortalyte. They are punished but in few thynges / neuertheleſſe in many thynges shall they be well rewarded. For God proueth them/ and fyndeth them mete for him selfe: yee as the golde in ÿ fornace doth he tryе thē / & receaueth thē as a brent offerynge / and when the tyme commeth they shalbe loked vpon.

B The ryghtuous shall shyne as ÿ sparkes that renne thorow the rede bushe. They shal iudge the nacyons/ & haue dominion ouer ÿ people/ & their Lorde shall raygne for euer. They ÿ put their trust in hym / shall vnderstande

stande the trueth/ & soch as be faithfull/ wil agree vnto him in loue: for his chosen shall haue giftes & peace. But the vngodly shalbe punished acording to their awne ymaginacions / for they haue despysed the rightous/ & forsaken the Lorde.

Who so despyseth wyldome & nurtour/ he is vnhappie / and as for the hope of soch/ it is but vayne/ their labours vnfrutefull / and their workes vnprofitable. Their wyues are vndiscrete / and their children most vngodly. Their creature is cursed. Blessed is rather ÿ baren & vndefyled/ which hath not knowne the synfull bedd: she shal haue frute in ÿ reward of the holy soules. And blessed is ÿ gelded/ which vō his handes hath wrought no vnrightеousnesse / ner ymagined wicked thynges agaynst God. For vnto him shall begeuen ÿ speciall gift of faith / and the most acceptable porcion in ÿ temple of God. For D glorious is the frute of goodlabоure / & the rote of wyldome shall neuer fade awaye. As for ÿ children of adulterers/ they shall come to an ende/ & the sede of an vnrightеous bedd shall be roted out. And though they lyue longe/ yet shal they be nothing regarded/ & their last age shalbe without honoure. Yf they dye hastely/ they haue no hope/ nether shall they be spokē to in ÿ daye of knowledg For horryble is the death and ende of the vnrightеous.

¶ Of the chaste generacyon of the faythfull /and of their reward. Of the death of the ryghtwes / and of the condemnacyon/ of the vnfaithfull.

¶ The. iiij. Chapter.

A How fayre is a chaste generacion vō vertue? The memorall therof is immortall / for it is knowne vō good men. When it is present/ mē take exāple there at; and yf it go a waye/ yet they desyre it. It is all waye crowned & holden in honour / & wynneth ÿ reward of the vndefyled battayll. But ÿ multitude of vngodly children is vnprofitable/ and ÿ thyngs ÿ are plāted vō whordome/ shal take nodeperote / ner laye eny fast foundacion. Though they be grene in ÿ braſches for a tyme / yet shal they be shakē vō the winde for they stāde not fast / & thorow the vehemēce of ÿ wynde they shalbe roted out. For ÿ vnparfecte braunches shalbe brokē / their frute shalbe vnprofitable & lower to eate / yee mete for nothyng. And why? all ÿ children ÿ are borne of the wicked / must beare recorde of ÿ wickednesse agaynst their fathers & mothers/ when they be asked. But though the rightеous be ouertaken vō death / yet shall he be in rest.

B Age is an honorable thynge: neuertheles it standeth not only in the length of tyme/ ner in the multitude of yeares: but a mans wyldome is the graye hearre / and an vndefyled lyfe is the olde age. He pleased God / & was beloued of him: so that where as he lyued amonge synners / he translated him Yee sodenly was he takē awaye/ to the intent that wicknednesse shulde not alter his vnderstandynge / & that ypocrysye shulde not begyle his soule. For ÿ craftye bewitchyng of lyes make good thynges darck / the vnstedfastnesse also & wicknes of voluptuous desyre turne aside the vnderstandinge of the synple. Though he was soone deed/ yet fulfilled he moch tyme. For his soule pleased God therfore hasted he to take him awaye from āmonge the wycked. This the people se / & vnderstande it not: they laye not vp soche thynges in their hertes / how that the loue ynge fauour & mercy of God is vpon hys sayncte / & that he hath respecte vnto hys chosen.

Thus the righteous that is deed/ condemneth the vngodly which are lyuynge: & the ¶ youth that is soone brought to an ende/ the longe lyfe of the vnrightеous. For they se ÿ ende of the wyse/ but they vnderstande not what God hath deuyled for him/ & wherfore the Lorde hath taken him a waye. And why? they se him & despyse him/ therfore shall God also laugh them to scorne: So that they them selues shall dye here after (but without honour) yee in shame amōg ÿ deed for euermore. For without eny voyce shall he burst those ÿ be pukt vp/ & remoue thē frō ÿ foundacions / so ÿ they shalbe layed waste vnto the hyest. They shall mourne / and their memoryall shall perysshe. So they beyng afrayed shall remēbre their synnes/ & their awne wycknesse shall bewraye thē.

¶ The constantnes of ÿ ryghtwes before their persequiters. The hope of the vnfaythfull is vndurable & vayne. The blessednes and fortunatenes of ÿ sayncte & godly.

¶ The. v. Chapter.

A Then shall the righteous stande in greate stedfastnesse agaynst soch as haue dealt extreamely wyth them / & taken a waye their labours. When they se it / they shalbe bexed with horrible feare/ and shall wonder at the hastynesse of the sodane health: gronynge for very distresse of mynde/ & shal saye within them selues / hauynge inwarde sorowe/ and mournyng for very anguysh of mynde):

These are they / whom we somtyme had in derisyō/ & iested vpon. We fooles thought their lyfe very madnesse/ & their ende to be vō out honoure. But lo / how they are counted amonge the children of God/ & their porcion is amōge

is amōge the saynites. Therfore we haue erred from the waye of trueth / ȳ light of righteousnesse hath not shyned vnto vs / and the sunne of vnderstanding rose not vp vpon vs. ¶ We haue weeried our selues in the waye of wickednesse & destruction. Tedious wayes haue we gone: but as for the waye of ȳ Lord
B we haue not knowne it.

¶ What good hath oure pryde done vnto vs? Or / what profyt hath the pompe of ryches brought vs? All those thynges are passed awaye like a shadow / & as a messauinger rennynge before: as a shippe ȳ passeth ouer the waues of the water / which when it is gone by / the trace therof can not be fouide / nether the path of it in the floudes. Or as a byrde that flyeth thorow ȳ ayre / & no man can se ony token where she is flowen / but only heareth the noyse of her wynges / beatinge the light wynde / partinge the ayre thorow the vehemēce of her goinge / & flyeth on shakyng her wynges / where as afterwarde no token of her waye can be founde. Or lyke as when an arowe is shott at a marck / it parteth the ayre / whych immediatly commeth together agayne / so that a man cannot know where it went thorow. Euen so we in lyke maner as soone as we were borne / begamme immediatly to drawe to oure ende / & haue shewed no tokē of vertue / but are consumed in oure awne wickednesse.

¶ Soch wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a drye thystell floure (or dust) that is blowen awaye w̄ the wynde: lyke as thynne scomme ȳ is scatred abrode with ȳ storme: lyke as the smoke which is dispersed here & there with the wynde / & as the remembrance of a straunger that tarieth for a daye / & then departeth. But the ryghtuous shall lyue for euermore: their reward also is w̄ the Lorde: & their remembrance w̄ the Hyest. Therfore shall they receaue a glorius Kyngdome and a bewtyfull crowne of the Lordes hande: for with his right hande shall he couer thē / and with his awne arme shal he defende thē. His gelously also shall take awaye the harnesse / & he shal weapē the creature to be auēged of the enemyes. He shall put vnryghtuousnes for a brest plate / and take sure iudgement in steade of an helmet. The inuyncyble shylde of equite shall he take / his cruell wrath shal he sharpē for a speare / & the whole compase of the worlde shall fyght wyth hym agaynst
D the vnwyse.

Then shall the thonder boltes go out of ȳ lightenynges / & come out of the rayne bowe of the cloudes to the place apoynted: out of the harde stony indygnacyon there shall fall thick hayles / & ȳ water of ȳ see shalbe wroth agaynst thē / & the floudes shall renne roughly together. Yea a myghty wynd shall stande vp agaynst them / & a storme shall scater thē abrode. Thus the vnryghteous dealynge of them shall brynge all the lande to a wyldernes / and wyckednes shall ouerthrowe the dwellynges of the myghtye.

¶ The callynge of kynges / Princes / and Judges: which are also exhorted to learche wyldome.

¶ The.vj. Chapter.

A Wyldome is better then strēgth / & a mās of vnderstādīng is more worth then one that is strōg. Heare therfore (O ye kynges) & vnderstāde: O lerne ye that be iudges of the endes of the earth. Geue eare ye that rule ȳ multitudes / & delyte in moch people. For ȳ power is geuen you of the Lorde / & the strēgth from the Hyest: which shall trye youre worckes and search out your ymaginacyōs: How that ye beinge officers of hys kyngdome / haue not executed true iudgemēt / haue not kepte the
B lawe of rightuoulnes / nor walked after hys wyll. Horribly and that right soone shall he appeare vnto you: for an harde iudgement shall they haue that beare rule. Mercye is graunted vnto the symple / but they that be in auctorite shalbe sore punyshed. For God whych is Lorde ouer all / shall excepte no mās personne / nether shall he stande in awe of any mans greatnesse: for he hath made the small & greate / & careth for all alyke. But ȳ mighty shall haue the sorer punyshment.

Vnto you therfore (O ye kynges) do I speake / that ye maye lerne wyldome & not go amysse: for they that kepe ryghtuoulnes shalbe ryghtuously iudged: and they that are lerned in rightuous thynges / shall fynde to make answere. Wherfore set youre lust vpō my wordes / & loue thē / so shall ye come by nurtour. Wyldome is a noble thynge / & neuer fayleth awaye: yee she is easely sene of thē ȳ loue her / & founde of soche as seke her.
C She preuēteth thē that desyre her / that she maye first shewe her selfe vnto thē. Who so awaketh vnto her by tymes / shall haue no great trauayle / for he shall fynde her sittyng readye at his dores. To thyncke vpon her / is parfecte vnderstandyng: & who so wateheth for her / shalbe safe / and that soone. For she goeth aboute / sekynge soch as are mete for her / sheweth herselfe cherefully vnto them in their goinges / & meteth thē with al diligēce. For the vnfayned desyre of refourmacion is her begynnynge: to care for nurtour is loue / & loue is the keepynge of her lawes. Now the keepyng of the lawes is perfeccyon & an vncorrupte lyfe / & an vncorrupte lyfe maketh a man fauyller wyth God. And so the desyre
D of wyldome ledeth to the kyngdome euerlastyng.

lastynge. If youre delyte be then in royall seates & cepters (O ye kynges of the people) set youre lust vpon wyldome / that ye maye raygne for euer more. O loue ȳ light of wyldome / all ye that be rulers of the people. As for wyldome what she is / & how she came vp I wyll tell you / and wyll not hyde the mysteries of God from you: but wyll seke her out frō the begynnynge of the natyuite / & bringe the knowledge of her into lyght / & wyll not kepe back the trueth: Nether wyll I haue to do wyth consumynge enuye / for soch a man shall not be partaker of wyldome. But the multitude of ȳ wyse is ȳ welfare of ȳ world / and a wyse kyng is the vpholdyng of the people. O receaue nourtoure then thorowe my wordes / and it shall do you good.

¶ Wyldome ought to be preferred before all thynges.

¶ The.vij. Chapter.

A My selfe also am a mortall man / lyke as all other / and am come of the earthy generacion of hym that was first made / & in my mothers wombe was I fashyoned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man / & the commodyous appetyte of slepe. Whē I was borne / I receaued lyke ayre as other men / & fell vpon ȳ earth (which is my nature (crying and weppynge at the first / as all other do. I was wrapped in swadlynge clothes / and brought vp wyth greate cares. For there is no kyng ȳ hath had eny other begynnyng of byrth. All men then haue one entraunce vnto lyfe / and one goynge out in lyke maner.
B Wherfore I desyred / and vnderstandynge was geuen me: I called / & the spryte of wyldome came in to me. I sett more by her then by kyngdomes & royall seates / and counted ryches nothyng in comparison of her. As for precyous stone I compared it not vnto her: for all golde is but grauell vnto her / & siluer shalbe counted but claye before her syght. I loued her aboue wellfare and beutye / & purposed to take her for my lyght / for her shyne can not be quenched. All good thynges came to me w̄ her / & innumerable ryches thorowe her handes. I was glad in them all / for thys wyldome wente before me / & I knew not ȳ she is ȳ mother of all good thynges. Now as I my selfe learned vnfaynedly / so do I make other mē partakers of her / & hyde her ryches from no man: for she is an infynite treasure vnto men / which who so vse / be come partakers of the loue and kyndshype of God / and are accepted vnto hym for the gyftes of wyldome.

¶ God hath graunted me to talke wysely / & conuenyently to handle the thynges that he hath graciously lent me. For it is he / ȳ ledeth vnto wyldome / & teacheth to vse wyldome a ryght. In his hand are we and oure wordes: yee all oure wyldome / oure vnderstandyng & knowledge of all oure worckes. For he hath geuen me the true scyence of these thynges: so that I knowe how the worlde was made / & the powers of ȳ elemētes: the begynning / endynge and myddest of the tymes: how the tymes alter / how one goeth after another / and how they are fulfylled: the course of the yeare: the ordynaunces of the starres: the natures & kyndnes of beastes: the furyoulnesse of beastes: the power of ȳ wyndes: the ymaginacyons of men: the deuerlyties of yonge plātes: the vertues of rotes / & all soch thyngs as are secrete and not loked for / haue I learned. For the worckmaster of all thynges hath taught me wyldome. In her is the spryte of vnderstandynge / which is holy / manyfolde / one onely / sotyll / curteous / discrete / quyck / vndefyled / playne / swete / louyng the thyng ȳ is good / sharpe / whych forbyddeth not to do well / gētle / kynde / stedfast / sure / fre: hauyng all vertues / circumspecte in all thynges: receaynge all spretes of vnderstādyng beyng cleane and sharpe. For wyldome is nembler then all nemble thynges: she goeth thorowe and attayneth to all thynges / because of her clennes. For she is the breth of the power of God / and a pure cleane expressynge of the clearnes of Almyghtye God. Therfore can no vndefyled thynge come vnto her: for she is ȳ bryghtnes of ȳ euerlastynge lyght / ȳ vndefyled myrroure of the maiesty of God / and the ymage of his goodnesse. And for so moch
C as she is one / she maye do all thynges: and beynge stedfast her selfe she renueth all / and amonge the people conueyeth she her selfe into the holy soules. She maketh Gods frindes and prophetes: for God loueth no man / but him in whō wyldome dwelleth. For she is more beutyfull then the Sunne / and geueth more lyght then the starres / and the daye is not to be compared vnto her: for vpon ȳ daye commeth nyght. But wyckednesse can not ouer come wyldome / and foolyshnes maye not be with her.

¶ The effectes of wyldome.

¶ The.viij. Chapter.

Wyldome reacheth from one ende to another mightely / & louingly doth she ordre all thynges. I haue loued her and laboured for her euen fro my youth vp: I dyd my dyligence to mary my selfe w̄ her / soch loue had I vnto her beutye. Who so hath the cōpany of God / cōmendeth her nobilyte / yee the Lord of all thynges him selfe loueth her. For she is the scolemastresse of the

of the nurtour of God / & ẏ choser out of his
wozkes. Yf a man wold desyre riches in this
lyfe / what is rycher then wyldome / ẏ woz-
keth all thynges? Thou wylt saye: vnder-
standynge wozketh. What is it amonge all
thynges / that wozketh moze then wyldome?
Yf a man loue vertue & ryghtuoulnes / let
him laboure foz wyldome / foz she hath great
vertues. And why? she teacheth soberness &
prudence / ryghtuoulnes & strength / whych
are soch thynges as men can haue nothinge
B moze profitable in their life. Yf a man desyre
moch knowledge / she can tell the thynges ẏ
are past / & dyscerne thinges foz to come: she
knoweth the sotelteyes of wozdes / & can ex-
pounde darcke sentences. She can tell of
tokens & wonderous thynges / oz euer they
come to passe / and the endes of al tymes and
ages. So I purposed after thys maner: I
wyll take her vnto my company / and comen
loungly with her: no doute she shal geue me
good coueell / & speake comfoztably vnto me
in my carefulnes & grefe. Foz her sake shall
I be well and honestly taken amõge the co-
mens & Lozdes of the councell. Though I
be yonge / yet shall I haue sharpe vnderstã-
dynge / so that I shalbe maruelous in ẏ sight
of greate men / & the faces of Prynces shall
wonder at me. When I holde my tonge / they
shall byde my leasure: when I speake / they
shall loke vpon me: & yf I talke moch / they
shall laye their handes vpon their mouth.
Moreouer / by the meanes of her I shall ob-
tayne immoztalyte / & leaue behynde me an
euerlastynge memoryall / amonge them that
come after me. I shal set the people in ozdze /
& the nacyons shalbe subdued vnto me. Moz-
ryble tyzauntes shalbe afrayed / when they
do but heare of me: amonge the multytude I
shalbe counted good / & myghtye in batayll.
Whẽ I come home / I shal finde rest w̃ her:
foz her cõpany hath no bitternes / & her fela-
shyp hath no tedyoulnesse / but myzth & ioye.
¶ Now when I consydered these thynges by
my selfe / and pondered thẽ in my herte / how
that to be ioyned vnto wyldome is immozta-
lite / and greate pleasure to haue her frend-
shippe: how that in the wozckes of her hãdes
are infinite ryches: how that / who so kepeth
company with her shalbe wyse: and that he
which talketh w̃ her / shall come to honoure:
I wente aboute sekynge / to get her vnto me.
Foz I was a ladd of a rype wytt / and had a
good vnderstandynge.
But when I grew to moze vnderstãding /
I came to an vndefyled body. Neuertheles
when I perceaued that I coulde not kepe my
selfe chaste / excepte God gaue it me (and that
was appoynte of wyldome also / to knowe
whose gyft it was) I sekyte vnto the Lozde /
and besought him / and with my whole herte
I sayde after this maner:

¶ A prayer of Salomon to obtayne wyldome.

¶ The.ix.Chapter.

O God of my fathers / and Lozde of
mercyes (thou that hast made all A
thynges with thy wozde / & ozdey-
ned man thozow thy wyldome / ẏ
he shulde haue domynyon ouer the creature
which thou hast made: that he shulde ozdze ẏ
wozlde according to equyte & righteoulnes /
& execute iudgement wyth a true hert) geue
me wyldome / which is euer about thy seate:
& put me not out from amonge thy chyldzẽ:
foz I thy seruaunt & sonne of thy handmay-
den / am a feble personne / of a shozte tyme /
& to younge to the vnderstandynge of iudge-
ment & the lawes. And though a man be ne-
uer so parfecte amonge the childzen of men /
yet yf thy wisdome be not with hym, he shal-
be nothynge regarded. But thou hast chosen
me to be a Kyng vnto thy people / & the iudge
of thy sonnes and daughters.
Thou hast commaunded me to buylde a B
tẽple vpõ thy holy mount / & an aulter in the
citie wherin thou dwellest: a lyckneste of thy
holy tabernacle whych thou hast prepared
frõ the begynnyng / & thy wyldome with the /
which knoweth thy wozckes: which also was
w̃ ẏ / when thou maydest ẏ wozlde / & knewe
what was acceptable in thy syght / and ryght
in thy commaundementes. O sende her out
of thy holy heauens and from the trone of
thy maiesty / that she maye be with me / & la-
boure with me: that I maye knowe / what
is acceptable in thy sight. Foz she knoweth
& vnderstandeth all thynges: & she shall lede
me soberly in my wozkes / and pzeserue me
in her power. So shall my wozkes be acce-
ptable / and then shall I gouerne thy people
righteoulsy / & be wozthy to syt in my fathers
seate. Foz what man is he / that maye knowe
the councell of God? Oz / who can thynke
what the will of God is? Foz the thoughtes
of moztall men are miserable / & oure foz-
castes are but vncertayne. And why? a moz- ¶
tall & corruptible body is heuy vnto ẏ soule
and the earthy manslõ kepeth downe ẏ vn-
derstanding ẏ museth vpon many thynges.
Very hardly can we discerne ẏ thynges that
are vpon earth / and greate labour haue we /
oz we can fynde the thynges whych are be-
foze oure eyes: Who wyll then seke oute the
grounde of the thynges ẏ are done in heauẽ?
Oh Lozde / who can haue knowledge of thy
vnderstandyng and meanyng / excepte thou
geue wyldome and sende thy holy goost frõ
aboue? that the wayes of them whych are
vpon earth maye be rekourmed: ẏ menmaye
learne

learne the thinges ẏ are pleasaunt vnto the /
and be pzeserued thozow wyldome.

¶ The deliueraũce of the ryghtwes cõmeth throughe wyldome.

¶ The.x.Chapter.

A Wyldome pzeserued the fyzst man /
whom God made a father of the
wozlde / whẽ he was created alone /
bzought him out of his offence / to-
ke him out of the mouide of ẏ earth / & gaue
him power to rule all thynges. When ẏ vn-
ryghtuous wente a waye in hys wzath from
thys wyldome / the bzotherhead perysched
thozow the wzath of murthur. Agayne / whẽ
the water destroyed the whole wozlde / wyl-
dome pzeserued ẏ rightiious thozow a poozе
tre / wherof she was gouerner her selfe. Mo-
reouer when wyckednes had gotten the vp-
per hande / so that the nacyons were puft vp
with pryde / she knewe the ryghtuous / pze-
serued him faultlesse vnto God / and layed vp
sure mercy foz his chyldzen. She pzeserued
the ryghtuous / when he fled frõ the vngod-
ly that perysched / what tyme as the fyze fell
downe vpon the.v.cyties: Lyke as yet thys
B daye the vnfrutefull / waste / and smokyng
land geueth testimony of their wyckednesse:
yee the vnrype and vntimely fruites ẏ growe
vpon the trees.
And foz a tokẽ of a remembzaunce of the
vnfaythfull soule / there standeth a pyler of
salt. Foz all soch as regarded not wyldome /
gat not only this hurte / that they knewe not
the thynges whych were good / but also left
behynde thẽ vnto men / a memozyall of their
foolishnes: so that in ẏ thynges wherin they
synned / they coulde not be hydd. But as foz
soch as take hede vnto wyldome / she shal de-
lyuer them from sozowe.
¶ When the ryghtuous fled because of his
bzothers wzath / wyldome led him the ryght
waye / shewed hym the Kyngdome of God /
gaue him knowledge of holy thynges / made
him ryche in his labourȝ / & bzought to passe
the thinges that he wente aboute. In the dis-
ceatfulnȝ of soch as defrauded him / she stode
by him / and made him ryche. She saued him
from the enemyes / & defended him from the
disceauers. She made hym stronge in bat-
tayll & gaue him the victozy / that he myght
knowe / how that wyldome is stronger then
all thynges. When the ryghtuous was sold /
she forsoke him not / but delyuered him from
synners. She wente downe with him in to
the dongeon / and fayled him not in the bãdȝ:
tyll she had bzought hym the scepter of the
realme / & power agaynst those that oppzes-
sed hym. As foz them that had accused hym /
she declared thẽ to be lyers / & bzought hym
to perpetuall wozshippe.
She delyuered the rightuous people and D
faultlesse sede / frõ the nacyons that oppzessed
them. She entred in to the soule of ẏ seruaũt
of God / & stode by him in wonders & tokens
agaynst the hozryble kynge. She gaue the
rightuous the rewarde of their labours / and
led them fozth a maruelous waye: on ẏ daye
tyme she was a shadowe vnto thẽ / & a lyght
of starres in the nyght season. She bzought
thẽ thozow the reed see / & carried thẽ thozow
ẏ greate water. She dzowned their enemies
in the see / & bzought them out of ẏ depe. So
the rightuous toke the spoyles of the vngod-
ly / & pzayled thy holy name / O Lozde / and
magnifyed thy victozious hand with one ac-
cozde. Foz wyldome openeth the mouth of ẏ
dõme / & maketh ẏ tõges of babes to speake.
¶ The myracles done foz Israell. The vengeaunce of synners. The greate power and mercy of God.

¶ The.xj.Chapter.

SHe ozdzed their wozckes in ẏ hãdȝ A
of ẏ holy pzophet: so ẏ they wente
thozow the wyldernes ẏ was not
inhabited / & pitched their tentes in
the waste deserte. They stode agaynst their
enemyes / & were auenged of their aduersa-
ries. Whẽ they were thirstie / they called vpõ
the / and water was geuen thẽ out of ẏ rock /
& their thirst slakened out of ẏ harde stone.
Foz by the thynges / where thozow their ene-
myes were punysched / were they helped in
their nede. Foz vnto the enemies thou gauest
mans bloude in steade of lyuyng water. And
where as they had scarcenesse in the rebuke
when the chyldzen were slayne / thou gauest
vnto thyne awne a plenteous water vnloked
foz: declarynge by the thyzst that was at that
tyme / how thou woldest bzynge thyne awne
vnto honoure / & slaye their aduersaryes.
Foz when they were tryed & nozтured w̃ B
fatherly mercy / they knowledged how ẏ vn-
godly were iudged / and punished thozow the
wzath of God. These hast thou exhozted as a
father / & pzoued thẽ: but vnto the other thou
hast bene a boysterous kynge / layed hard to
their charge / & cõdemned thẽ. Whether they
were absent oz pzesent / their punishmẽt was
alyke. Foz their grefe was double: namely /
mournyng / & the remembzaunce of thynges
past. But whẽ they perceaued ẏ their punish-
mẽtes dyd them good / they thought vpon the
Lozde / & wondered at the ende. Foz at the last
they helde moch of hym / of whõ in ẏ out ca-
stynge they thought scozne / as of an abiecte.
Neuertheless the rightuous dyd not so when
they were thirstie: but euẽ lyke as ẏ thought-
es of ẏ foolish were / so was also their wic-
kednes. Where as certayne mẽ now (thozow
errour) dyd wozshipe dõme serpẽtes & bayne ¶
Eee beastes

beastes/thou sendest a multytude of dome beastes vpō them for a vengeance: that they might know/ that loke where withal a man synneth, by ȳ same also shall he be punyshed. For vnto thy almyghty hande/ that made ȳ worlde of naught/ it was not vnpossible/ to sende amōge them an heape of Beeres/or woode lyons/or cruell beastes of a straunge kynde/ such as are vnknowne/or spoute fyre or cast out a smokynge breth/ or shote horrible sparkes out of their eyes: whych myght not only destroye them with hurtynge/ but also kyll them with their horryble syght. Yee without these beastes might they haue bene slayne with one winde/ beynge persecuted of
B their awne workes/ and scatered a broade thorow the breth of thy power.

Neuertheles thou hast ordred all thynges in measure/ nombre & weight. For thou hast euer had great stregth & myght/ & who maye withstāde ȳ power of thyne arme? And why? lyke as the small thing ȳ the balance weyeth so is ȳ worlde before ȳ: yee as a droppe of ȳ morninge dew/ that falleth downe vpon the earth. Thou hast mercy vpon all/ for thou hast power of all thynges: and makest the as though thou sawest not the synnes of men/ because they shulde amende. For thou loueſt all ȳ thynges that are/ & hatest none of them whom thou hast made: neither didest thou ordeyne or make eny thynge/ of euell will.

How myght eny thynges endure/ yf it were not thy will? Or how coulde eny thynge be preserued/ excepte it were called of ȳ? But thou sparest all/ for all are thyne/ O Lorde/ thou louer of soules.

¶ The mercye of God to warde synners/ ȳ workes of God are vnrepryuable God geueth leysure to repēt vs

¶ The. xij. Chapter.

A LOrde/ how gracious and swete is thy spyrete in all thynges? Therfore chastenest thou thē measurably ȳ gowrōge/ & warnest thē cōcerning ȳ thynges wherin they offende: thou speakest vnto thē (O Lord) & exortest thē to leaue their wyckednes/ & to put their trust in the. As for those olde inhabiters of thy holy lande/ thou myghtest not awaye w thē/ for they cōmytted abhomynable workes agaynst the: as wytchcraft/ sorcery and Idolatry: they slew their awne chyldrē without mercy: they ate vp mens bowels/ & deuoured the bloude: yee because of sōch abhomynacyōs/ mysbleues & offerynges/ thou slewest the fathers of the desolate soules by ȳ handes of oure fathers
B: ȳ the lād which thou louest aboue all other/ might be a dwellynge for ȳ chyldren of God.

Neuertheles thou spardest them also (as men) & sendest the forerūners of thyne hoost euen hornettes to destroye them out by lytle & lytle. Not that thou wast vnable to subdue the vngodly vnto the ryghteous in battaylle or wyth cruell beastes/ or wyth one rough worde to destroye them together: But thy mynde was to dryue them out by lytle & litle geuynge them tyme & place to amende: knowyng well/ that it was an vnrighteous nacyon & wicked of nature & that their thought myght neuer be altered. For it was a cursed seed from the begynninge/ & feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto the: why hast thou done that? Or who wyll stande agaynst thy iudgment? Or who wyll come before thy face
C an auenger of vnrighteous men? Or who will blame the/ yf the people perish/ whom thou hast made? For there is none other God but thou/ that carest for all thynges: ȳ thou mayest declare how that thy iudgmēt is not vnright. There darre nether kynge/ ner tyraunt in thy sight requyre accōptes of them whom thou haste destroyed.

For so moch then as thou art ryghteous they sett thou ordrest all thynges righteously & punishest euen him that hath not deserued to be punished/ & takest him for a straunger & an aleaunt in the lande of thy power. For thy power is the beginning of righteousnes: & because thou art Lord of all thynges therfore art thou gracious vnto all. When men thinke ȳ not to be of a full strength/ thou declarest thy power: & boldly delyuerest thou them ouer ȳ knowe ȳ not. But thou Lord of power iudgest quyetly/ & ordrest vs w great worshyppe/ for thou mayest do as thou wilt.

D By sōch workes now hast thou taught thy people/ that a man also shulde be iust & louynge; and hast made thy chyldren to be of a good hope: for euen when thou iudgest/ thou geuest rowme to amende from synnes. For in so moch as thou hast punished/ and w sōch diligence delyuered the enemyes of thy seruauntes/ which were worthy to die (where thorow thou gauest them tyme & place of amendemēt ȳ they myght turne frō their wickednes (w how great diligēce then punishest thou thyne awne chyldren/ vnto whose fathers thou hast sworne & made couenants of good promises? So where as thou doest but chastē vs/ thou punishest our enemys diuerse wayes to ȳ intēt ȳ whē we punishe we shuld remēbre thy goodnesse: & whē we our selues are punyshed/ to put oure trust in thy mercy

E Wherfore where as men haue lyued ignorantly & vnrighteously thou hast punished thē fore euē thorow ȳ same thynges that they worshypped. For they wente astraye very longe in ȳ waye of errour/ & helde ȳ beastes (which euē their enemyes despised) for godds/ lyuynge as chyldren of no vnderstandynge.

Therfore

Therfore hast thou sent a sore full punishment amōge them/ as amōge the chyldren of ignorauunce. As for sōch as wolde not be reformed by those sores and rebukes/ they felt the worthy punyshment of God. For the thynges that they suffred/ they bare them vnpacyently/ being not contēt in them but vnwyllyng. And whē they perished by the same thynges ȳ they toke for goddes/ they knowledged then/ ȳ there was but one true God/ whom afore they wolde not knowe: therfore came the ende of their damnacyō vpō them.

¶ All thynges be vayne/ excepte the knowledge of God. Idolaters and Idoles are mocked.

¶ The. xiij. Chapter.

A VAyne are all men/ which haue not the knowledge of God: as were they ȳ out of ȳ good thynges which are sene/ knew not hym/ ȳ of him selfe is euerlastynge. Nether toke they so moch regarde of the worckes that are made/ as to know/ who was the craftesman of thē: but some toke the fyre/ some the wynde or ayre/ some the course of the starres/ some ȳ water/ some toke Sunne and Moone/ or ȳ lyghtes of heauen which rule the earth/ for goddes. But though they had sōche pleasure in their beuty/ that they thought thē to haue bene goddes: yet shulde they haue knowne/ how moch more fayrer he is ȳ madethē. For the maker of beuty hath ordened all these thynges. Or yf they marueled at the power and worckes of them/ they shulde haue perceaued therby/ ȳ he which made these thynges is myghtyer then they.

For by the greatnesse & beuty of the creature/ the maker therof may playnely be
B knowne. Noth wythstandynge they are the lesse to be blamed/ that sought God/ & wolde haue founde him/ & yet mysled. And why? for so moch as they wente about in his worckes & sought after them/ it is a token/ that they regarded & helde moch of hys worckes that are sene: howbeit they are not wholy to be excused. For yf their vnderstandyng & knowledge was so greate/ ȳ they coulde dyscerne the worlde & thecreatures/ why dyd they not rather fynde out the Lorde therof?

But vnhappye are they/ and amonge the deedis their hope/ that call thē Godds which are but the worckes of mens handes: golde/ syluer/ & the thynge that is founde out by cōnyng/ ȳ simplytude of beastes/ or any bayne stone that hath bene made by hande of olde. Or as when a carpēter cutteth downe a tree out of the wodd/ & pareth of the barck of it cōnyngly: and so with the one parte maketh a vessell to be bled/ & dighteth meate with ȳ
C relyue. As for the other parte that is left/ which is prokytable for nothynge (for it is a croked pece of wodd and full of knobbes) he carueth it dylygētly thorow his vanyte/ and (accordyng to the knowledge of his cōnyng) he geueth it some proporcion/ fashyoneth it after the symplytude of a man/ or maketh it like some beast/ streaketh it ouer with redd/ & paynteth it/ and loke what foule spot is in it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle for it/ setteth it in the wall/ & maketh it fast with yron/ prouydynge so for it/ lest it happen to fall: for it is well knowne/ that it can not helpe it selfe: And why? it is but an ymage/ and must of necesyte be helped.

Then goeth he & offreth of his goodes vn-
D to it/ for hys chyldren and for his wife: he seketh helpe at it/ he asketh counsell at it: he is not ashamed to speake vnto it that hath no soule: for health/ he maketh his petycyō vnto hym that is sycke: for lyfe/ he prayeth vnto him that is deed: he calleth vpō him for helpe/ that is not able to helpe hym selfe: & to sende hym a good journeye/ he prayeth him ȳ may not go. And in all the thynges that he taketh in hande (whether it be to optayne any thyng or to worke) he prayeth vnto hym ȳ can do no maner of good.

¶ The detestacyon and abhomynacyon of ymages. A circle of them/ & of hym that maketh thē. The euelles that come of Idolatrye.

¶ The. xiiij. Chapter.

A AGayne/ another man purposynge to sayle/ & begynnynge to take his iourney thorow the ragynge see/ calleth for helpe vnto a stock/ that is farre weaker/ then the tree that beareth hym. For as for it/ couetousnesse of moneye hath founde it out/ & the craftesman made it with his connynge. But thy prouydence/ O father/ gouerneth all thynges frō the begynnynge: for thou hast made a waye in the see/ and a sure path in the myddest of the waues: declarynge therby/ that thou hast power to helpe in all thynges/ yee though a man wente to the see without shyppe. Neuertheleſſe/ ȳ the worckes of thy wysdome shulde not be vayne/ thou hast cauſed an arke to be made: and therfore do men cōmytte their lyues to a small pece of wodd/ passynge ouer the see in a shyppe/ and are saued.

For in the olde tyme also whē the proude
B gyastes perished/ he (in whom the hope was left to increase ȳ worlde) wētaynto ȳ shyppe/ which was gouerned thorow thy hand/ and so lefte sede behynde hym vnto the world. For happye is the tree wher thorow rightuoukes cōmeth: but cursed is the ymage of wod/ that is made wyth handes/ yee both it & he ȳ made it. Ye/ because he made it: nit/ because it was called God/ where as it is vnt a

kraple thing. For the vngodly & his vngodlynes are both lyke abhomynable vnto God. Euen so the worcke and he that made it also shalbe punyshed together. Therfore shall there a plage come vpon the ymages of the Heathen: for out of the creature of God they are become an abhomynacyon/a temptaciō vnto the soules of men/& a snare for the fete of the vnwyse. And why the sekynge out of ymages is the begynnyng of whordome/and ý bringyng vp of thē is ý destruccyō of lyfe. For they were not frō the beginnyng/nether shall they cōtynue for euer. The welthy ydelnes of men hath founde them out vpō earth/ therfore shall they come shortly to an ende.

Whē a father mourned for his sonne ý was takē awaye frō him/ he made him an ymage (in all ý haste) of his deed sonne: & so begāne to worshyppe hym as God/which was but a deedman/& ordened hys seruauntes to offre vnto him. Thus by processe of tyme and thorow longe custome/thys errore was kepte as a lawe/& tyrantes compelled men by violence to honour ymages. As for those ý were so farre of/ that men myght not worshyppe them presently / their pycture was brought frō farre (lyke the ymage of a Kynge whom they wolde honoure) to the intent that with greate diligence they myght worshype him which was farre of/ as though he had bene present. Agayne/the syngular connynge of the craftelmā gaue the ignorant also a great occasion to worshype ymages. For ý workman willinge to do hym a pleasure that sett him a worcke/laboured withall his cōynge to make the ymage of the best fashyon. And so (thorow the beuty of the worke) the comen people was dysceaued/in so moch that they tooke hym now for a God/which a lytle afore was but honored as a man. And this was the errore of mās lyfe / when men (ether for to serue their awne affecciō/or to do some pleasure vnto Kynges) ascribed vnto stones and stockes the name of God / whych ought to be geuen vnto no man.

Moreouer/thys was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignorauncе/those many and greate plages called they peace. For ether they slue their awne chyldrē/& offred them/ or dyd sacrifice in the nyght season/ or els helde vnreasonable watches: so ý they kepte nether lyfe ner mariage cleane: but ether one slue another to death maliciously /or elsgreued his neighboure wyth aduoutrye. And thus were all thinges mixte together: bloude/manslaughter/theft/dissimulaciō/corrupcyō/vnfaythfulnesse/fedycyon/periury/ disquyetinge of good men/vnthankfulnes/defiling of soules/ chaungyng of byrth/ vnkyndfastnesse of mariage/mysordre of aduoutrye & vnciennesse. And why? the honouringe of abhomynable ymages is ý cause/the begynnyng & ende of all euell. For they ý worshyppe Idols/ either they are mad when they be mery/or prophecye lyes/ or lyue vngodly/ or els lyghtly for sewarе them selues. For in so moch as their trust is in ý Idols (which haue nether soule ner vnderstandyng) though they sweare falsely/yet they thincke it shal not hurte them.

Therfore commeth a greate plage vpon them/& that worthely: for they haue an euell opynyon of God/geuynge hede vnto Idols/ swearyng vnriuthly to dysceaue/ & despysing ryghtuousnes. For their swearinge is no vertue/but a plage of them that syne/and goeth euer with the offence of the vngodly.

¶ The voyce of the faythfull praysinge the mercy of God/for whose graces sake they serue not Idols.

¶ The. xv. Chapter.

But thou (O oure God) art swete/ & long sufferyng and true/& in mercy ordrest thou all thingē. Though we syne / yet are we thyne/ for we knowe thy strēgth. & if we synne not/then are we sure/ that thou regardest vs. For to knowe the/is parfecte rightuousnes: Yee to knowe thy rightuousnes and power / is the rote of immortalyte. As for the thynge that men haue founde out thorow their euell science/it hath not dysceaued vs: as the payntynge of the pycture (an vnprofytable laboure) & carued ymage/wd dyuerse colours/ whose sight entyseth the ignorant: so that he honoureth and loueth the pycture of a deed ymage that hath no soule.

Neuertheleſſe / they that loue soch euell thynges/are worthy of death: they that trust in them/they that make them/they that loue them/and they that honoure them. The potter also taketh & tēpereth soft earth/ laboureth it/and geueth it the fashyon of a vessel/ whatsoeuer seruеth for oure vse: & so of one pece of claye he maketh some cleane vessell for seruyce/and some contrary. But where to euery vessell seruеth/that knoweth ý potter him selfe. So with his vayne laboure he maketh a God of the same claye: thys doth euen he /whyche a lytle afore was made of earth him selfe /and wythin a lytle while after (when he dyeth) turneth to earth agayne.

Notwithstandyng/he careth not the more because he shall labour/ner because his lyfe is short: but stryueth to excell goldsmythes/ the syuersmythes & copersmythes/& taketh it for an honour to make vayne thingē. For his herte is ashes/his hope is but vayne earth/ & his life is more vile then claye: for so moch as he knoweth not his awne maker / that gaue

gaue hym his soule to worcke/ & breathed in hym the breth of lyfe. They counte oure lyfe but a pastyme and oure conuersacyon to be but a market/& ý men shulde euer be getynge/& ý by euell meanes. Now he that of earth maketh fraple vessels & ymages/ knoweth hym selfe to offende aboue all other.

All the enemyes of thy people & that holde thē in subiecccyon/are vnwyse/ vnhappye/& exceadynge proude vnto their awne soules: for they iudge all the Idols of the Heathen to be goddes/which nether haue eyesyght to see/ner noses to smell/ner eares to heare/nor fyngers of handes for to grope: & as for their fete/they are to slowe to goo. For man made them/and he that hath but a borowed spryte/ fashioned them. But no mā can make a God lyke vnto hym: for seynge he is but mortall hym selfe/ it is but mortall that he maketh with vnryghtuous handes. He him selfe is better then they whom he worshyppeth / for he lyued though he was mortall / but so dyd neuer they. Yee they worshippe beastes also/ which are most miserable: for cōpare thingē that can not fele vnto them/& they are worse then those. Yet is there not one of these beastes/that with his syght can behold eny good thynge / nether haue they geuen prayse ner thanckes vnto God.

¶ The punyshment of Idolatrers / and the benefytes done vnto the faythfull.

¶ The. xvi. Chapte.

For these and soch other thynges haue they suffred worthy punyshment / and thorow the multytude of beastes are they voted oute. In steade of the which punishmentes thou hast graciously ordred thyne awne people / and geuen them their desyre that they longed for: a new & straige taist/preparing thē quayles to be their meate: to the intent that (by the thynges which were shewed & sent vnto thē) they that were so gredy of meate / myght be withdrawen euen from the desyre that was necessary. But these within shorte time were brought vnto pouerte / and taysted a newe meate. For it was requisyte ý (wythout eny excuse) destruccyon shulde come vpon those which vsed tyranny/& to shewe onely vnto ý other /how their enemyes were destroyed. For when the cruell woodnesse of the beastes came vpon them / they perysched thorow the stynges of the cruell serpentes.

Not withstādyng thy wrath endured not perpetually/but they were put in feare for a lytle season/ ý they myght be reconrmed/hauynge a token of saluacyon/to remembre ý cōmaundement of thy lawe. For he ý cōuerted/was not healed by the thynge ý he sawe/ but by the/O sauiour of all. So in this thou shewest thyne enemyes/ ý it is thou/which deliuerest frō all euell. As for then whē they were bytten wd grashoppers and flyes / they died/for they were worthy to perysh by soch: But nether the teeth of dragons ner of venymous wormes ouer cam thy chyldrē/ for thy mercy was euer by them & helped thē. Therfore were they punyshed to remembre thy wordē/but hastely were they healed agayne: lest they shulde fall in to so depe forgetfullnesse/that they myght not vse thy helpe.

It was nether herbe ner playster that restored thē to health/ but thy worde (O Lord) which healeth all thingē. It is thou (O Lord) that hast the power of lyfe and death: thou ledest vnto deathes dore / and bryngest vp agayne. But mā thorow wyckednes slayeth his awne soule/ and when hys spryte goeth forth/it turneth not agayne/nether maye he call agayne the soule that is taken awaye: It is not possyble to eschape thy hād. For the vngodly that wolde not know the/were punyshed by the strength of thyne arme: wyth straunge waters/ haies & raynes were they persecuted/ & thorow fyre were they consumed. For it was a wonderous thinge ý fyre myght do more then water which quencheth all thynges: but the worlde is the auenger of the ryghtuous. Some tyme was the fyre so tame/that the beastes which were sent to punish the vngodly/brent not: & ý because they shulde se & know/ ý they were persecuted wd the punishment of God. And some tyme brēt the fyre in the water on euery syde / that it might destroye ý vnrightuous nacion of the earth. Agayne/thou hast fed thyne awne people wd Aungels fode/& sent thē bred ready frō heauen (without their laboure) be ynge very pleasaunt and well gusted. And to shewe thy ryches & swetnesse vnto thy chyldrē/thou gauest euery one their desyre/ so that euery mā myght take what lyked hym best. But the snowe & yse abode the violence of the fyre/& melted not: that they myght knowe/ that the fyre burnynge in the haie & rayne/destroyed the frute of the enemyes: the fyre also forgat his strēgth agayne/ ý the rightuous myght be norished. For the creature that seruеth the (which art the maker) is fearse in punishing the vnryghtuous/ but is easy & gentle to do good/vnto soch as put their trust in ý. Therfore dyd all thynges alter at the same tyme/ and were all obedient vnto thy grace/ which is the norse of all thynges/ accordyng to the desyre of them that had nede therof: that thy chyldren/O Lorde/whō thou louest/ myght knowe/that it is not nature & the growyng of frutes ý fedeth mē/ but ý it is thy worde/ which preseruеth them that put their trust in the. For loke what myght not be destroyed

with the fyre/as soone as it was warmed w̃ a lytle Sunne beame/it melted:that al men myght knowe/ ÿ thankes ought to be geuen vnto the before ÿ Sunne ryse/and that thou oughtest to be worshypped before the daye springe. For the hope of the vnthankfull shall melt awaye as the wynter yse/ and perysche as water/that is not necessary.

¶ The iudgementes of God vpon the Egypcyans.

¶ The. xvij. Chapter.

A GReate are thy iudgmẽtes(O Lord) & thy counceils can not be expressed therfore men do erre/ ÿ wyll not be reformed wyth thy wildome. For when the vnrightyous thought to haue thy holy people in subiecyon/ they were bosde with the bandes of darcknes & longe nyght/ shutt vnder the rofe/ thinkynge to escape the euerlastynge wysdome. And whyle they thought to be hyd in the darcknesse of their synnes/they were scatered abrode in ÿ very myddest of the darck couerynge of forgetfulnes/ put to horrible feare & wonderously vexed for the corner where they myght not kepe them frõ feare: because the sounde came downe & vexed them:yee many terrible and straunge visions made them afrayed.

B No power of the fyre myght geue them lyght/nether myght the cleare flammes of ÿ starres lighten ÿ horrible night. For there appeared vnto thẽ a sodane fyre/ very dredeful: At ÿ which(when they sawe nothinge) they were so afrayed/that they thought ÿ thynge which they sawe/to be the more fearfull. As for the sorcery & enchauntemẽt ÿ they vsed/ it came to derision/ & the proude wysdome was brought to shame. For they ÿ promised to dryue awaye the fearfulnes & drede from ÿ weake soules/ were sycke for feare them selues/& that w̃ scorne. And though none of ÿ wonders feared thẽ/yet were they afraied at ÿ beestes which came vpõ thẽ/ & at ÿ hissynge of the serpentes. In so moch that with trembling they swowned/& sayde they sawe not ÿ ayre/ which no man yet maye escape.

¶ For it is an heuy thynge/ when a mans awne cõscience bearetb recorde of his wyckednes & condẽpneth him. And wyse a vexed and wounded conscience/ taketh euer cruell thinges in hãde. Fearfulnes is nothyng els/ but a declarynge that a man seketh helpe & defence/ to answere for hym self. And loke how moch lesse ÿ hope is within/ ÿ more is the vncertẽtye of the matter/for the whych he is punyshed. But they that came in the mighty nyght: slepte ÿ slepe ÿ fell vpon thẽ frõ vnder & from aboue:somtyme were they afrayed thorow the feare of the wonders/ & sõtyme they were so weake ÿ they swowned withall: for an hastye & sodane fearfulnes came vpon them. After warde/ yf eny of thẽ had fallen/he was kepte and shutt in prison but without chaynes. But yf enyd wyll in a vyllage/ yf he had bene an herd or husbandmã he suffred intollerable necessite: for they were all bosde w̃ one chayne of darcknesse.

Whether it were a blasynge wynde/or a swete songe of ÿ bydes amonge the thycke braunches of the trees/ or the vehemence of hastie rũninge water/or greate noyse of the fallynge downe of stones/or the playenge & rũninge of beastes whom they sawe not/ or the mightie noyse of roaringe beastes/or the sownde ÿ answereth agayne in the hye mountaynes: it made thẽ swowne for very feare. For all the earth shined w̃ cleare light/ & no mã was hindered in his labour. Onely vpõ them there fell a heuy nyght/ an ymage of darcknesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darcknesse.

¶ The fyre lyght that they Israelites had in Egypt The persequucyon of the faythfull. The Lord smote all the first borne of Egypt. The synne of the people in the wyldernes. Aaron stode be twyxt the lyue & the deed/with his censoure.

¶ The. xviij. Chapter.

NEuertheles thy sanctes had a very greate light(and ÿ enemyes herde their voyce/but they sawe not the figure of them.) And because they suffred not ÿ same thinges/ they magnyfyed the:and they that were vexed afore(because they were not hurte now)thanked the/ and besought the(O God)that there myght be a difference. Therfore had they a burnyng pyler of fyre to lede thẽ in the vnknowne waye & thou gauest them ÿ Sunne for a kre gyft without eny hurt. Reason it was/that they shulde want lyght and be put in the prison of darcknes/which kepte thy children in captyuite/by whom the vncorrupte light of ÿ lawe of ÿ worlde was for to be geuẽ. When B they thought to slaye ÿ babes of ÿ righteous (one being layed out/and preserued to be leder vnto the other) thou broughtest out the whole multytude of the chyldren/ and destroydest these in the myghtye water. Of that nyght were oure fathers certyfyed afore/ ÿ they knowyng vnto what othes they had geuẽ credẽce/myght be of good cheare. Thus thy people receaued the health of the righteous/but ÿ vngodly were destroied. For like as thou hast hurte oure enemies/so hast thou promoted vs whõ thou calledest afore. For ÿ righteous childrẽ of the good mẽ offred secretly and ordred the lawe of righteousnes vnto vnite: ÿ the iust shulde receaue good & euell in like maner/singinge prayses vnto ÿ father of all men. Agayne/ there was herde an vnconuenient voyce of the enemies/ & a pyteous crie for children ÿ were bewayled. ¶ The master and the seruaũt were punyshed in lyke maner. For they all together had innumerable that dyed one death.

Nether were ÿ lyuinge sufficient to bury ÿ deed/for in ÿ twinckylynge of an eye/ ÿ no blest nacion of thẽ was destroyed. As oft as God helped thẽ afore/ yet wolde it not make them beleue:but in the destruccion of ÿ first borne they knowleged/ that it was the people of God. For whyle all thynges were still/ & whẽ the nyght was in the myddest of her course/thy Almyghtie worde(O Lord) leapte downe from heauen out of thy royall trone/as a rough man of warre/in the myddest of the lande that was destroyed: and the sharpe swerde perfourmed their straite commaundement/ standyng & fyllyng all thinges with death: yee it stode vpon the earth & reached vnto the heauen. Then the syght of the euell dreames vexed them sodenly/and fearfulnesse came vpon them vnawares.

D Then laye there one here/ another there/ half deed half quych/ and shewed the cause of his death. For the visions that vexed them/ shewed them these thynges afore: so that they were not ignoraũt/ wherfore they perysched.

The tentacyon of death touched the rygh teous also/and amonge the multitude in the wyldernesse there was insurrecction/but thy wrath endured not longe. For the fautlesse man wente in all the hast/ and toke the battayll vpon him/brought forth the weapen of his mynistracyon: euen prayer and the censours of reconcilinge: sett him self agaynst the wrath/ and so brought the misery to an ende:declaringe therby/that he was thy seruaunt. For he ouercame not the multitude with bodely power/ner w̃ weapẽs of might: but with the worde he subdued him that vexed him/ puttinge the in remembraunce of the othe & couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another/ he stode in the myddest/ packied the wrath/ and parted ÿ waye vnto the lyuyng. And wyse in hys longe garment was all the beuty/& in ÿ foure rowes of the stones was the glory of the fathers grauen/ and thy maiesty was wrytten in the crowne of his head. Vnto these the destroyer gaue place/ and was afrayed of them: for it was only a tentacion worthy of wrath.

¶ The deeth of the Egypcians/ and the great ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not onely to the wyll of God/but also to the wyll of man.

¶ The. xix. Chapter.

A SO for the vngodly/ ÿ wrath came vpon them without mercy vnto ÿ ende. For he knew before what shulde happen vnto them:how that (when they had consented to lett them go/ & had sent them out with greate dilygẽce) they wolde repente/ and folowe vpon them. For when they were yet mournyng & makynge lamentacion by the graues of the deed/ they deuysed another foolyshnes:so that they persecuted them in their flienge/whom they had cast out afore with prayer. Worthy necessyte also brought them vnto this ende/for they had cleane forgotten the thynges that happened vnto them afore. But the thynge that was wantynge of their punyshment/ was requysite so to be fulfylled vpon them with tormentes: ÿ thy people might haue a marueilous passage thorow/ & that these myght fynde a straunge death.

Then was euery creature fashyoned agayne of new according to the wyll of B their maker/obeyeng thy cõmaundementes that thy chyldren myght be kept without hurte/For the cloude ouershadowed their tẽtes/ & the drye earth appeared/ where afore was water:so that in the reed see there was a waye without impedyment/and the great depe be came a grene felde:where thorow all the people wente ÿ were defended with thy hande/ seinge thy wonderous & marueilous workes. For as the horses/so were they feed/ & leapte lyke lambes/prayslyng the(O Lord) which haddest deliuered them. And wyse they were yet myndefull of the thyngs/ that happened whyle they dwelt in the lande: how ÿ grounde brought forth flyes in steade of catell/ & how the ryuer scrauled wyth ÿ multitude of frogges in steade of fysches.

But at the last they sawe a new creacyon of bydes/what tyme as they were disceaued C with lust/and desyred delycate meates. For when they were speakinge of their appetite/ the quayles came vp vnto thẽ from the see/ and punyshementes came vpon the synners not without the tokens whych came to passe afore by the vehemence of the streames: for they suffred worthely according to theyr wickednesses/they dealt so abhominably & churlishly with straungers. Some receaued no vnknowne gestes/some brought ÿ straungers in to bondage that dyd them good. Be syde all these thynges there were some/that not only receaued no straungers with their wylles/ but persecuted those also/ and dyd them moch euell/that receaued them gladly. Therfore were they punyshed with blyndnesse/ lyke as they that were couered with sodane darknesse at ÿ dores of the righteous so ÿ euery one sought ÿ entrance of his dore.

¶ Thus the elementes turned in to them selues/lyke as when one tyme is chaunged vpon an instrument of musyck / and yet all the resydue kepe their melody: wych maye easely be perceaued / by the syght of ꝯ thingꝯ that are come to passe. The drye lande was turned into a watery/and the thynge ꝯ a dore swamme in the water/ wente now vpon the drye grounde. The fyre hath power in ꝯ water(contrary to his awne vertue)and the water forgat his awne kinde to quēch. Agayne/ the flammes of the noysome beastes hurte not the flesh of them that wente wyth them/ nether melted they the yse/which eis melteth lightely. In all thynges hast thou promoted thy people(O Lord)and brought thē to honour:thou hast not despyled thē/ but allwaye ꝯ in all places hast thou stande by them.

¶ The ende of the boke of wyldom.

¶ The boke of * Jesus the sonne of Syrach/which is called in latyne Ecclesiasticus.

* Or/Jesus.

The Prologe of Jesus the sonne of Syrach vnto his boke.

MAny and greate men haue declared wyldome vnto vs out of the lawe/out of the Prophetes and oute of other that folowed them. In the which thynges Israel ought to be commended / by the reason of doctryne ꝯ wyldome: Therfore they that haue it and reade it / should not onely thē selues be wyse there thorow/but serue other also wyth teachynge and wrytynge.

After that my graund father Jesus had geuen dyligent laboure to reade the lawe/the Prophetes and other bokes that were left vs of oure fathers/and had well exercysed hym selfe therin:he purposed also to wryte some thynge of wyldome ꝯ good maners/ to the intent that they which were willynge to learne and to be wyse myght haue the more vnderstandynge/and be the more apte to leade a good conuersacyon.

Wherfore I exorte you to receaue it louyngly/to reade it wyth dyligence/ and to take it in good worth/though oure wordes be not so eloquēt as the famous orators. For ꝯ thyng that is wrytten in the Hebrue tonge/ soundeth not so well when it is translated in to another sprache. Not only this boke of myne/but also the lawe / the Prophetes ꝯ other bokes sounde farre other wyse/then they do/when they are spoken in their awne language.

Now in the .xxxviij. yeare whē I came in to Egypte in the tyme of Ptolomy Euerges/ and contynued there all my lyfe/I gat lybertie to reade ꝯ wryte many good thinges. Wherfore I thought it good and necessary/to bestowe my dyligence and trauayle to interprete this boke. And consyderynge that I had tyme/I laboured and bydmy best to perfourme this boke/and to bryngе it vnto ryght:that the straungers also which are dispoſed to lerne/myght apply e them selues vnto good maners/and lyue accordynge to the lawe of the Lorde.

¶ Wyldome proceadeth and cōmeth of God. A prayse of the feare of God. Rightwesnes is a degre to come by wyldome.

¶ The fyrst Chapter.

A ALl wyldome commeth of God the Lord/ ꝯ hath bene euer with hym /and is before all tyme. Who hath nombred the sande of ꝯ see/the droppes of the rayne and the dayes of time? Who hath measured the heygth of heauen/ the bredth of the earth ꝯ the depenesse of the see? Who hath sowght out the grounde of Goddes wyldome/wych hath bene before all thynges? Wyldome hath bene before all thynges/ and the vnderstandynge of prudence from euerlastynge. (Gods worde in ꝯ heygth is the well of wyldome/and the euerlastynge cōmaundementes are the entrance of her.) Vnto whom hath the rote of wyldome bene declared? Or who hath knowne her wyte? Vnto whō hath ꝯ doctryne of wyldome bene discouered ꝯ shewed? ꝯ who hath vnderstande ꝯ many folde entraunce of her?

B There is one:euen the Myght/the maker of all thynges / ꝯ Allmyghtye / the kynge of power(of whom mē ought to stande greatly in awe)which sytteth vpon his trone/beinge a God of dominyō: He hath created her thorow ꝯ holy goost:he hath sene her / nombred her / and measured her: He hath poured her out vpon all his workes/ and vpon all flesh according to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lord is worshippe and triumphe/ gladnesse ꝯ a lovely crowne. The feare of the Lorde maketh a mery hert/geueth gladnesse/ioye and longe lyfe. Who so feareth the Lorde/ it shall go well wyth hym at the last / ꝯ in the daye of hys death he shall be blessed.

C The loue of God is honorable wyldome: loke vnto whom it appeareth/they loue yt/ for they se what wonderous thynges it doth. The feare of ꝯ Lorde ys the begynnynge of wyldome/and was made wyth the faythfull in the mothers wombe: yt shall go wyth the chosen wemen / and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods seruyce / that preseruеth and iustifieth the hert / and geueth myrth and gladnesse. Who so feareth ꝯ Lord shall be happye: and when he hath nede of comforte/he shall be blessed. To feare God is ꝯ wyldome that maketh rych/and bryngeth all good vnto her. She fylleth the whole house wyth her gyftes /and the garners wyth her treasure. The feare of the Lord ys the crowne of wyldome / and geueth plenteous pesce and health. He hath sene her and nombred her: knowlege and vnderstandynge of wyldome hath he poured out as rayne: ꝯ them ꝯ helde her fast / hath he brought vnto honour.

The feare of the Lorde ys the rote of wyldome/and her braunches are longe lyfe. In the treasures of wyldome ys vnderstandyng and deuocyon of knowledge/but wyldome is abhorred of synners.) The feare of the Lord driueth out synne/for he that is without feare/can not be made ryghteous / and his wyllfull boldnes is his awne destruccio. A pacyent man wyll suffre vnto the tyme/ ꝯ thē shall he haue ꝯ rewarde of ioye. A good vnderstandynge wyll hyde his wordes for a tyme/and many mens lippes shall speake of his wyldome. In the treasures of wyldome is the declaracyon of doctryne / but the synner abhoreth the worthyppe of God. My sonne/ yf thou desyre wyldome / kepe the cōmaundement / and God shall geue her vnto the: for the feare of the Lorde is wyldome ꝯ nurtoure / he hath pleasure in fayth and louynge mekenesse / and he shall fyll the treasures ther of. Be not obstinate and vnfaythfull to the feare of the Lorde / and come not vnto him with a double hert. Be not an ypocryte in the sight of men/and take good hede what thou speakest. Marke well these thinges/lest thou happen to fall and bryngе thy soule to dishonoure/and so God discouer thy secretes / and cast the downe in the mydest of ꝯ congregacyon: because thou woldest not receaue ꝯ feare of God / ꝯ because thy hert is full of faynednes and dissceate.

¶ He exhorteth the seruantes of God to ryghtwesnes loue/vnderstandyng/and pacience/ and exhorteth him that feareth God/ to beleue/ to hope / and to loue: because God neither confoundeth nor forsaketh them/ that trust in hym. A curse vpon the sotteil/fearce / ꝯ impacyent of herte.

¶ The .ij. Chapter.

A MY sonne / yf thou wilt come in to the seruyce of God / stande fast in ryghtousnes and feare / and arme thy soule to tentacyon: settle thine hert/and be pacyent: bowe downe thyne eare receaue the wordes of vnderstandynge/and thrynche not awaye / when thou art entysed. Holde the fast vpon God / ioyne thy self

vnto hym and suffre / that thy lyke maye encreace at ȳ last. Whatsoeuer happeneth vnto the / receaue it: suffre in heuynesse / & be patient in thy trouble. For lyke as golde & syluer are tryed in the fyre / euen so are acceptable men in the fornace of aduersyte. Beleue in God / & he shall helpe the: ordre thy waye a ryght / and put thy trust in him. Holde fast his feare / and growe therin. O ye that feare ȳ Lord / take sure holde of his mercy: chrincke not awaye frō hym / that ye fall not. O ye that feare the Lorde / beleue hym / and youre rewarde shall not be emptie. O ye ȳ feare ȳ Lorde put youre trust in him / & mercy shall come vnto you for pleasure. O ye that feare the Lorde set youre loue vpon him / & youre hertes shalbe lyghtened.

B Consydre the olde generacions of men (O ye chyldren) and marck them well: was there euer eny one confounded / that put his trust in ȳ Lorde? Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse / that called faythfully vpon him? For God is gracious and mercyfull / he forgeueth synnes in the tyme of trouble / and is a defender for all them that seke hym in the trueth. Wo be vnto him ȳ hath a duble hert / wycked lyppes and euell occupied handes / & to the synner ȳ goeth two maner of wayes. Wo be vnto them that are loose of herte / which put not their trust in God / & therfore shall they not be defended of hym. Wo be vnto them that haue lost pacience / forsaken ȳ ryght wayes / and are turned back in to frowarde wayes. What wyll they do / when the Lorde shall begynne to vyslet them?

C They that feare the Lorde / wyll not mistrust his worde: and they that loue him / will kepe his commaundement. They that feare the Lord wyll seke out the thinges / that are pleasaunt vnto hym: & they that loue hym / shall fulfyll his lawe. They ȳ feare ȳ Lorde wyll prepare their hertes / and humble their soules in his syght. They ȳ feare the Lorde kepe his commaundementes / & wyll be patient tyll they se hym selfe / sayinge: better it is for vs to fall into the handes of the Lorde / then into the handes of men: for his mercy is as greate as hym selfe.

Co oure father and mother ought we to geue double honour. Of the blessyng and curse of the father and mother. No man ought ouer curyously to searche out the secretes of God.

¶ The. iii. Chapter.

A THe chyldren of wysdome are a cōgregacyon of the ryghtuous / and their exercyse is obedience & loue. Heare me youre father (O my deare chyldren) & do there after / that ye may be sake. For the Lorde wyll haue the father honoured of the chyldren / and loke what a mother commaundeth her chyldren to do / he will haue it kepte. Who so honoureth his father / hys synnes shall be forgeuen him: and he that honoureth hys mother is lyke one ȳ gatherethtreasure together. Who so honoureth his father / shall haue ioye of his awne chyldren: and when he maketh his prayer, he shall be herde. He that honoureth his father / shall haue a longe lyfe: and he that is obedient for the Lordes sake / hys mother shall haue ioye of him.

He that feareth the Lorde / honoureth his father and mother / and doth them seruyce / B as it were vnto the Lorde him selfe. Honoure thy father in dede / in worde / and in all pacience / that thou mayest haue his blessynge: for the blessing of the father buyldeth vp the houses of the children / but the mothers curse roteth out the foundacyons. Reioyse not when thy father is reproued / for it is no honoure vnto the / but a shame. For the worshipe of a mās father is his awne worshipe / and where the father is without honoure / it is the dishonesty of the sonne. My sonne / make moch of thy father in his age / & greue him not as longe as he liueth. And yf his vnderstanding fayle / haue pacience with him / and despyse hym not in thy strength. For the good dede that thou shewest vnto thy father / shall not be forgotten: & when thou thy selfe wantest / it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good / yee it shall be founded for the in ryghtuousnes) & in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye / lyke as ȳ yse in ȳ fayre warme wether.

He that forsaketh his father / shall come C to shame: and he that defyeth his mother / is cursed of God. My sonne / perfourme thy workes w̄ louenge mekenesse / so shalt thou be loued aboue other men. The greater thou art / the more humble thy selfe (in all thynges) and thou shalt fynde fauour in the sight of God. For greate power belongeth onely vnto God / & he is honoured of the lowly.

Seke not out the thinges that are aboue thy capacyte / and search not the grounde of soch thynges as are to mightye for the: but loke what God hath cōmaunded the / thynke vpon that all waye / and be not curyous in many of hys workes. For it is not nedefull for the to se w̄ thyne eyes the thynges ȳ are secrete. Make not thou to mochsearch in superfluous thynges / & be not curious in many of hys workes: for many thynges are shewed vnto the allready / which be aboue ȳ capacite of men. The medlynge w̄ soch hath begyled many a mā / and tangled their wittes in

in vanyte. Now he that loueth parell / shall perish therin.

D An harde herte shall fayre euell at ȳ last (an hert that goeth two wayes / shal not prospere: & he that is frowarde of hert / will euer be the worse & worse.) A wicked hert shalbe ladē with sorowes / & ȳ vngodly synner will heape one synne vpō another. The councell of the proude hath no health / for the plante of synne shall be roted out in them. The hert of him ȳ hath vnderstandyng shall perceaue hye thinges / & a good eare wyll gladly herken vnto wysdome. An hert that is wyse and hath vnderstādyng / will abstayne frō synne / and increase in ȳ worckes of rightuousnes. Water quencheth burnynge fyre / & mercy reconcyleth synnes. God hath respecte vnto him that is thanckfull he thincketh vpō him agaynst the tyme to come: so that whē he falleth / he shall fynde a stronge holde.

Almes must be done with all meknenes. The study of wysdome and her fryte. A iudge ought to be mercyfle. An exhortacyon to eschue euell & to do good.

¶ The. iiij. Chapter.

A MY sonne / defraude not the poore of his almes / and turne not awaye thyne eyes frō him that hath nede. Desypyse not an hongrye soule / & defye not the poore in his necessite: greue not the herte of him that is helpiesse / and wythdrawe not the gyft from the nedefull. Refuse not the prayer of one that is in trouble / & turne not awaye thy face from ȳ nedy. Cast not thyne eyes alyde from the poore / ȳ thou geue him not occasyon to speake euell of ȳ. For yf he complayne of the in the bytternes of his soule / his prayer shall be herde: euē he that made him / shal heare him. Be curteous vnto the company of the poore / humble thy soule vnto the elder / & bowe downe thy head to a man of worshippe. Lett it not greue the to bowe downe thyne eare vnto ȳ poore / but paye thy dett / and geue hym a frendly an- B swere / and that with mekenesse.

Delyuer him ȳ suffreth wronge from the hāde of the oppressour / & be not faynt harted when thou syttest in iudgmēt. Be mercyfull vnto the fatherles as a father / & be in steade of an houshande vnto their mother: so shalt thou be as an obedient sonne of the Hyest / & he shall loue the more then thy mother doth. Wysdome bryetheth lyfe in to her chyldrē / receaueth them that seke her / & wyll go before thē in the waye of rightuousnes. He ȳ loueth her / loueth lyfe: & they ȳ seke her diligently / shall haue greate ioye. They that kepe her / shall haue the heretage of lyfe: for where she entreth in / there is the blessyng of God. They that honoure her / shall be the seruauntes of the holy one: and they that loue her / are beloued of God. Who so geueth eare vnto her / shall iudge the Heathen: and he that hath respecte vnto her / shall dwell safely.

He ȳ beleueth her / shall haue her in possession / and his generacyon shall endure: for C when he falleth / she shal go with him / before all. Feare / drede & tēptacion shall she bryng vpon him / and tryē him in her doctryne: tyll she haue so proued hym in hys thoughtes / ȳ he commytte his soule vnto her. Then shall she stablish him / bryngethe ryght waye vnto him / make him a glad man / shewe him her secretes / and heape vpon hym the treasures of knowledge / vnderstandyng & ryghtuousnes. But yf he go wronge / she shall forsake hym / and geue hym ouer in to the handes of his enemye.

My sonne make moch of the tyme / eschue the thynge ȳ is euell / & for thy lyfe shame not D to saye ȳ trueth. For there is a shame ȳ bryngeth synne / and there is a shame that bryngeth worshippe and fauour. Accepte no person after thyne awne wyll / that thou be not confounded to thyne awne decaye. Be not ashamed of thy neyghbour in his aduersite / & kepe not back thy cōsell when it maye do good / nether hyde thy wysdome in her beuty. For in the tonge is wysdome knowne / so is vnderstandyng / knowledge & lernynge in ȳ talkynge of the wyse and stedfastnesse in the worck of ryghtuousnes. In no wyse speake agaynst ȳ worde of treuth / but be ashamed of ȳ lyes of thyne awne ignorance. Shame not to cōfesse thyne errour / & submytte not thy selfe vnto euery man because of synne. Withstande not the face of the myghtie / and stryue not agaynst the streame. But for the trueth stryue thou vnto death / and God shall fyght for the agaynst thine enemyes. Be not hastye in thy tonge / nether slack & negligent in thy worckes. Be not as a lyon in thyne awne house / destroyēg thy houshold folck / and oppressyng them that are vnder the. Let not thyne hande be stretched out to receaue / and shut when thou shuldest geue.

In ryches maye we not put any confydence. The vengeaunce of God ought to be feared / and to repentaunce maye we not be slowe.

¶ The. v. Chapter.

A TRust not vnto thy ryches / & saye not: tush / I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce & temptacio) Folowe not the lust of thyne awne herte in thy strength / and saye not: tush / how haue I had strength / or who wyll bryngeme vnder because of my worke? for doutles God shal auēge it. And saye not: I haue cōmytted mo synnes /

lynnes / but what euell hath happened me:
for the Almyghtye is a pacyent rewarder.
Because thy lynne is forgeuē ꝗ / be not therfore without feare / nether heape one lynne
vpō another. And saye not: tush / the mercy of
ꝗ Lord is great / he shal forgeue me my lyn-
nes / be they neuer so many. For like as he is
mercyfull / so goeth wrath frō him also / & his
indignacyon cōmeth downe vpon synners.

Make no taryenge to turne vnto ꝗ Lord /
& put not of frō daye to daye: for sodenly shall
B his wrath come / & in the time of vengeaunce
he shall destroie ꝗ. Trust not in wicked rych-
es / for they shall not helpe in the daye of puni-
ment & wrath. Be not caryed about to euery
wynde / and goo not into euery waye: for so
doth the synner ꝗ hath a double tōge. Stande
fast in the waye of the Lorde / be stedfast in
thy vnderstandynge / abyde by the worde /
and folowe the worde of peace & ryghtuoul-
nes. Be gentle to heare the worde of God / ꝗ
thou mayest vnderstande it / and make a true
answere with wysdome. Be swift to heare /
but slowe & pacient in geuynge answere. If
thou hast vnderstādynge / chappe thy neygh-
boure an answere: If no / laye thyne hād vpō
thy mouth: lest thou be trapped in an vndis-
crete worde / & so cōfounded. Honour & wor-
shyppe is in a mans wyse talkyng / but ꝗ tonge
of the vndiscrete is his awne destruccion. Be
not a preuy accuser as longe as thou lyuest /
& vse no sclander with thy tonge. For shame
and sorow goeth ouer the theke / and an euell
name ouer him that is double tonged: but he
that is a preuy accuser of other men / shalbe
hated enuyed and confounded. Se that thou
iustifye the small and greate alyke.

¶ It is the propertye of a synner to be euell tonged. The doctryne and good councell of the wyse is to be embraced. Wysdome shulde be searched for. The profet therof.

¶ The.vj. Chapter.

B E not thy neyghbours enemye for
A thy kindes sake: for who so is euell
shall be the heyre of rebuke & dys-
honoure / & whosoeuer beareth en-
uye & a doubble tōg offendeth. Be not proude
in the deuyce of thyne awne vnderstandyng /
lest thy leaues wither / and thy frute be de-
stroyed / & so thou be lefte as a drye tree. For a
wycked soule destroyeth hym ꝗ hath it / ma-
keth hym to be laughed to scorne of hys ene-
myes / (& bringeth hym to the porcyon of the
vngodly.) A swete worde multiplieth frindes /
and pacyfyeth them that be at baryaunce /
and a thanckfull tonge will be plenteous in
a good man. Holde frendshippe wyth many /
neuertheles haue but one coficeler of a thou-
sande.

Yf thou gettest a frende / proue him fyrst / B
and be not hastie to geue him credence. For
some man is a frende / but for a tyme / & will
not a byde in the daye of trouble. And there
is some frende that turneth to enemyte / and
taketh parte agaynst the: & yf he knowe eny
hurte by the / he telleth it out. Agayne / some
frende is but acompanyon at the table / and
in the daye of nede he contynueth not. But
a sure frende wil be vnto the euen as thyne
awne self / & deale faythfully wyth thy hou-
sholde folke. If thou suffre trouble and ad-
uersyte / he is with the / and hydeth not hym
self from the. Departe from thyne enemyes
yee and bewarre of thy frendes.

A faythfull frende is a stronge defence: C
who so fyndeth suche one / fyndeth a noble
treasure. A faithfull frende hath no peare /
ꝗ wight of golde & syluer is not to be com-
pared to the goodnesse of his faith. A fayth-
full frende is a medicyne of lyfe / & they that
feare the Lord / shall fynde him. Who so fea-
reth the Lorde / shall prospere with frendes:
& as he is / so shall his frende be also.
My sonne / receaue doctryne frō thy youth
vp / so shalt thou fynde wysdome tyll thou be
olde. Go to her as one that ploweth / and so-
weth / and wayte pacyently for hir good frut-
es. For thou shalt haue but lytle laboure in
hir worke / but thou shalt eate of hir frutes
right soone. O how exceading sharpe is wis-
dome to vnlerned men: an vnstedfast body
wilt not remayne in her. Vnto sorty she is as
it were a touchstone / & he casteth her from
him in all the haste: for wisdome is with him
but in name / there be but few ꝗ haue know-
ledge of her. (But with them that know her /
the abydeth euen vnto ꝗ apperynge of God.) D

Geue eare (my sonne) receaue my doctry-
ne / and refuse not my councell. Put thy fote
in to her fynckes / and take her yock vpon thy
neck: bowe downe thy shoulder vnder her /
beare her pacyently / and be not weery of her
bandes. Come vnto her with thy whole hert /
& kepe her wayes with all thy power. Seke
after her / and she shalbe shewed the: and whē
thou hast her / forsake her not. For at the last
thou shalt fynde rest in her / and that shall be
turned to thy greate ioye. Then shall her fet-
ters be a stronge defence for the / & her yock
a glorious rayment. For the bewtie of lyfe is
in her / and her bandes are the couplynge to-
gether of saluacion. Yee a glorious rayment
is it / thou shalt put it on / & the same crowne
of ioye shalt thou weere.

My sonne / yf thou wylt / take hede / thou E
shalt haue vnderstādynge: and yf thou wylt
applie thy minde / thou shalt be wyse. If thou
wylt bowe downe thyne eare / thou shalt re-
ceaue doctryne: & yf thou delyte in hearyng /
thou

thou shalt be wyse. Stande with the multi-
tude of soch elders as haue vnderstandynge /
& consente vnto their wysdome wyth thyne
herte: that thou mayest heare all godly ser-
mons / and that the worthy sentences eschape
the not. And yf thou sest a man of dyscrete
vnderstandynge / get the soone vnto hym / &
let thy fote treade vpon the steppes of his do-
res. Let thy mynde be vpon the commaun-
dementes of God / & be earnestly occupied in
hys lawes: so shall he stablyth thy hert / and
geue the wysdome at thyne awne desyre.

¶ We must forsake euell / & yet not iustifye our selues The behaueour of the wyse towarde hys wyfe / hys kynde / his chyldren / his seruauntes / his father & mother / the preestes &c.

¶ The.vij. Chapter.

A DO no euell / so shal ther no harme
happen vnto the. Departe a waye
from the thynge that is wycked / &
no mysfortune shall medle w̄ the.
My sonne / sowe no euell thynges in the fo-
rowes of vnrightuoulnes / so shalt thou not
reape them seuenfolde. Laboure not vnto
man for any lordshype / nether vnto ꝗ kyng
for the seate of honoure. Justifye not thy self
before God (for he knoweth the hert) & desyre
not to be reputed wyse in the presence of the
kyng. Make no laboure to be made a iudge /
excepte it so were / that thou couldest mygh-
tely put downe wycknes: for yf thou shul-
dest stande in awe of the presence of ꝗ migh-
tye / thou shuldest fayle in geuynge sentēce.
Offende not in the multitude of the cite / and
put not thy self amonge the people. Bynde
not two synnes together / for in one synne
shalt thou not be vnpunyshed. Saye not:
tush / God wyll loke vpon the multitude of
my oblacyons / and when I offre to the hyest
God he wyll accepte it.

B Be not faynt harted when thou makest
thy prayer / nether slack in geuing of almes.
Laugh no man to scorne in the heuynesse of
his soule / for God (which seyth all thynges) is
he that can bryngе downe / & set vp agayne.
Accepte no lesyng agaynst thy brother / ne-
ther do the same agaynst thy frende. Vse not
to make any maner of lye / for the custome
therof is not good. Make not many words /
when thou art amonge the elders: and when
thou prayest / make not moch babelynge. Let
no laborius worcke be tedious vnto the / ne-
ther the howsbandrye which the Almyghtie
hath created. Make not thy boast in ꝗ mul-
tytude of thy wyckednes / but humble thy
selfe euen from thyne herte: and remembre
that the wrath shall not be longe in taryng /
and that the vengeaunce of the flesh of ꝗ vn-
godly is a very fyre & worme. Geue not ouer
thy frynde for eny good / ner thy faythfull
brother for the best golde.

Departe not from a discrete & good wo- C
man / that is fallen vnto the for thy porcyon
in the feare of the Lorde / for the gyft of her
honesty is aboue golde. Where as thy seru-
aūt worcketh truly / intreate him not euell /
ner the hyrelynge that is faythfull vnto the.
Loue a dyscrete seruaunte as thyne awne
soule / defraude hym not of hys lybertye / ne-
ther leaue him a poore mā. If thou haue ca-
tell / loke well to them: and yf they be for thy
profyt / kepe thē. If thou haue sonnes / bring
thē vp in nurtoure & lernynge / & holde them
in awe from their youth vp. If thou haue
daughters / kepe their body / & shewe not thy
face cherefull toward thē. Marie thy daugh-
ter / and so shalt thou perfourme a weyghtye
matter: but geue her to a man of vnderstan-
dynge. If thou haue a wyfe after thine awne
mynde / forsake her not: (but commytte not
thy selfe to the hatefull.)

Honoure thy father from thy whole herte
and forgett not the sorofull trauayle ꝗ thy
mother had wyth the: remembre that thou
wast borne thorow them / and how cāst thou
recōpense them the thynges that they haue
done for the? Feare ꝗ Lord with all thy soule D
& honoure his mynistres. Loue thy maker
wyth all thy strength / & forsake not hys ser-
uauntes. Feare the Lord with all thy soule /
& honoure hys Prestes. Geue thē their por-
cyō of the fyrst frutes & increase of ꝗ earth /
lyke as it is cōmaunded the: geue them the
shoulders / and their appoynted offrynges &
fyrstlynges. Reache thyne hande vnto the
poore / that God maye blesse the wyth plen-
tuoulnes. Be lyberall vnto all men lyuyng /
yet let not but do good euen to them that
are deed.

Let not them that wepe be without com-
forte / but mourne yd soch as mourne. Let it
not greue the to visyt the sick / for that shall
make the to be beloued. Whatsoeuer thou
takest in hande / remembre the ende / & thou
shalt neuer do amysse.

¶ Agaynst thy better is no stryuyng. Of the deeth of thyne enemye mayste thou not reioyce / ner delyte thy neyghboures / ner the wordes of the wyse.

¶ The.viij. Chapter.

STryue not with a myghtye man /
lest thou chaunce to fall in to hys A
handes. Make no variaunce with
a rych mā / lest he happē to bringe
vp an harde quarell agaynst ꝗ. For golde &
syluer hath vndone many a man / yee euē the
hertes of kyngs hath it made to fall. Striue
not with a man ꝗ is ful of wordes / & laye no
stycke vpon his fyre: Kepe no cōpany with
ꝗ vnlerned / lest he geue thy kynred an euell
reporte. Delyte not a man that turneth
hym selfe awaye from synne / and cast hym
not

not in the teeth wythall: but remembre ȳ we
are frayle euerychone. Thynke lcome of no
man in his olde age / for we wax olde allo.
Be not glad of the death of thyne enemye/
but remembre that we must dye all the sorte
of vs (and layne wolde we come in to loye.)
Delpyse not the sermons of soch elders as
haue vnderstãdyng/but acquaynte thy selfe
with the wyse sentences of them: for of them
thou shalt lerne wysdome and the doctrine of
vnderstandyng/and how to serue great men
wythout complaynte.

B Go not from ȳ doctryne of the elders/ for
they haue lerned it of their fathers. For of thē
thou shalt lerne vnderstandynge / so ȳ thou
mayest make answere in the tyme of nede.
Kyndle not ȳ coales of synners / lest thou be
brent in the fyre flãmes of their synnes. Re-
syst not the face of the blasphemer/ ȳ he laye
not wayte for thy mouth. Lende not vnto
him that is myghtier then thy selfe: If thou
lendest him/counte it but lost. Be not suertie
aboue thy power: yf thou be/then thincke su-
rely to paye it. Go not to lawe wyth ȳ iudge/
for he wyll iudge accordyng to his awne ho-
noure. Trauayle not by the waye wyth him
that is brayneless/lest he do the euell: for he
foloweth his awne wylfulnes / and so shalt
thou perish thorow his foly.

C Stryue not wyth hym that is angrie and
cruell/and go not with him in to the wylder-
nes: for blonde is nothinge in hys syght/and
where there is no helpe/ he shall murther ȳ.
Take no councell at foles / for they loue no-
thynge but the thynges ȳ please thē selues.
Make no counsell before a straniger/for thou
canst not tell what wyll come of it. Opē not
thyne herte vnto euery man / lest he be vn-
thanckfull to the/and put the to reproke.

¶ The iopardyes of chastenes are to be eschued. An
olde kynde is to be preferred before a newe. The glo-
ry and rychesse of synners. Kyghtwes men shulde be
bydden to gest. Labour is the cheke thyng in a worche
man/and wysdome in a prynce.

¶ The.ix. Chapter.

A Be not gelous ouer the wyfe of thy
bosome / that she shewe not some
shrewed poynte of wycked doctry-
ne vpon the. Geue not the power
of thy syfe vnto a woman / lest she come in
thy strength/ & so thou be confounded. Loke
not vpon a woman that is delyrous of many
men / lest thou fall in to her snares. Vse not
the company of a woman that is a player &
daunser/and heare her not / lest thou perysh
thorow her entysyng. Beholde not a mayde/
that thou be not hurt in her bewtie. Cast not
thy mynde vpon harlottes in eny maner of
thynge/lest thou destroye both thy selfe and
thyne heritage. Go not aboute gaynge in
euery lane of the cytye / nether wandre thou
abrode in ȳ stretes therof. Turne awaye thy
face from a beutyfull woman/ and loke not
vpon the fayrnesse of other.

B Many a man hath perysched thorow the
bewty of wemen/ for thorow it the desyre is
kyndled as it were a fyre. (An aduouterous
woman shalbe trodden vnder fote as myre/
of euery one that goeth by the waye. Many
a mã wonderynge at the bewtye of a strange
woman/hathe bene cast out/for her wordes
kyndle as a fyre.) Sytt not ȳ another mãs
wyfe by enymeanes / lye not wyth her vpon
the bedd / make no wordes with her at the
wyne: lest thine hert consent vnto her/ and so
thou ȳ thy blonde fall in to destruccyõ. For-
sake not an olde frende/for the new shall not
be lyke hym.

A new frede is new wyne: let hym be olde
& thou shalt drinke hym with pleasure. De-
syre not ȳ honoure and ryches of a synner/
for thou knowest not what destruccyon is
for to come vpon him. Delyte not thou in ȳ
thynge that the vngodly haue pleasure in/
beinge sure that the vngodly shall not be ac-
cepted vntyll their graue.

C Kepe the from the man that hath power
to slaye/ so nedest thou not to be afrayed of
death. And yf thou commest vnto him/make
no fawte/lest he happen to take awaye thy
lyfe. Remembre ȳ thou goest in the myddest
of snares/& vpon the bul workes of the cityre
Bewarre of thy neghboure as nye as thou
canst / and medle with soch as be wyse and
haue vnderstandynge. Lett iust men be thy
gestes/lett thy myth be in the feare of God/
let the remẽbraunce of God be in thy mynde
and let all thy talkynge be in the commaun-
dementes of the Hyest. In the hãdes of crafts-
men shall the workes be commended / so
shall the prynces of the people in the wys-
dome of their talkynge. A mã full of wordes
is perlous in his cytie: and he that is temera-
rious and past shame in his talkynge / is to
be abhorred.

¶ Of kynges and Judges. Pryde/& conetousnes are
to be abhorred. Labour is prayseed.

¶ The.x. Chapter.

A Wyse iudge will ordre hys people
with discrecion / and where a man A
of vnderstandynge beareth rule/
there goeth it well. As the iudge
of the people is him selfe / euen so are his of-
ficeyers: and loke what maner of man the ru-
ler of the cytye is / soch are they that dwell
therin also. An vnwyse kyng destroyeth his
people/but where they that be in auctorytye
are men of vnderstandynge / there the cytye
prosphereth.

The power of the earth is in the hande of
God/

God/and when his time is/he shall set a pro-
fytable ruler vpon it. In the hande of God is
the power of man/& vpon the Scribes shall
he laye his honoure. Remembre no wronge
of thy neyghboure/& medle thou with no vn-
rightuous worckes. Pride is hatefull before
God and man/and all wickednes of the Hea-
then is to be abhorred. Because of vnryght-
uous dealyng/wrõge/blasphemies and dy-
uerse disceate / a realme shall be translated
from one people to another.

B There is nothyng worse then a couetous
man. Why art thou proude / O thou earth
& asshes? There is not a more wicked thynge/
then to loue moneye. And why? soch one hath
hys soule to sell: yet is he but fylthye donge
whyle he lyueth.

And though the phisician shewe his helpe
neuer so longe/yet in conclusion it goeth af-
ter this maner/so daye a kynge / to morowe
deed. For when a man dyeth / he is the heyre
of serpentes/beastes & wormes. The begyn-
nynge of mans pryde / is to fall awaye from
God: and why? his hert is gone from his ma-
ker / for pryde is the orygenall of all synne.
Who so taketh holde therof shalbe fylled w
curl ynges/and at the last it shall ouerthrow
him. Therfore hath the Lord brought the cõ-
gregacions of the wycked to dishonoure / &
destroyed them vnto the ende.

C God hath destroyed the seates of proude
prynces/and sett vp the mekie in their steade.
God hath wythered the rotes of the proude
Heathen/& planted the lowly amonge them.
God hath ouerthrowne the lãdes of the Hea-
then/and destroyed them out of the grounde.
He hath caused them to wyther awaye / he
hath brought them to naught/and made the
memorial of them to cease from oute of the
earth (God hath destroyed ȳ name of ȳ proude/
and left the name of the humble of mynde.)
Pryde was not made for man/nether wroth-
fulnes for mens chyldrẽ. The sede of mẽ that
feareth God/shalbe brought to honoure: but
the sede which transgresseth the commaund-
mentes of the Lorde shalbe shamed. He that
is ȳ ruler amõge brethrẽ/is holdẽ in honoure
amonge thẽ/& he regardeth soch as feare the
Lord. The glory of the rychesse/of ȳ honorable
and of the poore is the feare of God.

D Delpyse not thou the iust poore mã/ and
magnifie not ȳ rych vngodly. Greate is the
iudge & mightie in honour/ yet is there none
greater/then he ȳ feareth God. Vnto the ser-
uant that is discrete/shall the fre do seruyce.
He that is wyse & well nurtoured / wyll not
grudge when he is reformed/& an ignorant
body shall not come to honour. Be not proud
to do thy worcke / & dispare not in ȳ tyme
of aduersytye. Better is he that laboureth / &
hath plenteousnes of all thyngs/then he that
is gorgeous & wanteth bred. C

My sonne/kepe thy soule in mekenes/&
geue her her due honoure. Who shall iustifie
him/that sinneth agaynst him self? Who will
honoure him/ ȳ dishonoureth his awne syfe?
The poore is honoured for his faythfulnes &
trueth/but the ryche is had in reputacion be-
cause of his goodes. He that ordreth him self
honestly in pouerte/ how moch more shall he
behaue him self honestly in ryches? And who
so ordreth him selfe vnhonestly in rychs/how
moch more shall he be haue hym selfe vnho-
nestly in pouerte.

¶ The prayse of humilytie. After the outward ap-
peraunce ought we not to iudge. Of heady and rathe
iudgement. The ryche is not wythout offence. All
thinges come of God. All men are not to be brought
in to thyne house.

¶ The.xi. Chapter.

T He wysdome of hym ȳ is brought
lowe/shall lyft vp his head/& shall A
make hym to sytt amonge greate
men. Commende not a man in hys
bewtye / nether delpyse a man in hys vtter
apperaunce. The Bee is but a small beast
amõge the foules/yet is her frute exceading
swete. Be not pronde of thy raymẽt/& exalte
not thy selfe in the daye of thy honoure: for ȳ
worckes of the Hyest onely are wonderfull:
yee glorious/secrete and vnknowne are hys
worckes. Many tyraunes haue bene fayne
to syt downe vpon the earth / & the vnpryly
hath worne the crowne. Many mightie men
haue bene brought lowe / and the honorable
haue bene delyuered in to other mens hãdes.
Condemne no man / before thou haue tryed
out the matter: and when thou hast made en-
quisycion/then reformme rightuously. Geue
no sentẽce before thou hast herde the cause/
but fyrst let men tell out their tayles. B

Stryue not for a matter that toucheth
not thy selfe/and stande not in the iudgment
of synners. My sonne/medle not with many
matters: & yf thou wylt be ryche / thou shalt
not get it: and though thou rennest thy waye
afore/yet shalt thou not escape. There is so-
me man that laboureth / & the more he wee-
rieth him selfe/ ȳ lesse he hath. Agayne/ some
man is slouthfull/hath nede of helpe/wãteth
strength/and hath greate pouerte/and Gods
eye loketh vpon him to good/ setteth him vp
from his lowe estate/and lifteth vp his head:
so that many men maruell at him/ and geue
honoure vnto God.

Prosperite and aduersyte/lyfe and death/
pouerte and rycheses come all of the Lorde. C
(Wysdome, nurtoure and knowledge of the
lawe are with God: loue & the wayes of good
are with him. Errour & darcknes are made
for synners: and they that exalte them selues
in euell/

in euell / waxe olde in euell.) The gyft of God remayneth for the righteous / and hys good wyll shall geue prosperyte for euer. Some man is rich by lyuynge nygardly / & that is the porcyon of hys rewarde / in that he sayeth: now haue I gotten rest / and now wyll I eate and drinke of my goodes my self alone. And yet he consyderyth not / that ẏ tyme drawyth nye / ẏ he must leaue al these thingꝭ vnto other men / and dye him self. Stande thou fast in thy couenaunt / and exercyse thy self therin / and remayne in the worke vnto thy age. Contynue not in the workes of synners / but put thy trust in God / and byde in thyne estate: for it is but an easy thinge in ẏ
D sight of God / to make a poore man riche / & that sodenly. The blessynge of God hasteth to the rewarde of the ryghtous / and maketh his frutes soone to florysh & prosperre. Saye not: what helpeth it me? & what shall I haue ẏ whyle? Agayne / saye not: I haue ynough / how can I wäte? When thou art in welfare / forget not aduersyte: and when it goeth not well with the / haue a good hope / that it shal be better. For it is but a small thynge vnto God / in the daye of death to rewarde euery man acordynge to his wayes. The aduersite of an houre maketh one to forgett all pleasure: and when a man dyeth / his workes are discouered. Prayse no body before his death for a man shalbe knowe in his children.

E Bringe not euery man in to thyne house / for ẏ disceatfull layeth wayte dyuersly. Like as a partrych in a mäunde / so ys the hert of the proude: and lyke as a spye / that loketh vpon the fal of his neghbour. For he turneth good vnto euell / and sclaunderyth the chosen. Of one sparck ys made a greate fyre / & an vngodly man layeth wayte for bloude. Bewarre of the disceatfull / for he ymagyneth wicked thinges / to bringe the in to a perpetuall shame. If thou takest an aleast vnto ẏ he shall destroye the in vnquietnes / & dryue the from thine awne wayes.

¶ Vnto whō we ought to do good. Enemyes ought to be eschued.

¶ The.xij. Chapter.

A When thou wilt do good / knowe to whom thou doest it / & so shalt thou be greatly thanked for thy benefites. Do good vnto the righteous and thou shalt fynde great rewarde: though not of him / yet (no doute) the Lorde him self shall rewarde the. He standeth not in a good case ẏ is alwaye occupied in euel / & geueth no almes: for the Hyest hateth the synners / and hath mercy vpon them that shew the workes of repentance. Geue thou vnto sorch as feare God / and receaue not a synner. As for the vngodly and synners / he shall recompense vengeance vnto them / and kepe them to ẏ daye of wrath. Geue thou vnto ẏ good / and receaue not the synner: do well vnto him that is lowly / but geue not to the vngodly. Let not the bred be geuen him / that he be not myghtyer then thy self therin. For so shalt thou receaue twyse as moch euell / in all the good that thou doest vnto hym: And why? the Hyest hateth synners / and shal rewarde vengeaunce to the vngodly.

In prosperite / a frynd shal not be knowne / and in aduersyte an enemie shall not be hyd. B For when a man is in wealth / it greueth his enemies: but in heuynes and trouble a man shall knowe hys frynde. Trust neuer thyne enemy / for lyke as an yron rusteth / so doth his wyckednes. And though he make moch croutchyng and kneelyng / yet kepe well thy minde / and bewarre of him. Set him not by the / nether let him syt at thy right hande: lest he turne him / gett in to thy place / take thy rowme and seke thy seate / and so thou at the last remembre my wordes / and be pryced at my sayinges.

Bynde not two synnꝭ together / for there shall not one be vnpunished. Who will haue pytye of ẏ charmer / that is stynged of ẏ serpent / or of all sorch as come nye the beastes? Euē so is it with him ẏ kepeth cōpany wyth a wycked man / and lappeth him self in hys synnes. For a season wyll he byde with the / but yf thou stomble / he tarieth not. An enemy is swete in his lippes / he can make many C wordes & speake many good thinges: Yee he can wepe wyth hys eyes / but in his herte he ymagineth / how to throw the in to ẏ pytte: & yf he maye fynde opportunite / he will not be satisfyed with bloude. If aduersite come vpō ẏ / thou shalt fynde him there first / & though he pretende to do the helpe / yet shall he vnder myne the. He shall shake his head / and clape his hädes ouer the for very gladnes / & whille he maketh many wordes / he shall dysguyse his countenaunce.

¶ The companies of the proude and of the ryche are to be eschued. The loue of God lyke do cōpany with their lyke.

¶ The.xiij. Chapter.

A Who so toucheth pitch / shalbe fyled withall: & he that is familiar wth the proude / shall clothe hym self with pryde. He taketh a burthen vpon him / that accompanyeth a more honorable man then him self. Therfore kepe no familyarite with one that is rycher then thy self. How agree the ketell and the pot together? for yf ẏ one be smyttē agaynst ẏ other / it shall be brokē. The ryche dealeth vnryghtuously / and threateneth withall: but ẏ poore beynge oppressed & wrongeously dealt with all / suffreth scarcenesse / and geueth fayre wordes. If thou be for hys profyte he vseth ẏ: but yf thou haue nothyng he shall forsake the. As lōge as thou hast eny thyng of thyne awne / he shal be a good felow with ẏ: yee he shal make ẏ a bare mā / & not be sorry for the. If he haue nede of the / he shall defraude ẏ: & (wyth a preuy mocke) shall he put the in an hope / & geue the all good wordes / and saye: what wantest thou? Thus shall he shame ẏ in his meate / vntill he haue supte the cleane vp twyse or thryse / & at the last shal he laugh the to scorne. Afterwarde / whē he seyth that thou hast nothynge / he shall forsake the / & shake his head at the.

B Bewarre / that thou be not disceaued and brought downe in thy symplenesse. Be not to humble in thy wyldome / lest when thou art brought lowe / thou be disceaued thorow foolyshnes. If thou be called of a myghtye man / absent thy self / so shall he call the to him ẏ more oft. Preasse not thou vnto him / that thou be not shott out: but goo not thou farre of / lest he forget ẏ. Withdraw not thy self frō his speach / but beleue not his many wordes. For with moch cōmunicacion shall he tempte the / & (with a preuy mock) shall he question ẏ of thy secretes. The vnmercifull mynde of his shall marck thy wordꝭ / he shall not spare to do ẏ hurte & to put ẏ in preson / Bewarre / & take good hede to thy self / for thou walkest in parell of thy ouerthrowing.

C Now when thou hearest his wordes / make the as though thou werest in a dreame / and wake vp. Loue God all thy lyke longe / and call vpō him in thy nede. Euery beast loueth his like / euē so let euery mā loue his neyghboure. All flesh wyll resorte to their like / and euery man wyll kepe company with sorch as he is him self. But as ẏ wolfe agreeth wyth the lambe / so doth the vngodly wyth ẏ ryghtuous. What fell shippe shulde an holy man haue with a dogge? How can the ryche & the poore agree together? The wylde Asse is the lyons pray in ẏ wyldernesse / euē so are poore men the meate of the ryche. Like as ẏ proude maye not awaye with lowlynes / euē so doth the rych abhorre the poore. If a rych mā fall / his frendes set him vp agayne: but when the poore falleth hys frendes forsake hym. If a rych man fall in to an errour / he hath many helpers: he speaketh proude wordes / and yet men justifye him.

But yf a poore man go wronge / he is pu-
D nysched: yee though he speake wysely / yet can it haue no place. When the ryche man speaketh / euery body holdeth his tonge: and loke what he sayeth / they prayse it vnto the clouds. But yf the poore man speake / they saye what felowe is this? and yf he do amysse / they shal destroye him. Ryches are good vnto him that hath no synne in hys conscience / and pouerte is a wycked thing in the mouth of the vngodly. The hert of man chaungeth his countenaunce / whether it be in good or euell. A chearfull countenaunce is a token of a good herte / for els is it an harde thynge to knowe the thought.

¶ The offence of the tōge. Man is but a vayne thing. Happy is he that contynueth in wysdome.

¶ The.xiiij. Chapter.

A Blessed is the man / that hath not fallen with ẏ worde of his mouth / and is not pricked wyth the conscience of synne. Happye is he that had no heuynes in his mynde / and is not fallen from his hope. Ye be commeth not a couetous man and a nygarde / to be ryche: and what shulde a nygarde do with golde? He ẏ with al his carefulnes heapeth together vnryghtuously / gathereth for other folckes / & another man shal make good chere with his goodes. He that is wicked vnto hym self / how shulde he be good vnto other men? How can sorch one haue eny pleasure of his goodꝭ: There is no thyng worse / then when one disfauoureth him self / and this is a rewarde of his wickednes. If he do eny good / he doth it not knowynge therof / and agaynst hys will / & at the last he declareth his vngraciousnes. A nygarde hath a wycked eye / he turneth awaye his face / and despyseth his awne soule. Pro.xxviij.c.
A couetous mans eye hath neuer ynough in Eccli.xl.a
the porcyon of wyckednes / vntyll the tyme that he wyther awaye / & haue lost his awne soule.

B A wycked eye spareth bred / & there is scarcenesse vpon his table. My sonne / do good to thy self of that thou hast / & geue the Lorde hys due offerynges. Remembre that death tarieth not / and how that the couenaunt of the graue is shewed vnto the: for ẏ couenaunt Eccli.xlii.a.
of this worlde shall dye ẏ death. Do good vn- Tobi.iiij.b.
to thy frynde before thou dye / and accordyng Luc.xvi.b.
to thy abylite reach out thyne hande / & geue vnto the poore. Be not disponted of ẏ good daye / & lett not the porcyon of the good daye ouerpas the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydinge of the heretage geue and take / & sanctifye thy soule. Worcke thou rightuousnes before thy death / for in the hell there is Esay.xl.a.
no meate to fynde. All flesh shall fade awaye i.Petri.i.b.
lyke grasse / and lyke a florysshynge leafe in Jacob.i.b.
a grene tre. Some growe / some are cast downe: euen so is the generacyon of flesh and bloude: one cōmeth to an ende / another is borne.

i.Corin.vi.c.

¶ All transytory thynges shall fayle at the last/and the worker therof shall go withall. Euery chosen worke shalbe iustified/and he ÿ medleth withall/ shall haue honoure therin. Blessed is the man ÿ kepeth him in wysdome/and exercyseth hym selfe in vnderstandyng/& with dyscrecyon shall he thinke vpō the kore knowledge of God. Which considereth ÿ wayes of wysdome in hys hert/hath vnderstandynge in her secretes/goeth after her(as one that seketh her out)& contynueth in her wayes. He loketh in at her windowes/ & herkeneth at her dores: He taketh hys rest beside her house/& fasteneth his stake in her walles: He shall pytch his tente nye vnto her hande/and in his tent shall good thinges rest kor euermore: He shall set hys chyldren vnder her couering/& shall dwell vnder her braunches. Vnder her coueryng shall he be defended from the heate/and in her glory shall he rest.

¶ The goodnes that koloweth hym whych seareth God. God reiecteth and casteth of the synner. God is not the auctor of euell.

¶ The. xv. Chapter.

A He that seareth God/wyll do good: and who so kepeth the lawe/shall optayne wysdome. As an honorable mother shall she mete hym/and as a virgyn shall she receaue hym. Wyth the bred of lyfe and vnderstandyng shall she fede him/& geue him the water of wholsome wysdome to drincke. If he be constant in her/he shall not be moued: & yf he holde hym fast by her/he shall not come to confusyō. She shal bryngе hym to honoure amonge his neyghboures/& in the myddest of the congregacyō shall she open his mouth. With the spryte of wysdome & vnderstanding shall she fyll him/ & clothe him with the garmēt of glory. She shall heape the treasure of myrth & ioye vpō hym/and geue hym an euerlastyng name to heretage. Folych men wyll not take holde vpon her/but soch as haue vnderstandynge/ wyll mete her/kor she is farre frō pryde and dysceate. Men that go aboute vb lyes/wyll not remembre her: but men of trueth shalbe founde in her/euen vnto the beholdynge of God. Prayse is not semely in the mouth of ÿ vngodly/ kor he is not sent of the Lorde. For of God commeth wysdome/and the prayse shall stande by the wisdome of God/and shal be plenteous in a faithfull mouth/& ÿ Lord shall geue her vnto him.

Mat. iiij. a.
Johan. iiij. b

B Saye not thou: It is the Lordes faute that I am gone by/kor thou shalt not do the thinge that God hateth. Saye not thou: he hath caused me to go wronge/kor he hath no nede of ÿ vngodly. God hateth al abhominacyon of erroure/and they that feare God wil loue none soch. God made man frō the beginning/& left him in the hande of his councell. He gaue him hys commaundementes & preceptes: yf thou wylt obserue the commaundementes/and kepe acceptable faithfulnes kor euer/they shal preserue the. He hath set water and fyre before the/reach out thine hande vnto which thou wilt. Be kore man is life and death/good and euell: loke what him liketh/shalbe geuen him. For the wysdome of God is greate and mightie in power/and beholdeth all men contynually. The eyes of the Lord are vpon them that feare him/and he knoweth all the workes of man. He hath commaunded no man to do vngodly/nether hath he geuen eny man leue to synne.

Gene. i. d.
Jere. xxiii.

¶ Of vnhappye and wycked chyldren. No man can hyde hym selfe from God. An exhortacyon to the receauynge of instruccyon.

¶ The. xvj. Chapter.

A Delyte not thou in the multitude of vngodly chyldren/& haue no pleasure in thē/yf they feare not God. Trust not thou to their life/& regarde not their labours: kor one sonne ÿ feareth God is better/thē a thousande vngodly. And better it is kor a mā to dye without children/then to leaue behynde him soch childrē as are vngodly. For by one that hath vnderstandinge/maye a whole citie be vpholden/ but though the vngodly be many/yet shal it be wasted thorow them. Many soch thinges hath myne eye sene/& greater thynges then these haue I herde wyth myne eares. In the congregacyon of the vngodly shall a fyre burne/and amonge vnfaithfull people shal the wrath be kindled.

B The olde giauntes optayned no grace kor their synnes/which were destroyed/trusting to their awne strength. Nether spared he the amonge whō loth was straunger but smote them and abhorred them because of the pride of their wordes. He had no pytye vpon them/ but destroyed all the people/that were so stoute in synne. And kor so moch as he ouerlawe not the sixe hundreth thousande/that gathered them selues together in the hardnesse of their herte: it were maruell yf one beynge hardnecked/shulde be fre. For mercy and wrath is with hym: he is both myghtye to korgeue/and to poure out displeasure. Like as his mercy is great/euē so is his punyshement also/he iudgeth a man acordyng to his workes. The vngodly shall not escape in his spoyle/and the longe pacyence of him that sheweth mercy/shal not byde behynde. All mercy shall make place vnto euery man acordyng to the deseruynge of hys workes/& after the vnderstanding of hys pylgremage.

Gene. vi. a.
Gene. xix. a.

Saye

¶ Saye not thou: I wyll hyde my selfe from God/kor who wyll thyncke vpon me from aboue? I shall not be knowne in so greate a heape of people/kor what is my soule amonge so many creatures? Beholde/ the heauen/yee the heauen of heauens/the depe/the earth/and all that therin is/shall be moued at hys presence: the mountaynes/ the hylles/and the foundacyons of the earth shall shake kor feare/when God vysyteth thē. These thinges doth no hert vnderstande/ but he vnderstandeth euery herte/and who vnderstandeth hys wayes? No man seyth hys storme/and the most part of his workes are secrete. Who wyll declare the workes of hys ryghtuousnes? Or who shalbe able abyde them? For the couenaunt is farre frō some/and the tryenge out of men is in the fulfyllyng. He that is humble of hert/thinketh vpon soche thynges: but an vnwyse and erroneous man casteth hys mynde vnto folych thynges.

D My sonne/herken thou vnto me/& lerne vnderstandynge/& marke my wordes with thyne herte: I wyll geue the a sure doctryne/ and planely shall I instrucke the. God hath set hys workes in good order from the begynnyng/& parte of them hath he sundered from the other. He hath garnished hys workes from euerlastyng/and their begynnynges/acordynge to their generacyons. None of them hyndered another/nether was any of them dysobedyent vnto hys worde. After thys/God loked vpon the earth/and fylled it wyth hys goodes. Wyth all maner of lyuynge beastes hath he couered the grunde/and they all shalbe turned vnto earth agayne.

¶ The creacyon of man/and the goodnes that God hath done vnto hym. Of alms dedes and repentaunce.

¶ The. xvij. Chapter.

A God shope man of the earth/and turned hym vnto earth agayne. He gaue hym the nombre of dayes and certayne tyme/yee and gaue hym power of the thynges ÿ are vpon earth. He clothed hym wyth strength/& made hym after hys awne lyckynes. He made all flesh to stande in awe of hym/so that he had the domynyon of all beastes and fowles. He made out of hym an helper lyke vnto hym selfe/ and gaue them dyscrecyon and tonge/eyes and eares/and a herte to vnderstande/and fylled them with instruccyon and vnderstandynge. He created kor them also the knowledge of the spryte/fylled their hertes vb vnderstandyng/and shewed them good & euell. He set hys eye vpon their hertes/declarynge vnto them hys greate and noble workes: that they shulde prayse hys holy name together/reioyse of hys wonders/and be fellynge of hys noble actes. Besyde thys/he gaue them instruccyon/and the lawe of lyfe kor an heretage.

Gene. i. d.
Gene. ii. d.
Gene. ii. d.
Exod. xx. a.
Deut. iiij. a.
and. ix.

He made hym an euerlastyng couenaunt with them/and shewed them his ryghtuousnes and iudgementes. They sawe hys glory wyth their eyes/and their eares heard the maiesty of hys voyce. And he sayde vnto them bewarre of all vnryghtuous thynges. He gaue euery man also a commaundemēt cōcernynge hys neyghboure.

B Their wayes are euer before hym/& are not hyd from hys eyes. He hath set a rular vpon euery people/but Israel is the Lordes porcyō. All their workes are as ÿ Sunne/ in the sight of God/and hys eyes are alwaye lokynge vpon their wayes. All their vnryghtuousnesses are manyfest vnto hym and all their wyckednesses are open in hys syghe. The mercy that a man sheweth is as it were a purse with hym/and a mās good dede preseruetth hym as the apple of an eye. At the last shall he awake/and reward euery man vpon his head as he hath deserued/and shall turne thē together into the nethermost partes of the earth. But vnto thē that wyll repent/he hath geuen the waye of ryghtuousnes. As kor soche as be weake/he comkorteth them/sustreth thē/and sendeth them the porcyon of the veryte. O turne then vnto the Lorde/korsake thy synnes/make thy prayer before the Lorde/do the lesse offence/turne agayne vnto the Lorde/korsake thyne vnryghtuousnes/be an vtter enemye to abhomynacyon/lerne to knowe the ryghtuousnes and iudgementes of God/stande in the porcyon that is set korth kor thē/and in the prayer of the most hye God. Go in to the porcyon of the holy worlde/wyth soch as be lyuynge and geue thankes vnto God.

Roma. xiii. a
Deut. iiij. c.
and. x. c.
Eccli. xxix. b
Mat. xxv. a. b.
Acto. iij. b.

Who wyll prayse the Lorde in the hell? Abyde not thou in the erroure of the vngodly/but geue hym thanckes before death. As kor the deed/thanckfulnesse perysheth from hym as nothynge. Geue thou thanckes in thy lyfe/yee whyle thou art liuynge & whole shalt thou geue thanckes/and prayse God/ and reioyse in hys mercye. O how greate is the louynge kyndnesse of the Lorde/and hys merceyfull goodnes vnto soche as turne vnto hym! For all thynges maye not be in man: and wy the sonne of man is not immortall/ and he hath pleasure in the vanyte of wyckednes. What is more cleare then ÿ Sunne? yet shall it fayle. Or what is more wycked then the thynge ÿ flesh & blode hath imagyned: and that same shalbe reproued. The Lorde seyth the power of the hye heauē/and all are but earth & asshes.

¶ Psal. vi. a.
Esa. xxxviij. d

¶ The meruelous worckes of God / the mystery and wretchednes of man. Agaynst God ought we not to complayne. Pray ever must we contynually.

¶ The .xviij. Chapter.

A He that lyueth for euer more / made all thynges together. God onely is rightuous / & remayneth a victorious kynge for euer. Who shalbe able to expresse ye worckes of him? Who hath sought out the grounde of hys noble actes? Who shall declare the power of hys greatnesse? Or / who wyll take vpō him to tell out his mercy? As for ye wonderous workes of ye Lorde / there maye nothynge be taken from them / nothynge maye be put vnto them / nether maye the grounde of thē be founde out. But when a man hath done his best / he must begynne agayne: and when he thyncketh to become to an ende / he must go agayne to his laboure. What is mā? Wherto is he worth? What good or euell can he do? If ye nombre of a mās dayes be almost an hūdreth yeare / it is moch.

Gene. i. d.

B Lyke as the droppes of rayne are vnto ye see / and as a grauell stone is in comparison of ye sande: so are these few yeares to ye dayes euerlastynge. Therfore is the Lorde pacient with them / and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacyons of their herte / that they were euell: therfore heaped he vp his mercyfull goodnes vpon them / & shewed them the waye of rygh tuousnes. The mercy ye a man hath / reacheth to his neyghboure: but ye mercy of God is vpon all flesh. He chasteneth / he teacheth & nourtoureth: yee euen as a shepherde turneth agayne hys flock / so doth he all them that receaue chastenyng / nurtoure and doctryne. Mercifull is he vnto thē / that stande in awe of his iudgmentes.

Ps. Det. iij. b.

¶ My sonne / when thou doest good / make no grudgynge at it: & whatsoeuer thou geuest / speake no discōfortable wordes. Shal not the dew coule ye heate? Euē so is a worde better then a gyft. Is not a frendly worde a good honest gyft? but a gracious mā geueth them both. A foole shall cast a man in the teeth / & that roughly / & a gyft of ye nygarde putteth out the eyes. Get the rygh tuousnes before thou come to iudgment. Lerne before thou speake / and goo to phisick or euer thou be sick: examen and iudge thy selfe / before the iudgment come / and so shalt thou fynde grace in the syght of God. Humble thy selfe afore thou be syck / and in tyme of thy disease shewe thy conuersacyon. Let not to praye alwaye / and stande not in feare to be reckourned vnto death / for the reward of God endureth for euer. Before thou prayest

Prouer. xv. a. e. xxv. c.

prepare thy soule / & be not as one that temptetb God. Thincke vpon the wrathfull indygnacion that shalbe at the ende / & ye houre of vengeaūce / when he shall turne awaye hys face. When thou hast ynough / remembre ye tyme of hōger: & whē thou art rych / thinck vpon the tyme of pouerte and scarnesse.

From the mornynge vntyll the euenynge the tyme is chaunged / and all soch thynges are so one done in ye syght of God. A wyse mā feareth God in all thinges / & in the dayes of trāsgression he kepeth hym selfe from synne. A discrete man hath pleasure in wyldome / and he that fyndeth her / maketh moch of her. They that haue had vnderstandynge / haue dealt wyselyin wordes / haue vnderstande the trueth and righteousnes / & haue sought out wyse sentences and iudgementes. Folowe not thy lustes / but turne the frō thyne awne wyll. For yf thou geuest thy soule her desiers / it shal make thine enemyes to laugh the to scorne. Take not thy pleasure in great volupteousnes / and medle not to moch withall. Make not to greate cheare of the thyng that thou hast wonne by abauntage / lest thou fall in to pouerte / and haue nothynge in thy purse.

D

Romā. vi. b. e. xiij. b.

¶ Wyne and whordome bryngeth men to pouertye. In thy wordes must thou vse discrecyon. The dyfferaūce of the wyldome of God & man. Wherby thou mayst knowe what is in a man. Correccyon must be vsed without anger.

¶ The .xix. Chapter.

A A labourynge man that is geuen vnto dronckēnes / shal not be riche: & he that maketh not moch of smal thinges / shal fall by litle and litle. Wyne and wemen make wyse men rennagates / & put men of vnderstanding to reproke: & he that accompanieth aduouterers shal become a wicked man. Mothes & wormes shall haue him to heretage / yee he shal be set vp to a greater example / & his soule shalbe roted out of the nombre. He that is hastye to geue credēce is light minded / & doth agaynst himselfe. Who so reioyseth in wickednes / shal be punished: he that hateth to be rekourned / his life shalbe shortened: and he that abhorreth babling of wordes / quēcheth wyckednes. He that offendeth agaynst hys awne soule / shall repent it: and he that reioyseth in wickednes / shalbe punished.

A

B Rehearse not a wicked and churlish worde twise and thou shalt not behindered. Shew thy secretes nether to frende ner foo / and yf thou hast offended / tell it notout. For he shall herken vnto the and marck the / and when he fyndeth opportunyte / he shall hate the

the. If thou hast herde a worde agaynst thy neyghboure / let it be deed within the: and be sure / thou shalt haue no harme therby. A fole trauayleth with a worde / lyke as a woman that is payned with bearing of chylde. Lyke as an arow shot in a dogges thyghe / sois a worde in a foles herte. Tell thy frende hys faute / lest he be ignorant / and saye: I haue not done it / or yf he haue done it / that he do it nomore. Reproue thy neyghboure / that he kepe his tonge: & yf he haue spoken / that he saye it nomore.

Leui. xix. d. Mat. xviij. b.

¶ Tell thy neyghboure his faute / for oft tymes an offence is made / & geue not credence to euery worde. A man falleth sometyme with his tonge / but not with hys wyll. For what is he / ye hath not offended in hys tonge? Geue thy neyghbour warning / before thou threaten him / and geue place vnto the lawe of the Lorde. The feare of God is all wyldome / & he that is a rygh tuyle man kepeth ye lawe. As for the doctryne of wyckednesse / it is no wyldome / and the prudence of synners is no good vnderstandyng: it is but wyckednesse & abhomynacō & a blaspheming of wyldome. A symple man of small vnderstandyng that feareth God / is better then one ye hath moch wyldome / and transgresseth the lawe of the Hyest. A crafty sottell man can be wyse / but he is vnrighteous / and with gyftes he wrasteth the open & manyfest lawe. A wycked man can behaue hym selfe humbly / and can douke with his head / and yet is he but a dyseauer wythin. He hydeth hys face / and dysguyseth it: & because he shulde not be knowne / he preuenteth the.

Ecclī. xxij. c. xxv. d. Jacob. iij. a.

Mat. vi. b.

And though he be so weake that he can do the no harme / yet whē he may fynde opportunyte / he shall do some euell. A man maye be knowne by hys face / & one that hath vnderstandyng / may be perceaued by the loke of his countenaūce. A mans garmēt / laughter / and goynge / declare what he is.

Ecclī. xxi. c.

¶ Of correccyon and repentaunce. Of the gyft of the wyse man and of the fole. Of lyynge.

¶ The .xx. Chapter.

A Some man reproueth hys neyghboure oft tymes / but not in due seasone: A gayne / some man holdeth his tonge / & he is wyse & dyscrete. It is moch better to geue warnynge & to reproue / then to beare euell wyll: for he that knowledgeth hym selfe openly / shalbe preserued from hurt & destruccion. Like as whē a gelded man thorow desyre & lust dekyleth a maydē / euē so is it with him that vseth violence & vnrightuousnes in the lawe: O how good a thinge is it / a man that is reproued / to shew openly hys repentaunce: for so shalt thou escape wylfull synne.

Ecclī. xxxi. d.

Some man kepeth silence / and is founde wyse: but he that is not ashamed what he sayeth / is hatefull. Some man holdeth hys tonge / because he hath not ye vnderstanding of the language: and some man kepeth silence / waytynge a conuenient tyme. A wyse man wyll holde hys tonge tyll he se opportunitie / but a wanton and vndiscrete body shal regarde no tyme. He ye vseth many wordes / shall hurte his awne soule: & he that taketh auctorite vpon hym vnrightuously / shalbe hated. Some man hath oft tymes prosperite in wicked thinges: A gayne / some mā getteth moch / and hath harme and losse. There is some gift that is nothinge worth: A gayne there is some gift / whose reward is double. Some mā getteth a fal for beyng to proude and some commeth to worshype from lowe estate. Some mā bieth moch for a litle price and must paye for it seuen folde.

Ecclī. xix. a. xxv. b. Jacob. iij. a.

Ecclī. xix. a. Ecclī. xxxij. a.

A wyse man wyth hys wordes maketh him selfe to be loued / but ye fauours of fooles shalbe poured out. The gift of the vnwyse shall do the no good / for hys eyes are seuen folde. He shall geue lytle / and saye he gaue moch: he openeth his mouth & cryeth out / as it were one that crieth out wyne. To daye he lendeth / to morow he asketh it agayne / and soch a man is to be hated. The foole sayeth: I haue no frende / I haue no thanke for all my good dedes: yee euen they that eate my bred / speake no good of me. O how oft / and of how many shall he be laughed to scorne? He taketh a more perlous fall by soch wordes then yf he fell vpon the grounde: euen so shal the falles of wicked men come hastely. In ye mouth of hym that is vntaught / are many vnconuenyent and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the fole / for he speaketh it not in due season.

B

Ecclī. vi. a.

Ecclī. xvij. c.

Some man synneth not / because he hath not wherwithall / and in hys rest he shalbe stynged. Some man there is that destroyeth hys awne soule wyth shame / and for an vnwyse bodyes sake destroyeth he it / and wyth acceptynge of persones shall he vndoo hym selfe. Some mā promeseth his frende a gyft for very shame / and getteth an enemye of hym for naught. A lye is a wycked shame in a man / yet shall it be euer in the mouth of the vnwyse. A theke is better / then a man that is accustomed to lye / but they bothe shall haue destruccyon to heretage. The condycions of lyers are vnhonest / & their shame is euer wyth them.

C

A wyse man shall bryngeth him selfe to honoure with his wordes / and he that hath vnderstandynge shall be set by amonge greate men. He that tilleth hys lande / shal encrease hys heape of corne: he that worcheth rygh-

D Gene. xli. f. Daniel. ij. g.

Prouer. xvi. b.

tuoulnes/ shalbe exalted/ & he that pleaseth great mē/ shall escape moch euell. Rewards & gyftes blinde the eyes of the wyse/ & make him dōme/ ye he can not tell men their kautes Wyldome ye is hyd/ & treasure ye is hoorded vp/ what profyt is in them both? Better is he that kepeth hys ignorauunce secrete/ then a man that hydeth hys wyldome.

¶ Of the repentaunce of synne. We may not heape synne vpon synne. The boldnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of hym that curseth the deuell.

¶ The.xvj.Chapter.

A Eccli.v.a.vij.a xij.c. MY sonne yf thou hast synned/ do it nomore: but praye for thy forelynnes/ that they maye be forgeuen the. Fle from synne/ euen as from a serpent: for yf thou commest to nye her/ the wyll byte the. The teeth therof are as the teeth of a lyō/ to slaye ye soules of men. The wyckednes of man is as a sharpe two edged swerde/ whych maketh soch woundes that they can not be healed.

Stryke and wrongeous dealynge shall waste awaye a mās goodes/ & thorow pryde a ryche house shalbe brought to naught: so the ryches of the proude shalbe roted oute. The prayer of the poore goeth oute of the mouth/ and commeth vnto the eares/ and hys vengeaunce (or defence) shall come/ and that hastely. Who so hateth to be reprouued it is a token of an vngodly personne: but he that feareth God/ wyll remembre hym selfe. A myghtye man is knowne a farre of by his tonge/ but he that hath vnderstanding/ perceaueth that he shall haue a fall.

B Who so buyldeth hys house wyth other mens cost/ is lyke one that gathereth stones in wynter. The congregacyō of the vngodly is lyke stubble gathered together/ their ende is a flamme of fyre. The waye of the vngodly is sett wyth stones/ but in their ende is hell/ darcknes/ and paynes. He that kepeth the law/ wyll holde fast ye vnderstādyng therof/ and the ende of the feare of God is wyldome. He that is not wise/ wil not be taught in good: but the vnwyse man aboundeth in wyckednesse: and where bytternes is/ there is no vnderstandyng. The knowledge of the wyse shall flowe lyke water ye renneth ouer/ and his councell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broke vessell/ he can kepe no wyldome. When a man of ¶ vnderstandynge heareth a wyse worde/ he shall cōmende it/ and make moch of it. But yf a voluptuous man heare it/ he shall haue no pleasure therin/ but cast it behynde hys back. The talkynge of a foole is lyke an heuy burthē by the waye: but to heare a wyse man speake/ it is a pleasure. Where a doute is in the cōgregacion/ it is asked at ye mouth of the wyse/ & they shal ponder his wordes in their hertes. Lyke as a house ye is destroyed/ euen so is wyldome vnto a foole: As for the knowledge of the vnwyse/ it is but darck wordes. Doctryne is vnto hym that hath no vnderstandynge/ euen as fetters aboute hys fete/ & lyke mannycles vpon his ryghthand. A foole lyfteth vp his voyce with laughter/ but a wyse man shall scarce laugh secretly.

Lernynge is vnto a wyse man a Jewell of golde/ & lyke an armlet vpō his ryght arme. Eccli.xix.a A foolish mans fote is soone in hys neyghbours house/ but one that hath experience/ shal be ashamed at the personne of the mighty. B A foole wyll pepe in at the wyndow in to ye house/ but he that is well nourtured/ wyll stande without. A foolish man standeth herkenyng at the dore/ but he that is wyse/ will be ashamed.

The lyppes of the vnwyse wylbe tellynge foolish thynges/ but the wordes of soch as haue vnderstandynge/ shalbe weyed in ye balaunce. The hert of fooles is in their mouth/ but the mouth of the wyse is in their herte. When the vngodly curseth the blasphemer/ he curseth his awne soule. A preuy accuser of other men shal defyle his awne soule/ & be hated of euery man: (but he that kepeth hys Leuit.xix.b. tonge & is discrete/ shall come to honoure.)

¶ The purgacyon of the slouthfull. Of the folyshe sonnes & daughter/ we must haue discrecyon how and to whom we ought to preache/ of sorowyng vpon the deed. A fole is not to be moche talked with all. Inuryes & wronges do breake frendship & amytie.

¶ The.xvij.Chapter.

A SLouthfull body is moulded of a stone of clate: he that toucheth him must wash hys handes agayne. A mysnurtored sonne is ye dishonoure of the father. A foolish daughter shalbe lytle regarded. A wyse daughter is an heretage vnto her husbande: but she that commeth to dishonesty/ bryngeth her father in heuynes. A daughter ye is past shame/ dyshonoureth both her father & her husbāde: ye vngodly shal regarde her/ but they both shal despise her/ ye playēge of Musick is not mete where heuynes is/ euen so is ye correccyon & doctryne of wyldome euer vnpleasaunt vnto fooles. B

Who so teacheth a foole/ is euen as one that gleweth a potherde together: as one that telleth a tayle to hym that heareth hym not/ and as one that rayleth a mā out of an heuy slepe. Who so telleth a foole of wyldome/ is euē as a man/ whych speaketh to one ye is a slepe. When he hath tolde his tayle/ he saieth: what is the matter? When one dyeth/ lamentacyon is made for hym/ because the ryght

ryght fayleth hym: euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle weepyng because of ye deed: for he is come to rest/ but the lyfe of the fole is worse then ye deeth. Seuen dayes do men mourne for hym that is deed/ but the lamentacyon ouer the vnwyse & vngodly shuld endure all the dayes of their lyfe. Genesis.v.b

Talke not moch with a foole/ and go not ¶ with hym that hath no vnderstandynge. Bewarre of him/ lest it turne the to trauayle/ & thou shalt not be defiled with his synne. Departe from him/ and thou shalt fynde rest/ & shalt not be drowē back into his folyshnes. What is heuyer then leade? And what shuld a foole be called els but leade? Sande/ salt/ & a stone of yrō is easier to beare/ then an vnwyse/ folysh/ and vngodly man. Like as the band of wodd bounde together in the foundacion of the house can not be lowsed/ euē so is it wt the hert ye is stablyshed in ye thought of councell. The thought of the wyse/ shall nether feare ner be offended at any tyme. Prouer.xxvij.a

B Like as a fayre playstred wall in a wynter house/ & an hye buyldyng/ may not abyde the wynde and storme: euē so is a foles herte afrayed in hys ymagynacyon: he feareth at euery thyng/ & can not endure. He ye nippeth a mans eye/ bryngeth forth teares: & he that prycketh ye hert/ bryngeth forth ye meanyng and thought. Who so casteth a stone at the byrdes/ frayeth them awaye: & he ye blasphemeth his frende/ breaketh the frendshyppe: though thou drewest a swerde at thy frende/ yet dyspayre not/ for thou mayest come agayne to thy frende. If he speake sowerly/ feare not/ for ye maye be agreed together agayne: excepte it be that thou blaspheme hym/ dysdayne hym/ open hys secretes and wounde hym traforously: for all soch thynges shall dryue awaye a frende.

Be faythfull vnto thy neyghbour in hys ¶ pouerte/ ye thou mayest reioyse wt hym also in his prosperite. Abyde stedfast vnto hym in the tyme of his trouble/ that thou mayest be heyre with hym in his heretage. Lyke as the vapour & smoke goeth out at the ouē before the fyre/ euen so euell wordes/ rebukes and threatenynges go before bloudshedynge. Be not ashamed to defende thy frende: as for me/ I wyll not hyde my face frō him/ though he shulde do me harme. Whosoeuer heareth it/ shall bewarre of hym. Who shall set a watch before my mouth/ & a sure seale vpon my lyppes/ that I fall not with them/ & that my tonge destroye me not? Psal.xxxi.

¶ A prayer agayn ye pryde/ lechery/ and glotony. Of othes/ blasphemy/ & of wyse communicacyon. Of the thre kindes of synnes. Many synnes proceade of adultrye. Of the feare of God.

¶ The.xviij.Chapter.

O Lorde/ father & gouernoure of A my life/ leaue me not in their ymagynacyō & coficell. Oh let me not fal in soch rebyoke. Who will kepe my thought with the scourge/ & the doctryne of wyldome in myne herte? that he spare not myne ignorauunce/ that I fall not with them/ lest myne ignorauunces increase/ that myne offences be not many in nombre/ & that my synnes exceade not: lest I fall before myne enemyes/ & so my aduersary reioyse. O Lord thou father & God of my life/ leaue me not in their ymagynacyon. O let me not haue a proude loke/ but turne awaye all voluptuousnes fro me. Take fro me the lustes of the body/ let not the delyres of vnclennes take holde vpon me/ & geue me not ouer into an vnshamefast and obstynate mynde.

Heare me (O ye chyldren) I will geue you a doctryne/ how ye shall orderre youre mouth: B who so kepeth it/ shal not perysh thorow his lyppes/ ner be hurt thorow wycked worckes As for the synner/ he shall be taken in hys awne vanyte: he that is proude & cursed/ shal fall therin.) Let not thy mouth be acustomed Genesis.xxx.b. Eccli.xxviij.d. with swearyng/ for in it there are many falles. Let not ye namyng of God be cōtynually Mat.v.d. in thy mouth: for lyke as a seruaunt wbych is oft punyshed cā not be without some fore/ euen so whatsoeuer he be that sweareth and nameth God/ shal not be cleane pourged frō synne. A man that vseth moche swearinge/ shalbe fylled wyth wickednes/ and the plage shall neuer go from hys house. If he begyle his brother/ hys faute shalbe vpon him: yf he knowledge not hys synne/ he maketh a dubble offence/ & yf he sweare in vayne/ he shall not be founde ryghteous/ for his house shal be full of plages.

The wordes of ye swearer bringeth death ¶ (God graute that it be not founde in ye house Leui.xxiij.c. of Jacob.) But they ye feare God/ eschue all soch and lye not weltynge in synne. Vse not thy mouth to vnhonest and filthy talkynge/ Ephes.v.a. for in it is ye worde of synne. Remembre thy father and thy mother/ when thou art set amonge greate men: lest God forget the in their sight/ & lest thou doting in thy custome suffre rebuke/ & wysh not to haue bene borne/ and so curse the daye of thy natyuite. The man that is accustomed with the wordes of blasphemy/ wyll neuer be reformed all the dayes of his lyfe. To synne twise is to moch/ but the thyrde bringeth wrath & destruccyō. An hote stomack can not be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somthing: euē so an vnchaste man hath no rest in hys flesh/ tyll he haue kyndled a fyre. D

All bred is swete to an whoremonger/ he wyll not leaue of/ tyll he haue hys purpose.

A man that breaketh wedlock / & regardeth
not his soule / but sayeth: Tush / who seyth
Glay.xxix.c. me? I am compassed aboute with darknes /
the walles couer me / no body seyth me: whō
nede I to feare? The Hyest wyll not remem-
bre my synnes. He vnderstāndeth not that hys
eyes se all thynges / for all soch feare of men
dryueth awaye the feare of God from hym:
for he feareth onely the eyes of men / and con
sydereth not that the eyes of the Lorde are
clearer then the Sunne / beholdynge all the
wayes of men and the grounde of the depe /
and lokynge euen to mens hertes in secrete
places. The Lorde God knewe all thynges
or euer they were made / and after they be
brought to passe also he loketh vpon thē all.
The same man shalbe openly punyshed in
Leuitt.xx.b ye stretes of the cytie / & shalbe chased abrode
Deut.xxij.c. lyke a yonge horse koale: & whē he thynketh
leest vpon it / he shalbe takē. Thus shalbe be
put to shame of euery mā / because he wolde
not vnderstande the feare of the Lorde. And
thus shal it go also with euery wife that lea-
ueth her houlband / and getteth enheretaūce
C by a straunge mariage. First, she hath bene
Exodi.xx.c. vnfaithfull vnto the lawe of the Hyest: Se-
condly / she hath forsakē her awne houlband:
Thirdly / she hath played ye whore in aduou-
try / & gottē her chyldrē by another mā. She
shalbe brought out of the cōgregacyō / & her
chyldren shalbe loked vpon. Her chyldrē shall
not take rote: & as for frute / her braunches
shall bringe forth none. A shamefull repo̅rte
shall she leaue behynde her / & her dishonour
shall not be put out. And they ye remayne /
shal knowe / ye there is nothing better / then ye
feare of God: & ye there is nothing sweter then
to take hede vnto the cōmaundemētes of the
Lorde. A greate worshippe is it to folowe ye
Lord / for longe lyfe shalbe receyued of him

¶ A prayse of wisdome proceeding forth of the mouth
of God. Of her workes & place where she reasteth.

¶ The.xxiiij.Chapter.

A Wyldome shall prayse her selfe / and
be honoured in God / & reioyse in
the myddest of his people: In ye cō-
gregaciōs of ye Hyest shal she open
her mouth / & triumphe in the beholdynge of
his power: In the middest of her people shall
she be exalted / & wondred at in the holy ful-
nesse: In the multytude of ye chosen she shal-
be cōmended / and amonge soch as be blessed
she shalbe praysed / & shall saye: I am come
out of ye mouth of the Hyest / first borne be-
fore all creatures. I cauled ye lyght that fay-
leth not / to arise in the heauen / & couered all
ye earth as a cloude. My dwellynge is aboue
in the heyth / & my seate is in the pyler of the
cloude. I my selfe alone haue gone rounde
aboute the compasse of heauen / & pearled ye
groude of the depe: I haue walked in the
floudes of the see / & haue stande in all īlādes:
my dominion is in euery people and in euery
nacyō / & with my power haue I trodē downe
the hertes of all / both hye and lowe.
In all these thynges also I sought rest / &
a dwellynge in some enheritaūce. So the
creator of all thynges gaue me a cōmaunde- B
ment: & he that made me / appoynted me a ta-
bernacle / and sayde vnto me: Lett thy dwel-
lyng be in Jacob / & thyne inheritaūce in Is-
rael / & rote thy selfe amōge my chosen. I was
created from the begynnynge and before the
worlde / & shall net leaue of vnto the worlde Prouer.viiic.
to come. In the holy habytacyon haue I ser-
ued before him / and so was I stablysched in
Sion. In ye holy citie rested I in like maner: Exo.xxxi.a
& in Jerusalem was my power / I toke rote in
an honorable people / euen in the porcyon of Psal.cxxxij.b
the Lord & in his heretage / & kepte me in the
kulnes of ye saynctes. I am set vp an hye like
a Ceder vpon Lybanus / & as a Cypers tre
vpon the mount Hermon: I am exalted lyke
a palme tre in Cades / & as a rose plāte in Je-
richo: As a fayre olyue tre in the felde / & am
exalted like as a planteyne tre by the water
syde. I haue geuen a smell in the strettes / as
the Cynamom and Balme / that hath so good
a sauoure: yee a swete odoure haue I geuen
as it were Myrre of the best.
I haue made my dwellynges to smell as
it were of rosyn / Galbanum / of Clowes / &
Incense / & as Libanus when it is not hewē C
downe / & myne odoure is as ye pure Balme.
As the Terebynte haue I stretched out my
braunches / and my braūches are the braun-
ches of honoure and louynge sauoure. As ye
vyne haue I brought forth frute of a swete
sauoure / & my floures are ye frute of honoure Johan.xv.a
& ryches. I am ye mother of bewtye / of loue /
of feare / of knowledge & of holy hope. In me
is all grace of lyfe & trueth: In me is all hope John.xiiij.a
of lyfe & vertue. O come vnto me / all ye that
be desyrous of me / & fyll youre selues wyth
my frutes: for my spyrete is sweter then hony /
& so is my inherytaunce more then the hony
combe: the remembrance of me endureth for
euermore. They that eate me / shall haue the
more hōger: & they ye drincke me / shall thirste
ye more. Who so herkeneth vnto me / shall not
come to confusyon: and they that worcke in
me / shall not offende. They that make me to
be knowen / shall haue euerlastynge lyfe.
All these thynges are the boke of lyfe / the
couenaunt of the Hyest / & the knowledge of
the trueth. Moses cōmaunded the lawe in ye Exo.xx.a.
preceptes of ryghtuousnes for an heretage c.xxiiij.a.
vnto the house of Jacob / and commytted the
promyses vnto Israell (Out of Dauid hys Psal.cxxxi.b
seruaūt ye ordened to raise vp a most migh- Acto.vij.d.
tye

tye kynge / sittynge in the seate of honoure for
euermore) Thys fylleth with wysdome lyke
Deut.iiij.a as the floude of Physon / & as ye floude of Ti-
i.xxiij.b. gris / when the new frutes are a growynge.
This bryngeth a plentyous vnderstanding
D like Euphrates: & fylleth it vp / as Jordane
Josue.iiij.c. in ye time of harueſt. This maketh nourtour
to breake forth as the light / and as ye water
Gihon in the harueſt. The kyrſt hath not
knowne her perfectly / nomore shall the last
seke out the grounde of her. For her thought
is fuller then the see / & her counsell is pro-
founder then the greate depe.
I wysdome haue cast out floudes. I am
as a great waterbroke out of the riuer. I am
as the ryuer Dorix / and as a water condyte
am I come out of the garden of pleasure. I
sayde: I wyll water the garden of my yonge
plantes / and fyll the frute of my breth. So
my waterbroke became exceadynge greate /
and my ryuer approched vnto the see. For I
make doctrine to be vnto al men as light as
the fayre mornynge / and I shall make it to
be euer the clearer. I wyll pearse thorow all
the lower partes of the earth / I wyll loke
vpon al soch as be a slepe / and lighten all thē
that put their trust in the Lorde. I shall
yet poure out doctryne / lyke as prophecy / &
leaue it vnto soch as seke after wysdome /
and their generacyons shall I neuer fayle /
vnto the holy euerlastyng worlde. Behold /
how that I haue not laboured for my selfe
onely / but for all thē that seke after ye treuth.

¶ Of thre thynges whych please God / & of thre which
he hateth. Of.ix. thynges that be not to be suspect / and
of the tenth scheafely of the malyce of a woman.

¶ The.xxv.Chapter.

Thre thynges there are / ye my spyrete
sauoureth / which be also alowed
A before God and men: The vnyte of
Gene.xiiij.b. brethren / the loue of neyghbours /
Roma.xii.a and man and wyfe that agree wel together.
Thre thynges there be which my soule ha-
teth / and I vtterly abhorre the lyfe of them:
A poore man that is proude. A rych man that
Eccli.xi.d is a lyar / and an olde body that doteth / and
is vnchaste.
If thou hast gathered nothynge in thy
youth / what wylt thou fynde then in thyne
age? O how pleasaunt a thynge is it / when
gray headed mē are dyscrete / & whē ye elders
cā geue good coūcel! O how comely a thing
is wysdome vnto aged men! yee vnderstan-
dyng and councell is a glorious thing. The
crowne of olde men is to haue moch experi-
ence / & the feare of God is their worshippe.
There be.ix.thynges / which I haue iud-
B ged in my herte to be happye / & the tēth wyll
I tell forth vnto men with my tonge. A man
that whyle he lyueth / hath ioye of hys chyl-
dren / & seith the fall of hys enemyes. Well is
hym that dwelleth wyth an houlwyfe of vn-
derstandynge / & ye hath not fallen wyth hys
tonge / & ye hath not bene fayne to serue soch
as are vnmete for hym. Well is hym / ye fyn-
deth a faythfull frende: & well is hym / which
talketh of wisdome to an eare ye heareth him.
O how great is he / ye fyndeth wysdome and
knowledge? Yet is he not aboue hym / that
feareth the Lorde. The feare of God hath set
it self aboue all thynges. Blessed is the man /
vnto whom it is graūted to haue the feare of
God. Vnto whō shall he be lyckened / ye ke-
peth it fast? The feare of God is the begyn-
nyng of his loue / & the begynnynge of fayth
is to cleue fast vnto it. The heuynes of the
hert is all the punyshment / & the wickednes
of a woman goeth aboue all. All punyshmēt
and plage is nothynge in comparison of the
plage of the herte / euen so all wyckednes is
nothynge to the wyckednesse of a woman.
Whatsoeuer happeneth vnto a man / is
nothinge in comparyson of it / that hys euell C
wylliers do vnto him: and all vengeance is
no thynge to the vengeaunce of the enemye.
There is not a more wicked heade then
the head of the serpent / & there is no wrath
aboue the wrath of a woman. I will rather
dwell wā lyō & dragō / then to kepe house wā
a wicked wife. The wyckednesse of a womā
chaūgeth her face / she shall mokkell her cou-
tenaunce as it were a Beer / & as a sack shal
she shewe it amōge the neghbours. Her hul-
bande is brought to shame amōge his negh-
bours / and whē he heareth it / it maketh him
to syghe. All wyckednes is but lytle to the
wyckednes of a woman / the porcyon of the
vngodly shall fall vpon her.
Lyke as to clymme vp a sandy waye is D
to the fete of the aged / euen so is a wife full Eccli.xlii.b.
of wordes to a stylle quiete man. Loke not to ii.Reg.xi.a.
narowly vpon the bewtye of a woman / lest and.xiii.a.
thou be prouoked in desyre toward her. The
wrath of a woman is dishonoure and greate
confusyon. If a womā get the mastrie / then
is she contrary to her houlbande. A wycked
wife maketh a sory herte / an heuy counte-
naunce & a deed wounde. Of ye womā came Gene.iii.a.
the begynnyng of synne / and thorow her we i.Timo.viii.b
all are deed. Geue thy water no passage / no
not a lytle / nether geue a wicked womā her
wyll. If she walcke not after thy hande / she
shall confounde the in the syght of thy ene-
mies. Cut her of then from thy flesh / that she
do not alwaye abuse the.

¶ The prayse of a good woman. Of the feare of thre
thynges & of the fourth. Of the Jelouze & broncken
woman. Of two thynges that cause sorowe / & of the
thynde which moueth wrath. It is harde to fynde a
marchaunt without dyscease / or a taueruer without
synne in his tonge. ¶ The.xxvj.Chapter.

A Happie is the man that hath a vertuous wyfe/for the nombre of his yeares shalbe dubble. An honest woman maketh her houshande a joyfull man / and she shall fyll the yeares of his lyfe in peace. A vertuous womā is a noble gyft/which shalbe geuen for a good porcion vnto soch as feare God. Whether a man be rych or poore/ he maye haue euer a mery herte/and a chearfull countenaunce / there be thre thynges that my herte feareth / & my face is afrayed of the fourth. Treason in a cytie/a sedycious people/& noysome tōges/ all these are heuyer then the death. But whē one is gelous ouer hys wife / it bryngeth payne and sorowe vnto the herte: and a womā that telleth out all thynges/is a scourge of the tonge. When one hath an euell wife/ it is euen as when an vnlyke pare of oxen must drawe together / he that getteth her/ getteth a scorpiō. A dronke womā is a great plage/for she can not couer her awne shame

Judicum.xvi. B The whordome of a woman maye be knowen in the pryde of her eyes and eyelydes. If thy daughter be not shamefast/ holde her straytly / lest she abuse her selfe thorow ouermoch lyberte. Bewarre of all ỳ dishonesty of her eyes / & marueil not yf she do agaynst the. Lyke as one that goeth by ỳ waye & is thirstie/so shal she opē her mouth/ & drynche of euery nexte water ỳ she maye get. By euery hedge shall she syt her downe/ & open her quyuer agaynst euery arowe. A louynge wife reioyseth her houshande & fedeth his bones with her wysdome. A womā of kew worde is a gyfte of God / & to al well nurtured mynde maye nothyng be cōpared.

Eccli.xlij.b.

C An honest and manerly woman is a gyft aboue other gyftes/& there is no weight to be compared/vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth/is an ornament in the hye heauen of ỳ Lorde/ so is a vertuous wife the bewtye of all her house. Like as the cleare lyght is vpō ỳ holy candelstick/so is the bewtie of ỳ face vpō an honest body. Lyke as the golden pylers are vpon the sockettes of syluer / so are the fayre legges vpon a woman that hath a cōstant mynde. Perpetuall are ỳ foundacyōs that be layed vpon a whole stonye rocke / so are the commaundementes of God vpon an holy woman.

Genesis.v.d.

D There be two thynges that greue my hert/ and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarcenes and pouerte. When men of vnderstandynge and wysdome are not sett by: And when one departeth from rightuousnes vnto synne. Who so doth soch/the Lorde hath preparedhym vnto the swerde. There be two maner of thynges/ whych me thyncke to be herde and perylous. A marchaunt can not lyghtly kepe him from wronge/ nether a tauerner him selfe from synne.

C Of the pore that wolde be ryche. The probacyō of the man that feareth God. The vnconstantnesse of a fole. The secretes of a frynde are not to be vttered. The wycked ymagineth euell/which retourneth vpō hym selfe.

C The.xxviij.Chapter.

A Because of pouerte haue many one offended: and he that seketh to be riche/turneth his eyes aside. Like as a nayle in the wall sticketh fast betwyxte two stones / euen so doth synne sticke betwixte ỳ byer & the seller. If he hold him not diligently in the feare of the Lorde/ his house shall soone be ouerthrowen. Lyke as when one syfteth / the fylthynes remayneth in the syue: So/remayneth there some vncleane thinge in the thought of man. The ouen prouyeth the potters vessell/so doth tēptacyō of trouble trye ryghtuous men. *The tre of the fylde is knowē by hys frute/so is ỳ thought of mās hert knowne by his wordes. Prayse no mā excepte thou haue herde him/ for a man is knowen by his wordes. If thou folowest ryghtuousnes/thou shalt get her/ & put herupon the as a fayre garment. And thou shalt dwell with her/ & the shal defende the for euer/& in ỳ daye of knowledge thou shalt fynde stedfastnesse. The byrdes resorte vnto their lyke / so doth the trueth turne vnto them that be occupied withall. The lyon wayteth for the prayse: so do the synnes lurke vpō ỳ worckers of wickednes. The talking of him ỳ feareth God/is nothynge but wysdome: as for a foole / he chaungeth as the Moone. If thou be amonge the vndiscrete/ kepe thy worde to a conuenient tyme / but amonge soch as be wyse/speake on hardely.

B Sapien.iij.a. 1.Petr.iij.b. * Mat.vij.b. Eccli.xvi.b. xvij.d.

C The talkyng of fooles is abhomynacyon/ & their sporte is voluptuousnesse and misnurtoure. Moch swearing maketh the hearre to stande vp / and to stryue wyth soch/stoppeth the eares.

The stryke of ỳ proude is bloudshedding/ & their blasphemynge is heuy to heare. Who so discouereth secretes/ loseth his credence/ & fyndeth no frynde after his wyll. Loue thy frynde/& bynde thy selfe in faithfulnes with him: but yf thou be wrayest his secrets/ thou shalt not get him agayne: For lyke as ỳ man is that destroyeth hys enemye/so is he also ỳ dealeth falsly in the frendshipe of his neyghboure.

Eccli.xvi.b.

Lyke as one that letteth a byrde go oute of his hande/can not take her agayne: Euen so thou / yf thou geue ouer thy frynde/ thou canst not get him agayne: Yee thou cāst not come by him/for he is to farre of. He is vnto the

to the as a Roo escaped out of the snare/ for his soule is wonded. As for woundes / they maye be bounde vp agayne / and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende / there is no more hope to be had vnto hym.

Prouer.x.b. He that wincketh with the eyes / ymagyneth some euell / and no man shall take hym from it. When thou art present / he shall hylie commede and prayse thy wordes: but at the last he shall turne hys tayle/ & sclaunder thy sayenge. Many thynges haue I hated/ but no thinge so euell/for the Lorde himselfe also abhorreth soch one.

Eccli.xxi.b. C Who so casteth a stone on hye/it shall fall vpon hys awne head: and he that smyteth with gyle/ woundeth himselfe. Who so dyggeth a pyt / shall fall therin: and he ỳ layeth a snare/shall be taken in it himselfe. Who so geueth a wycked noysome councell / it shall come vpon hymselfe/ and he shall not knowe from whence. The proude blasphemes & are scorne full/but vengeance lurketh for them as a lyon. They that reioyse at the fall of the righteous/shall be takē in ỳ snare/ anguysh of herte shall consume them before they dye. Anger and rygorousnes are two abhominable thynges / and ỳ vngodly hath them both vpon hym.

C We ought not to delyre vengeaunce / but to forgeue the offence. Of the vyces of the tonge/and of the dallyers therof.

C The.xxviij. Chapter.

Deute.xxxii.e. Romaxij.c. Mat.v.b.vi.b. xviij.b.

A He that seketh vengeaunce / shall fynde vengeaunce of the Lorde/ which shall surely kepe hym hys synnes. Forgeue thy neyghboure the hurte that he hath done the / and so shall thy synnes be forgeuen the also/ when thou prayest. A man that beareth hatred agaynst another / how darre he delyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke him selfe / how darre he alke forgeuenesse of his synnes? If he that is but flesh/beareth hatred and kepeth it/who wyll intreate for his sinnes? Remembre ỳ ende/& let enmyte passe / which seketh death and destruccyō/& abyde thou in ỳ cōmaundemēts. Remembre the commaundement / so shalt thou not be rygorous ouer thy neyghboure.

B Thincke vpō the couenaunt of the Hyest / & forgeue thy neyghbours ignorauunce. Bewarre of strife/& thou shalt make thy sinnes fewer. For an angrie mā kindleth variance/ and the vngodly disquyeteth frendes/& puteth discorde amonge them that be at peace. The more wodd there is/the more vehement is the fyre: and the mightier that men be/ the greater is the wrath: and ỳ longer the stryke endureth/the more it burneth.

Eccli.xxviij.a.

Prou.xxvi.c.

An hastye brawlynge kyndleth a fyre / & an hastie stryke sheddeth bloude. If thou blowe the sparke: it shal burne: If thou spyt vpon it: it shall go forth / & both these go out of thy mouth. The sclaunderer & dubble tonged is cursed/ for many one that be frendes setteth he at varyaunce. The thyrde tonge hath disquyeted many one/ and dryuen them from one lande to another. Stronge cyties hath it broken downe/ and ouerthrowne the houses of greate men. The thyrde tōge hath cast out many an honest woman / and robbed them of their labours. Who so herkeneth vnto soch/shal neuer fynde rest/ & neuer dwell safely. The stroke of the rod maketh yedders/ but the stroke of the tonge smyteth ỳ bones in sunder. There be many that haue perysched wth the swerde / but many mo thorow the tonge.

Eccli.xxviij.b.

D Well is him ỳ is kepte frō an euell tonge/ & commeth not in the anger therof / wych draweth not the yock of soch/& is not bounde in the bandes of it. For the yock therof is of yron/and the bande of it of stele. The death therof is a very euell death: hell were better for one/then soch a tonge. But the fyre of it maye not oppresse them that feare God/ and ỳ flamme therof maye not burne thē. Soch as forsake the Lorde/ shall fall therin: and it shall burne them/ and no mā shall be able to quench it. It shall fall vpō them as a Lyon/ and deuoure thē as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores & barres for thy mouth? Thou weyest thy golde and syluer: why doest thou not weye thy wordes also vpon the balaunce? Bewarre/that thou slyde not in thy tonge/and so fall before thyne enemyes / ỳ laye wayte for the.

Eccli.xxviij.d.

C How we ought to lende oure money/and do almes. Of a kaythfull man answerynge for hys frynde. Of syberalytye and holypcalytye.

C The.xxix.Chapter.

Deute.xv.d. Luc.vi.d.

A Who so wyll shewe mercy / lett hym lende vnto his neyghboure: and he ỳ is able/lett him kepe the commaudement. Lende vnto thy neyghboure in tyme of his nede/and paye thou thy neyghbour agayne in due season. Kepe thy worde and deale faithfully with him and thou shalt allwaye fynde the thynge that is necessary for the. There haue bene many / that when a thynge was lent them / rekened it to be founde / and made them trauayle and laboure/that had helped them. Whyle they receaue eny thynge / they kysse the handes of soch as geue them/and for their neighbours good they humble their boyce. But when they shuld paye agayne they kepe it back/& geue euel wordes/ & make many excuses by

season

treason of the tyme: & though he be able/ yet geueth he scarse the halfe agayne/ and rekeneth the other to be founde. And yf he wythholde not his moneye / yet hath he an enemye of him/ and that vnderserued.

B He payeth him with cursynge and rebuke & geueth him euell wordes for his good dede. There be many one which are not glad for to lende/ not because of euell/ but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple / and witholde not mercy from him. Helpe the poore for the cõmaundementes sake / and lett hym not goo emptie frõ the because of his necessyte. Lese thy money for thy brother and neyghbours sake/ & burye it not vnder a stone / where it rusteth and corruppeth. Gather thy treasure after the commaundement of the Hyest / and so shall it bryngе the more profyt then golde. Laye vp the almes in the hand of the poore/ and it shall kepe ẏ from all euell. A mans almes is as a purse with him/ & shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it arise/ & paye euery mã his rewarde vpõ his head. It shall fyght for the agaynst thine enemies/ better then ẏ shylde of a glaunte / or speare of ẏ mightye.

Mat.vi.c. Luc.xii.d. 1.Timo.vi.d.

Daniel.iiij.d Luc.xi. d. Acto.x.a. Tobi.iiij.b.

C A good honest mã is suertye for his neyghboure / but a wycked personne letteth hym come to shame. Forget not the frendshype of of thy suertye/ for he hath geuẽ his soule for the. The vngodly despyseth the good dede of his suertye/ & the vnthanckfull & ignorauunt leaueth his suertye in daunger. Some man promyseth for hys neyghboure: and when he hath lost his honesty, he shal forsake him. Suertishype hath destroyed many a ryche man/ & remoued them as the waues in ẏ see. Mightie people hath it dryuen awaye / and cauſed thẽ to wandre in straunge countrees. An vngodly mã transgressyng the cõmaundment of the Lorde / shall fall in to an euell suertishipe: & though he force him selfe to get out/ yet shall he fall into iudgmẽt. Helpe thy neyghbour out after thy power/ & bewarre/ that thou thyselfe fall not in soch dett. The cheke thynge that kepeth in ẏ lyfe/ is water and bred/ clothynge and lodginge/ to couer ẏ shame.

Eccli.xxxix.c.

D Better is it to haue a poore syuynge in a mãs awne house/ then delycate fare amõge the straunge. Be it lytle or moch ẏ thou hast/ holde the cõtent withall / & thou shalt not be blamed as a bagabounde: for a mysserable lyfe is it/ to go from house to house: & where a mã is fremde/ he darre not opẽ his mouth. Though one be lodged/ and haue meate and drynke/ yet shall he be taken as vnworthy/ & heare many bytter rough wordes/ namely thus: Go thy waye thou straunger/ and prepare a table for thy selfe/ and fede me also of that thou hast. Awaye thou straunge (so / ẏ he regardeth hys honoure no more) my brother cõmeth in to my house/ & so he telleth hẏ the necessyte of his house. These thynges are heuy to a man that hath vnderstandyng: namely/ the forbyddynge of the house/ and that the lender casteth him in the teth.

Psal.xxxvi.b. 1 Timo.vi.b. & Hebr.xiij.a.

C Of the correccyon of chyldren. Of the commodyte of health. Deeth is better then a sorowfull lyfe. Of hydde wysdome. Of the ioye & sorow of the hert.

C The.xxx. Chapter.

A Who so loueth hys chylde / holdeth him still vnder correccion/ that he maye haue ioye of him afterward & ẏ he grope not after hys neyghbours dores. He ẏ teacheth his sonne / shall haue ioye in him / & nede not to be ashamed of him amonge his aquauntaunce. Who so enfourmeth & teacheth his sonne/ greueth ẏ enemye: & before hys frendes he maye haue ioye of him. Though the father dye/ yet is he as though he were not deed: for he hath lett one behynde him that is lyke him. In his lyfe he sawe him/ & had ioye in him/ and was not sorye in his death/ nether was he ashamed before the enemyes. For he left behynde hym an auenger agaynst his enemyes/ & a good doer vnto the frendes. For the lyfe of chyldrẽ he shal bynde the woundes together/ and his herte is greued at euery crye. An vntamed horse wilbe harde/ and a wanton chylde wilbe wylfull. If thou bryngе vp thy sonne delicately/ he shall make the afrayed: and yf thou playe with him/ he shall bryngе the to heuynes. Laugh not with him/ lest thou wepe wt hym also/ and lest thy teth be sett on edge at the last.

Prouer.xiii.c and.xxiij.b.

Deute.vix.

B Geue him no lyberte in his youth/ & excuse not his foly. Bow downe hys neck whyle he is yonge/ hyt him vpon the sydes whyle he is yet but a chylde/ lest he ware stubburne/ & geue no more force of the/ & so shalt thou haue heuynes of soule. Teach thy chylde/ & be diligẽt therin/ lest it be to thy shame. Better is the poore beynge whole & strõge/ then a man to be ryche/ & not to haue his health. Health and wellfare is aboue all golde/ and a whole body aboue all treasure. There is no ryches aboue a sounde body/ and no ioye aboue the ioye of the herte. Death is better then a wretched lyfe / or cõtynuall sycknes. The good thynges that are put in a close mouth/ are lyke as when meate is layed vpõ the graue.

Eccli.bij.c

What good doth the offerynge vnto an Idoll? For he can nether eate / taste/ ner smell. Euen so is he that is chased of the Lorde/ & beareth the rewardes of iniquytye. He seith with hys eyes/ & groneth lyke a gelded man/ that

that lyeth with a vyrgin and sygheth. Geue not ouer thy mynde in to heuynes / and bere not thy selfe in thine awne councell. The ioye & chearfulnes of the hert is the life of man/ and a mans gladnes is the prolonging of his dayes. Loue thine awne soule/ and comforte thine hert: as for sorow and heuynes / dryue it farre from the / for heuynes hath slayne many a man/ and bryngeth no profyt. Zele & anger shorten the dayes of ẏ like: carefulnes and sorow bringe age before the tyme. Unto a mery hert euery thynge hath a good tast / that he eateth.

C We ought to geue dylygent hede to honestye. Of them that take payne to gather ryches. The prayse of a rych man without a faute. We ought to fle drõckennesse and folowe sobernesse.

C The.xxxj. Chapter.

A Rauayle & carefulnes for ryches taketh awaye the slepe/ & maketh the flesh to consume. When one lyeth and taketh care/ he waketh euer vp/ like as greate sicknes breaketh the slepe. The rych hath greate labour in gathering his riches together/ & then wt the pleasure of his riches he taketh his rest and is refreshed. But who so laboureth & prospereth not/ he is poore: & though he leaue of / yet is he a begger. He ẏ loueth ryches/ shall not be iustifyed: & who so foloweth corrupcion/ shal haue ynough therof. Many one are come in greate mysfortune by the reason of golde / & haue founde their destruccion be fore them. It is a tre of fallynge vnto them that offre it vp/ and all soch as be foolysh fall therin. Blessed is the rich/ which is founde without blemysh/ and hath not gone after golde/ ner hoped in money & treasures. Where is there soch one? and we shall commende hym/ and call hym blessed / for greate thynges doth he amonge his people. Who so is tryed/ & foude perfecte in soch thinges/ shalbe commended and praysed. Who myght offende / and hath not offended? Who coulde do euell/ and hath not done it? Therfore shall hys good be stabysshed/ and the whole congregacion shal declare hys allmesses. Yf thou sytt at a greate mans table/ open not thy mouth wyde vpon it/ and make not many wordes. Remembre/ that an euell eye is a shrew.

Ecclesi.xix.a.

B What thinge created is worse then a wycked eye? therfore wepeth it before euery mãs face? Laye not thine hand vpon euery thing that thyne eye seyth / and stryue not wyth hym in the dyshe. Ponder by thy selfe what thy neyghboure wolde fayne haue/ and be discrete in euery poynte. Eate ẏ thinge that is sett before the manerly/ as it becommeth a man: & eate not to moch / lest thou be abhorred. Leaue thou of first of al because of nurtoure / lest thou be hye whom no man maye satisfye / wyych maye turne to thy decaye. When thou sytteſt amõge many men/ reach not thine hande out first of all. O how well content is a wise mã with a litle wyne? so ẏ in slepe thou shalt not be sekе therof/ ner fele eny payne. A swete wholsome slepe shal soch one haue/ & fele no in warde grefe. He rysyeth vp by tymes in the morynge/ and is well at ease in him selfe. But an vnsaciable eater slepeth vnquyetly/ and hath ache and payne of the body. If thou feleſt that thou hast eaten to moch / aryse / go thy waye / cast it of thy stomack/ and take thy rest.

Matt.vij.a.

Prouer.xxiij.a.

C My sonne/ heare me/ and despyse mẽ not: & at the last thou shalt fynde as I haue tolde the. In all thy workes be diligẽt and quycke so shall there no sycknes happen vnto the. Who so is liberall in dealyng out his meate/ many men shall bleſſe hym and prayse hym wyth their lyppes: and the same is a sure tokẽ of hys loue and faythfulnes. But he that is vnfaythfull in meate / the whole cytye shall complayne of hym: and that is a sure experience of his infidelyte & wychednes. Be not thou a wine bybber/ for wyne hath destroyed many a man. The fyre proueth the hard yrõ/ euen so doth wyne proue the hertes of the proude/ when they be dronken.

Roma.xij.b.

Wyne for bely dronken / quyckeneth the like of man. If thou drinckeſt it measurably/ thou shalt be temperate. What lyfe is it / ẏ maye contynue without wyne? Wyne was made from the begynnynge to make men glad (& not for dronkennes) Wyne measurably dronken is a reioysynge of the soule and body. But yf it be dronken wt excesse/ it maketh bytternes and sorowe vnto the mynde. Dronkennes kylleth the mynde of ẏ foolysh with shame & ruyne/ mynysheth the strength & maketh woundes. Rebuke not thy neyghboure at the wyne / and despyse hym not in his myrth. Geue him no despytefull wordes and preasse not vpon hym wyth contrary sayenges.

C Of the dyscreccyon & prayse of the preacher/ and of the hearer. Of the feare/ fayth/ & confydence of God.

C The.xxxij. Chapter.

A If thou be made a ruler / pryde not thy selfe therin/ but be thou as one of the people. Take dilygent care for them/ and loke well therto: and when thou hast done all thy dewtye/ sytt the downe/ that thou mayest be mery with thẽ/ and receaue a crowne of honoure. Talke wysely & honestly/ for wysdome becommeth the right wel. Hynder not musyck. Speake not/ where there is no audyence: and poure not forth

Deute.xvij.d.

not lozth wyldome out of tyme / at an impoz
tunyte. Lyke as ȝ Carbuncle stone shyneth
that is set in golde / so doth a longe garnysh
the wyne feast: and as the Smaragde that
is set in golde / so is the swetnes of Musyck
by the myzth of wyne.

B Thou yonge mã / speake that becommeth
the / & that is pzokytable / and yet learle whẽ
thou art twyce asked. Compzehende moch
with few wozdes. In many thyngz be as one
that is ignozaunt / geue eare / and holde thy
tõge withall. If thou be amõge men of hyer
auctozyte / delyze not to compare thy selfe vn-
to them: and when an elder speaketh / make
not thou many wozdes therin. Befoze the
thonder goeth lyghtenynge / and befoze nur-
toure and shamefastnesse goeth loue and fa-
uoure. Stande vp by tymes / and be not the
last: but get ȝ home soone / & there take thy
pastyme / & do what thou wylt: so that thou
do no euell / and defye no man. But foz all
thynges geue thanckes / vnto him that hath
made the / & replenished the with his goodes.

¶ Who so feareth the Lozde / wyll receaue
his doctrine: and they that gett them to hym
by tymes / shall fynde grace. He that seketh
the lawe / shall be fylled withall: As foz hym
ȝ is but fayned / he wyll be offended therat.
They that feare the Lozde / shall fynde the
iudgmẽt / & their ryghteousnes shalbe kynd-
led as a lyght. An vngodly man wyll not be
reformed / but can helpe hym selfe wyth the
example of other in hys purpose. A man of
vnderstãding delyteth no good counsell: but
a wylde and pzoude body hath no feare. My
sonne / do nothinge wythout aduysement / so
shall it not repent the after the dede. Go not
in ȝ waye where thou mayest fall / ner where
thou mayest stomble agaynst ȝ stone. Geue
not thy selfe into a labozious slyppery waye /
and be warre of thine awne childzen. In all
thy wozkes put thy trust in God from thy
whole hert / foz that is the keppynge of the cõ-
maundemẽtes. Who so beleueth Gods wozde
taketh hede to the commaundementes: and
he that putteth hys trust in the Lozde / shall
wante nothinge.

¶ The deipuraunce of hym that feareth God. The
answere of the wyse. The lyttell hypcrecyõ of a fole.
Man is in the hand of God / as the earth is in the hand
of the potter. We ought not to dyspose oure selues
to become subiect to other.

¶ The. xxxiij. Chapter.

A There shall no euell happen vnto
him ȝ feareth God: but whẽ he is
in temptaciõ / the Lozd shall dely-
uer him. A wyse mã hateth not ȝ
lawe / but an ypocryte is as a shyp in a ra-
ginge water. A man of vnderstandynge ge-
ueth credence vnto the lawe of God / and the
lawe is faythfull vnto him. Be sure of the
matter / then talke therof: Be fyzst well in-
struct / then mayest thou geue answere. The
hert of the foolish is lyke a cartwhele / & hys
thoughtes rẽne about lyke ȝ axell tre. Lyke
as a wylde hozse ȝ neyeth vnder euery one ȝ
sytteth vpon him / so is it wyth a scozneful
frende. Why doth one daye excell another /
seynge all the dayes of the yeare come of the
Sunne? The wyldome of the Lozde hath so
parted them a sunder / and so hath he ozdened
the tymes & solempne feastes. Some of thẽ
hath he chosen & halowed befoze other dayes
And all men are made of the grounde / & out
of the earth of Adam.

B In the multitude of koyence hath ȝ Lozde
sundered them / and made their wayes of dy-
uerse fashyons. Some of them hath he bles-
sed / made moch of thẽ / halowed them / and
claymed them to himselfe. But some of thẽ
hath he cursed / brought thẽ lowe / & put thẽ
out of their estate. *Like as ȝ clayе is in the
potters hande / and all the ozdynge therof at
his pleasure: so are men also in the hande of
him ȝ made thẽ / so that he maye geue them
as it liketh him best. Agaynst euell is good /
and agaynst death is lyke: so is the vngodly
agaynst soch as feare God. Beholde thus all
the wozkes of the Heyst / and there are euer
*two agaynst two / & one sett agaynst ano-
ther. I am awaked vp last of all / as one that
gathereth after in haruest. In the gyftes of
God and in hys blessynge I am increased / &
haue fylled my wyne pzesse / like a grape ga-
therer. Beholde / how I haue not laboured
only foz my selfe / but foz all soche as loue
nurtoure and wyldome.

*Roma. ix. c.

*Some redde two agaynst one.

Eccli. xxxiij. d.

Heare me / O ye greate men of ȝ people /
& herken wyth youre eares ȝe rulers of the
cõgregacyõ. Geue not thy sonne & wyfe / thy
bzother & frende power ouer the / while thou
lyuest: & geue not awaye thy substaunce &
good to another / lest it repent the / & thou be
fayne to begge therfoze thy selfe. As longe as
thou lyuest & hast bzeth / let no man chaunge
the: Foz better it is thy childzen to pzaye the /
then that thou shuldest be fayne to loke in
their handes. In all thy wozkes be excellẽt /
that thy honoure be neuer stayned. At the
tyme when thou shalt ende thy dayes / and fy-
nysh thy lyfe / distrybute thyne inheretaunce.
The fodder / the whyppe / and the burden be-
longeth vnto the Asse: Meate / cozreccyon / &
wozcke vnto the seruaunt.

¶

If thou set thy seruaunt to laboure / thou
shalt fynde rest. But yf thou let hym go ydel /
he shall seke lybertye. The yock & ȝ whyppe
bowe downe the neck / but tame thou thy
euell seruaste wȝ bondes & cozreccyõ. Sende
hym to laboure / ȝ he go not ydle: Foz ydel-
nesse bzingeth moch euell. Set hi to wozke /
foz

B

foz that belongeth vnto hym and becõmeth
him well. If he be not obedient / bynde hys
fete: but do not to moch vnto him in any wy-
se / & wythout discreciõn do nothing. If thou
haue a (faythfull) seruaũt / let him be vnto ȝ
as thyne awne soule / foz in blonde hast thou
gotten him. If thou haue a seruaunte / holde
him as thy selfe / foz thou hast nede of him as
of thy self. If thou intreatest him euell / & ke-
pest him harde / & makest hym to be pzoude /
and to renne awaye from the / thou canst not
tell what waye thou shalt seke him.

Eccli. vij. c.

¶ Of dzeames / dyuynacyons / and enchauntementes.
We ought to conkute vayne hope / and lyynge. The
pzayse of them that feare God. Of dyuers wozches of
men. God doth not alowe the wozches of an vnfayth-
full man.

¶ The. xxxiiij. Chapter.

A Vyne wyse people begile them selues
wyth vayne & disceatfull hope / &
foles trust in dzeames. Who so re-
gardeth dzeames / is lyke him that
wyll take holde of a shadowe / & folowe after
the wynde: Euen so is it with the appearingz
of dzeames. Befoze the face is the lyckines of
a face. Who can be clensed of the vncleane?
Oz what treuth can be spoken of a lyar?
Soothsayynge / witchcraft / sozcery & dzea-
mynge is but vanyte: lyke as when a womã
trauayleth with chylde / & hath many fanta-
syes in her herte. Where as soch billõs come
not of God / set not thyne herte vpon thẽ: Foz
dzeames haue disceaued many a man / & they
fayled / that put their trust therin.

B The lawe shalbe fulfylled without lyes /
& wyldome is sufficiẽt to a fayth full mouth.
A wyse mã ȝ is well instructe / vnderstãdeth
moch: & he ȝ hath good experience / can talke
of wyldome. He that hath no experiẽce / kno-
weth lytle: & he ȝ erreth causeth moch wic-
kednes.

When I was yet in erroure / I lerned
moch also: yee I was so lerned / that I coulde
not expzesse it all / and came oft in parell of
death therouer / tyll I was delyuered frõ it.
Now I se / that they which feare God / haue
ȝ right fyzete: foz their hope stãdeth in him /
& can helpe thẽ. Who so feareth the Lozde /
standeth in awe of no man / & is not afrayed /
foz the Lozde is his hope and comfozte.

¶ Blessed is the soule of hym ȝ feareth the
Lozde: In whõ putteth he hys trust? who is
his strength? Foz the eyes of the Lozde haue
respecte vnto thẽ / that loue hym. He is their
mightie pzoteccion / & stzõge grounde: A de-
fence foz the heate / a refuge foz ȝ hote none
daye / a succoze foz stombling / and an helpe
foz fallynge. He setteth vp the soule / & lyg-
tenesth the eyes: He geueth health lyfe & bles-
synge. He that geueth an offering of vnrigh-
teous good / his offeryng is refused: and the
scozneful dealynges of the vnryghteous
please not God. God hath no delyte in the of-
ferynges of the vngodly / nether maye synne
be reconcyled in the multitude of oblacyõs.
Who so bzyngeth an offerynge oute of the
goodes of the pooze / doth euen as one ȝ kyl-
leth the sonne befoze the fathers eyes.

The bzed of the nedefull is the lyfe of the
pooze: he that defraudeth him therof / is a mã
of blonde. Who so robbeth hys neyghboure
of his lyuĩg / doth as greate synne as though
he slew him to death. He that defraudeth the
laboze of his hyze / is a blonde shedder. Whẽ
one buyldeth and another bzeaketh downe /
what pzofyt haue they then but laboure?
When one pzayeth & another curseth / whose
voyce wyll the Lozd heare? He that washeth
him selfe because of a deed body / and then
toucheth the deed agayne / what doth hys
washynge? So is it with a man that fasteth
foz his synnes / and doth them agayne: who
wyll heare his pzayer? Oz what doth his fa-
stynge helpe him?

B

Deute. xxiiij. c.

Eccli. vij. c.

Numer. xix. b.

Prouer. xxvi. b

ii. Petr. ij. b.

¶ It is well done to pzaye / and to do sacrifyce. The
pzayer of the fatherlesse / and of the wyddowe; and of
hym that humbleth hym selfe.

¶ The. xxxv. Chapter.

A Who so kepeth the lawe / bzyngeth
offeryngz ynough. He that holdeth
fast the commaundement / offereth
the ryght healthofferynge. He that
is thãckfull and recompenseth / offereth fyne
floure. *Who so is merciful & geueth almes /
that is the ryght thanckoffrynge. God hath
pleasure / when one departeth from synne: &
to fozsake vnryghtuousnes reconcyleth vs
wyth hym.

A

Jere. vij. c.

Hebre. xiij. c.

Philip. iiij. c.

Thou shalt not appeare emptye be-
foze the Lozde / foz all soch is done because
of the commaundement. The offeryng of the
ryghtuous maketh the aulter fat / & a swete
smell is it befoze the Hyest. The offerynge of
the ryghtuous is acceptable vnto God / and
shall neuer be fozgotten. Geue God hys ho-
noure with a chearfull eye / & kepe not bache
the fyzstlynges of thy handes. In all thy gyf-
tes shew a mery countenaunce / and halowe
thy tythes vnto God wyth gladnes. Geue
vnto God / accozdynge as he hath enryched &
pzospered the: and loke what thyne hande is
able / that geue with a chearfull eye: foz the
Lozde recompenseth / and geueth the seuen
tymes as moche agayne.

B

Geue no vnrightuous giftes / foz soch will
he not receaue. Bewarre of wzongeous of-
fringes / foz the Lozde is a ryghtuous iudge:
& regardeth no mãs personne: He accepteth
not the personne of the pooze / but he heareth
the

Judith.iiij.b. Exodi.ij.b the prayer of ȝ oppressed. He despyseth not ȝ
desyre of ȝ fatherlesse/ner the wyddow/whē
she poureth out her prayer before him. Doth
not God se ȝ teares/ȝ renne downe ȝ chekes
of the wyddow? Or heareth he not ȝ cōplaynte / ouer soche as make her to wepe? Who
so serueth God after his pleasure/shalbe accepted/ȝ his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym
Creno.iij.d. Acto.x.a. self/goeth thorow the cloudes/tyll she come
¶ nye. She wyll not be comforted / ner go her
waye/tyll the hyest God haue respecte vnto
her/geue true sentēce/ȝ perfourme the iudgement. And the Lorde wyll not be slack in
commyng/ner tary longe: tyll he haue smytten in sonder the backes of the vnmercyfull/
and auenged hym self of the Heathen: tyll he
haue takē awaye ȝ multytude of the cruell/
and broken the cepter of the vnryghtuous:
tyll he geue euery man after his worckes/ȝ
rewarde them as they haue deserued: tyll he
haue delyuered his people/mayntened their
cause/ȝ reioyced them in hys mercy. O how
fayre a thynge is mercy in the tyme of anguysh ȝ trouble! It is like a cloude of rayne
that commeth in the tyme of a drouth.

¶ A prayer to God in the person of all faythfull men: with the prayse of a good woman.

¶ The.xxxvj.Chapter.

B HAue mercy vpō vs/O Lorde/thou
God of all thynges. Haue respecte
vnto vs/shewe vs the lyght of thy
mercyes/ȝ sende thy feare amōge
the Heathen ȝ straungers/whych seke not
after the: that they maye knowe / how that
there is no God but thou / ȝ that they maye
shew thy wōderous worckes.) Lyft vp thyne
hande ouer the outlandysh Heathen/ȝ they
maye lerne to knowe thy myght and power.
Like as thou art halowed in vs before thē/
so bryngе to passe/that thou mayest be magnyfyed also in them before vs: that they may
knowe the/lyke as we knowe the. For there
is none other God/but only thou O Lorde.
Renwe the tokēs/ȝ change the wonderous
worckes. Shewe thyne hande ȝ thy ryght
arme glorysously. Rayse vp thy indygnacyō/
and poure out thy wrath. Take awaye the
aduersary/ȝ smyte the enemye. Make the
tyme shorte/remembre thy couenaunt/that
thy wonderous worckes maye be prayfed.
Let the wrath of the fyre consume thē / that
lyue so carelesse: and let them perysh that do
thy people hurte. Smyte in sonder the head
of the Prynces/that be oure enemyes / and
saye: there is none other but we.

B Gather all the trybes of Jacob together
agayne/that they maye knowe/how ȝ there
is none other God but only thou/that they
maye shew thy wonderous worckes/and be
thy people ȝ heretage/lyke as from the begynnynge. O Lorde haue mercy vpon the
people that hath thy name/and vpon Israel/
whō thou hast lyckened to a fyrst borne sonne. O be merciyfull vnto Jerusalem the cyte
of thy Sanctuary / the cyte of thy rest. Fyll
Syon with thy vnspeakable vertues/ȝ thy
people with thy glory. Geue witnes vnto thy
creature/whom thou maydest frō the begynnynge/ȝ rayse vp the prophecyes that haue
bene shewed in thy name. Rewarde thē that
wayte for the/that thy Prophetes maye be
founde faythfull. O Lorde heare the prayer
of thy seruantes/accordynge to the blessyng
of Aaron ouer thy people: that all they which
dwell vpon the earth / maye knowe/ȝ thou
art the Lorde the eternall God/ which is frō
euerlastynge.

Exo.iiij.k. 1.Parala.vij. Nume.vij.

The bely deuoureth al meates/yet is one
meate better then another. Lyke as the tōge
tasteth venyson/so doth an hert of vnderstā-
dynge marck false wordes. A frowarde hert
geueth heuynes/but a man of experiēce lik-
eth hym vp agayne. The woman receaueth
euery man / yet is one daughter better then
another. A fayre wyfe reioyseth her husbād/
ȝ a man loueth nothyng better. If she be lo-
uynge ȝ vertuous wyth all / then is not her
husbande lyke other men. He that hath got-
ten a vertuous woman / hath a goodly pos-
sessyon: she is vnto hym an helpe / and pyler
wherupō he resteth. Where no hedge is/ther
the goodes are spoyled: ȝ where no houswyf
is / there the frendes mourneth. Lyke as
there is no credence geuen to a robber/ that
goeth from one cytye to another: So is not
the man beleued/that hath no nest/and must
turne in/where he maye abyde in the nyght.

¶ Thow a man shulde knowe frendes ȝ counsellers/and search the company of a holy man.

¶ The.xxxvij.Chapter.

A EVery frende sayeth: I will be frē-
ly vnto hym also. But there is so-
me frende/which is only a frēde in
name. Remayneth there not heuy-
nes vnto death/when a companyon ȝ frende
is turned to an enemye? O most wicked pre-
sumpcyon: From whence art thou sprynge
vp/to couer ȝ earth with falsede ȝ disceate?
There is some companyō whych in prosper-
yte reioyseth with his frende: but in ȝ tyme
of trouble/he taketh parte agaynst hym.
There is some cōpanyō that mourneth with
his frende for the bely sake: but whē trouble
cōmeth/he taketh holde of the shylde. Forget
not thy frende in thy mynde / ȝ thynke vpon
him in thy riches. Euery counceler bryngeth
forth hys counsell: Neuertheles there is some
that counseleth but for hys awne profet. Be-
warre of the counceler/ȝ be aduysed afore
wherto

Eccli.vij.b. 1.Corin.ij.b.

wherto thou wylt vse him / for he wyll coun-
sell for him self. Lest he cast the lot vpō the/
and saye vnto the: Thy waye and purpose is
good/and afterwarde he stande agaynst the/
and loke what shall be come of the.

B Aske no councell at him/ȝ suspecketh the
for an enemye/ȝ hyde thy councell frō soch
as hate the. Aske no councell at a woman/
cōcernyng the thinges ȝ she longeth for: ner
at a fearfull ȝ faynthertede body/ in matters
of warre: or at a marchaunt / how deare he
wyll cheape thy wares towarde his: or at a
byer/of sellynge: Or at an enuyous man/of
thanckesgeuyng: Or at the vnmercyfull/ of
louyng kyndnes: Or at ȝ slouthfull of worc-
kynge: Or at an hyrelynge whych hath no
house/ of prokyt or wealth. (An vyle body
wolde not gladly heare speake of moch la-
boure.) Take no soch folckes to counsell/ but
be diligēt to seke counsell at a vertuous man
that feareth God/soch one as thou knowest
to be a keper of the cōmaundemētes/ which
hath a mynde after thyne awne mynde / and
is sorry for the when thou stomblest.

And holde thy councell fast in thyne hert:
¶ for there is no mā more faythfull to kepe it:
then thou thy self. For a mās mynde is som-
tyme more dysposed to tell oute / then seuen
watchmen that syt aboue in an hye place lo-
kynge aboute thē. And aboue all this praye
the Hyest/ȝ he wyll lede thy waye in fayth-
fulnes ȝ trueth. Before all thy worckes ake
counsell first: ȝ or euer thou doest eny thynge/
be well aduysed. There be foure thynges that
declare a chaunged herte / wherout there
springeth euell ȝ good / death ȝ lyfe / and a
master full tonge that bableth moch. Some
mā is apte ȝ well instructe in many thinges/
ȝ yet very vnprofitable vnto hym self. So-
me man there is / ȝ can geue wyse and pru-
dent councell/ȝ yet is he hated/ȝ cōtynueth
a begger: for ȝ grace is not geuē him of God/
to be accepted. An other is robbed of all wyl-
dome/yet is he wyse vnto hym self/ȝ ȝ frute
of vnderstādyng is faythfull in his mouth.

D A wyse man maketh his people wyse/ȝ ȝ
frutes of his wyldome fayle not. A wyse mā
shall be plenteously blessed of God: ȝ all they
ȝ se him/ shall speake good of hym. The lyfe
of man standeth in the nombre of the dayes/
but the dayes of Israel are innumerable. A
wyse man shall opteyne faythfulnes ȝ cre-
dence amonge his people / ȝ his name shal
be perpetuall. My sonne/proue thy soule in
thy lyfe: ȝ yf thou se eny euell thyng/ geue it
not vnto her. For all thynges are not profita
ble for all mē / nether hath euery soule plea-
sure in euery thynge. Be not gredy in euery
eatynge / ȝ be not to hastye vpō all meates.
For excesse of meates bryngeth sycknes/and

1.Cor.vi.c. and.x.c. Eccli.xxxi.b.

glotony commeth at the last to an vnmea-
surable heate. Thorow glotony haue many
one perished: but he that dyeteth him self tē-
peratly/prolongeth his lyfe.

¶ A Phisicyen. In sycknes ought we to praye/ȝ fynde a Phisicyen which healeth by praye. The be wepynge of the deed. Sadnes. Wyldome. Artifycers or craftesmen.

¶ The.xxxviij.Chapter.

HOnoure ȝ Phisicien: honoure him
because of necessite. God hath crea
tedhym (for of the Hyest commeth
medecyne) ȝ he shall receaue gifts
of the kynge. The wyldome of the Phisicien
bryngeth him to greate worshipe / and in the
syght of the greate men of thys worlde / he
shalbe honorably takē. The Lord hath crea-
ted medecine of ȝ earth/and he that is wyse/
will not abhorre it. Was not the bytter wa-
ter made swete wyth a tree? that men myght
learne to know the vertue therof. The Lord
hath geuen men wyldome and vnderstan-
dynge/that he myght be honoured in his wō-
derous worcks. With soch doth he heale mē/
ȝ taketh awaye their paynes: Of soch doth
the Apotecary make a confeccyō/yet can no
man perfourme all his worckes. For of the
Lorde commeth prosperous wealth ouer all
the earth.

Exod.xv.d. iij.Reg.iij.c.

My sonne/delyyse not this in thy sicknes
but praye vnto the Lorde / ȝ he shall make
the whole. Leaue of from synne/ȝ order thy
handes a ryght: clense thyne herte from all
wickednes. Geue a swete sauoured offring/
ȝ the fyne floure for a tokē of remēbraunce:
make the offerynge fat / as one that geueth
the fyrst frutes/and geue rowme to the Phi-
sicien. For the Lorde hath created hym: lett
him not go frō the/for thou hast nede of him.
The houre maye come / that the seke maye
be helped thorow them / when they praye vn
to the Lorde/that he maye recouer/and gett
health to lyue longer. He that synneth before
hys maker/ shall fall in to the handes of the
Phisicien.

B Esa.xxxviij.a. ij.Para.xvi.c.

My sonne/ bryngе forth thy teares ouer
the deed: and begynne to mourne/ as yf thou
¶ haddest suffred greate harme thy self: ȝ the
couer his body after a conuenient maner/ȝ
delyyse not his buryall. Enforce thy self to
wepe/and prouoke thy self to mourne / and
make lamentacyon expediently/ȝ ȝ a daye
or two/lest thou be euell spoken of: and then
comforte thy self because of the heuynes.
For of heuynes commeth death/the heuynes
of the hert breaketh strength. Heuynes and
poueрte greueth the herte in tentacyon ȝ of-
fence. Take no heuynes to herte / drye it a-
waye/and remembre the last thynges. For-
get it not/for there is no turnynge agayne.

Eccli.xxxij.c. 1.Thes.iiij.b. Pro.xij.d. and.xvij.d. Eccli.xxx.e

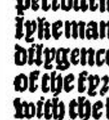
Thou shalt do hym no good / but hurte thy
selfe. Remembre his iudgment / thyne also
shalbe lyke wyse: unto me yester daye / unto
the to daye. Let the remembrance of ȳ deed
Eccl.xlv.e. ceasse in his rest / & comforte thy self agayne
ouer hym / seynge his spirete is departed frō
hym. The wysdome of the scribe is at conue-
D nyent tyme of rest: & he ȳ ceasseth from exer-
cyse & laboure / shalbe wyse. He that holdeth
the plough / & hath pleasure in proddynge &
ad ryuynge the oxen / & goeth aboute w̄ loch
workes / he can speake of oxē. He setteth his
herte to make forowes / & is diligent to geue
the kyne fodder. So is euery carpenter also
& worckmaster / that laboureth styll nyght
& daye: he carueth / graueth & cutteth oute / &
his desyre is in fondrye connyng thynges / &
hys hert ymagyneth / how he maye conyngly
cast an ymage / his diligēce also & watchyng
perfourmeth the worcke. The yronsmyth in
lyke maner bydeth by his stythye / & doth hys
dilygence to laboure the yron. The bapoure
of the fyre brenneth his flesh / & he must fight
with the heate of the fornace. The noyse of
the Hammer soundeth euer in his eares / and
hys eyes loke styll vpon the thynge ȳ he ma-
keth. He hath set his mynde there vpon / that
he wyll make out hys worcke / and therfore
he watcheth / how he maye set it out / & bryng
it to an ende.

So doth the potter syt by his worcke / he
E turneth ȳ whele aboute with his fete / he is
diligent & carefull in all doynges / & hys la-
boure & worcke is wythout nombre. He fa-
shioneth the claye wyth his arme / and wyth
his fete he tēpereth it. His herte ymagyneth
how he maye make it pleasaunt / and his dili
gence is to clense the ouen. All these hope in
their hādes / & euery one thyncketh to be cō-
nyng in his worke. Without these maye not
the cyties be manteyned / inhabited nor occu
pied: yet come they not hye in the congrega-
cyon: they vnderstande not the couenaunt of
ȳ lawe: they can not declare equyte & iudg-
ment: they can not fynde out ȳ darck sentē-
ces. but thorow them shall ȳ creature of the
worlde be manteyned: their prayer concer-
neth onely the worcke & laboure of cōnyng.

¶ A wyse man. The worckes of God. Unto the good / good thynges do profet: but vnto the euell euen good thynges are euell.

¶ The. xxxix. Chapter.

A



E that applyeth his mynde to vn
derstande the lawe of God / doth di-
lygently seke out the wysdome of
them of the olde tyme / & exercyseth
hym selfe in the Prophetes. He kepeth the
sayynges of famous men / and preasseth to ȳ
vnderstandynge of darck sentences of wys-
dome. He seketh oute the mysterie of secrete
sayynges / & exercyseth hym selfe therin con-
tynually. He doth seruyce amonge greate
men / & appeareth before ȳ prynce. He goeth
in to a strange coūtre / & trauayleth thorow
it: loke what good or euell is amonge men /
he proueth it & seketh it out. He purposeth in
hys herte / to resorte early vnto the Lorde ȳ
made hym / & to praye before the Hyest God.
B He openeth his mouth in prayer / & prayeth
for hys synnes. When the greate Lord will /
he shalbe fylled wyth the spirete of vnderstā-
dyng / that he maye then poure out wyse sen-
tences / and geue thanckes vnto the Lorde in
hys prayer. He shall ordre his deuyce / & lede
hys knowledge a ryght / & geue hym vnder-
standynge of secrete thynges. He shall shew
forth the science of his lernyng / & reioyce in
the couenaunt of the lawe of the Lord. The
whole congregacion shall cōmende hys wys-
dome / & it shall neuer be put out. The remē-
braunce of hym shall neuer be forgotten / &
hys name shall contynue from one genera- Eccll.xlvij.b.
cyon to another. His wysdome shalbe spokē
of / & the whole congregacyon shall openly
declare his prayse. Whyle he lyueth / he hath
a greater name then a thousande besyde: and
after his death / ȳ same name remayneth vn-
to hym. Yet wyll I speake of mo men of vn-
derstandyng / for I am full as the Moone.

C Herkē vnto me (ye holy vertuous chyldrē)
brynge forth frute / as the rose that is plāted
by the brokes of the felde / & geue ye a swete
smell as Libanus. Florish as the rosegardē /
synge a songe of prayse. O geue thācke vn-
to God ouer all hys worckes. Geue glory &
honoure vnto the Lorde / shew hys prayse w̄
youre lyppes. Yee euē with ȳ songe of youre
lyppes / wyth harpes & playenge / and in ge-
uynge thanckes vnto hym / saye after thys Gene.i.d.
maner: All the worckes of the Lorde are ex-
ceadynge good / & all hys commaundemētes
are mete and conuenient in due season.

D A mā nede not to saye: what is ȳ? what is
that? for at tyme conuenient they shall all be
sought. At his cōmaundement ȳ water was Gene.vij.d.
as a wall / & at the worde of his mouth ȳ wa
ters stode styll. In hys commaundement is
euery thynge acceptable and reconcyled / &
his health can not be mynished. The worckes
of all flesh are before him / & there is nothing
hyd frō his eyes. He seyth frō euerlastyng to
euerlastyng / and there is nothing to wōder-
full or hye vnto hym. A man nede not to saye
then / what is this / or that? For he hath made
al thynges to do good vnto mā. Hys blessyng
shall renne ouer as the streame / and moy-
sture the earth lyke a floude of water. Lyke
as he maketh the water for drouth / so shall
his wrath fall vpon the Heathen.

E His wayes are playne and ryght vnto the
iust / but the vngodly stomble at them. For
the good are good thynges created from the
begynnynge / & euell thynges for the vngod-
ly. All thynges necessary for the lyfe of man
are created frō the begynnyng: water / fyre /
yron and salt / meel / wheate and hony mylk
& wyne / oyle & clothynge. All these thynges
are created for the best to the faythfull: But
to the vngodly shall all these thynges be tur-
ned to the hurte and harme. There be spirites
that are created for vengeaunce / & in their
rygorousnes haue they fastened their for-
mētes. In ȳ tyme of ȳ ende they shall poure
out their strength / & pacyfye ȳ wrath of him
that made them. Fyre / hayle / hōger & death:
all these thynges are created for vengeaūce.

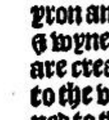
F The teeth of wylde noysome beastes / the
scorpions / serpentes / & the swerde are crea-
ted also for vengeaunce / to the destruccyō of
the vngodly. They shall be glad to do hys cō-
maundementes: and when nede is / they shal
be ready vpon earth: and when their houre
is come / they shall not ouerpasse the com-
maundement of the Lorde.

Therfore haue I takē a good corage vn-
to me from the begynnynge / and thought to
put these thynges in wryting / and to leaue
thē behynde me. All the worckes of the Lorde
are good / & he geueth euery one in due sea-
son / & whan nede is / so that a man nede not
to saye: thys is worse then that. For in due
season they are all pleasaunt and good: And
therfore prayse the Lorde wyth whole hert
& mouth / & geue thankes vnto his name.

¶ Many mysteryes light in a mānes syre. All thynges passe awaye / but a fyrme & stable fayth remayneth. Of the blessynge of the rightuous / and prerogatyue of the feare of God.

¶ The. xl. Chapter.

A



Greate trauayle is created for all
men & anheuy yock vpon all mens
chyldrē / frō the daye ȳ they go out
of their mothers wombe / tyll they
be buried in (ȳ earth) ȳ mother of all thingē:
namely / their thoughtes and ymaginacyōs /
feare of the hert / councell / meditacions / lon-
ginge and desyre / the daye of death: from the
hyest that sytteth vpō ȳ glorious seate / vn-
to the lowest & most simple vpon the earth:
from him that is gorgyously arayed & wee-
reth a crowne / vntyll hym that is but home-
ly and simply clothed. There is nothynge /
but wrath / zele / fearfulnes / vnquyetnes / &
feare of death / rygorous anger and stryfe.
And in the nyght when one shulde rest and
slepe vpon his bedd / the slepe chaungeth hys
vnderstandynge and knowledge. A lytle as
nothynge is hys rest / in the slepe as well as
in the daye of laboure.

B He feareth and is disquyted in the bisyon
of his hert / as one that renneth out of a bat-
tayll: and in the tyme of health he awaketh /
and marueleth that the feare was nothynge.
Soch thynges happen vnto all flesh / both
man and best: but seuen folde to the vngod-
ly. Moreouer death / bloudshedding / strife &
swerde / oppression / honger / destruccyon and
punysshement: these thynges are all created
agaynst the vngodly / & for their sakes came Eccll. xxxix.e
the floude also. All that is of the earth / shall Genesis. vij.d.
turne to earth agayne: & al waters eb againe
in to the see. All brybes and vnryghteousnes
shalbe put awaye / but faythfulnes & trueth
shal endure for euer. The substaūce & good
of the vngodly shalbe dryed vp and syncke a-
waye as a water floude / & they shall make a
sounde like a greate thonder in the rayne.

C Lyke as the rightuous reioyseth when he
openeth his hāde / so shall the trāsgressours
be fayntе / when their goodes banysh & con-
sume awaye. The chyldren of the vngodly
shall not obtayne many braunches: and the Eccll. xlvij.
vncleane rotes vpō the hye rockes shalbe ro-
ted out before the gras by the water syde &
vpon the ryuer banckes.

Frendlynes & lyberalyte in the increase
and blessynge of God / is lyke a paradyse and
garden of pleasure: soch mercy also & kyndnes
endureth for euer. To labour & to be content
with what a man hath / is a swete pleasaunt life: i. Timo. vi.b.
& that is to fynde a treasure aboue all trea- Philip. iiij.d.
sures. To beget chyldren and to repayre the
citie / maketh a perpetuall name: but an ho-
nest woman is more worth then they both.
Wyne & mynstrelsye reioyse the hert / but ȳ
loue of wysdome is aboue them both.

D Pypynge & harpyng make a swete noyse /
but a frendly tonge goeth beyonde thē both.
Thyne eye desyreth fauoure and bewtie but
a grene lede tyme rather then they both. A
frende and cōpanyon come together at opor
tunyte / but aboue them both is a wyfe that
agreeth with her houlbande. One brother
helpeth another in the tyme of trouble / but
alimes shall deliuer more then they both.
Golde and syluer fasten the fete / but a good
councell is more pleasaunt then they both
Temporall substaunce and strength lyft vp
the mynde: but the feare of the Lorde more
then they both. The feare of the Lorde wan-
teth nothyng / and nedeth no helpe. The fea-
re of the Lorde is as a pleasaunt garden of
blessynge / and nothyng so bewtyfull as it is.
My sonne / lede not a beggers life / for better
it were to dye thē to begg. Who so loketh to
another mans table / taketh no thought for
his awne lyuynge how to vp holde hys lyfe /
for he fedeth himself with other mens meat.
But a wyse and well nurtoured man wyll

bewarre therof. Beggynge is swete in the mouth of the vnshamefast / but in hys bely there burneth a fyre.

¶ Of the remembraunce of deth. Deth is not to be feared. A curse vpon them that forsake the lawe of God. Good name & fame. A exhortacyō to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

¶ The.xli.Chapter.

A O Death/how bytter is the remembrauce of the / to a mā that seketh rest and cōforte in hys substaunce and ryches / vnto the man ȳ hath nothynge to vexe him/and that hath prosperite in all thynges/yee vnto hym that yet is able to receaue meate? O death/how acceptable and good is thy iudgment vnto the nedefull/and vnto him whose strength fayleth/& that is now in hys last age / and that in all thynges is full of care and fearfulnes: vnto him also that is in dispayre / & hath no hope ner pacyence? Be not thou afrayed of death: remembre them that haue bene before the:& that come after the: this is the iudgment of
Gene.viij. ȳ Lord ouer all flesh And why woldest thou be agaynst this pleasure of the Hyest? Whether it be ten / an hundreth / or a thousande yeares:death asketh not how lōge one hath lyued.

B The chyldren of the vngodly are abhomynable chyldren/and so are they that kepe cōpany with the vngodly. The inheretaunce
Eccli.xli.c. of vngodly chyldren shall come to naught/ and their posterye shall haue perpetuall shame & confusion. The chyldrē complayne of an vngodly father:and why? for hys sake they are rebuked and despysed. Wo be vnto you(O ye vngodly)which haue forsaken the lawe of ȳ Hyest God:yf ye be borne/ye shall be borne to cursyng/yf ye dye/ the curse shal be youre porcyon.

Eccli.xli.d. All that is of ȳ earth/shall turne to earth agayne:so go the vngodly also out of ȳ curse in to destruccyon. The sorow of men is in their body:but the name of the vngodly shall
Eccli.xxvi.a. be put out/for it is nothyng worth. Labour to get the a good name/ for that shall contynue surer by the/ then a thousande greate treasures of golde. A good syke hath a nōbre of dayes/but a good name endureth euer.

C My chyldren/kepe wysdome in peace:for
Eccl.xx.d. wysdome that is hyd and a treasure that is not sene/what prokyt is in thē both? A man that hydeth his folishnes/is better then a mā ȳ hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good / in all thinges & alwaye to be ashamed.True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before the prynce & men of auctorite: Of synne/before the iudge & ruler: Of offence/before the cōgregacion & people: Of vnrightuousnes/ before a companyon & frende: Of theft/before the neyghbours. As for ȳ trueth of God
Roma.i.b. and his couenaunt/be not ashamed therof.

Be ashamed to lye wyth thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne awaye thy face frō thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpō anothers mans wyife / and to make many tryflynge wordes with her mayden/or to stande by her bedside. Be ashamed to vpbrayde thy frēde: when thou geuest eny thynge / cast hym not in the teth withall.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A womā. God knoweth all thynges/yee euen the secretes of the herte.

¶ The.xlij.Chapter.

B Rehearse not a thynge twyse / and disclose not the wordes / that thou hast herde in secrete. Be shamefast and well manered in dede / so shall euery mā fauoure the. Of these thynges be not thou ashamed/& accepte no personne to offende. Namely / of these thynges be not ashamed: Of the lawe of God / of the couenaunt/ of iudgment: to bryngе the vngodly from his vngodlynes vnto ryghtuousnes / & to make him a good man:to deale faithfully wȳ thy neyghboure & cōpanyon:to distribute the heretage vnto the frendes: to be dilygent to kepe true measure and weight:to be content/whether thou getteſt moch or lytle : to deale truly wyth tē porall goodes in bynge and sellynge:to bryngе vp chyldren wyth dilygēce:to correcte an euell seruaūt: to kepe that thyne is frō an euell wyfe: to sett a lock where many handes are: what thou delyueresst and geuest out to be kepte/to tell it/and to weye it:to wryte vp all the out geuynge & receaunynge: to enfourme the vnlerned & vnwyse: Of the aged/ȳ are iudged of the yonge Yf thou be dyligent in these thynges / truly thou shalt be lerned and wyse and accepted of all men.

B The daughter maketh ȳ father to watch secretly:and the carefulnes that he hath for her/taketh awaye his slepe:yee in ȳ youth/ lest she shulde ouergrowe hym: And when she hath an houſbande/lest she shulde be hated: lest she shulde be defyled or rauysched in her virginyte/or gotte wyth chylde in her fathers house: Or (when she commeth to the man)lest she behaue her selfe not right/or cōtynue vnkrutefull. If thy daughter be wan-
Eccli.xxvi.b. ton/kepe her strately / lest she cause thyne enemies to laugh ȳ to scorne/& ȳ whole citie to geue ȳ an euell reporte/ & so thou be fayne to heare thy shame of euery man / and be con-

Eccli.xxv.b conkounded before all the people. Beholde not euery bodyes bewtye / & haue not moch
Gene.iij.b dwellynge amonge wemen. For lyke as the worme & moth commeth oute of clothynge / so doth wickednes come of wemen.

C It is better to be with an euell man / then wȳ a frendly wyfe ȳ putteth one to shame & rebuke. I will remembre the workes of the Lorde/and declare the thyng ȳ I haue sene. In the wordes of the Lorde are his workes The Sunne ouerloketh all thyngs with his syne/& all his workes are full of ȳ clearnes therof. Hath not the Lorde brought to passe/that his sayncte shuld tell out all his wonderous workes/which the Almighty Lorde hath stablysched? All thynges endure in his glory. He seketh out the grounde of ȳ depe & the hert / & he knoweth all their ymaginacyon & wysdome. For ȳ Lorde knoweth
D all science/& he loketh in to the tokē of the tyme. He declareth the thyngs that are past & for to come/& dyscloseth thynges ȳ are secrete. No thought maye escape hym / nether
Job.xxiij.a. maye eny worde be hyd from hym. He hath
Eccl.xxiij.c garnysched the hye excellent workes of hys wysdome/& he is from euerlastyng to euerlastynge. Vnto him maye nothyng be added nether can he be mynished / he hath no nede also of eny councell. O how amiable are all his workes/& as a sparke to loke vpō? They lyue all/and endure for euer: & when soeuer nede is they are all obedient vnto him. They are all dubble/one agaynst another: he hath made nothynge that hath lawte or blemyth.
Deut.xxxij.a. He hath stablysched ȳ goodes of euerychone: and who maye be satisfyed with his glory/ when he seyth it?

¶ The summe of the creacyō of the workes of God.

¶ The.xliij.Chapter.

A The glory of the heygth/ is ȳ fayre and cleare firmament/ the bewtye
Psalm.xix.a. of the heauē in his glorious clearnes. The sunne whē it appeareth/ declareth the daye in the goinge out of it / a maruelous worke of the Hyest. At noone it burneth the earth / & who maye abyde for ȳ heate therof? Who so kepeth an ouen whē it is hote/thre tymes more doth the Sunne burne vpon the mountaynes / when it breatheth oute the fyrie beames & styneth:wyth ȳ brightnes of it/it blyndeth ȳ eyes. Greate is the Lorde that made it/& in his cōmaundmente he causeth it to renne hastely.

Gene.i.b The Moone also is in all/ & at cōuenient
Eccl.xlij.a season it sheweth the tymes / and is a tokē of the tyme. The tokē of the solempne feast is taken of the Moone/a lyght ȳ mynisheth and increaseth agayne. The Moneth is called after the Moone/it groweth wonderously in her chaungynge.

B The armye of heauē also is in ȳ Heygth/ in the firmament of heauē it geueth a cleare and glorious shyne. This is the clearnes of the starres/the bewtifull apparell of heauē/ the apparell that the Lorde lyghteneth in ȳ Heygth. In his holy worke they cōtynue in their order/and not one of thē fayleth in hys watch. Loke vpon the raygne bowe/& prayse
Eccli.xlvi.b. him ȳ made it: very bewtyfull is it in hys syne. He compaseth the heauē aboute with his clearnes & glory/the handes of the Hyest haue bended it. Thorow his cōmaundement he maketh the snowe to fall/& the thonder of his iudgment to smyte hastly. Thorowe hys commaundement the treasures are opened/ and the cloudes fle as the foules. In hys power hath he strengthened the cloudes / and broken the hayle stones.

The mountaynes melt at ȳ sight of him/ the wynde bloweth accordynge to hys wyll. The sounde of his thonder beateth ȳ earth/ and so doth the storme of the north:the whyrle wynde also lyghteth downe as a fethered foule / casteth oute and spredeth the snow abrode:& as the grashoppers ȳ destroye all/ so falleth it downe. The eye marueleth at ȳ bewtye of the whytenesse therof/ and ȳ herte is afrayed at the rayne of it. He poureth out the frost vpon earth/lyke salt/ and whē it is frosen/it is as sharpeas ȳ pricke of a thistle.

When the coulde Northwynde bloweth/ C harde Christall cōmeth of ȳ water. He lyghteth downe vpon all the gatherynges together of water / and putteth on the waters as a brest plate. He deuoureth the mountaynes/ and burneth the wyldernesses: & loke what is grene/he putteth it out like fyre. The medycine of all these is/ when a cloude cōmeth hastely: and when a dew commeth vpon the heate/it shalbe refresched agayne.

In his worde he stilleth the wynde. In his councell he setteth the depe / and(the Lorde) Jesus planted it. They that sayle ouer the see/tell of his parels and harmes: and when we heare it with our eares/ we maruell therat. For there be straunge wonderous workes / dyuerse maner of nyce beasts & whalfyshes. Thorow hym are all thynges sett in good order and perfourmed / & in hys worde all thynges endure.

I speake moch/but I can not sufficiently attayne vnto it/for he him selfe onely is the
D perfeccyon of all wordes. We shulde prayse ȳ Lord after al oure power/for he is greate in all his workes. The Lord is to be feared
Psalm.xcvi.a. yee very greate is he / and maruelous is hys power. Prayse the Lord/ and magnifye him as moch as ye maye / yet doth he farre farre exceade all prayse. O magnifie him with all
Psalm.cvi.a. youre power/and laboure earnestly/ yet are

ye in no wyse able sufficiently to prayse hym.
¶ Who hath sene hym / that he myght tell vs?
¶ Who can magnifye hym so greatly as he is?
For there are hyd yet greater thynges then
these be: as for vs / we haue sene but few of
his worckes. For the Lorde hath made all
thynges / and geuē wyldome to soch as feare
God.

¶ The prayse of certen holy men / Henoch / Noe / Abra-
ham / Isaac / and Jacob.

¶ The. xliiij. Chapter.

A LEt vs cōmende the noble famous
men / and the generacyon of oure
forefelders & fathers. Many more
glorious actes hath ye Lord done /
and shewed hys greate power euer sens the
begynning. The noble famous men raigned
in their kyngdomes / and bare excellent rule.
In their wyldome and vnderstandynge / they
folowed the councell shewed in the prophe-
Ero. xviij. c. cies. They led the folcke thorow the councell
and wyldome of the Scrybes of the people.
¶ Wyse sentences are founde in their instruc-
cyon. They sought the swetenes and melody
of Musick / and brought forth the pleasaunt
songes in scripture. They were ryche also / &
coulde comforte & pacifye those that dwelt
with them. All these were very noble and ho-
norable men in their generacions / and were
wel reported of in their tymes. These haue
left a name behynde them / so that their pray-
se shall alwaye be spokē of. Afterward there
were some / whose remembraunce is gone.
Gene. xlij. d. They came to naught & perished / as though
they had neuer bene: and be came as though
they had neuer bene borne / yee & their chyl-
dren also with them.

B Neuertheles these are louyng men / whose
ryghtuousnesse shall neuer be forgottē / but
cōtynue by their posterite. Their chyldrē are
an holy good heretage: Their sede endured
fast in the couenaunt. For their sakes shall
their chyldrē & sede cōtynue for euer / & their
prayse shall neuer be put downe. Their bo-
dyes are buried in peace / but their name ly-
ueth for euermore. The people can speake
of their wyldome / and the cōgregacyon can
talke of their prayse. Enoch walked ryght &
Eccli. xlix. c acceptably before the Lorde: therfore was
Gene. v. c. he translated for an examplē of amendemēt
to the generacyons. Noe was a stedfast and
ryghtuous man: & in ye tyme of wrath he be-
came a reconcylyng. Therfore was he left a
remnaūt vnto the earth / whē ye floude came.
An euerlastyng couenaunt was made with
him / that all flesh shulde perysche nomore vn-
C to the water. Abraham was a greate father of
many people / in glory was there none lyke
vnto him. He kepte the lawe of the Hyest / &
came into a couenaunt with him. He fett the
couenaunt in his flesh / & when he was tem-
pted / he was found faythful. Therfore swore
God vnto him vp an othe / ye he wolde blesse /
all people in his sede / that he wold multiplie
& increase him as the dust of the earth / and
to exalte his sede as the starres: yee and that
his sede shulde haue the possessyon & inhere-
taunce of the lande from see to see / and from
the ryuer vnto the borders of the lande.
¶ With Isaac dyd he stablish ye same cove-
naunt / for Abrahā his fathers sake. Yee that
Gene. xxvi. a. gracyous blessynge and health of all men / &
couenaunt dyd he stablyth with Isaac / and
made it to rest vpon the head of Jacob. He
knew hym / in that he prospered hym so well
Gene. xxxv. c. and rychely / and gaue him an heretage / and
xxix. xxx. sundered hys porcyon by it selfe / and parted
it amōge the twelue tribes. Mercyfull men
brought he out of him / which found fauoure
before all flesh.

¶ The prayse of Moses / Aaron / and Phinehes.

¶ The. xlv. Chapter.

MOses beloued of God & mē / whose A
remembraunce is in hye prayse:
Ero. xi. a. Act. vij. c. yhym that the Lorde made lyke in ye
glory of the saynctes / and magni-
fyed hym so that the enemyes stode in awe of
him / thorow his wordes he dyd greate won-
ders. He made hym greate in the syghte of
kynges / gaue hym commaundement before
hys people / & shewed hym his glorious po-
wer. He stablyched hym wyth faythfulnes &
mekenes / and chose him out of all men. For
Num. xvij. a he herde his voyce / and led him in the darcke
cloude / and there he gaue him the cōmaund-
mentes / yee the law of lyfe & wyldome that
he myght teach Jacob the couenaunt / & Is-
rael his lawes.
He chose Aaron his brother also oute of ye B
trybe of Leui / exalted him / & made him soch
Exo. xiij. c. lyke. An euerlastyng couenaunt made he vp
him / and gaue him the prestthode in ye people
He made hym glorious in bewtyfull araye /
and clothed hym wyth the garment of ho-
noure. He put perfecte loye vpon hym / and
gyrded hym wyth strength. He deckte hym
wyth fyne clothes / and a tunycle / wyth an
ouerbody cote also & a gyrdle. Round about
made he hym belles of golde / & that many: ye
when he went in / the sounde myght be herde /
that they myght make a noyse in the San-
ctuary / and geue the people warnynge. The
holy garment was wrought & broderd wyth
golde / yalow sylcke & purple. And in ye brest-
lappe there was a goodly worcke / wherin
was fastened lyght and perfectnesse. Exo. xxviij. c
Vpon ye same also there was a worcke fa- C
stened

stened / & set with costly precious stones / all
bounde with golde: and thys he brought in
his mynistracyō. The stones were fastened
for a remembraunce / after the twelue trye-
bes of Israell. Vpon his mytre there was a
plate of pure golde / a grauen ymage of ho-
lines / a famous & noble worcke / garnished /
& pleasaunt to loke vpon. Before hym were
there sene no soch fayre ornamentes / & these
it behoued him alwaye to vse: There myght
none other put them on / but onely hys chyl-
dren and his chylders chyldren perpetually.
Levitici. a Daylie perfourmed he his burntofferyngges
two tymes. Moses fylled his handes / and
anoynted him with holy oyle.
D This was now confirmed him wyth an
euerlastyng couenaunt / & to his sede / as the
dayes of heauen / namely: that his chyldren
shulde alwaye mynistre before hym / & per-
fourme the offyce of the prestthode / & wyth
the people good in his name. Before all men
ryuyng chose he him / that he shulde offre be-
fore the Lorde / & make odours for a swete
sauoure & remembraunce / that he shulde re
concyle the people of the Lorde wyth hym
Deute. xviij. c. agayne. He gaue hym auctorite also in hys
xxxi. a. cōmaundementes & in the couenaunt / that
Malachy. ij. a. he shulde teach Jacob the statutes and testi-
monies / & to enfourme Israel in his lawe.
E Therfore there stode vp certayne agaynst
Nume. xvi. a. him / and had enuye at him in the wyldernes:
namely / they that were of Dathan / and Abi-
rams syde / and the furyous cōgregacyon of
Chore. This the Lorde sawe / & it displeased
him / and in his wrothfull indignacion were
they consumed. A greate wonder dyd he vpō
Nume. xvij. b. them / and consumed them with the fyre. Be-
sydes this / he made Aaron yet more honora-
ble and glorious. He gaue him an heretage /
Exode. xxv. c. and parted the fyrst frutes vnto him. Vnto
Leui. xxiij. b. hym specially he appoynted the bred for fra-
stenaunce (for the prestes ate of the offrings
of the Lorde) this gaue he vnto hym and hys
sede. Els had he no heretage ney porcyō in ye
lande & with the people. For the Lorde hym
selfe is his porcyon and enheritaunce.
F The thirde noble & excellent man is Phi-
Numeri. xv. c. nehes ye sonne of Eleazer / which pleased the
God of Israel / because he had ye zele & feare
of the Lorde. For when the people were tur-
ned back / he put hym selfe forth right soone /
& ye with a good wyll / to pacifye the wrath
of the Lorde towarde Israel. Therfore was
there a couenaūt of peace made with him / ye
he shulde be the principall amonge the righ-
tuous and the people / that he and his poste-
ryte shulde haue the offyce of the prestthode
for euer (Lyke as there was made a cove-
naunt with David of the tribe of Juda / that
frō amonge his sonnes onely there shulde be
a kynge: And that Aaron also and hys sede
shulde be the heretage / to geue vs wyldome
in oure herte / to iudge hys people in ryght-
ousnes: that his goodes shuld not come in
to forgetfulnes / & that their honoure myght
endure for euer.

¶ The prayse of Josue / Caleb / and Samuel.

¶ The. xlvi. Chapter.

MAnly & stroge in battayll was Je- A
sus the sonne of Naue / whych in Josue. xij. c.
stede of Moses the prophet was Num. xxvij. d
geuē to be captayne of the people Deu. xxxiiij. b
which accordyng vnto his name was a great Josue. i. a
sauoure vnto the electe of God / to punish ye
enemyes that rose vp agaynst Israel / that
Israel might optayne their inheritaunce. O
how greate / noble & excellent was he / when
he lyft vp his hand / and drew out hys swerde
agaynst the cyties? Who stode so manly be-
fore him? For the Lorde him selfe brought in
the enemyes. Stode not the Sunne styll at Josue. x. c.
his cōmaundemēt / & one daye was as longe
as two? He called vpon the Hyest and most
myghtie / whē the enemyes preassed vpō him
on euery syde: and the Lorde herde him wyth
the hayle stones. They smote the Heythenish
people mightely / & in fallynge downe they
slew all the aduersaries / so that the Heathen
knewe his hoost / and all his defence / that the
Lord him selfe fought agaynst them / for he
lowed vpon the myghtie men of them.
In the tyme of Moses also he and Caleb B
the sonne of Jephune / dyd a good worcke /
which stode agaynst the enemyes / wythelde
the people from synne / & stylled the wicked
murmuring. And of fyre hundreth thousande
people of fote / they two were preserued /
when they were brought in to the heretage /
namely / a lande that floweth with mylcke &
hony. The Lorde gaue strēgth also vnto Ca-
leb / which remayned with him vnto his age:
Josue. xiiij. so that he wente vp in to the hye places of ye
lande / and his sede cōquered the same for an
heretage: that all the chyldrē of Israel might
se / how good a thynge it is / to be obediēt vn-
to the Lorde. And the iudges or rulers (euery
one after hys name) whose hert wente not a
whorynge / ner departed from the Lorde / and
ye forsake not the Lord vnfaythfully / whose
remēbraunce hath a good report: Yee their
bones florish oute of their place / & their na-
me shall neuer be chaunged.
Samuel the prophet beloued of ye Lord / C
ordeyned a kyng / and anoynted the prynces
ouer the people. In the lawe of the Lord ru-
led he / and iudged the congregacion / and the
Lorde had respecte vnto Jacob. The prophet
was founde diligent in his faythfulnes: yee
in his faythfulnes was the faythfulnes of ye
vision knowne. He called vpon the Lorde ye

myghtye/when ý enemyes prealed vpõ him on euery syde/what tyme as he offred ý fluckyng lãbes. And ý Lord thõdred krõ heauẽ/ & mayde his voyce to be herde with a greate noyse. He discomfyted the prynces of Tyre/ all the rulers of the Philistines. Before hys last ende he made protestacyon in the syght of the Lorde/and his anoynted/that he toke nether substaunce ner good of eny man/no not so moch as a shue: and no man myght accuse hym. After this he tolde / that hys ende was at hande / and shewed the kyng also his ende and death: & krõ the earth lyft he vp hys voyce in ý prophecye/ ý the vngodly people shulde perysche.

1.Reg.xiii.a

¶ The prayse of Nathan/Dauid/and Salomon.

¶ The.xlviij.Chapter.

1.Reg.xii.a

AFterwarde in ý tyme of kyng Dauid/there rose vp a prophet called Nathan: For lyke as the fat is taken awaye from the offerynge/ so was Dauid chosen out of the chyldrẽ of Israel. He toke his pastyme wyth the lyons & with kyddes/and with beares lyke as wyth lambes. Slewhe not a gyaunte when he was yet but yonge/ and toke awaye the rebuke from his people? what tyme as he toke the stone in his hande / and smote downe proude Goliath with the slynge? For he called vpon the hyest Lorde / which gaue hym strength in his ryght hande/ so that he ouerthrew the myghtie gtaunte in the battayll/ that he myght set vp the horne of his people agayne. Thus brought he him to worshype aboue all princes/ and made hym to haue a good reporte in the prayse of the Lorde/that he shuld weere a crowne of glory. For he destroyed the enemyes on euery syde/roted out ý Philistines hys aduersaryes/& brake their horne in sunder/like as it is broken yet this daye. In all his worches he praysed ý Hyest and Holyest/and ascrybed the honoure vnto hym. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the aulter/and in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully/ and that the solempne feastes thorow the whole yeare shulde be honorably holden/with prayseyng the name of the Lorde/and wyth hys synginge by tymes in the mornyng in the Sanctuary.

1.Reg.xvii.c

1.Reg.xviii.b

1.Reg.v.a.

1.Para.xxvi.a.

¶ The Lorde toke awaye his synnes/ and exalted his horne for euer. He gaue hym the couenaunt of the kyngdome / and the trone of worshipe in Israel. After hym there rose vp the wyse sonne called Salomon/ and for hys sake he droue the enemyes awaye farre of. This Salomõ raigned with peace in his tyme (for God gaue him rest from hys enemies on euery syde / ý he myght buylde hym an house in his name/ and prepare the Sãctuary for euer) like as he was well instructe in hys youth & fylled with wysdome and vnderstanding/as it were ẃ a water floude. He couered and fylled the whole lande wyth symilitudes & wyse prudent sentences.

1.Reg.xx.c

1.Reg.ix.c.

1.Reg.v.c.

Hys name wente abrode in the Iles/ because of his peace he was beloued. All lãdes marueled at his songes/prouerbes / symilytudes/and at his peace/& at the name of the Lorde God / whych is called the God of Israel. He gathered golde as tynne/and he had as moch syluer as leade. He was moued in vnordynate loue towarde wemen/ and was ouercome in affeccyon. He stayned his honoure and worshippe/yee his posteryte defiled he also / in bryngynge the wrath of the Lorde vpon hys chyldren / and sorowe after hys foye: so ý his kyngdome was deuyded/ and Ephraim be came an vnfaythfull / & an vnconstãt kingdome. Neuertheles God forsoke not hys mercy / nether was he vtterly destroyed because of his worcks/ ý he shulde leaue hym no posteryte.

D

1.Reg.xiii.a.

1.Reg.xiii.c.

1.Reg.vii.c.

As for the sede ý came vpõ him / which he loued/ he brought it not vtterly to naught/ but gaue yet a remnaunt vnto Jacob/and a rote vnto Dauid out of hym. Thus rested Salomon with hys fathers/and out of hys sede he left behynde hym a very foolyshnes of the people/& soch one as had no vnderstãdynge: namely/Roboã which turned awaye the people thorow hys councell / & Teroboã the sonne of Nabat/whych caused Israell to synne/and shewed Ephraim the waye of vngodlynes: In so moch that their synnes and myscedes had the vpperhande sore / that at the last they were dryuen out of the lande for the same: Yee he sought out and brought vp all wychednes/tyll the vengeaunce came vpon them.

1.Reg.x.b.

1.Reg.xii.d.

¶ The prayse of Eliah/Helizeus/Hezekiah/& Esay.

¶ The.xlviiij.Chapter.

THen stode vp Eliah the prophet as a fyre/and hys worde brent lyke a cresset. He brought an hõger vpõ them and in his zele he made them few in nombre. For they myght not awaye with the commaundementes of the Lorde. Thorowe ý worde of the Lorde he shutt the heauen/and thre tymes brought he the fyre downe. Thus be came Eliah honorable in his wonderous dedes. Who maye make hys boost to be lyke hym? One that was deed rayled he vp from death/and in the worde of the Hyest he brought hym oute of the graue agayne. He cast downe Kynges and destroyed them / and the honorable from their seate. Vpon the mounte Syna he herde the pu-

1.Reg.xvi.c.

1.Reg.xix.c.

1.Reg.xix.c.

punyshment / and vpon Horeb the iudgment of the vengeaunce. He prophecied recompensing vnto kynges / & ordeyned prophetes after hym. He was taken vp in the storme of fyre in a charet of horses of ý Lord. He was ordyned in the reprouynges in time to pacyfye the wrath / to turne the hertes of the fathers vnto the chyldren / and to sett vp the trybes of Jacob agayne. Blessed were they that saw the / and were garnyshed in loue: for we lyue in lyke.

Eliah was couered in ý storme / but Helyseus was fylled with his mouth. Whyle he lyued he was afrayed of no prynce / and no man myght ouer come hym. There coude no worde disceaue him/& after his death hys body prophecied. He dyd wonders in hys lyfe/ & in death were his workes maruelous. For all thys/the people amended not / nether departed they from their synnes: tyll they were caryed awaye preloners out of the lande/ & were scatred abrode in all countrees/ so that of them there remayned but a very litle people/and a prynce vnto the house of Dauyd. Howbeit some of them dyd ryght / and some heaped vp vngodlynes.

B

Hezekiah made hys citie stronge/cõueyed water in to it/dygged thorow the stony rock with yron/& made vp a well by ý water syde. In hys tyme came Sennaheryb vp / and sent Rabsakeh / lyft vp hys hande agaynst Syon/& dekyed them ẃ greate pryde. Then trymblet their hertes and hãdes/ so that they sorowed lyke a woman trauaylynge wyth childe. So they called vpon the Lord/which is merycfull/and lift vp their handes before him. Immediatly ý Lorde herde them out of heauen / and delyuered them by the hande of Esay. He smote the hoost of the Assyryans/& his angell destroyed them. For Hezekiah had done the thynge that pleased the Lorde/ and remayned stedfastly in the waye of Dauyd his father. Whych Esaye was greate & faythful in his visiõs. In his tyme ý Sunne wẽte backwarde / & he lengthened ý kynges lyfe. Wyth a ryghte spryete prophecyed he/ what shulde come to passe at the last: & to soch as were sorowful in Sion he gaue consolaciõ/ wherwith they myght cõforte them selues for euermore. He shewed thinges ý were for to come & secrete/or euer they came to passe.

C

2.Par.xxxii.a

¶ Of Josiah/Hezekiah/Dauid/Jeremy/Ezechiel/Zorobabel/Jesus/Nehemiah/Enoch/and Joseph.

¶ The.xlix.Chapter.

A

THe remẽbrance of Josiah is like as whan ý Apotecary maketh many precious swete smellinge thinges together. Hys remembraunce shalbe swete as hony in all mouthes/ and as the playenge of Musyck by ý wyne. He was appoynted to turne the people agayne / and to take awaye all abhomynacyons of ý vngodly. He dyrected hys hert vnto the Lorde/ and in the tyme of the vngodly he sett vp the worshype of God agayne. All kynges (excepte Dauid/Hezekiah and Josiah) cõmitted wyckednes: for euen the kynges of Juda also forsoke the lawe of God. For they gaue their horne vnto other / their honour & worshipe also to an straunge people.

iij.Reg.xxii.a

iij.Reg.xxiii.a

Therfore was the electe cytie of ý Sanctuary brent with fyre/and the strettes therof layde desolate & waste: for they intreated Jeremy euel/which neuertheles was a prophet ordeyned from his mothers wombe / that he myght rote out/breake of/& destroye: & that he myght buylde vp/& plante agayne. Ezechiell sawe the glory of the Lorde in a bylio whych was shewed hym vpon the charett of the Cherubyns. For he thought vpon ý enemyes in the rayne / to do good vnto soch as had ordred their wayes a ryght. And the bony of the twelue prophetes florysh from out of their place: for they gaue comforte & consolacyon vnto Jacob / & delyuered them faythfully. How shal we prayse Zorobabel/which was as a ryngs in the ryght hande?

B

Jere.i.a

Agg.ii.a.

i.Esdr.iij.a

iij.Esdr.v.a.

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house/ & sett vp the Sanctuary of ý Lord agayne/ whych was prepared for an euerlastynge worshipe. And Nehemyah is all waye to be cõmended/which set vp for vs ý walles that were broken downe/ made the portes & barres agayne/ and buylded oure houses of the new. But vpon earth is there no man created lyke Enoch / for he was taken vp from ý earth. And Joseph/ whych was lorde of hys brethren / & the vp holder of hys people: hys bones were couered & kepte. Seth & Sem were in greate honoure amonge ý people: & so was Adam aboue all the beastes/ whã he was created?

C

Agg.i.c.

iij.Esdr.vii.a.

iij.Esdr.vii.a.

iij.Esdr.vii.a.

Gene.v.c.

Eccli.xliiij.b.

Hebr.xi.a.

¶ Of Simon the sonne of Oniah.

¶ The.l. Chapter.

A

SYmon the sonne of Onyah the hye prest/ whych in hys lyfe sett vp the house agayne/& in hys dayes made fast ý temple. The heygth of the tẽple also was founded of hym/ ý double buylding/& ý hye walles of ý tẽple. In hys dayes the welles of water flowed out/and were exceading ful as the see. He toke care for hys people/& delyuered them krõ destruccyõ. He kepte hys cytie & made it stronge/ ý it shulde not be beleged. He dwelt in honoure and worshype amonge hys people / and enlarged the intraunce of the house / and the courte. He geueth lyght as the mournynge starre in the myddest of the cloudes/

iij.Esdr.xxii.a

iij.Esdr.xxiii.a

iij.Esdr.xxiiii.a

and as the moone whā it is full. He shyneth as the sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes/ & floryisheth as the floures & roses in the spryngē of the yeare/ and as lylyes by the ryuers of water: Lyke as the braunches vpon the moost Libanus in the tyme of Sōmer: as a fyre & incense that is kyndled: Like as an whole ornament of pure golde/ set wyth all maner of precyous stones: & as an olyue tree ȳ is frutefull/ & as a Cypres tree which groweth vp an hye.

When he put on the garment of honoure/ B
& was clothed with all bewtye: when he wēt to the holy aulter/ to garnyth the couerynge of the Sanctuary: when he toke the porcyons out of ȳ Prestes hand/ he hym self stode by the harth of the aulter/ and hys brethren rounde aboute in ordre. As the braunches of Cedre tree vpon the moost Libanus/ so stode they rounde aboute hym. And as the braunches of the olyue tree/ so stode all the sonnes of Aaron in their glory. And that he myght sufficiently perfourme his seruyce vpon the aultre/ and garnyth the offryng of the hyest God/ he stretched out hys hande and toke of the drynckoffrynge/ & poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyest Prynce.

Then begāne the sonnes of Aarō to synge/ and to blowe with trompettes/ & to make a greate noyse/ for a remembraunce & prayse vnto ȳ Lord. Then were the people afrayed/ & fell downe to the earth vpon their faces/ to worshyppe the Lorde their God/ and to geue thankes to the almyghtye God. They sunge goodly also with their voyces/ so there was a pleasaunt noyse in the greate house of the Lord. And ȳ people in their prayer besought the Lorde the hyest/ that he wolde be mercyfull/ tyll the honoure of the Lorde were perfourmed. Thus ended they their mynistraciō
¶ and seruyce. Then went he downe/ and stretched out his hādes ouer the whole multytude of the people of Israel/ that they shulde geue prayse and thankes out of their lyppes vnto the Lorde/ & to reioyse in his name. He begāne yet once also to praye/ that he might openly shew the thanke geuynge before the Hyest/ namely thus: O geue prayse & thākes (yee all) vnto the Lord oure God/ which hath euer done noble and greate thynges: wyych hath increased oure dayes from out mothers wombe/ & dealt wyth vs accordynge to hys mercy: that he wyll geue vs the fortukines of hert/ & peace for oure tyme in Israel. Which faythfully kepeth his mercy for vs euermore/ & all waye delyuereth vs in due ceason.

There be two maner of people that I abhorre from my hert: as for the thyrde/ whom I hate/ it is no people: They that syt vpon the mountayne of Samaria/ the Philystynes/ & the foolysh people that dwell in Sichimis.

I Jesus ȳ sonne of Sirach Eleazarus of Jerusalem/ haue tokened vp these informacyons and documentes of wysdome and vnderstandynge in this boke/ & poured out the wysdome of my hert. Blessed is he that exercyseth hym self therin: & who so taketh loche to hert shalbe wyse. Yf he do these thinges/ he shall be stronge in all. For the lyght of the Lorde ledeth hym.

¶ The prayer of Jesus the sonne of Sirach.

¶ The. li. Chapter.

I Thanke the O Lorde & kynge/ & prayse the O God my sauyoure. I A
wyll yelde prayse vnto thy name: for thou art my defender & helper/ & hast preserued my body from destruccyon/ from the snare of traytorous tonges/ & from the lyppes that are occupyed vō lyes. Thou hast bene my helper/ from loch as stode vp agaynst me/ and hast delyuered me after the multitude of thy mercy/ & for thy holy names sake. Thou hast delyuered me from the roaryng of them/ that prepared thē selues to deuoure me/ out of the hādes of loch as sought after my lyfe: from the multitude of thē that troubled me/ and went aboute to set fyre vpō me on euery syde/ so that I am not bryēt in the myddest of the fyre: From the depe of hell/ frō an vncleane tonge/ from lyenge wordes/ frō the wycked kyng/ and from an vnrightyeous tonge. My soule shall prayse the Lorde vnto death/ for my lyfe drew nye vnto hell.

They compased me round aboute on eue- B
ry syde/ and there was no man to helpe me. I loked about me/ yf there were any man that wolde socoure me: but there was none. Then thought I vpon thy mercy O Lorde/ & vpon thy actes that thou hast done euer of olde: namely/ that thou delyuerest loch as put their trust in the/ & rydest them out of ȳ handes of the Heathē. Thus lyft I vp my prayer frō the earth/ and prayed for delyueraunce from death. I called vpō the Lorde my father/ that he wolde not leaue me without helpe/ in the daye of my trouble & in ȳ tyme of the proude. I prayled thy name contynually/ yeldyng honoure & thankes vnto it: & so my prayer was herde. Thou sauedest me from destruccyon/ & delyueredest me frō the vnrightyeous tyme. Therfore wyll I aknowledge & prayse the/ & magnyfye the name of the Lorde.

When I was yet but yōge/ or euer I wēt C
astraye/ I desyred wysdome openly in my prayer. I came therfore before the temple/ & sought her vnto the last. Then florysched she vnto me/ as a grape that is soone rype. My hert reioyced in her/ then went my fote the rygh

eight waye/ yee frō youth vp sought I after her: I bowed downe myne eare and receaued her. I fonde me moch wysdome/ and prospered greatly in her. Therfore will I ascribe ȳ glory vnto him/ that geueth me wysdome: for I am adusyed to do therafter. I wyll be gelous to cleue vnto the thinge that is good/ so shall I not be confounded. My soule hath wrestled with her/ and I haue bene dyligent to be occupied in her. I lyft vp myne handes an hye/ then was my soule lyghtened thorow wisdome/ ȳ I knowleged my foolishnes. I ordred my soule after her/ the & I were one hert frō the beginning/ & I fonde her in clennesse. And therfore shall I not be forsaken.

My hert longed after her/ & I gat a good D
treasure. Thorow her the Lorde hath geuen me a new tonge/ wherwyth I wyll prayse him. O come vnto me ye vnlerned/ & dwell in the house of wisdome: withdrawe not your selues from her/ but talke & commen of these thinges/ for youre soules are very thirstie. I opened my mouth/ and spake: O come and bye wysdome without money/ bowe downe youre neck vnder her yock/ and youre soule shall receaue wysdome. She is harde at hād and is content to be founde. Beholde wyth youre eyes/ how that I haue had but litle laboure/ and yet haue founde moch rest. O receaue wysdome/ and ye shal haue plenteousnes of syluer and golde in possession. Lett youre mynde reioyse in his mercy/ and be not ashamed of his prayse. Worke his worke by tymes/ and he shal geue you your reward in due tyme.

¶ The ende of the boke of Jesus the sonne of Syrach/ which is called in Latyne Ecclesiasticus.

¶ The boke of the Prophete Baruch.

¶ Baruch wrote a boke/ duryng the captyuytye of Babylon/ which he readde before Jeconiah and all ȳ people. The Jewes send the boke with money/ vnto Jerusalem/ to their other brethren: to thyntent that they shude praye for them.

¶ The fyrst Chapter.

A And Baruch dyd rede the wordes of this boke/ that Jechoniah ȳ sonne of Joacin kynge of Juda myght heare: and in the presence of all the people/ that were come to heare the boke: yee and before all the noble kynges sonnes/ before the lordes of the councell and elders: and before the whole people/ from the lowest vnto the hyest: before all them that dwelt at Babylon/ by the water of Sody. Wyych whan they herde it/ wepte/ fasted/ & prayed before the Lorde.

They made a collecyon also of money/ B
according to euery mans power/ and sent it to Jerusalem vnto Joacyn the sonne of Helchiah the sonne of Salon prest/ with ȳ other prestes: and to all the people wyych were vō him at Jerusalē/ what tyme as thy had gottē the ornamentes of the temple of the Lorde (that were taken awaye out of the temple) that they might bryngē them agayne in to ȳ lande of Juda/ the x. daye of the moneth Siban: namely/ siluer vessels (which Sedechiah ȳ sonne Josiah kynge of Juda had made) After that Nabuchodonosor kynge of Babilon had tākē Jechoniah/ with al hys princes/ lordes/ and all the people/ and led them captyue from Jerusalem vnto Babylon.

And they sayde: Beholde/ we haue sent you ¶
money/ to bye you burnt offerynges and in- Deut. xiij. c.
cense wythall: make you vnleuened bred/ Jere. xxix. b
& offre for synne vpon the aulter of the Lorde oure God. And praye for the prosperyte of Nabuchodonosor kynge of Babylon/ and of Balthasar his sonne: that their dayes maye be vpon earth/ as the dayes of heauen: that God also maye geue vs strength/ and lightē oure eyes: that we maye lyue vnder the defence of Nabuchodonosor kynge of Babilō/ and vnder the protecyon of Balthasar hys sonne: that we maye longe do them seruyce/ and fynde fauoure in their syght. Praye for vs also vnto the Lord oure God/ for we haue synned agaynst the Lorde oure God/ and vnto thys daye is not hys wrath turned yet awaye from vs. And se that ye rede thys boke (wyych we haue sent vnto you to be rehearced in the temple of the Lorde) vpon the hye dayes/ & at tyme conuenient.

Thus shall ye saye: The Lorde our God is D
ryghtyeous/ but we are worthy of confusion Baruc. ij. b.
& shame: like as it is come to passe this daye/ Dan. ix. a
vnto al Juda/ and to euery one that dwelleth at Jerusalē: to our kynges/ princes/ prestes/ prophetes and to oure fathers. We haue synned before the Lord oure God/ we haue not put oure trust in him/ ner geuen him credēce we haue not obeyed him/ we haue not herkened vnto the voyce of the Lorde oure God/ to walke in the commaundementes ȳ he gaue vs. Sens the daye ȳ he brought oure forefathers out of the lande of Egipte vnto thys presente daye/ we haue bene euer a mysbeleuynge and an vnfaythfull people vnto the Lorde oure God: destroyeng oure selues vterly/ and shyrnckyng backe/ that we shulde not heare hys voyce.

Wherfore there are come vpon vs great ¶
plages & diuerse curses/ lyke as the Lord dy-
uised by

uyled by Moses his seruaũt: which brought
oure fore fathers out of the lande of Egipte/
to geue vs a lande/that floweth with milcke
and hony/like as it is to se this daye. Neuer-
Leui.xvi. theles/we haue not herkened vnto the voyce
Deute.xxviij. of the Lorde oure God/ acordynge to all the
wordes of the prophetes/ whom he sent vnto
vs & to oure rulers: but euery man folowed
his awne mynde and wycked ymaginacyon:
to offre vnto straunge goddes/and to do euel
in the sight of the Lorde oure God.

¶ The Jewes cõfesse that they suffre justly for their synnes. The true confessyon of the Christen. The Jewes desyre to haue the wrath of God turned from them. The Lorde wyll that we obeye vnto princes although they be euel. He promesseth that he will call agayne the people from captyuitie/ and geue them a newe & euerlastyng testament.

¶ The.ij.Chapter.

A Daniel.ix.b. For the which cause the Lord oure
God hath perfourmed his deuyce/
wherof he certifyed vs/ and oure
heades that ruled in Jerusalẽ: yee
& oure kynges/oure princes/ wal Israell &
Juda. And soch plages hath ỳ lord brought
Deut.xxviij.e vpõ vs/as neuer came to passe vnder ỳ heauẽ
iiij. Reg.vi.f like as it is fulfilled in Jerusalẽ/ acordynge
Cren.iiij.b. as it is wyttten in the lawe of Moses: that a
man shulde eate ỳ flesh of his awne sonne/ &
ỳ flesh of his awne daughter. Moreouer/he
hath delyuered them in to the handes of all ỳ
kynges/that are rounde aboute vs (to be cõ-
founded & desolate) & scatred them abrode in
B all landes & nacyons. Thus are we brought
be neth and not aboue / for we haue synned
against the Lorde our God/ & not bene obe-
diẽt vnto his voice. Therfore ỳ Lord our God
is rightuous. & we w̃ our fathers(as reason
is) are brought to open shame / as it is to se
thys daye. And as for these plages that are
come vpon vs allready/ the Lorde had deuy-
led them for vs: yet wolde we not praye vnto
the Lorde oure God/ that we myght euery
man turne from his vngodly wayes. So the
Lord hath caused soch plagꝯ to come vpõ vs
for he is rightuous in al his workes/which
he hath cõmaunded vs: whych we also haue
not done/ner harkened vnto his voyce/ for to
walke in the cõmaundementes of the Lord/
that he had geuen vnto vs.

And now O Lorde God of Israell / thou
that hast brought thy people out of ỳ lande
of Egypte wyth a myghtye hande /wyth to-
kens & wonders/ with thy greate power and
out stretched arme: and hast gotten thy self
Exo.vij.viij.ix. a name / as it is come to passe thys daye. O
Lorde oure God/ we haue synned / we haue
done wyckedly/ we haue behaued oure selues
vngodly in all thy ryghteousnesses. Turne
C thy wrath from vs(we beseche ỳ) for we are
but a few left amonge the Heythen / where
thou hast scatred vs. Heare oure prayers (O
Lorde)and oure peticiõs / bryngе vs out of
captyuyte / for thyne awne sake: get vs sa-
uoure in ỳ syght of them / which haue led vs
away: that all landes maye knowe / ỳ thou
art the Lorde oure God/ & that Israell & hys
generacyon calleth vpon thy name.

O Lorde/loke downe from thy holy house
vpõ vs: enclyne thyne eare/and heare vs. For Deut.xxvi.c.
the deed/ ỳ be gone downe to their graues/ & Esa.xlij.c.
whose soules are out of their bodies/ascribe
vnto the Lorde nether prayse ner rightuous-
makynge: but the soule that is vexed for the
multytude of her synnes/which goeth on he-
uely and weakely / whose eyes begynne to
fayle: yee soch a soule ascribeth prayse & righ
tuousnesse vnto the Lorde. O Lorde / we
poure out oure prayers before the / and re-
quyre mercy in thy sight / O Lord our God:
D not for eny godynesse of oure forefathers /
but because thou hast sent out thy wrath &
indygnacyon vpon vs: acordynge as thou
dydest threaten vs/by thy seruauntes ỳ pro-
phetes/sayenge.

Thus sayeth the Lorde: Bowe downe Jere.xxviij.a.
youre shulders and neckes / & serue ỳ kynge
of Babylon / so shall ye remayne styll in the
lande/that I gaue vnto youre fathers. Yf ye
wyll not do thys / ner heare the voyce of the
Lorde youre God/to serue the kynge of Ba-
bilon: I shal destroye you in the cities of Ju-
da/wythin Jerusalem and wyth out. I wyll
also take from you the voyce of myrth and ỳ
voyce of foye/the voyce of the brydegrome &
the voyce of the bryde/and there shal no man
dwel more in the lande. But they wolde not
herken vnto thy voyce/ to do the king of Ba-
bylon seruyce: & therfore hast thou perfour-
E med the wordes/that thou spakest by thy ser-
uauntes ỳ prophetes: namely/ ỳ the bones of
oure kynges and the bones of oure fathers
shulde be translated out of their place.

And lo/now are they layde out in ỳ heat
of the Sonne/ and in the colde of the nyght/
& deed in greate mylery: w̃ hũger/ w̃ swearde
with pestilence & are clene cast forth. As for
ỳ temple wherin thy name was called vpon
thou hast layde it waste / as it is to se thys
daye: & that for the wychednes of the house of
Israell and the house of Juda. O Lorde our
God / thou hast intreated vs after all thy
goodnes and acordynge to all that greate lo-
uynge mercy of thyne / lyke as thou spakest
by thy seruaunte Moses / in the daye whan
thou dydest commaunde hym / to wryte thy
lawe before the children of Israell/ sayynge: Deutero.xiij.
Yf ye wyll not herken vnto my voyce / then
F shall this greate multitude be turned into a
very small people / for I wyll scatre them
abrode. Notwithstandyng I am sure/ ỳ this
folcke

folke will not heare me: for it is an hardnec-
ked people. But in ỳ lande of their captyui-
te/they shall remembre them selues/ & lerne
to knowe / that I am the Lorde their God:
whan I geue thẽ an herte to vnderstande /&
eares to heare. Then shal they prayse me in ỳ
lande of their captyuite / & thincke vpon my
name. Then shall they turne them from their
harde backes / and from their vngodlynes:
Then shal they remembre the thynges/ that
happened vnto their forefathers/whych sin-
ned agaynst me. So wyll I brynge them
agayne in to the lande/which I promysed w̃
aroth vnto their fathers: Abraham / Isaac
and Jacob: and they shall be lordes of it/ yee
I will increace them / and not minysh them.
Hebr.viij.c. And I wyll make another couenaunt wyth
Zach.viij.b. them: soch one as shall endure for euer: na-
Apoc.xxi.b. mely/that I will be their God/ & they shalbe
my people: and I wyl no more driue my peo-
ple the children of Israell/ out of the lande ỳ
I haue geuen them.

¶ The people continueth in their prayer begonne for their dispuerauncе. He prayseth wyldome vnto ỳ people/shewing ỳ so great aduersityes came vnto thẽ for ỳ displeasyng therof. Onely God was ỳ fynder of wyldome: Of the incarnacyon of Christ.

A ¶ The.iiij.Chapter.

And now O Lord all mightie/thou
God of Israell: our soule that is in
trouble/and our spirete ỳ is vexed/
crieth vnto ỳ: heare vs(O Lorde) &
haue pite vpõ vs for thou art a mercyful God
be gracious vnto vs / for we haue synned be-
fore ỳ. Thou endurest for euer/ shulde we thẽ
Esthe.ij.a. bterly perishe? O Lord almightie/ thou God
of Israel: Heare now ỳ prayer of ỳ deed Israe
Daniel.iij.c. lites & of their children / which haue synned
Jere.ij.c.iij.c. before ỳ / & not herkened vnto ỳ voyce of the
v.b.c. Lord their God/ for ỳ which cause these pla-
ges hange now vpon vs. O Lorde / remẽbre
not the wickednes of oure forefathers / but
thinke vpon thy power & name now at thys
tyme: for thou art ỳ Lorde our God/ and the
Num.iiij.a. (O Lord) wyll we praysе. For thou hast put
Psal.xxxij.a. thy feare in our hartes/ to ỳ intẽt ỳ we shulde
cal vpõ thy name/ & prayse the in our capty-
uite: & ỳ we might turne frõ the wickednesse
B of oure forefathers / that synned before the.

Beholde/ we are yet this daye in oure ca-
ptiuite/where as thou hast scatred vs/ to be
Psal.xxxix.a an abhominaciõ/curse/and synne: lyke as it
hath happened vnto oure fathers also/becau
se of al their wickednesse & departyng frõ the
O Israell/heare the cõmaundementes of
life: ponder them wel with thine eares ỳ thou
mayest lerne wildome. But how happeneth
it Israel/ ỳ thou art in thyne enemyes lande?
thou art waxen olde in a straunge countre/&
defyled with the deed. Why art thou become
like them/that go downe to their graues? Jere.ij.b.
Euen because thou hast forsaken the well of
wyldome. For yf thou haddest walked in the
waye of God / truly thou shuldest haue re-
mayned still safe in thine awne lande. Prouer.ix.a.
O lerne then where discrecyon is / where iij.a.
vertu is/where vnderstandinge is: that thou
mayest knowe also frõ whence cõmeth lõge
life/a necessary lyuynge/the light of ỳ eyes & Psal.xix.b.
quyetnes. Who euer found out her place? or xcix.c.
who came euer in to her treasures.

Where are ỳ princes of the Heathẽ be come C
& soch as ruled the beastes vpon the earth?
They that had their pastyme w̃ the foules of
the ayre/ they that hoorded vp syluer & golde
(wherin men trust so moch) & made no ende
of their gatheringe? What is worth of them
that coyned syluer/and were so carefull/and
coulde not bring their workes to passe? They
be roted out/and gone downe to hell/ & other
men are come vp in their steade? Yonge men
haue sene light/and dwelt vpon earth: but ỳ
waye of reformacion haue they not knowne
ner vnderstande ỳ pathes therof: nether haue
their children receaued it / yee right farre is
it from them. It hath not bene herde of in the
lande of Canaan / nether hath it bene sene
at Theman. D

The Agarenes sought after wyldome/ but
ỳ which is earthly/ like as the marchauntes
of the lande do. They of Theman are con-
nynge also/ & they laboure for wyldome and
vnderstanding: but ỳ waye of true wyldome
they knowe not/ nether do they thynke vpon
the pathes therof. O Israel / how greate is
the house of God? and how large is ỳ place Deutero.iiij.a.
of hys confession? Greate is he / & hath none Jere.xxiij.b.
ende: hye & vnmeasurable. What is become Psal.cxlv.a.
of those famoule giantes/that were so great
of bodies/ and so worthy mẽ of warre? Those
had not the Lorde chosen / nether haue they
founde the waye of reformacyon / therfore
were they destroyed: and for so moch as they
had no wyldome / they perished because of
their foolishnesse.

Who hath gone vp in to heauen / to take E
wyldome there/ & brought her downe from ỳ
cloudes? Who hath gone ouer the see to finde
her/and hath chosen her aboue golde / and so
brought her hyther? No man knoweth the
wayes of wyldome/nether is there eny ỳ can
seke out her pathes. But he that woteth al
thynges/knoweth her / & he hath founde her Genesis.i.
out with his fore knowledge. This same is he Joh.i.c.
which prepared the earth at the begynnyng/ Eccli.xxxviij.b
and fylled it with all maner of foules & bea- Eccli.xlviij.a.
stes. When he sendeth out the light/ it goeth:
& whẽ he calleth it agayne/it obeyeth him w̃
feare. The starres kepe their watch / & geu-
e their lyght / yee and that gladly. When he
calleth

calleth them/they laye:here we be. And so ꝑ
cheartulnes they shewe lyght vnto hym that
made them. This is oure God / & there shall
none other be compared vnto hym: It is he/
that hath founde out all wyldome /and hath
geuē her vnto Jacob his seruaūt/& to Israel
his beloued. Afterwarde dyd he shewe hym-
selfe vpon earth/ & dwelt amonge men.

Psal.cxlviij.a. Deutero.iiij.a. Joh.i.a. i.Joh.i.a.

¶ The rewarde of them that kepe the lawe/ and the punyshement of them that despyse it. A comfortynge of the people beyng in captiuitie. A cõplaynte of Jerusalem/and vnder the fygure therof/of the churche. A consolacyon & comfortynge of the same.

¶ The.iiij. Chapter.

A THis is the boke of the commaundementes of God/& the lawe that endureth for euer. All they ꝑ kepe it/ shall come to lyfe: but loch as forsake it/shall come to death. Turne the O Jacob/& take holde of it:walke by this waye thorow his brightnesse and shyne. Geue not thyne honoure to another/and thy worshipe to a straunge people. O Israel/ how happye are we / seyng that God hath shewed vs soch thynges as are pleasaunt vnto hym? Be of good cheare / thou people of God / O thou awncient Israel. Now are ye solde amonge the Heathen/howbeit not for youre vtterdestruccion:but because ye prouoked God the Lorde to wrath & displeasure/therfore were ye delyuered vnto youre enemyes:for ye dyspleased the euerlasting God that made you/ offeringe vnto deuels & not to God. Ye haue forgotten him that brought you vp/& youre
B nurse haue ye greued/O Jerusalem.

Psal.xciij.b.

When the lawe that ꝑ wrath of God was commynge vpon you:the sayde: Herken O ye that dwell aboute Syon / for God hath brought me in to greate heuynesse:and why? I se the captyuyte of my people/ of my sonnes and daughters/wych the euerlastinge God wyll bringe vpon them. With ioye dyd I norish them/ but now must I leaue thē with weepynge and sorow.

Let no man reioyce ouer my wyddowe and forsaken:which for the synnes of my childrē am desolate of euery man. For why/ they departed from the lawe of God:they wolde not knowe hys ryghtuousnes/ner walke in the waye of hys commaundementes:& as for the pathes of the treuth & godlinesse/they had no
C iust to go in them.

O ye dwellers aboute Syon:come/and let vs call to remembraunce the captyuyte/ ꝑ the euerlastynge God hath brought vpon my sonnes & my daughters. He hath brought a people / vpon them from farre/ an vncurteus people & of a strauge language:wych nether regarde the olde/ner pytye the yonge.

Deut.xxviij.e. Jere.v.c.

These haue caried awaye the deare belo-
ued of my wyddowes / leauynge me alone/ both desolate and childlesse. But alas / what can I helpe you? Now he that hath brought these plages vpon you / delyuer you also frō the handes of youre enemyes.

Go youre waye(O my children) go youre waye:for I am desolate and forsaken I haue put of the clothynge of peace & put vpon me the sack cloth of prayer / and for my tyme I wyll cal vpō the most hiest. Be of good cheare O my chyldren: crye vnto the Lorde / and he shal delyuer you from the power of the princes / youre enemyes.

Deutero.iiij.e xxx.a. Psal.cxxx.a.

For verely / I haue euer a good hope of your prosperous health:yee a very gladnesse is come vpon me from the holy one/ because of the mercy that ye shall haue of oure euerlastynge Sauioure. D

With mournynge and weepynge dyd I let you go from me/but with ioye and perpetuall gladnesse/shall ꝑ Lorde bringe you agayne vnto me. Lyke as the neyghbours of Sion sawe youre captyuite frō God. Euē so shall they also se shortly youre health in God/ which shall come on you ꝑ greate honoure and euerlastynge worshippe.

O my chyldren / suffre paciently ꝑ wrath that shall come vpon you. For the enemye hath persecuted the/but shortly thou shalt se hys destruccyon / and shalt treade vpon hys neche. My derlynges haue gone rough harde wayes/for they are led awaye as a flocke ꝑ is scatred abrode with the enemyes. But be of good comforte (O my chyldren) and crye
E vnto the Lorde: For he that led you awaye/ hath you yet in remembraunce: and lyke as ye haue bene mynded to swarue from youre God/so shal ye now endeuoure youre selues x.tymes more/to turne agayne/and to seke hym. For he that hath brought these plages vpon you/shall bringe you euerlastyng ioye agayne with youre health. Take a good hert vnto the/O Jerusalem:for he which gaue ꝑ name/ exhorteth the so todo.

Esay.lxiij.a. Jere.i.a.b.c.

The wycked doers that now put the to trouble/shall perish:and loch as haue reioyced at thy fall/shalbe punyshed. The cytyes whom thy chyldren serue / and that haue cared awaye thy sonnes/shalbe correcte. For lyke as they be now glad of thy decaye/so shal they mourne in their awne destruccyon. The ioye of their multytude shalbe taken awaye & their cheare shalbe turned to sorowe. For a fyre shall fall vpon them from the euerlastyng God/longe to endure:and it shalbe inhabited of deuels for a greate season.

¶ Jerusalem is moued vnto gladnes for the retourne of her people/& vnder the fygure therof/ the church.

¶ The.v. Chapter.

O Je-

A O Jerusalem / loke aboute the towarde the east/ & beholde the ioye that commeth vnto the from God. For lo/thy sonnes(whō thou hast forsaken/& that were scatred abrode) come gathered together frō the east and west / reioysynge in the worde of the holy one / vnto the honoure of God.

Put of thy mournynge clothes(O Jerusalem)and thy sorow/and decke the with the worshipe and honoure / that commeth vnto the from God/with euerlastyng glory. God shall put the cloake of ryghtuousnes vpō the and sett a crowne of euerlastynge worshipe vpon thyne head: for vpon the will God declare his brightnes / that is vnder ꝑ heauē: Yee an euerlastinge name shalbe geuen the of God/with peace of ryghtuousnesse / and the honoure of Gods feare.

Arise O Jerusalem / stande vpō hye: loke aboute the towarde the east / and beholde
B thy chyldren gathered from the east / vnto the west: which reioyce in the holy worde/ haueynge God in remembraunce. They departed from the on fote/and were led awaye of their enemyes: but now shall the Lorde bringe them carried wyth honoure / as chyldren of the kingdome. For God is purposed to bringe downe all stoute mountaynes / yee and all hie rockes/ to fyll the valleys / & so to make them eauen with the grounde: ꝑ Israell maye be dilygent to lyue vnto ꝑ honoure of God. The woddes & all pleasaunt trees shal ouershadowe Israel/ at the commaundement of God. For hyther shall God bringe Israell with toyfull myrth/ and in ꝑ light of his magesty: with the mercy & righteuousnesse /that commeth of himselfe.

¶ A copye of the epistle that Jerempe sent vnto the Jewes / wych were led awaye prisoners by the kynge of Babylon:wherin he certifyeth them of the thyng that was commaunded hym of God.

¶ The.vj. Chapter.

Jere.xxix.a.b. B ECause of the synnes that ye haue done agayne God/ ye shall be led awaye captyue vnto Babylō euē of Nabuchodonosor the kynge of Babilon. So whan ye be come in to Babilon/ye shal remayne there many yeares/and for a lōge season:namely.vij.generacyōs: & after ꝑ will I bringe you awaye peaceably frō thence. Now shal ye se in Babylō/goddes of golde/of siluer/of wod and of stone:borne vpō mens shoulders/to cast out a fearfulnes before the Heathen. But loke that ye do not as the other: be not ye afrayed / and lett not the feare of them auercome you.

Therfore whā ye se the multitude of peo-
B ple worshiping them behinde & before/saye ye in youre hertes: O Lord/it is thou/that oughtest only to be worshypped? Myne Angel also shall be with you/ and I my selfe wyll care for your soules. As for the trymbre of those goddes/the carpēter hath polysched them:yee gylted be they / & layed ouer wyth syluer/yet are they but vayne thinges/& can not speake. Lyke as a wench ꝑ loueth peramours is trymly deckte / euen so are these made & hanged with golde. Crownes of gold verely haue their goddes vpon their heades: so the prestes thē selues take the golde and syluer from thē/ & put it to their awne vses: yee they geue of the same vnto harlottes / & trymme their whores withall: agayne/they take it frō the whores/& decke their goddes therwith. Yet can not these goddes delyuer them selues from rust and mothes / When they haue couered them wyth clothynge of purple/they wype their faces for the dust of the temple/wherof their is moch amōge thē. One hath a sceptre in his hande/as though he were iudge of the countre: yet can he not slaye soch as offende hym. Another hath a swearde or an axe in his hande/ for all that/ is he nether able to defende hym selfe from battayll/ner from murtherers.

Deute.vi.c. Jere.x.a

By this ye maye vnderstande/ that they
C be no goddes:therfore se that ye nether worshipe them/ ner feare thē. For lyke as a vessel that a mā breth/is nothynge worth whē it is broken/euen so is it with their goddes. When they be set vp in the tēple / their eyes be full of dust/thorow ꝑ fete of those ꝑ come in. And lyke as the dores are shut in rounde aboute vpon him/that hath offended ꝑ king: Or as it were a deed body kepte besyde the graue: Euen so the prestes kepe the dores wyth barres and lockes / lest their Goddes be spoyled with robbers. They set vp cādels before them (yee verely & that many) wher of they can not se one/ but euen as blockes/ so stande they in the temple. It is sayd/ that the serpentes & wormes/wych come of the earth/gnawe out their hertes/eatynge them & their clothes also / and yet they fele it not. Their faces are blacke/thorow the smoke ꝑ is in the temple. The oules / swalowes/and bydes fle vpon them/yee & the cattes runne ouer their heades.

By this ye maye be sure/that they are not
D goddes / therfore feare them not. The golde that they haue/is to make them beutiful: for all that / excepte some body dyght of their rust/they wyll geue no shine: and when they were cast ī to a fourme/they felt it not. They are bought for money/and haue no breth of lyfe with in them. They must be borne vpon mens shoulders/as those that haue no fete: wherby they declare vnto men / that they be nothynge worth. Confounded be they then/ that worshippe them. For ye they fall to the

groude/

grounde / they can not ryse vp agayne of thē
selues. Yee though one helpe them vp and
set them right / yet are they not able to stande
alone: but must haue proppes sett vnder thē
lyke deed men. As for the thynge that is of-
fered vnto them / their prestes sell it / & abuse
it: yee the prestes wyues take therof / but
vnto the seke and poore they geue nothinge
of it / the wemen with childe & the mēstruous
laye handes of their offrynges. By thys ye
maye be sure / that they are no goddes / ther-
fore be not ye afrayde of them. From whēce
commeth it then / that they be called goddes?
The wemen syt before the goddes of syluer /
golde and wodde / and the prestes syt in their
temples / hauynge open clothes / whose hea-
des and beerdes are shauen & haue nothyng
vpon their heades: roaringe and cryeng vpō
their goddes / as men do at the feast / when
one is deed.

The prestes also take awaye ý garmētes
of the ymages / & decke their wyues & chyl-
dren withall. Whether it be good or euell ý
eny man do vnto them / they are not able to
recompence it: they can nether set vp a kyng
ner put him downe. In like maner they maye
nether geue ryches / ner reward euell.
Though a man make a vowe vnto them and
kepe it not / they wil not requyre it. Th ey cā
not restore a blynde mā to his syght / ner hel-
pe eny man at his nede. They can shewe no
mercy to ý widdowe / ner do good to the fa-
therles. Their goddes of wodd / stone / golde
& syluer / are but euen as other stones / that
be hewen of ý mountayne. They ý worshipe
thē / shal be cōfounded. How shulde they then
be taken for goddes? yee how darre men call
them goddes? And though the caldees wor-
shiped them not / hearyng that they were but
domme & coulde not speake. Yet they them
selues offre vnto Bel / and wolde fayne haue
him to speake: as who saye / they coulde kele /
that maye not moue. But whan these men
come to vnderstandynge / they shall forsake
thē / for their goddes haue no kelyng. A great
sorte of wemen gyrde with coardes / syt in the
stretes / & burne olyue beries. Now yf one of
them be conueyed awaye / & lye with eny soch
as come by: she casteth her neghburesse in ý
teth / because she was not so worthely repu-
ted / ner her coorde broken. What so euer is
done for them / it is but in vayne & lost: How
maye it then be thought or sayde / that they
are goddes? Carpenters & goldsmythes ma-
ke them / nether be they eny other thinge / but
euen what the worke men wyll make of thē.
Yee the goldsmithes them selues that make
them / are of no longe contynuaunce: How
shulde then the thinges that are made of thē /
be goddes? vayne therfore are the thynges
(yee very shame is it) that they leaue behinde
thē for their posterite. For as soone as there
cōmeth eny warre or plage vpon thē / then ý
prestes ymagyn / where they maye hyde them
selues with them. How can men thynke then
that they be goddes / which nether maye de-
fende them selues from warre / ner delyuer
them fro mysfortune? For seyng they be but
of wod / of stone / of syluer & of golde: all peo-
ple & kynges shall know her after / ý they
be but vayne thinges: yee it shalbe openly de-
clared / that they be no goddes: but euen the
very workes of mens handes / & ý God hath
nothinge to do with them. They can sett no
kynge in the lande ner geue rayne vnto men.
They cā geue no sentēce of a matter / nether
defende the lande from wronge: For they are
not able to do so moch as a crowe / that flyeth
betwixte heuen and earth.

Whan there happeneth a fyre in to ý hou-
se of those goddes of wodde / of syluer and of
golde / the prestes wyll escape & saue thē selu-
es / but the goddes burne as ý balkes therin.
They can not wythstande eny kynge or ba-
tell: how maye it then be thought or grafted /
that they be goddes? Moreouer / these godds
of wodde / of stone / of golde and syluer maye
nether defende them selues from theues ner
robbers: yee ý very wicked are stronger then
they. These strype them out of their appa-
rell / that they be clothed wythall / these take
their golde & syluer from them / and so get thē
awaye: yet can they not helpe them selues.
Therfore it is moch better for a man / to be a
kynge & to so shewe hys power: or els a pro-
fitable vessell in a house / wherin he ý oweth
it / might haue pleasure: yee or to be a dore in
a house / to kepe soch thingis sake as be therin
then to be soch a vayne god. The Sunne / the
Mone and all the starres whan they geue
their shyne aud light / are obedient / and do mē
good: Whan the lightenynge glistreth / all is
cleare: The wynde bloweth in euery countre
and whan God commaundeth the cloudes to
go rounde aboute the whole worlde / they do
as they are bidden: whan ý fyre is sent downe
from aboue and commaunded / it burneth vp
hilles and woddes: But as for those goddes /
they are not like one of these thinges / nether
in beuty ner strength. Wherfore men shulde
not thynke / ner saye ý they be goddes / seing
they can nether geue sentence in iudgment /
ner do men good. For so moch now as ye are
sure / that they be no goddes / then feare them
not: For they cā nether speake euell ner good
of kynges. They can shewe no tokēs in hea-
uen for ý Heithen / nether shyne as ý Sonne
ner geue light as ý mone: yee the vnreaso-
nable beastis are better then they / for they can
get them vnder the yoke / & do thē selues good.

Soran

Eccle.v.a

Baruch.vi.

So can ye be certified by no maner of mea-
nes / that they be goddes: therfore feare them
not. For lyke as a fray boggarde in a garden
of Cucumbers kepeth nothynge / euē so are
their goddes of wod / of syluer & golde: & lyke
as a whytethorne in an orcharde / that euery
byrde syteth vpon: yee lyke as a deed body
that is cast in the darcke. Euen so is it wyth
those goddes of wodde / syluer and golde. By
the purple and scarlet which they haue vpon
them / and soone fayde away / ye maye vn
derstande / that they be no goddes: yee they
them selues shall be consumed at the last /
which shall be a greate confusyon of ý lāde.
Blessed is the godly man / that hath no ymā-
ges & worshyppeth none / for he shalbe farre
from reproke.

¶ The ende of the prophete Baruch /
which is not in the Canon
of the Hebrue.

¶ The songe of the
thre chyldren / which were put in to
the hote brennynge ouen. The cōmen
translacyon readeth this songe
in the.iiij.Chap. of Daniel.

And they walked in the
myddest of the flamme / prayse
kynge God and magnifyenge
the Lorde. Asariah stode by /
& prayde on thys maner. Euē
in the myddest of the fyre ope-
ned he is mouth / & sayde: Blessed be thou (O
Lorde God of oure fathers) ryght worthy to
be praysed & honoured is that name of thine
for euermore: for thou art ryghtuous in all
ý thynges ý thou hast done to vs: Yee sayth-
full are all thy worcks / thy wayes are right /
& thy iudgmentes true. In all the thynges ý
thou hast brought vpon vs / & vpon the holy
cytie of oure fathers (euen Ierusalem) thou
hast executed true iudgment: yee accordyng
to ryght and equyte hast thou brought these
thynges vpon vs / because of oure synnes.
For why? we haue offended / & done wyc-
kedly / departynge from the: In all thynges
haue we trespaced / and not obeyed thy com-
maundmentes / ner kepte them / nether done
as thou hast bydde vs / ý we might prospere.
Wherfore all ý thou hast brought vpon vs /
& euery thynge ý thou hast done to vs / thou
hast done thē in true iudgment: As in delyue
rynge vs in to the handes of oure enemyes /
amōge vngodly & wicked abhomynacyons /
& to an vnrightuous kyng / yee the most fro-
warde vpō earth. And now we maye not opē
oure mouthes / we are be come a shame and
reproke vnto thy seruauntes / & to thē ý wor-
shyppe the. Yet for thy names sake (we beseche
the) geue vs not vp for euer / breake not thy
couenaunt / & take not awaye thy mercy frō
vs / for thy beloued Abrahās sake / for thy ser-
uaunt Isaacs sake / and for thy holy Israels
sake: to whom thou hast spoken & promeled
that thou woldest multiplye their sede as the
starres of heauē / & as the sande ý lyeth vpō
the see shore. For we (O Lorde) are be come
lesse then eny people / & be kepte vnder this
daye in all ý world / because of oure synnes:
So that now we haue nether prynce / duke /
prophet / burntoffering / sacrifyce / oblaciō /
incense / ner Sanctuary before the.

Neuertheless / in a contryte herte and an
humble spyrete let vs be receaued ý we maye
opteyne thy mercy. Lyke as in the burntoffe
ryng of rammes & bullockes / and lyke as in
thousandes of fat lambes: so lett oure offe-
ryngs be in thy syght this daye / that it maye
please the / for there is no cōfusion vnto thē /
ý put there trust in the. And now we folowe
the wyth all oure herte / we feare the / & seke
thy face. Put vs not to shame / but deale wi
vs after thy lowynge kyndnesse / & according
to the multytude of thy mercyes. Delyuer
vs by thy myracles (O Lord) & get thy name
an honoure: that all they which do thy ser-
uauntes euell / maye be confounded. Let thē
be ashamed thorow thy almightie power / &
let their strength be broken: that they maye
knowe / how ý thou only art the Lord God /
& honoure worthy thorow out all ý worlde.

And the kynges seruauntes ý put thē in /
ceassed not to make the ouen hote wi wylde
fyre / dryye strawe / pitch & fagottes: so that ý
flamme wente oute of the ouen vpon a.xlix.
cubytes: yee it toke awaye / & brent vp those
Caldees / ý it gat holde vpō beside the ouen.
But the Angell of the Lorde cam downe in
to the ouen to Asariah and his felowes / and
smote the flamme of the fyre out of ý ouen /
and made the myddest of the ouen / as it had
bene a colde wynde blowyng: so that the fyre
nether touched them / greued thē / ner dyd thē
hurte. Then these thre (as out of one mouth)
praysed / honoured / and blessed God in ý for-
nace / sayynge.

Blessed be thou / O Lorde God of oure fa-
thers: for thou art prayse & honoure worthy /
yee & to be magnified for euermore. Blessed
be the holy name of thy glory / for it is wor-
thy to be praysed / & magnifyed in all worldis.
Blessed be thou in the holy temple of thy glo-
ry / for aboue all thyngis thou art to be pray-
sed / yee & more then worthy to be magny-
fied for euer. Blessed be thou in the trone of
thy kyngdome / for aboue all thou art wor-
thy to be well spoken of / & to be more then

Hyb magni-

Jere.ij.a.

Gene.xv.c.
xxij.c.xxvi.d.
Deute.x.d.

1.Petr.ij.d.
Roma.x.c.
Esay.xxviij.d.
Roma.ix.g.

Daniel.ix.c.

Baruch.ij.b.

1.Esdrach.viij.d.

Psal.lxxii.c.

magnified for euer. Blessed be thou/that lokest thorow the depe/& syttest vpon the Cherubins: for thou art worthy to be prayled/& aboue all to be magnifyed for euer. Blessed be thou in the firmament of heauē/ for thou art prayse and honoure worthy for euer.

O all ye worckes of ye Lord: speake good of the Lord/ prayse hym/ and set hym vp for euer.

Psal.cij.c.and cxliij.a. O ye angels of the Lorde/speake good of ye Lorde/prayse him/& set him vp for euer.

O ye heauens/speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye waters that be aboue the firmament/speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye powers of ye Lorde/speake good of ye Lord/prayse him/& set him vp for euer.

Psal.cxliij.a. O ye Sunne & Moone/speake good of ye Lorde: prayse him/& set him vp for euer.

Psal.cxxxvi.a O ye starres of heauē/speake good of the Lorde: prayse him/ and set him vp for euer.

O ye showers & dew/speake good of the Lorde: prayse him/ and set him vp for euer.

O all ye wyndes of God/speake good of the Lorde: prayse him/& set him vp for euer.

O ye fyre & heate/speake good of ye Lord: prayse him/ and set him vp for euer.

O ye winter & summer/speake good of ye Lorde: prayse him/& set him vp for euer.

O ye dewes & frostes/speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye frost and colde/speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye yce and snowe/speake good of the Lorde: prayse him/ and sett him vp for euer.

O ye nyghtes and dayes: speake good of the Lorde: prayse him/& set him vp for euer.

O ye light and darcknesse/speake good of the Lorde: prayse him/& set him vp for euer.

O ye lyghtenynges and cloudes/speake good of the Lorde: prayse him/ and sett hym vp for euer.

O sett the earth speake good of ye Lorde: yee let it prayse him/ and set him vp for euer.

O ye mountaynes and hylles/speake good of the Lorde: prayse him/ and sett him vp for euer.

O all ye grene thynges vpon the earth/speake good of the Lorde: prayse him/& sett him vp for euer.

O ye welles/speake good of the Lorde: prayse him/ and set him vp for euer.

O ye sees and floudes/speake good of the Lorde: prayse him/ and set him vp for euer.

O ye whalles and all that lyue in the waters/speake good of the Lorde: prayse hym/ and set him vp for euer.

O all ye foules of ye ayre/speake good of the Lorde: prayse him/& set him vp for euer.

O all ye beastes & catell/speake good of the Lorde: prayse him/& set him vp for euer.

O ye chyldren of men/speake good of the Lorde: prayse him/ and sett him vp for euer.

O sett Israell speake good of the Lorde: prayse him/ and set him vp for euer.

O ye priestes of the Lorde/speake good of ye Lord/prayse him/& set him vp for euer.

Psal.cxliij.a. cxxxv.a.and cxxxiiij.a Apoca.xix.a. O ye seruauntes of the Lorde/speake good of the Lorde: prayse him/ and sett hym vp for euer.

O ye spyrites and soules of ye rightiuous/speake good of the Lorde: prayse hym/& sett him vp for euer.

O ye holy and humble men of hert/speake ye good of the Lorde: prayse ye him/& set him vp for euer. Which hath delyuered vs frō the hell/kepte vs from the hande of death/ rydd vs frō the myddest of the burnyng flamme/ & saued vs euē in the myddest of the fyre. O geue thanckes therfore vnto the Lorde: for he is kynde harted/& his mercy endureth for euer. O all deuoute men/speake good of the Lorde/euen the God of all goddes: O prayse hym/ and geue hym thanckes/ for his mercy endureth worlde without ende.

Jeremy.xx.c. Esay.xliij.a Psal.cvi.a.cxlvi.

The story of Susanna/which is the.xiiii Chapter of Daniel after the Latyn.

There dwelt a mā in Babylon/called Joachim/ that tooke a wyfe/whose name was Susanna/ ye daughter of Helchias/a very fayre woman/ & soch one as feared God. Her father & her mother also were godly people/ & taught their daughter accordynge to the lawe of Moses. Now Joachim (her houlbande) was a greate rych mā/ & had a fayre orcharde ioynyng vnto his house. And to him resorted the Jewes comenly/because he was a man of reputacyon amonge thē. The same yeare were there made two iudges/ soch as the Lorde speaketh of: All the wyckednesse of Babylon/cōmeth from the elders (that is) from the iudges/which seme to rule the people. These came oft to Joachims house/ and all soch as had eny thynge to do in the lawe/ came thyther vnto them.

Now when the people came agayne at after noone/Susanna went in to her houlbādes orcharde/to walke. The elders seyng this/that she wēt in dayly/& walcked: they burned

burned for lust to her/ yee they were almost out of their wittes/& cast downe their eyes/ that they shuld not se heauē/ nor remembre/ ye God is a ryghtuous iudge. For they were both wounded w̄ the loue of her/ nether durst one shewe another his grefe. And for shame/ they durst not tell her their inordynate lust/ ye they wolde fayne haue had to do wyth her. Yet they layed wayte for her earnestly from daye to daye/ that they myght (at the leest) haue a syght of her. And the one sayde to the other: Up/lett vs goo home/ for it is dyner tyme. So they went their waye from her.

When they returned agayne/ they came together/enquerynge out ye matter betwixte them selues: yee the one tolde ye other of hys wicked lust. Then appoynted they a tyme/ when they might take Sulanna alone.

C It happened also ye they spyed oute a conueniēt tyme/ when she went forth to walke (as her maner was) & no body with her/but two maydēs/ & thought to wash her selfe in the garden/for it was an hote season: And there was not one person there/excepte the two elders/ye had hyd thē selues/ to beholde her. So she sayde to her maydens: go fet me oyle and sope/& shut the orcharde dore/ that I maye wash me. And they dyd as she bad them/and shut the orcharde dore/& went out them selues at a backe dore/to fet the thing ye she had cōmaunded: but Sulanna knewe not/ye the elders laye there hyd within. Now when the maydens were gone forth/ ye two elders gat them vp: & ranne vpō her/ sayyng: now the orcharde dores are shut/that no mā can se vs: we haue a lust vnto the/ therfore consent vnto vs/and lye wyth vs.

Gen.ix.a. ij.Reg.xi.a.

D If thou wylt not/we shall bryngе a testimoniall agaynst the: that there was a yonge felowe with the/ and that thou hast sent awaye thy maydēs frō the for the same cause. Sulanna syghed/and sayde: Alas. I am in trouble on euery syde. Though I folow your mynde/it wyll be my death: and yf I consent not vnto you/I can not escape youre hādes. Well/it is better for me/ to fall in to youre hande without ye dede doynge/then to synne in the syght of the Lorde: and with that/ she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to ye orcharde dore/ and smote it open. Now whē the seruantes of the house herde the cryе in the orcharde/ they rushed in at the backe dore/ to se what

E the matter was. So when the elders tolde them the seruauntes were greatly ashamed/ for why/there was neuer soch a report made of Sulanna. On the morow after came the people to Joachim her houlbande/ & the two elders came also/ full of myscheuous ymaginacīōs agaynst Sulanna/ to bryngе her vnto death/& spake thus before the people: Sende for Sulanna the daughter of Helchias/Joachims wyfe. And immediatly they sent for her. So she came w̄ her father & mother/her chyldrē & all her kynrede. Now Sulanna was a tender person/ and marueloys fayre of face. Therfore the wycked mē cōmaunded to take of the clothes frō her face (for she was couered) ye at ye leest/they might fo be satisfyed in her beutie. Then her frēds/ yee & all they ye sawe her/begāne to wepe.

These two elders stode vp in the myddest of the people/ & layed their handes vpon the heade of Sulanna: which wepte/ and loked vp to warde heauen/ for her herte had a sure Levitic.xxiiij.a trust in the Lorde. And the elders sayde: As we were walckynge in the orcharde alone/ this woman came in wyth her two maydēs: whom she sent awaye from her/ and sparred the orcharde dores. With that/a yonge felow (which there was hyd) came vnto her/ & laye with her. As for vs/we stode in a corner of ye orcharde. And whē we sawe this wickednes/ A we rāne to her: & perceaued/ ye they had medled together. But we coulde not holde hym/ for he was stronger then we: thus he opened ye dore/& gat him awaye. Now whē we had takē this womā/ we asked her/ what yonge felowe hys was: but she wolde not tell vs. This is the matter/& we be witnesses of the same. The comen forte beleued them/ as those ye were the elders & iudges of the people/& so they condemned her to death. Susanna cryed out w̄ a loude voyce/& sayde: O euerlastyng God/ thou sercher of secretes/ Deut.xiij.c. thou ye knowest all thynges afore they come to passe: thou wotest/ ye they haue borne false wytnes agaynst me: & beholde/ I must dye/ where as I neuer dyd eny soch thynges/ as these men haue maliciously imētED agaynst me. And the Lorde herde her voyce. For whē she was led forth to death/ the Lorde rayled vp the spryte of a yonge chylde/whose name was Daniel/ which cryed w̄ a loude voyce: G I am cleane frō this bloude. Then all ye people turned them towarde him/& sayde: What ij.Reg.i Actu meane these wordes/ ye thou hast spokē? Daniel stode in the myddest of thē/& sayd: Are ye soch fooles/O ye chyldren of Israel/that ye can not discerne? Ye haue here condemned a daughter of Israel vnto death/ and knowe not the trueth wherfore: Go syt on iudgment agayne/for they haue spoken false wytnesse agaynst her.

Wherfore the people turned agayne in all the haste. And the elders (that is/the pryncipall heades) sayde vnto him: come syt downe here amonge vs/and shewe vs this matter seyng God hath geuē the as greate hony-

6.Reg.16.b as an elder. And Daniel sayde vnto thē: Put
these two alyde one from another/ and then
shall I heare thē. When they were put asun-
der one from another/he called one of them/
and sayde vnto hym: O thou olde canckerde
carle/that hast vsed thy wyckednesse so lōg:
thyne vngracyous dedes which thou hast
done afore/are now come to lyght. For thou
hast geuen false iudgemētes / thou hast op-
pressed the innocent / & letten the gylty go
Exo.xxiii.a. free/where as yet the Lord sayeth: The inno-
Prouer.xvii.c cent & rightuous se thou slaye not. Wel thā/
yf thou hast sene her/tell me vnder what tre
sawest thou them talkyng together? He an-
swered: Vnder a Molbery tree. And Daniel
sayde: very well/now thou lyest euen vpon
thyne head. Lo the messaliger of the Lorde
hath receaued the sentence of hym/to cut the
in two. Then put he him alyde/& called for
the other/& sayde vnto hym: O thou sede of
Canaan/but not of Juda: Fayrenesse hath
dysceaued the/ & lust hath subuerted thyne
herte. Thus dealte ye afore with the daugh-
ters of Israel/and they(for feare) consented
vnto you: but the daughter of Juda wolde
not abyde youre wyckednesse. Now tell me
than vnder what tree dydest thou take thē/
speakynge together? He answered: Vnder a
Pomgranate tree. Then sayde Daniel vnto
hym: Very wel/now thou leyst also euē vpō
thyne head. The messaunger of the Lorde
standeth wayting with the swerde to cut the
in two/and to slaye you both.

With that/all the whole multitude gaue
a greate shoute/and praysed God/whych
alwaye delyuereth thē that put their trust in
Psal.xxii.a. him. And they came vpō the two elders(whō
Daniel had conuycte w̄ their awne mouth:
that they had geuen false witnesse) & dealte
Deute.xix.d. with them/euē likewyse as they wolde haue
Prouer.xix.a. done with their neyghbourelle: yee they dyd
accordynge to the lawe of Moses/& put thē
to death. Thus the innocent bloude was sa-
ued the same daye.

Then Helchiah & hys wyfe prayled God/
for their daughter Susanna/with Joachim
her husbande and all the kynrede: that there
was no dishoneste founde in her. From
that daye forth was Daniel had
in greate reputacyon in
the syght of the
people.

¶ The ende of the story
of Susanna.

The story of Bell/

and of the Dragon/whych is the.xiiij.
Chapter of Daniel after
the Latyn.

A THere was at Babylon an
ymage / called Bel: and there
were spent vpon hym euery
daye.xii.cakes .xl. shepe/and
tyre greate pottes of wyne.
Hym dyd the kynge worship
hym selfe/& wente daylye to hon our hym: but
Daniel worshypped his awne God. And the
kyng sayd vnto him: Why dost not thou wor-
shyppe Bel? He answered & sayde: Because
I maye not worshyppe thynges ẏ be made Deuteró.iiij.c.
with handes/ but the lyuynge God whych e.v.a.
made heauen & earth/and hath power vpon Exo.xx.a.
all flesh. The kyng sayde vnto him: thincke-Deute.vi.d.
Mat.iiij.a.
thou not/ẏ Bell is a lyuynge God? Or seest
thou not how mo ch he eateth and dryncketh
euery daye? Daniel smyled/& sayde: O kyng
disceaue not thy selfe: this is but made of claye
within/& of metall without / nether eateth
he euer any thynge. Eccli.xxx.c.

Then the kynge was wroth/ & called for
his prestes/& sayde vnto them: B
If ye tell me
not who is this/ẏ eateth vp these expenses/
ye shall dye: but yf ye can certyfye me / that
Bel eateth them/then Daniel shall dye / for Leui.xxiiij.c.
he hath spokē blasphemy agaynst Bel. And
Daniel sayde vnto the kynge: let it so be/ac-
cordynge as thou hast sayde. The Prestes of
Bel were.lxx. besyde their wyues & chyldrē.
And the kynge wente with Daniel in to the
temple of Bel. So Bels prestes sayde: Lo/
we wyll go out/ & set thou the meate there
(O kynge) & poure in the wyne: then shutt ẏ
dore fast/ and seale it with thyne awne sig-
net: and to morow when thou commest in/yf
thou fyndest not/that Bel hath eaten vp all/
we wyll suffre death: or els Daniel/ ẏ hath C
lyed vpon vs. The prestes thought thē selfes
sure ynough / for vnder the altare they had
made a preuy intraunce/ & there wente they
in euer/and ate vp what there was.

So when they were gone forth/the kyng
set meates before Bel. Now Daniel had cō-
maunded hys seruauntes to bryngе asshes
and these he sprkled thorow out all the tēple/
that the kynge myght se. Then wente they
out/and sparred the dore/sealyng it wyth ẏ
kynges sygnet/and so departed. In the nighe
came the prestes with their wyues and chyl-
dren(as they were wonte to do) and ate and
droncke vp all. In the mornyng be tymes at
the breake of the daye/ the kynge arose / and
Daniel w̄ him. And the kyng sayd: Daniel/
are

are the seales whole yet? He answered: Yee
O kyng/they be whole. Now as soone as he
had opened the dore/the kyng loked vnto the
aultare/& cryed with a loude voyce: Greate
art thou O Bel/and with the is no disceate.
Then laughed Daniel/and helde the kyng
that he shulde not go in/and sayde: Beholde
the pauemēt/marcke well/ whose fotesteppes
are these? The kyng sayde: I se the fote-
steppes of men/wemen and chyldren.

D Therfore the kynge was angrye / & toke
the prestes/with their wyues and chyldren/
and they shewed him the preuy dores/where
they came in/& ate vp such thynges as were
Jeremy.li.g. vpō ẏ aultare. For the which cause the kyng
Esay.xlvi.a. slewe thē / and delyuered Bel in to Daniels
Jeremy.l.a. power/which destroyed hym & his temple.

And in that same place there was a great
dragō/which they of Babylon worshypped.
And ẏ kyng sayde vnto Daniel: sayest thou/
that this is but a God of metall also? lo / he
lyueth. he eateth & dryncketh: so ẏ thou canst
not saye/that he is no lyuynge God/therfore
Daniel.vi.c. worshipe him. Daniel sayde vnto the kyng:
I wyll worshipe the Lorde my God / he is ẏ
true lyuynge God: as for thys / he is not the
God of lyfe. But geue me leaue(O kyng) &
I shall destroye this dragō without swearde
or stafe. The kynge sayde. I geue the leaue.
Then Daniel toke pitch / fatte and hearrye
woll/& dyd seth them together / and made
lompes therof: this he put in the Dragons
mouth/& so the dragon barst in sonder: and
Daniel sayde: lo/there is he whom ye wor-
E shipped. When they of Babylon herde that/
they toke greate indignacion/& gathered thē
together agaynst the kynge/ sayinge: The
Kynge is become a Jewe also / he hath de-
stroyed Bel/he hath slayne the dragon / and
put the prestes to death. So they came to ẏ
kyng/& sayde: let vs haue Daniel/or els we
wyll destroye the and thyne house.

Daniel.vi.c. Now when the kyng sawe/that they rus-
shed in so sore vpon him/& that necessite con
strayned him/he delyuered Daniel vnto thē:
which cast him in to the lyons denne/ where
he was syxe dayes. In the denne there were
seuen lyons/and they had geuen them euery
daye two bodyes and two shepe: which then
were not geuē them/ẏ they myght deuoure
Daniel.

F There was in Jewry a Prophete called
Abacuch / which had made potage/& brokē
bred in a depe platter/and was goynge in to
the feide/for to bryngе it to ẏ mowers. But
the Angell of the Lord sayde vnto Abacuch:
go kary the meate that thou hast in to Ba-
bylon/vnto Daniel /whych is in the lyons
denne. And Abacuch sayde: Lorde / I neuer
sawe Babylon: & as for the denne/ I knowe
it not. Then the Angell of ẏ Lorde toke him Ezech.viij.a.
by the toppe/and bare him by ẏ hearre of ẏ
head/& (thorow a mightie wynde) set him in
Babylō vpō the denne. And Abacuch cried/
sayinge: O Daniel thou seruaunt of God/
haue/take ẏ breakefast/that God hath sent iij.Reg.xix.a.
the. And Daniel sayde: O God / hast thou
thought vpon me? well / thou neuer fayledst
them that loue the. So Daniel arose / and
ate: and the Angell of the Lorde sett Aba-
cuch in his awne place agayne immediatly.

Upon the seuenth daye/ the kynge wente G
to bewepe Daniel: and when he came to the
denne/he loked in: and beholde / Daniel sat
in the myddest of the Lyons. Then cried the
kyng with a loude voyce/sayinge: Greate art
thou/ O Lorde God of Daniel: & he drewe Jere.xxxviij.b.
hym out of the denne. As for those that were Hester.viij.b.
the cause of his destruccyon / he dyd cast thē Dani.vi.e
in to the denne/ and they were deuoured in a
moment before his face.

After this/wrote the kynge vnto all peo-
ple / kyndredes and tunges/that dwelt in all
countrees/sayenge: peace be multyplyed w̄
you. My cōmaundement is/in all the domi-
nyon of my realme: that men feare and stāde
in awe of Daniels God/for he is the lyuing
God/whych endureth euer: hys kyngdome Daniel.vi.f.
abydeth vncorrupte/and his power is euer-
lastynge. It is he that can delyuer and saue: Luc.i.c.
he doth wonders and maruelous worckes in Esai.xliij.b.
heauen & in earth/for he hath saued Osee.xiij.b.
Daniel.iij.f.
Daniel from the power of
the Lyons.

¶ The ende of the Storye of Bel.

The prayer of Manasseh king of Juda/when he was holden captyue in Babylon.

LOrde Almightie/God
of oure fathers Abraham /
Isaac & Jacob/ & of ẏ ryght-
wesse seade of thē: which hast
made heauē and earth / with
all ẏ ornament therof/which
hast ordened the see by the worde of thy co-
maundemēt: which hast shutte vp the depe/
and hast sealed it for thy fearfull & laudable
name/which all men feare/and tremble be-
fore the face of thy vertu / and for the anger
of thy threatnynge the which is importable
to synners. But the mercy of thy promes is
greate and vnsearchable: for thou arte the
Lorde God most hyghe/aboue all the earth/
longesuffrynge / and exceydynge mercyfle/ &
repentaist for ẏ malyce of men. Thou Lord

after thy goodnes hast promeled repentaunce of the remyssyon of synnes: and thou that arte the God of the ryghtwes hast not put repentaunce to the ryghtwes / Abrahaam Isaac / and Jacob / vnto them that haue not synned agaynst the: But because I haue synned aboue the nombre of the sandes of ye see/ and that myne iniquities are multiplied I am humbled with many bades of yron/ & ther is in me no breathyng. I haue prouoked thyne Anger/ and haue done euel before the/ in cõmyttyng abhominaciõs & multyplying offences. And now I bowe ye kneesof my her requiring goodnes of ye O Lord. I haue sinned Lord I haue sinned/ & know myne iniquitie. I desyre the by prayer/ O Lord forgeue me: forgeue me & destroye me not with myne iniquityes / nether do thou alwayse remembre myne euelles to punysh them / but saue me (which am vnworthy) after thy great mercy: and I wil prayse the euerlastingly/ all the dayes of my lyfe for all the vertue of heuen prayseth the/ & vnto the belõgeth glorie/ worlde with oute ende. Amen.

The fyrst boke of the Machabees.

¶ After the deeth of Alexander the kynge of Macedonia/ Antiochus taketh the kyngdome. Many of the chyldren of Israel make couenaunt with the Gentyles. Antiochus subdueth Egypte & Jerusalem vnto hys domynyon. Jerusalem beinge burnt maketh lawes of her awne/ and forbyddeth to kepe Godes lawes. Antiochus setteth vp an Idole ouer the aulter of God.

¶ The fyrst Chapter.

A After that Alexãder the sonne of Philyppe/ kynge of Macedonia wente forth of ye lande of Cethim/ & slewe Darius kynge of the perlyans & Medes: It happened / that he toke greate warres in hãde/ wanne very many stronge cities/ & slew many kinges of the earth: going thorow to ye endes of the worlde & gettyng many spoyles of the people: In so moch / ye the worlde stode in greate awe of him/ & therfore was he proude in his herte. Now whã he had gathered a mightye strõge hoost / & subdued ye landes & people w̃ theyr princes/ so ye they became trybutaryes vnto him: he fel sick. And when he perceaued that he must nedes dye / he called for hys noble estatz (which had bene brought vp with him of chyldren) & partedhys kyngdome amonge them/ whyle he was yet alyue. So Alexãder raygned xij. yeare/ & then dyed. Dani.vij.a. e.viij.b.

After hys death fell the kyngdome vnto his princes / & they optayned it euery one in his rowme / & caused thẽ selues to be crowned as kinges: and so dyd their chyldren after them many yeares / & moch wyckednesse increased in the worlde. Out of these came ye vngracious rote/ noble Antiochus the sonne of Antiochus ye kyng (which had bene a pledge at Rome) & he raigned in the C.xxxvij. yeare of the raigne of the Grekes. i.Mach.viij.a.

B In those dayes wente there out of Israell wycked men/ wych moued moch people w̃ their councell/ sayenge: Lett vs go & make a couenaunt with the Heathen / ye are rounde aboute vs: for sence we departed from them/ we haue had moch sorow. So thys deuyce pleased them well/ and certayne of ye people toke vpon thẽ for to go vnto ye kynge/ which gaue them lycence to do after the ordinaunce of the Heathen. Then let they vp an open scole (at Jerusalem) of the lawes of the Heathen/ & were no more circuncyled: but forsoke the holy Testamente/ & joyned them selues to ye Heathen/ & were cleane solde to do mischete

So when Antiochus beganne to be mightie in his kyngdome/ he wente aboute to optayne ye lande of Egypte also/ that he myght haue the dominyon of two realmes. Upon this entred he into Egypte w̃ a stronge hoost with charrettes/ elephantes/ horsmen and a greate nombre of shippes / and beganne to warre agaynst Ptolomy the kynge of Egypte. But Ptolomy was afrayed of hym / and fled: and many of hys people were wounded to death. Thus Antiochus wãne many strõge cities/ and toke awaye greate good out of the lande of Egypte.

And after that Antyochus had smytten Egypt/ he turned agayne in the CXLiij. yeare & wente towarde Israel/ & came vp to Jerusalem with a mightie people: & entred proudly in to the Sanctuary / and toke awaye ye golden altare / the candylstycke and all the ornamentes therof / the table of ye shewbred the pouring vessel ye chargers/ ye golden spons the vale/ the crownes and golden appatell of the temple/ and brake downe all. He toke also the syluer & golde/ the precious Jewels and the secrete treasures that he founde. And when he had taken awaye all together/ cauled a greate murthur of men / and so fulfilled his malicious pryde/ he departed in to his awne lande.

Thus there arose greate heuynesse and misery in al the lande of Israel. The princes & the elders of the people mourned / ye yonge men and the maydens were desyled / and the fayre beutye of wemen was chaunged: the brydegrome and the bryde toke them to mournynge: the lande and ye ole that dwelt therin / was moued: for all the house of Jacob was brought to confusion.

D After two yeares the kyng sent hys chefe treasurer vnto ye cyties of Juda/ which came to Jerusalem with a great multitude of people/ speakinge peaceable wordes vnto them but all was disceate: for whã they had geuẽ hym credence/ he fel sodenly vpon the cytye/ & smote it sore/ and destroyed moch people of Israell. And when he had spoyled the cytye / he set fyre on it / caslynge downe houses and walles on euery syde. The wemen and theyr chyldren toke they captiue/ & led a waye their catel. Then buylded they the castel of Dauid with a great and thicke wall/ & with mightie towres/ and made it a stronge holde for thẽ. Besyde all this they sett wycked people and vngodly men to kepe it/ stoared it with weapens and vytales: gathered the goodes of Jerusalem / and layed them vp there: thus became it a theuysh castell. 2.Mach.v.c. 1.Mach.viij.b. 1.Mach.viij.c.

And thys was done to laye waite for the people that went in to the Sanctuary/ and for the cruell destruccyon of Israell. Thus they shed innocent bloude on euery syde of ye Sanctuary/ and defyled it: In so moch that the citezyns were fayne to departe / and the citye became an habitacyon of straungers/ beynge desolate of her awne sede / for her awne natyues were fayne to leaue her. Her Sanctuary was clene wasted/ her holydayz were turned in to mournynge / her Sabbathes were had in derisyon / and her honoure brought to naught. Loke how great her glory was afore/ so greate was her confusyon/ and her joye turned in to sorow. Tobi.ij.a Amos.viij.b.

E Antiochus also the kinge sent out a commission vnto all hys kyngdome / that all the people shulde be one. Then they left euery man hys lawe / and all the Heathen agreed to the cõmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto/ offeringe vnto Idols/ and defylinge ye Sabbath. So the kynge Antyochus sent his messaungers wyth hys commissyon vnto Jerusalem / & to all the cytyes of Juda: that they shulde folowe the lawes of the Heathẽ/ and forbad ether burntofferynge meatofferinge or peaceofferinge to be made in ye temple of God/ & that there shulde no Sabbath ner hye feast daye be kepte: but commaunded/ that the Sanctuary and the holy people of Israell shulde be defyled. 1.Mach.vi.a.

Ye commaunded also that there shulde be sett vp other altares/ temples & Idols: to offre vp swynes flesh & other vnclene beastes: that men shulde leaue their chyldren vncircuncyled/ to defyle their soules with all manner of vnclennesse & abhominacions: ye they myght forget the lawe / & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordinge to the commaundement of kyng Antiochus/ shulde suffre death. In lyke maner commaunded he thorow out all his realme / and sett rulers ouer the people/ for to compell them to do these thinges/ commaundinge the cyties of Juda to do sacrifice vnto Idols.

Then wente the people vnto the heathen by heapes/ forsoke the lawe of the Lorde/ & cõmitted moch euel in the lande: yee and chaced out the secrete Israelites/ which had hyd them selues in corners and preuy places. ¶ The xv. daye of the moneth Casleu / in the CXLv. yeare/ sett kynge Antiochus an abhominable Idol of desolacion vpon the altare of God / and they buylded altares thorow out all the cytyes of Juda on euery syde/ before the dores of the houses / and in the stretes: where they brent incense/ and dyd sacrifyce. And as for the bokes of the lawe of God / they brent them in the fyre / and rent them in peces. What so euer he was that had a boke of the testament of the Lord fould by hym / yee whosoeuer endeuored hymself to kepe the lawe of the Lorde / the kynges commaundement was/ that they shulde put hym to death. And thorow hys auctorite they executed these thinges euery moneth / vpon the people of Israell that were founde in the cytyes. Jere. xxxvi.c.

G The fyue and twentye daye of the moneth what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the Lorde) accordynge to the commaundement of kynge Antyochus / they put certayne wemen to death / wych had cauled their chyldren to be circũcised: Not only that/ but they hanged vp the chyldren by the neckes thorow out all their houses/ and slewe ye circuncisers of them. 1.Mach.vi.b.

Yet were there many of the people of Israell/ wych determed in them selues / that they wolde not eate vncleane thynges: but chose rather to suffre death/ then to be defiled w̃ vncleane meates. So because they wolde not breake the blessed lawe of God/ they were cruelly slayne. And this great tyranny increased very sore vpon the people of Israell.

¶ The mournyng of Mathathiah and his sonnes for the destruccyon of the holy cytye. They refuse to do sacrifice vnto Idoles. The zele of Mathathiah for the lawe of God. They are slayne & wyll not feighe agayne because of the Sabboth daye. Mathathiah dynge commaundeth his sonnes to stycke by the worde of God after the example of the fathers.

¶ The.ij. Chapter.

A IN those dayes there dyd stande vp one Mathathyah ye sonne of Symeon the prest (out of the kynred of Joaris) from Jerusalem / & dwelt vpon the mount of Modin / & had v. sonnes: Jhō called Goddis: Symon / called Thasi: Judas / other wise called Machabeus: Eleazer / other wyse called Abaron: and Jonathas / whose surname was Apphus. These sawe the euell / that was done amonge the people of Juda & Jerusalē. And Mathathiah sayde: Wo is me / alas ye euer I was borne / to se this misery of my people / & the pyteous destrucciō of ye holy cite: & thus to syt so stil / it being delyuered in to ye hādes of ye enemiz. Her Sanctuary is come in to the power of straungers her temple is / as it were a man ye hath lost his good name. Her precious ornamentes are caryed awaye captyue / her olde men are slayne in the strettes / & her yōge mē are fallen thorow ye swearde of the enemyes.

What people is it / that hath not some possession in her kingdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a Quene / & now she is become an handmayde. Beholde oure Sanctuary / oure bewtye & honoure is wasted awaye / & defyled by the Gentiles. What helpeth it vs thē to lyue? And Mathathyah rente his clothes / he & his sonnes / & put sack cloth vpon them / & mourned very sore.

B Then came the men thither whych were sent of kyng Antiochus / to compell soch as were fled in to the cytie of Modyn / for to do sacrifice & to burne incense vnto Idols / & to forsake the lawe of God. So / many of the people of Israell consented & enclyned vnto thē / but Mathathyah & his sonnes remayned stedfast. Then spake the commissyoners of kyng Antiochus / and sayde vnto Mathathiah: Thou art a noble man / of hye reputacyon and greate in this citye / haunyng fayre chyldren and brethren. Come thou therfore first / and fulfill the kynges cōmaundement / lyke as all the Heathen haue done / yee & the men of Juda / and soch as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauoure / and enrycheb wyth golde / syluer & greate rewardes.

Mathathiah answered / and spake with a loude voyce: Though all nacyons obeye the kyng Antiochus / and fal awaye euery man frō keepyng the lawe of their fathers: though they cōsente to his commaundementes / yet wyl I & my sonnes and my brethren / not fall frō the lawe of oure fathers. God forbyd we shulde: that were not good for vs / that we shulde forsake the lawe and ordynaunces of God / and to agre vnto the commaundement of kynge Antiothus. Therfore we wyl do no

1 Mach. i. b.

soch sacrifice / nether breake the statutes of our lawe / to go another waye. And when he had spoken these wordes / there came one of the Jewes / whych openly in the syght of all / dyd sacrifyce vnto the Idols vpon the aulter in the cytie of Modyn / according to the kynges commaundement.

C Whē Mathathyah sawe thys / it greued hym at the herte / so that hys raynes shoke withall / and hys wrath kindled for very zele of the lawe. Wyth that he gaue a skyppe forth / and kylled the Jew beyde the aulter: Yee and slewe the kinges commissioner / that cōpelled him to do sacrifyce / & destroyed the aulter at the same tyme: soch a zele had he vnto ye lawe of God / like as Phynehes dyd vnto Zambri ye sonne of Salomi. And Mathathiah cried with a loude voyce thorow the cytie / sayenge: Whoso is feruent in the lawe / & wil kepe ye couenant / let him folowe me. So he and hys sonnes fled in to the mountaynes & left all that euer they had in the citye. Many other godly men also departed in to ye wildernesse wyth their chyldrē / their wyues and their catel / & remayned there: for the tyrāny increased so sore vpon them.

Nume. xxv. b.

ē. Mach. b. c.

D Now when the kynges seruauntes / and the hoost / whych was at Jerusalē in the cytie of Dauid herde / ye certayne mē had broken the kynges commaundement and were gone their waye to the wyldernesse in to secrete places / and that there were many departed after them: they folowed vpon them to fyght agaynst them in the Sabbath daye & sayde: Wyll ye yet rebell? Get you hence & do the commaundement of kyng Antiochus and ye shal lyue. They answered: We wil not go forth / nether wyll we do the kynges commaundement / to defyle the Sabbath daye.

Josu. i. c.

Then begāne they to fyght agaynst thē neuertheleſſe they gaue them none other answere / nether cast they one stone at them nere made fast their preuy places / but sayde. We will dye al in oure innocency / heauē & earth shall testifie with vs / that ye put vs to death wrongeously. Thus they fought agaynst thē vpon the Sabboth / & slewe both men & catell / their wyues & their chyldrē / to the nombre of a thoulande people.

E When Mathathiah and hys frēdes herde this / they mourned for them right sore / and sayde one to another: If so be that we all do as our brethrē haue done / & fight not for our lyues & for oure lawes agaynst ye Heathen: then shall they the soner rote vs out of the earth. So they concluded amonge them selues at the same time / sayenge: Whatsoeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye / we wyll fyght agaynst him / & not dye al / as our brethren ye were

were murthured so hanously. Vpon thys came the Synagoge of the Jewes vnto thē: stronge men of Israel / all soch as were feruent in the lawe. And all they that were fled for persecucyon / came to helpe them / and to stande by them: In so moch that they gathered an hoost of men / and slewe the wycked doers in their gelously / and the vngodly men in their wrath. Some of the wicked fled vnto the Heathen / and escaped.

Thus Mathathiah & his frendes wente aboute / and destroyed the aulters / and circumcyled the chyldren / that had not yet receaued circumcisiō: as many as they founde within the costes of Israel: & folowed mightely vpon the chyldren of pryde / & this acte prospered in their handes: In so moch / that they kepte the lawe agaynst the power of ye Gentiles and the kinges / and gaue not ouer their dominyon vnto wycked doers.

F After thys when the tyme drewe on fast / that Mathathiah shulde dye / he sayde vnto his sonnes: Now is pryde and persecucyon increased / now is the tyme of destruccyon & wrathfull dysplesure: wherfore (O my sonnes) be ye feruent in the lawe / and leoparde your lyues for the Testamēt of the fathers: call to remembrauce what actes oure fathers dyd in their tyme / so shall ye receaue greate honoure and an euerlastinge name.

Remembre Abraham / was not he founde faythfull in tentacyon / and it was reckened vnto him for rightuoulnes? Joseph in tyme of hys trouble kepte the commaundement / and was made a Lorde of Egypt. Phinehes oure father was so feruent for the honoure of God / that he optayned the couenaunt of an euerlastynge prestyhode. Joshue for fulfillinge the worde of God / was made the captayne of Israel. Caleb bare recorde before the congregaciō / and receaued an heretage. Dauid also in hys mercyfull kyndnesse / optayned the trone of an euerlastynge kyngdome. Eliah beinge gelous and feruent in ye lawe / was taken vp in to heauē. Hananias / Asarias and Misael remayned stedfast in fayth / and were deliuered out of the fyre. In lyke maner Daniel beynge vngylty / was saued from the mouth of the Lyons.

Jacob. i. c. Rom. iiij. d Gene. xxij. a

G And thus ye maye consyder thorow out all ages sence the worlde beganne / that who soeuer put their trust in God / were not ouer come. Feare not ye then the wordes of an vngodly man / for hys glory is but donge and wormes: to daye is he set vp / and to morow is he gone: for he is turned into earth / and hys memoryall is come to naught. Werfore (O my sonnes) take good hertes vnto you / & quyte youre selues lyke men in the lawe: for yf ye do the thynges that are commaunded you in the lawe of the Lorde youre God / ye shall optayne greate honoure therin.

Eccl. xl. b.

And beholde / I know that youre brother Symon is a man of wyldome: se ye geue eare vnto hym alwaye / he shalbe a father vnto you. As for Judas Machabeus / he hath euer bene myghtye and stronge frō hys youth vp: let him be youre captayne / & orderе the battayll of ye people: thus shall ye bringe vnto you all those that fauoure the lawe / & se that ye auenge the wronge of youre people / and recompence the Heathen agayne / & applye youre selues whole to the commaūdement of the lawe. So he gaue them hys blessynge / and was layed by hys fathers: & died in the. C. & xlvi. yeare at Modin / where hys sonnes buried him in hys fathers sepulcre / & all Israell made greate lamentacyon for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appolonius & Seron the Prince of Syria. The confydence of Judas towarde God. Judas determyneth to fyght agaynst Lysias / whom Antiochus had made captayne ouer his hoost. The prayer of ye absteyners.

¶ The. iij. Chapter.

A THen stode vp Judas Machabeus in his fathers steade / & all his brethrē helped him: and so dyd all they that helde w̄ hys father / & fought with cherefulnesse for Israel. So Judas gat his people great honoure: He put on a brest plate as a giaunte / & arayed hym selfe with his harnesse / and defended the hoste with hys swearde. In his actes he was lyke a Lyon / and as a lyōs whelpe roaringe at his prayе. He was an enemye to the wycked / & hunted them out: and brent vp those that vexed hys people: So that hys enemyes fled for feare of hym / and all the worchers of vngodlynes were put to trouble: soch luche and prosperyte was in his hande. This greued dyuerse kyngz / but Jacob was greatly reioyced thorow hys actes / and he gatt hymself a greate name for euer.

Josephus capitis. xix. li. xij. Antiq.

He wente thorow the cytyes of Juda / destroyenge the vngodly out of them / turnyng awaye the wrath from Israell / and receauynge soch as were oppressed: and the fame of hym wente vnto the vttemost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hoost of the Heathē & out of Samaria / to fyght agaynst Israell. Wych when Judas perceaued / he wente forth to mete hym / fought wyth hym: slewe him / and a great multitude with him / the remnante fled / & he toke their substance Judas also toke Appollonius awne swearde / and fought with it all his lyke longe.

Now whē Seron (another prynce of Siria) herde saye / that Judas had gathered vnto hym the congregacyon and church of the

B

 faythfull

kaythfull/he sayde: I wyll get me a name & a prayse thorow out the realme: for I wyll go fight with Judas & them that are wyth hym/as many as haue despysed the kynges commaundement. So he made hym ready/ and there wente with him a greate myghtye hoost of the vngodly/ to stande by hym/and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron/Judas wente forth agaynst thē with a small company. And whē hys people sawe soch a great hoost before them/ they sayde vnto Judas: How are we able(beinge so fewe) to fyght agaynst so greate a multitude and so strōge? seinge we be so weery /and haue fasted all thys daye?

But Judas sayde: It is a small matter
1.Reg.xiiij.a. for many to be ouercome wᵗ fewe: yee there is no dyfference to the God of heauen/ to deliuer by a greate multytude or by a small
1.Para.xxv.b company: for the victory of the battell standeth not in the multytude of the hoost/ but
C the strength cōmeth from heauē. Beholde/ they come agaynst vs wyth a presumptuous and proude multytude/ to destroye vs/ oure wyues and oure chyldren/and to robbe vs. But we wyll fight for oure lyues/ & for oure lawes/ and the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes/ he leapte sodenly vpon thē. Thus was Seron smytten/and his hoost put to flight/and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eight hundreth men of them/and the resydue fled in to the lande of the Phylystynes. Then all the Heathē on euery syde were afrayed for Judas and hys brethren: so that the rumoure of hym came vnto the kynges eares/for all the Gentyles coulde tell of the warres of Judas.

D So when kynge Antiochus heardе these tydynges/he was angry in his minde: wherfore he sente forth and gathered an hoost of hys whole realme very stronge armyes: and opened hys treasury/ and gaue hys hoost a yeares wagyes in hande/ commaundynge them to be ready at all tymes.

Neuertheleſſe when he sawe /that there was not mone ye ynough in hys treasuries/ and that thorow the discorde and persecucyon/whych he made in ꝑ lande(to put downe the lawes that had bene of olde tymes) hys customes & trybutes of the lande were mynished: he feared that he was not able for to beare the costes and charges any longer/ nor to haue soch gyftes/to geue so liberally as he dyd afore/ more then the kynges that were before hym.

Wherfore he was heuy in his minde/and 1.Mach.vi.a.
thought to go into Persides/for to take tributes of the lande/& so to gather moch mone. So he left Lysias (a noble man of the kynges bloude) to ouerse the kynges busynesses/ from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus/tyll he came agayne.

Moreouer/he gaue him half of his hoost
and Elephātes/ commytted vnto hym euery E
thynge of hys mynde / concernynge those whych dwelt in Juda and Jerusalem: that he shulde sende out an armye agaynst thē/ to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memorial from that place/to set straūgers for to inhabyt all their quarters/ and to parte their lande amonge them. Thus
Josep.capi.x. lib.xij.antiq. the kynge toke the other parte of the hoost/ and departed from Antioch (a cyte of hys realme) ouer the water of Euphrates/ in the hundreth and.xlviij.yeare/and went thorow the hye countrees.

And Lysias chose vnto hym Ptolomy the
1.Mach.iiij.a. sonne of Dorimmus/Nicanor and Gorgias myghty men/and the kynges frendes. These he sent with.xl.thousande fote men and.vij. thousande horsmen/ for to go into the lande of Juda/and to destroye it /as the kynge cōmaunded. So they wēte forth with all their power/& came to Emmaus into the playne felde. When the marchauntes heardе ꝑ rumoure of them/they & their seruauntes toke very moch syluer & golde/for to bye the chyldren of Israel to be their bosde men. There came vnto them also yet moo men of warre on euery syde/ out of Syria and from the Palestynes.

Now when Judas and hys brethrē sawe
that trouble increased/& that the hoost drew K
nye vnto their borders: considerynge the kynges wordes which he commaunded vnto the people: namely/ꝑ they shulde vtterly waste and destroye thē: They sayde one to another: Let vs redresse the decaye of oure people/let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were soone ready gathered to fyght/to praye & to make supplycacyon vnto God for mercy & grace.

As for Jerusalem/it laye voyde/and was
1.Mach.i.d. as it had bene a wyldernesse. There wente no man in nor out at it/and the Sanctuary was troden downe. The aleauntes kepte the castell/there was the habytacyon of the Heathen. The myrth of Jacob was taken awaye/the pype and the harpe was gone frō amonge them.

The Israelytes gathered them to gether/ and came to Maspha before Jerusalē: for in Maspha was the place where they prayed afore

afore tyme. So they fasted that daye/ & put sackclothes vpō them/cast asshes vpō their heades/rente their clothes/& layde forth the bokes of the lawe (wherout the Heathen sought the lyckness of their ymages) and brought the Prestes ornamētes/the firstlinges and the tythes. They set there also the abstayners(which had fulfylled their dayes)
Iume.vi.a. before God/ and cryed wyth a loude voyce towarde heauen/sayinge: What shall we do
G wyth these? and whyther shall we cary them awaye? For the Sanctuary is trodē downe and defyled/ thy prestes are come to heynesse and dyshonoure: and beholde/ the Heathen are come together for to destroye vs. Thou knowest what thynges they ymagyn agaynst vs. How may we stande before thē/ excepte thou(O God) be oure helpe?

They blewe out the trompette also wyth a loude voyce. Then Judas ordened captaynes ouer the people: ouer thousandes/ ouer hundredes/ouer fyftye / and ouer ten. But as for soch as buylded them houses/ maryed wyues/planted them vyneyardes/and those
Deutro.xx.a. that were fearfull: he commaunded thē euery man to go home/ accordynge to the lawe. So the hoost remoued/and pytched vpō the southsyde of Emmaus.

And Judas sayde: Arme youre selues/be stronge (O my chyldren) make you ready agaynst to morow in the mornynge/that ye maye fyght wyth these people/ whych are agreed together to destroye vs & oure sanctuary. Better is it for vs to dye in battayll/ than to se oure people and oure sanctuary in soch a mysserable case. Neuertheleſſe/as
Mat.vi.b. Luc.xii.a the wyll is in heauen/ so be it.

¶ Judas goeth agaynst Gorgias which lieth in wayte. He putteth Gorgias and his hoost to flyght. Lisias inuadeth Jewrye/but Judas dryueth him oute. Judas purgeth the temple and dedycateth the aultaer.

¶ The.iiij. Chapter.

THen toke Gorgias fyue thousand men of fote/ & a thousande of the best horsmen: & remoued by night/ to come nye where the Jewes hoost laye/& so to slaye them sodenly. Now ꝑ men that kepte the castell/were the conueyers of them. Then arose Judas to smyte the chefe & pryncipall of the kynges Hoost at Emmaus/ for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: & when he founde no man there/he sought them in the mountaynes/& thought they had bene fled awaye because of him. But whē it was daye/Judas shewed hym selfe in the felde wyth thre thousande men only/ whych hath nether harnesse nor swordes to their myndes.

But on the other syde/ they sawe that the Heathen were myghtie and well harnessed/ and their horsmē aboute them/ and all these well experte in fettes of warre. Then sayde Judas to ꝑ men that were with hym: Feare not ye the multitude of them/ be not afrayed of their violente runnynge: remembre how oure fathers were delyuered in the reed see/
when Pharao threatned them with a greate Exo.xiiij.d Hoost.

Euen so lett vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs/and remembre the couenaunt of oure fathers/yee and destroye this Hoost before oure face this daye: And all ꝑ Heathē shal know/ that it is God hym selfe/ which delyuereth & saueth Israel.

Then the Heathen lyft vp their eyes: and
when they sawe that they were commynge B
agaynst them/they went out of their tentes in to the battayll: and they that were wyth Judas/ blewe vp the trompettes. So they buckled together/and the Heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Asaremoth/and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste/& sayde vnto the people: Be not gredy of the spoyles/we haue yet a battayll to fyght: for Gorgias and his hoost are here by vs in the mountaynes/ but stande ye fast agaynst oure enemyes/ & ouercome thē: then maye ye safely take the spoyles.

As Judas was speakinge these wordes/
there apeared one parte of them vpon the C
mount. But whan Gorgyas sawe that they of his partye were fled/ and the tentes brent vp(for by the smoke they might vnderstande what was done) they perceauynge this/were beryfore afrayed: and when they sawe also that Judas and hys hoost were in the felde ready to stricke batayll/they fled euerychons in to the lande of the Heathen.

So Judas turned agayne to spoyle the tentes/where they gatt moch golde and syluer/precious stones/purple & great riches. Thus they went home and songe a Psalme of thankesgeuinge and prayseд God in heauen: for he is gracyous / and hys mercy endureth for euer: And so Israell had a greate Psal.cvij.
victory in that daye. Psal.c.xviij.a

Now all the Heathen that escaped/ came and tolde Lysyas euery thynge as it happened. Wherfore Lysyas was sore afrayed and greued in his mynde/because Israel had not gotten soch mysfortune as he wolde they shulde

thulde / nether as the kynge commaunded. The nexte yeare folowing / gathered Lysias thre score thousande chosen men of fote / & fyue thousande horsmē / to fight agaynst thē

So they came in to Jewry / and pytched their tētes at Bethoron / where Judas came D agaynst them with ten thousande men. And when he sawe so greate mightye an hoost / he made hys prayer and sayde: Blessed be thou (O sauioure of Israell) whych dyddest destroye the violent power of the gyaunte / in the hande of thy seruaunt Dauyd / and ga- 1.Reg.xvij.g. uest the hoost of the Heathen in to the hande of Jonathas (the sonne of Saul) and of hys 1iij.Reg.xiiij.b weapen bearer.

Put thys hoost now in to the hande of thy people of Israell / and let them be confounded in their multitude and horsmen. Make them afrayed / & dyscomforth the boldnes of their strēgth / that they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers / then shall all they that knowne thy name / prayse the with thankesgeuynge.

So they stroke the batell / and there were slayne of Lysias hoost / fyue thousande men. Then Lysyas seynge the dyscomfetynge of hys men / and the manlynesse of the Jewes / how they were ready / ether to lyue or to dye like men: He wente vnto Antyoche and chose out men of warre: that whā they were gathered together / they myght come agayne in to Jewry. Then sayde Judas and hys brethren: beholde / our enemyes are dyscomfited: Lett vs now go vp / to clense and to repayre the Sanctuary.

Vpon thys / all the hoost gathered them E together / and wente vp vnto mount Syon. Now whan they sawe the Sanctuary laied 1.Mach.iv.a. waste / & aulter defyled / the dores brēt vp / & thrubbes growinge in the courtes / like as in a wod or vpon mountaynes / yee & ye the prestes Celles were broken downe: They rente their clothes / made great lamentacion / cast asshes vpon their heades / fell downe flat to the grounde / made a greate noyse wyth the trompettes / & cried towarde heauen.

Then Judas apoynted certayne men to fyght agaynst those which were in the castel till they had clensed the Sanctuary. So he chose prestes ye were vndefyled / such as had pleasure in the lawe of God: and they clensed the Sanctuary / and bare out the defyled stones in to an vncleane place. And for so moch as the aulter of burntoffeyrynges was vnhaloweb / he toke aduysement / what he might do w al: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heathē had defyled it / & therfore they brake it downe. As for ye stones they layed thē vp vpō the mottayne by ye house in a conuenient place: til there came a prophet to shewe / what shulde be done with them.

So they toke whole stones acordinge to F ye lawe / & buylded a new aulter soch one as Exod.xx.d. was before / & made vp ye Sanctuary within Deute.xxvij.a & without / & halowed ye courtes. They made Josue.viij.g. new ornamentes / & brought the candilstick the aulter of incense / & the table in to the tēple. The incense layed they vpon the aulter / & lyghted the lampes whych were vpon the candilsticke / that they myght burne in ye tēple. They set the shewbred vpon the table / & hanged vp the vale / and set vp the temple / as it was a fore. And vpon the xxv. daye of the ix. moneth / which is called the moneth of Ca- 1.Mach.xx leu / in the C.xlviij. yeare: they rose vp by tymes in the mornynge for to do sacrylice (acordinge to the lawe) vpon the new burnt offrynge aulter. that they had made: after the tyme and season that the Heathen had defyled it. The same daye was it set vp agayne / with songes pypes / harpes & cymbales.

And all the people fell vpon their faces / G worshippynge & thanckyng ye God of heauē which had geuen them the victory. So they 1.para.xxiij. kepte the dedicacion of the aulter viij. dayes offrynge burnt sacrylices & thankoffrynges with gladnesse. They deckte the temple also w crowns & shildes of gold / & halowed ye portes & celles / & hāged dors vpō thē. Thus there was very great gladnes amonge ye people / because ye blasphemy of ye Heathē was put awaye. So Judas & his brethrē w the whole congregacyon of Israel / ordened / that the tyme of the dedycacyō of the aulter shulde be kepte in hys season from yeare to yeare / by the space of viij. dayes / from the xxv. daye of the moneth Casleu: yee and that wyth myrth and gladnesse.

And at the same tyme buylded they vp the mount Syon wyth hye walles and stronge towres rounde aboute: lest ye Gentiles shuld come and treade it downe / as they dyd afore. 1.Mach.xi.d.f Therfore Judas sett men of warre in it / to kepe it: and made it stronge / for to defende Bethsura: that the people myght haue a refuge agaynst the Edomytes.

¶ Judas vanquysheth the Heathen that go aboute to destroye Israel / and is holpen of his brethren Simon and Jonathas. He ouerthroweth the cytye of Ephron / be cause they denyed hym passage thorow it.

¶ The.v. Chapter.

IT happened also that whan the A Heathen rounde about herd / how Josepb.cap.xij. ye the aulter & ye Sanctuary were libro.xij. sett vp in their olde estate: it displeased thē very sore / wherfore they though to destroye the generacyon of Jacob that was amonge them: In so moch that they begane

begāne to slaye and to persecute certayne of Gen.xxv.c. the people. Then Judas fought agaynst the Num.xxv.a. chyldrē of Esau in Idumea / & agaynst those which were at Arabathane (for they dwelt 1.Mach.v.c. rounde aboute the Israelites) where he slew and spoyled a greate multytude of them. He thought also vpon the malyce and vnkaythfulnes of ye chyldrē of Bean / how they were a snare & stoppe vnto the people / & how they layed wayte for them in the hye waye: wherfore he shut them vp in to towers / and came vnto them / condemned them / and brent vp their towres / with all that were in them.

After warde wente he agaynst the chyldren of Ammon / wherof he founde a myghtye power & a greate multytude of people / with Timothy their captayne. So he stroke many battayls with them / whych were dystroyed before hym. And when he had slayne them / he wanne Gazer the cytye / wyth the townes belonginge therto / and so turned agayne in to Jewry. The Heathen also in Galaad gathered thē together / agaynst the Israelites that were in their quarters to slaye them: but they fled to ye castell of Datheman. and sent letters vnto Judas and his brethrē / sayinge: The Heathen are gathered agaynst B vs on euery syde / to destroye vs / & now they make them for to come / and laye sege to the castell / wherunto we are fled / and Timothy is the captayne of their Hoost: come therfore / and delyuer vs out of their handes: for there is a greate multytude of vs slayne all ready. Yee and oure brethren that were at Tubin / are slayne & destroyed (well nye a thousande men) and their wyues / their chyldren and their goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readynge / beholde / there came other messengers from Galile / with rente clothes: which tolde euen the same tydynges / and sayde / that they of Ptolomaus / of Tyrus and of Sidon were gathered agaynst them / and that all Galilee was fylled wyth enemyes to destroye Israel When Judas and the people herde this / they came together (a greate congregacyon) to de uyse / what they might do for their brethren / that were in trouble & beseged of their enemyes. And Judas sayde vnto Simō his brother: chose the out certayne men / and go deliuer thy brethen in Galilee: As for me and my brother Jonathas / we wyll go in to Galaadithim. So he left Josephus ye sonne of Zachary / and Asarias to be Captaynes of the people and to kepe the remnaunt of ye Hoost in Jewry / and commaunded them / sayinge: Take the ouerlyght of thys people / and see ye make no warre agaynst the Heathen / vntyll the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go in to Galilee / but Judas hym selfe had eyght thousande in Galaadithim.

Then wente Symon in to Galilee / and C stroke diuerse batelly with the Heathē: whō he dyscomfyted / and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen almost iiij. thousande men. So he toke ye spoyles of them / and carried awaye the Israelites / that were in Galilee and Arbatis / wyth their wyues / their chyldren and all that they had / and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas / wente ouer Jordane / and trauayled iiij dayes iourney in the wyldernesse: Where the Nebuthees met them / and receaued them louyngly / and tolde thē euery thynge that had happened vnto their brethren in Galaadithim / and how that many of them were beseged in Barala / Bosor / Alimis / Calphor / Mageth and Carnaim (all these are stronge walled and myghtie greate cyties) and that they were kepte in other cytyes of Galaad also: & to morow they are apoynted to brige their Hoost vnto these cyties / to take them & to wynne them in one daye.

So Judas and his hoost turned in all the haste in the wyldernesse towarde Bosor / and wanne the cytie / slewe all the males with ye swearde / toke all their goodes / and sett fyre vpon the cytie. And in the nyght they toke their iourneye from thence / and came to the castell. And by tymes in the mornynge when they loked vp / beholde / there was an innumerable people bearynge laders and other instrumētes of warre / to take the castell and to ouercome them.

When Judas sawe that the battayll beganne / and that the noyse therof wente vp & range in to the heauen / and that there was so greate a crye in the cytie: He sayd vnto his hoost: fyght this daye for youre brethren. And so came behynde their enemyes in thre companyes / and blewe vp the trompettes / and cryed in their prayer to God.

But as soone as Timothis hoost perceaued ye Machabeus was there / they fled from him / and the other slewe them downe ryght fore: so that there were killed of them ye same daye / almost eyght thousande men. Then departed Judas vnto Malpha / layed sege vnto it and wanne it / slewe all the males in it / spoyled it / and set fyre vpon it. From thence wente he and toke Calbon / Mageth / Bosor and the other cyties in Galaad

After thys gathered Timothy another D Hoste / which pitcheo their tentes before Raphon beyonde the water. Judas sent to spye ye hoste / & they brought him worde agayne / sayinge /

agayne/sayenge: All the Heathen ȳ be rouñde aboute vs / are gathered vnto him / and the hoost is very greate: Yee they haue hyred the Arabiãs to helpe them/ & haue pitched their tentes beyonde the water / and are ready to come & fyght agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of hys hoost: when Judas & hys hoost come nye ȳ ryuer: ȳ he go ouer first/ we shal not be able to withstande him: for why/ he wil be to stroñge for vs. But ȳ he darre not come ouer so that he pitch his tente beyonde the water: then will we go ouer/ for we shalbe stronge ynough agaynst him. Now as soone as Judas came to ȳ ryuer/ he appoynted certayne scrybes of the people/ & commannded them/ sayenge: se ȳ ye leaue none behinde vpõ this syde of the ryuer/ but let euery man come to the battayl. So he wente first ouer vnto thẽ & his people after him.

And all the Heathen were dyscomfited before him/ and lett their weapens fal/ & ranne in to the tẽple that was at Carnaim. Which cytye Judas wanne / and brent the temple wyth all that were in it: So was Carnaim subdued/ and myght not withstãde Judas. Then Judas gathered all the Israelites that were in Galaadythym / from the least vnto the most / wyth their wyues and their chyldren (a very greate hoost) for to come in to the lande of Israell.

¶ So they came vnto Ephron / which was a myghtie/ greate and stroñge cytie/ and laye in their waye. For they coulde not go by it/ nether of the ryght hande ner of the left/ but must goo thorow it. Neuertheleſſe they that were in ȳ cytie/ wolde not let thẽ go thorow/ but walled vp the portes with stones. And Judas sent vnto thẽ w̃ peaceable wordes/ sayinge: Let vs passe thorow youre land/ ȳ we maye goo in to oure awne countre: there shall no body do you harme/ we wyll but only go thorow. But they wolde not lett thẽ in.

Wherfore Judas commaunded a proclamacyon to be made thorow oute the Hoste/ that euery man shulde kepe his ordre: and so they dyd their best lyke valeaunt men.

And Judas beleged the cytie all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the cytye/ and spoyled it / and wente thorow all the cytie ouer thẽ ȳ were slayne. Then went they ouer Jordane in to ȳ playne felde before Bethsan. And Judas helped those forwarde that cam behynde/ and gaue the people good exortacyon all the waye thorow/ tyll they were come in to the lande of Juda. Thus they wente vp vnto ȳ mount Sion/ where they offred w̃ myrth & thanckesgueynge: because there were none of thẽ slayne/ but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad / and Symon their brother in Galilee before Ptolomays: Then Josephus the sonne of Zachary and Azaryah the captaynes / hearynge of the actes that were done and of the battels that were stroken / sayde: Lett vs get vs a name also/ and go fight agaynst the Heathen that are rounde aboute vs.

So they gaue their hoost a commaundement / and wente towarde Jamnyah. Then ¶ came Gorgyah & his men out of the cytie/ to fyght agaynst them: Josephus also and Azaryah were chased vnto the borders of Jewry & there were slayne ȳ daye of ȳ people of Israel ij. M. men: so ȳ there was a great misery amonge ȳ people/ & al because they were not obedient vnto Judas and hys brethren / but thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men/ by whõ Israell was helped. But the mẽ ȳ were with Judas/ were greatly commended in the sight of all Israell and all Heathen / where so euer their name was herde vpon/ & the people came vnto thẽ bydyng them welcome.

After thys wente Judas forth wyth hys brethren/ and fought agaynst the chyldrẽ of Esau/ in the lande ȳ lyeth towarde the south where he wanne the cytie of Hebron and the townes that lye beside it: & as for the walles and towres rounde aboute it/ he brent them vp. Then remouedhe to go in to the lande of the Philistines/ and wente thorow Samaria. At ȳ same tyme were there many prestes slayne in the battayll / whych wyllfully and without adulement wente out for to fyght to get them honoure. And when Judas cam to Azot in the Philistines lande / he brake downe their aultares / brent the ymages of their Idols/ spoyled ȳ cyties/ & came agayne in to the lande of Juda.

¶ Antiochus wyllynge to take the cytie of Elimas for a prayse is dryuen awaye of the Cytezins. He falleth in to sycknes and dyeth. His sonne Antiochus is made kynge. The belege of the tower of Sion. Eupator cõmeth in to Jewry with a great armye. The boldenesse of Eleazar.

¶ The. vj. Chapter.

NOw when kynge Antyochus trauayled thorow the hye countrees/ he herde ȳ Elymas in Persia was a noble & plenteous citie in syluer & gold/ & that there was in it a very riche tẽple: where as were clothes/ cote armoures & shyldes of golde/ whych Alexander the sonne of Philippe kyng of Macedonia had left behynde him. Wherfore he wẽte about to take the cytye & to spoyle it/ but he was not able: for the cytezyns were warned of it/ & fought w̃ him. And so he fled & departed w̃ great heuynesse/ & came agayne into Babylon. Moreouer there came one which brought hym tydynges in Persyde/ that his hoostes which were in the lande of Juda / were dryuen awaye/ and how that Lisias went forth first w̃ a greate power/ & was dryuen awaye of the Jewes: how that they had wonne the victory/ & gotten greate goodes out of the hoostes ȳ perysched: how they had brokẽ downe the abhomynacion/ which he set vp vpon the altare at Jerusalem/ and fenced the Sanctuary with hye walles/ like as it was afore: yee and Bethsura his cite also.

1. Macha. vj. & vii.

1. Mach. i. k.

W So it chaunced/ that when the kyng had herde these wordes/ he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed/ and fell sicke for very sorowe: and all because it had not happened as he had deuysed. And there contynued he longe/ for hys grefe was euer more and more/ so ȳ he saw he must nedes dye. Therfore he sent for his frendes/ & sayde vnto thẽ: the slepe is gone fro myne eyes/ for the very sorow and vexacyon of herte ȳ I haue. For when I cõsyder in my mynde ȳ greate aduersite ȳ I am come vnto/ & the floudes of heuynesse which I am come in/ where as afore tyme I was so mery/ and so greatly set by (by reason of my power) Agayne/ consyderinge the euell ȳ I haue done at Jerusalem/ fro whence I tooke all the ryches of golde & syluer ȳ were in it/ and sent to fetch awaye the inhabytours of Jewry without any reason why: I knowe/ ȳ these troubles are come vpõ me for the same cause. And beholde/ I must dye with greate sorow in a straũge lande. Then calledhe for one Philippe a frende of his/ whom he made ruler of al his realme/ & gaue him ȳ crowne/ his roabe & his ryng: that he shulde take his sonne Antiochus vnto hym / & bryngе hym vp/ tyll he myght raygne hymselfe. So the kynge Antiochus dyed there / in the. cxlix. yeare. When Lysias knewe that the kynge was deed/ he ordened Antiochus hys sonne (whom he had brought vp) to raygne in hys fathers steade) & called hym Eupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanctuary/ & fought euer still to do them harme/ for the strengthenynge of the Heathen.

ii. Mach. ix. & x. d. e.

Joseph. cap. xiii. libro. xii.

1. Mach. vi. d.

Wherfore Judas thought to destroye thẽ/ and called all the people together/ that they myght laye sege vnto them. So they came together in the. Cl. yeare / & beleged them / layinge forth their ordynaunce and instrumentes of warre. Then certayne of thẽ that were beleged wente forth (vnto whom some vngodly men of Israel ioyned them selues also) and went vnto the kyng sayinge: How longe wyll it be/ or thou punysh and auẽge oure brethren? We haue euer bene mynded to do thy father seruyce/ to walke in his statutes/ and to obeye his commaundementes: Therfore oure people fel from vs/ & wheresoeuer they founde any of vs/ they slewe thẽ: and they haue not only medled wyth vs/ but wyth all oure countrees: and beholde/ thys daye are they belegynge the castell at Jerusalem/ and haue made vp the stroñge holde in Bethsura: And ȳ thou doest not preuente them ryght soone / they wyll do more then these / and thou shalt not be able to ouercome them.

1. Mach. iiii. g.

When the kynge herde this / he was very angrye/ and called all hys frendes / the captaynes of hys fote men and of all hys horse men together. He hyred men of warre also out of other realmes and oute of the Iles of the see/ which came vnto hym. And the nombre of hys Hoost was an hundreth thousande fote men/ and twentye thousande horsmen/ & xxxij. Elephãtes well exercised to battayll. These came thorow Idumea vnto Bethsura/ and beseged it a longe season / and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and brent them / and fought lyke men. Then departed Judas from the castell at Jerusalem / and remoued the hoost toward Bethzacaran ouer agaynst the kynges armye.

W ii. Mach. xiii. a

1. Mach. xiii. g.

1. Mach. vi. k.

So the kynge arose before the daye/ and brought the power of his Hoost in to ȳ waye to Bethzacaran/ where the Hostes made thẽ ¶ to the battayll / blowynge the trompettes. And to prouoke the Elephantes for to fight/ they shewed them the sappe of reed grapes and molberies. And deuyded the Elephantes amonge the Hoste: so ȳ by euery Elephante there stode a. M. men well harnessed/ & helmettes of stele vpon their heades: Yee vnto euery one of the Elephantes also/ were ordened. v. C. horsmen of the best / which wayted of the Elephante / goynge where so euer he wente/ and departed not from him. Euery Elephant was couered with a stroñge tower of wood/ where vpon were xxxij. baleaunte men with weapens to fyght/ & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen / he sett them vpon both the sydes in two partes with trompettes/ to prouoke the Hoste/ and tostere vp soch as were slowe in the armye. And when the sunne shone vpõ their shildes of golde and stele/ the mountaynes glittered agayne at them / and were as bryght as the crestettes of fyre. The kyng's hoost also was deuyded/ one parte vpõ ȳ hye mountaynes/

the

the other lowe beneth: so they went on / ta-
kynge goodhede / and keppynge their order.
And all they that dwelt in the lande / were af-
frayed at the noyse of their hoost / when the
multytude wence forth / & when the weapēs
smote together / for ꝑ hoost was both great
& mighty. Judas also & his hoost entred in to
the battayll / & slew .vj.C. men of the kynges
armye. Now whē Eleasar the sonne of Sau-
ra dyd se one of the Elephantes deckte ꝓ the
kynges badge / and was a more goodly beest
then the other: he thought the kynge shuld be
vpon hym / & ieoparde him self to delyuer his
people / and to get him a perpetuall name.

¶ Wherfore he ranne with a corage vnto ꝑ
Elephante in the myddest of the hoost / smy-
tynge them downe of both the sydes / & slewe
many aboute him. So wente he to the Ele-
phantes fete / & gat hym vnder hym / & slewe
him: then fell the Elephant downe vpō him /
& there he dyed. Judas also & his men seing ꝑ
power of the kyng & the myghtye byolēce of
his hoost / departed frō them. And the kinges
armye wente vp agayns̄t thē towarde Jeru-
salem / & pitched their tētes in Jewry besyde
mount Sion. Moreouer / the kynge toke
truce with them that were in Bethsura.

1.Mach.iiij.g. But whē they came out of ꝑ cyte (because
vi.d. they had no vytales within / & the lande laye
2.Mach.xi.a. vntylled) the kyng toke Bethsura / & set men
xiij.a. to kepe it / & turned hys hoost to the place of
the Sanctuary / & layed siege to it a greate
whyle. Where he made al maner ordynaūce:
handbowes / fyrie dartes / rackettes to cast
stones / scorpyōs to shute arowes / & slinges.
The Jewes also made ordynaunce agayns̄t
theirs / and fought a longe season.

But in the cyte there were no vytayles /
for it was the seuenth yeare of the warres /
& those Heathē that remayned in Jewry had
eaten vp all their store. And in the San-
ctuary were few men lefte / for ꝑ hunger came
so vpon thē / that they were scatered abroade
euery man to his awne place.

So when Lysias heard that Philippe
1.Mach.vi.b. (whom Antiochus the kynge whyle he was
yet lyuynge / had ordened to bryngе vp An-
tiochus his sonne / that he myght be kynge)
was come agayne out of Persia & Medea
with the kinges hoost / & thought to optayne
the kyngdome: He gat him to the kyng in all
the haste / & to the captaynes of ꝑ hoost / and
sayde: we decrease dayly / & oure vytales are
but small: Agayne / the place ꝑ we laye sege
vnto / is very strong / & it were oure parte to
se for the realme. Let vs agree with these men
and take truce with them / and with all their
people / and graunte them to lyue after their
lawe / as they dyd afore. For they be greued
& do all these thyngs agayns̄t vs / because we
haue delyyled their lawe. So the kyng and
the princes were content / & sent vnto thē to
make peace / & they receaued it. Now when
the kyng & the princes had made an othe vn-
to them / they came out of the castell / and ꝑ
kynge wente vp to mount Syon. But whē
he sawe that the place was well fenced / he
brake the othe that he had made / & cōmaun-
ded to destroye ꝑ wall rounde aboute. Then
departed he in all the haste / & returned vnto
Antioche / where he foude Philippe hauyng
dominyon of ꝑ cytie. So he fought agayns̄t
him / & toke ꝑ cytie agayne in to his handes.

¶ Demetrius raygneth after he had kylled Antio-
chus & Lysias. He troubleth the chyldre of Israel tho-
row the counsell of certen wycked personnes. The
prayer of the Prestes agayns̄t Nicanor. Judas kylleth
Nicanor / after he had made his prayer.

¶ The .vij. Chapter.

A IN the .CLj. yeare came Demetrius
the sonne of Seleucus from the
cytie of Rome wyth a small cōpa-
ny of men / vnto a cytye of the see
coast / & there he bare rule. And it chaunced /
that when he came to Antioch the citie of his
Progenitours / hys hoost toke Antiochus &
Lysias / to bryngе thē vnto him. But whē it
was tolde him / he sayde: lett me not se their
faces. So the hoost put them to death: Now
when Demetrius was set vpon the trone of
his kyngdome / there came vnto him wycked
and vngodly men of Israel: whose captayne
was Alcimus / that wolde haue bene made
hye prest: These men accused the people of
Israel vnto the kynge / sayinge: Judas & his
brethren haue slayne thy frendes / and dryuē
vs out of oure awne lande. Wherfore sende
now some man (to whom thou geuest credē-
ce) that he maye go and se all the destruccyō /
which he hath done vnto vs & to the kynges
lande / and lett him be punished with all his
frendes and fauourers.

Then the kynge chose Bachides a frende
of his / which was a mā of greate power in
the realme (beyonde the greate water) and
faythfull vnto the kynge: and sent hym to se
the destruccyon that Judas had done. And as
for that wicked Alcimus / he made him hye
prest / and commaunded hym to be auenged
of the chyldren of Israell. So they stode vp /
and came with a greate hoost in to the lande
of Juda / sendynge messaungers to Judas &
his brethrē / & speakyng vnto thē ꝓ peacea-
ble wordes: but vnder disceate. Therfore Ju
das & his people beleued not their saying / for
they sawe ꝑ they were come ꝓ a greate Hoost.

After this came the scribes together vnto
Alcimus & Bachides / trustynge the best vn-
to thē. And first ꝑ Assideans requyred peace
of them / sayinge: Alcimus the prest is come
of the sede of Aarō / how can he disceaue vs:

So they gaue thē louynge wordes / & swore
vnto them / & sayde: we wil do you no harme /
nether your frendes: & they beleued thē. But
psal.lxix.a the very same daye toke they lx. men of them
& slewe them according to ꝑ wordes that are
written: They haue cast the flesh of thy sanc-
C tes / & shed their blonde rounde about Jeru-
salem / & there was noman that wolde bury
them. So there came a greate feare & drede
amonge the people / sayenge: there is nether
treuth nor ryghteousnesse in them / for they
haue broken the appoyntement & othe that
they made. And Bachides remoued his hoost
from Jerusalem / and pytched hys tente at
Bethzecha: where he sent forth / & toke ma-
ny of them that had forsaken hym: He slewe
many of the people also / and cast them in to
a greate pytt. Then commytted he the lande
vnto Alcimus / and left men of warre wyth
hym to helpe him / & Bachides hymself went
vnto the kynge. And thus Alcimus defen-
dedhis hye prestbode / and all soch as vexed
Israell / resorted vnto hym: In so moch that
they optayned the lande of Juda / & dyd moch
euell vnto the Israelites.

Now when Judas sawe all the myschefe
that Alcimus and his company had done (yee
more then the Heathen them selues) vnto
the Israelites: He went forth rounde about
al the borders of Jewry / and punished tho-
se vnfayth full rēnagates / so that they came
no more out in to the countre. So when Al-
cimus sawe / that Judas and his people had
gotten the vpperhande / and that he was not
able to abyde them: he went agayne to the
kynge / and sayde all the worst of them that
he coulde. Then the kyng sent Nicanor / one
of his chefe prynces (wych bare euell wyll
vnto Israel) and commaunded hym / that he
D shulde vtterly destroye the people.
1.Mach.xv.a. So Nicanor came to Jerusalem wyth a
greate hoost / and sent vnto Judas and hys
brethren wyth frendly wordes (but vnder dis-
create) sayenge: there shall be no warre be-
twixte me and you: I will come wyth a few
men / to se how ye do / wyth frendship. Vpon
thys he came vnto Judas / and they saluted
one another peaceably: but the enemyes we-
re appoynted to take Judas by violence. Ne-
uertheles it was tolde Judas / that he came
vnto hī but vnder disceate: wherfore he gat
him awaye from him / & wolde se his face no-
more. When Nicanor perceaued that hys
councel was be wrayed / he went out to fight
agayns̄t Judas / beside Capharsalama:
where there were slayne of Nicanors hoost /
b. M. men: the relydue fled vnto the castell
of Dauid.

After thys came Nicanor vp vnto mount
Sion: and the prestes wyth the elders of the
people wente forth to salute him peaceably
& to shewe him the burnt sacrifices that we-
re offered for the kyng. But he laughed them
to scorne / mocked them / defiled their offerin-
ges / & spake disdanedly / yee and swore in his
wroth / sayenge: If Judas and hys hoost be
not delyuered now in to my handes / as soone y.Mat.xxiij.b.
as euer I come agayne (& fayre well) I shal
burne vp this house. With that / wente he
out in a great anger. Then the prestes came g.Paral.vij.b.
in / and stode before the aulter of the temple / iij.reg.viij.b.
wepinge & sayenge: For so moch as thou (O
Lorde) hast chosen this house / that thy name Esa.lvi.b.
might be called vpon therin / & that it shulde Matt.xxi.b.
be an house of prayer and petycyon vnto thy
people: Be auenged of this man & his hoost /
& let them be slayne wyth ꝑ sweard: remem-
bre the blasphemyes of them / & suffre them
not to continue eny longer.

When Nicanor was gone from Jerusa-
lem. he pitched his tente at Bethoron / & the-
re an hoost met him out of Syria. And Ju-
das came to Adarsa with iij. M. mē / & made
his prayer vnto God / sayenge: O Lorde / be
cause the messaungers of kyng Senacherib Esai.xxxvij.b.
blasphemed the / the angell wente forth / and g.Mach.vij.b.
slewe an CIXXXV. thousande of them: Euen so and.xv.d
destroye thou this hoost before vs to daye ꝑ iij.reg.xix.g
other people maye knowe / how that he hath
blasphemed thy Sanctuary: & punysh him /
accordinge to his malicyousnesse.

And so the hoostes stroke the felde / the
thirtente daye of the moneth Adar: & Nica-
nors hoost was discomfited / and he hymself
was fyrst slayne in the battayll. When Ny- 1.Mach.xv.d.
canors men of warre sawe that he was kyl-
led / they cast awaye their weapens and fled:
but the Jewes folowed vpon them an whole
dayes iourney / from Adazer vnto Gazara /
blowynge with the trompettes / & makynge
tokens after thē. So the Jewes came forth
of all the townes there aboute / & blewe out
their hornes vpon them / and turned agayns̄t
them: Thus were they al slayne / and not one
of them lefte.

Then they toke their substance for a pray
and smote of Nicanors heade and hys ryght
hande (wych he helde vp so proudly) and
brought it with them / and hanged it vp a fe-
re Jerusalem. Wherfore the people were ex-
ceadingly reioyled / and passed ouer that daie
in great gladnesse. And Judas ordened / that
the same daye (namely the .xiij. daye of the
moneth Adar) shulde be kepte in myrth euer
y yeare. Thus the lande of Juda was in rest
a litle whyle.

¶ Judas consydering the power & goodly policye of
the romaynes maketh peace with thē. The reescrypt
of the romaynes sent vnto the Jewes.

¶ The .viij. Chapter.

A Iudas heardе also the fame of the Romaynes/ ȳ they were myghty & valeant men / & agreable to all thinges that are requyred of thē/ & make peace with all men/ which come vnto them/and how they were doughty men of strength. Besydes that it was tolde hym of their battayls & noble actes whych they dyd in Galacia/how they had conquered them / & brought thē vnder trybute: & what greate thinges they had done in Spayne/how that with their wysdome & sober behauoure they had wonne the Mynes of syluer and golde ȳ are there/and optayned all the lande / wyth other places farre from them:how they had dyscomfited & slayne downe the kynges that came vpon them / from the vttermost parte of the earth/and how other people gaue thē trybute euery yeare: How they had slayne & ouercome Philippe & Perses kynge of Cethim / and other mo(in battayll) whych had brought their ordynaūce agaynst them: how they dyscomfited greate Antiochus kynge of Asia (that wolde nedes fyght with them) hauynge an hundreth and. xx. Elephantes/ with horsmen/ charettes/and a very greate hoost:how they toke hym selfe alyue/ and ordened hym(with such as shulde raigne after him) to paye them a greate trybute/yee and to kynde them good suertyes and pledge:besydes all thys/how they had taken from him India/ Media and Lydia(his best landes) & geuen them to kynge Eumenus. Agayne/ how they perceauyng that the Grekes were cōmynge to vexe them:sent agaynst them a captayne of an hoost/ which gaue them battayll) slewe many of them / led awaye their wyues and children captyue/spoyled them / toke possession of their lande/destroyed their stronge holdes/ and subdued them to be their bonde men/vnto this daye: Moreouer/how that as for other kyngdomes & Iles / whych somtyme with stode them/they destroyed thē/ & brought them vnder their dominyon: But helped euer their awne frendes & those that were confederate with them/and conquered kyngdomes both farre & nye: & what who so euer herde of their renowne/ was afrayed of them:for whō they wolde helpe to their kingdomes/those raigned: & whō it lyked not thē to raigne/they put him downe:Andhow they were come to greate preeminence: hauynge no kinge amonge them/ nether eny man clothed in purple/to be magnified there thorow but had ordened them selues a parlament / where in there sat iiij. C.and xx. Senatours daylie vpō ȳ councel/to dispatch euer ȳ busynesse of the people/ & to kepe good order: And how that euery yeare they chose a Mayre/to haue the gouernaunce of all their lande: to

1.Mach.i.a.

B whō euery mā was obedient / & ȳ there was nether euell wil ner discenciō amonge them. ¶

Then Iudas chose Eupolemus the sonne of Ihon the sonne of Iacob/ & Iason the sonne of Eleazar/ & sent them vnto Rome for to make frendshipe & a bonde of loue w̄ them: ȳ they might take from them ȳ bondage of ȳ Grekes/for ȳ Iewes sawe that the Grekes wolde subdue the kingdome of Israell. So they went vnto Rome(a very great iourney) & came in to the Perlament/ & sayde: Iudas Machabeus with his brethren & the people of the Iewes hath sent vs vnto you/to make a bonde of frendshipe & peace with you/ & ye to note vs as your louers & frendes. And the matter pleased the Romaynes ryght well / wherfore it was writtē vp:of ȳ which ȳ Romaynes made a wrytyng in tables of Latyn & sent it to Ierusalem: ȳ they might haue by them a memorial of the same peace & bōde of frendshippe/after this maner: God saue the Romaines & the people of ȳ Iewes both by see & by lande/ & kepe ȳ swearde & enemy frō them for euermore. If there come fyrst eny warre vpō the Romaines or eny of their frēdes thorow out al their dominiō ȳ people of the Iewes shal helpe thē(as the tyme requireth) & that w̄ al their hertes. Also they shall nether geue nor sende vnto their enemies vitales/weapēs/money ner shippes:but fulfill this charge at ȳ Romaines pleasure/ & take nothing frō them therfore. Agayne yf ȳ people of the Iewes happē first to haue warre/ the Romaines shal stande by them w̄ a good wil/according as the tyme wil suffre. Nether shal they geue vnto ȳ Iewes enemies/vitales/weapens/money ner shippes. Thus are the Romaines content to do / & shall fulfyll their charge wit hout eny discease.

Accordinge to these articles / the Romaynes made the bonde wyth the Iewes. Now after these articles(sayde they) yf eny of the parties wil put to thē/or take eny thyng frō them : they shall do it wyth the consente of both : & whatsoeuer they adde vnto them or take from them / it shall stande fast. And as touchynge the euell that Demetrius hath done vnto the Iewes/ we haue written vnto him/sayeng: Wherfore layest thou thy heuy yocke vpon the Iewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs/we shall defende them/ and fyght with the by see and by lande.

¶ After the death of Nicanor Demetrius sendeth his armie agaynst Iudas. Iudas is slayne. Ionathas is put in the steade of hys brother. The strife betwene Ionathas & Bachides. Alcimus is taken with the palsye & dyeth. Bachides retourneth agayne vnto ȳ kyng. He commeth vpon Ionathas by the councell of certen wycked personnes/ & is ouercome. The truce of Ionathas with Bachides.

¶ The

¶ The.ix. Chapter.

A 1.Mach.vij.c. Iosephus.cap. xij.lib.xij. IN the meane season when Demetrius herde ȳ Nycanor & hys hoost was slayne in the felde/he proceded further to sende Bachydes & Alcymus agayne in to Iewry / & those that were in the right winge of his hoost/with thē. So they wente forth by the waye that ledeth vnto Galgala / and pytched their tentes before Melaloth which is in Arbellis / & wanne ȳ cittie/ & slewe moch people. In ȳ first moneth of the Clij. yeare/they brought their hoost to Ierusalem/ & rose vp & came to Berea/with xx.M.fote men/ & ij.M.horsmen.

Now Iudas had pitched his tente at Lassa / with thre thousande chosen men. And when they sawe the multytude of the other army that it was so greate/they were sore afrayed/ & many conueyed them selues out of the hoost /In so moch that there abode no mo of them but viij. C. men. When Iudas sawe that is hoost fayled him/and that he must nedes fight:it brake his hert/that he had no tyme to gather them together:wherfore the mā was in extreme trouble. Neuertheleffe he sayde vnto them / that remayned with hym: Up/let vs go agaynst oure enemyes/ peradauenture we shal be able to fight wyth them. But they wolde haue stopped him/ sayenge: we shal not be able/therfore let vs now saue oure lyues/ and turne agayne to our brethrē and then wyll we fight agaynst them/for we are here but fewe. And Iudas sayde: God B forbyd/that we shulde fle from them. Wherfore yf oure tyme be come / lett vs dye manfully for oure brethren/and let vs not stayne our honoure. Then the hoost remoued out of the tentes/ & stode agaynst them. The horsmē were deuyded in two partes: the slynge casters & the archers wente before the hoost/ & all the mightye men were formest in the felde. Bachides himself was in the right wyng of the battell/and the hoost dre we nye in two partes/and blewe the trompettes. They of Iudas syde blewe the trompettes also/ & the earth shoke at the noyse of the hoostes / and they stroke a felde from the morow til nyght. And when Iudas sawe that Bachides hoost was strongest of the right syde/he toke with hym all the hardy men / and brake the ryght wynge of their ordre / and folowed vpō them vnto the mount Azot.

Now when they whych were of the lefte wynge/ sawe that the right side was discomfited / they persecuted Iudas and them that were with hym. Then was there a fore battayll / for many were slayne and wounded of both the partyes / Iudas also hymself was kylled/and the remnant fled. So Ionathas and Symon toke Iudas their brother/ and buried him in his fathers sepulcre in the cytie of Modin. And all the people of Israell made great lamentacion for him/and mourned longe/sayenge : Alas / that thys worthy shulde be slayne/ which delyuered the people of Israel. As for other thinges perteynynge to the battayls of Iudas/ the noble actes ȳ he did & of his worthynesse:they are not written/for they were very many. ¶

And after the death of Iudas/wycked mē came vp in al the coastes of Israel/and there arose all such as worke vngodynesse. In those dayes was there a greate dearth in the lande/and all the countre gaue ouer thē selues & theirs vnto Bachydes. So Bachydes chose wicked men/ and made them lordes in the lande. These sought out and made search for Iudas frendes / and brought them vnto Bachides:which auenged him self vpō them with greate despite. And there came so great trouble in Israell/ as was not sens the tyme that no prophet was sene there. Ioseph. cap. xij. lib. xij. Antiq.

Then came all Iudas frendes together/ & sayde vnto Ionathas : For so moch as thy brother Iudas is deed / there is none lyke him to go forth agaynst our enemiē/agaynst Bachides / and such as are aduersaries vnto oure people. Wherfore thys daye we chose the for him/to be oure prynce and captayne to ordre oure battell. And Ionathas toke the gouernaunce vpon hym at the same tyme/ and ruled in steade of hys brother Iudas. When Bachydes gatt knowlege therof / he sought for to sley hym: But Ionathas and Symon his brother/perceauynge that/ fled in to ȳ wilderness of Thecua wyth all their company/ and pytched their tentes by ȳ water pole of Asphar.

Which when Bachydes vnderstode / he came ouer Iordane wyth all hys hoost vpon the Sabbath daye. Now had Ionathas sent his brother Ihon (a captayne of the people) to praye his frendes the Nabuthites/ ȳ they wolde lende them their ordynaunce/for they had moch. So the chyldren of Iambry came out of Madaba /and toke Ihon and all that he had/ and wente their waye wythal. Then came worde vnto Ionathas and Symon hys brother / that the chyldren of Iambry made a greate maryage / and brought the bride from Madaba with greate pompe:for she was daughter to one of the noblest prynces of Canaan. Wherfore they remembred the bloude of Ihon their brother / and wente vp/and hid them selues vnder the shadowe of the mountayne.

So they lift vp their eyes/and loked: and beholde/there was moch a do/and greate repayre:for the brydegrome came forth / & hys frendes & hys brethren met them with tym-

panys/instrumentes of musick/ and many weapens. Then Jonathas and they that were with hym/rose out of their lourkyng places agaynst them/ and slewe many of them. As for the remnaunt/they fled in the to mountaynes/ and they toke all their substaunce. Thus the mariage was turned to mornyng/ and the noyse of their melody in to lamentacyon. And so when they had auenged the bloude of their brother/ they turned agayne vnto Jordane.

Bachides he arynge thys/ came vnto the very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas sayde to his company: lett vs get vp/ & fyght agaynst oure enemyes: for it standeth not wyth vs to daye/as in tymes past: Beholde/ our enemies are in oure waye/ the water of Jordane vpon the one syde of vs/ wyth bankes/fennes & woddes of the other syde/ so ỳ there is no place for vs to departe vnto.

9. Para. x. a. 1. Mach. vii. b

Wherfore crie now vnto heauen/ ỳ ye maye be deliuered from the power of youre enemyes. So they stroke the batell. And Jonathas stretched out his hande to smyte Bachides/but he fled bacwarde. Then Jonathas & they ỳ were wyth hym leapte in to Jordane/ & swymmed ouer Jordane vnto hym/ & there were slayne of Bachides syde that daye/ a thousande men.

Therfore Bachides with his hoost turned agayn to Jerusalem/ & buylte vp the castels & stroge holdes that were in Jewry/ Jericho Emaus/ Bethoron/ Bethell/ Thamnata/ Phara & Topo/ wyth hye walles/ wyth portes & w locks: & sett men to kepe them/ that they might vse their malice vpon Israell. He walled vp Bethsurah/ Gazarah & the castell at Jerusalem also/ & prouyded them w men & vitales: He toke also ỳ chefest mens sonnes in the countre for pledges/ & put them in the castell at Jerusalem to be kepte.

After warde in the C. liij. yeare in the seconde moneth/ Alcimus cõmaunded/ that the walles of the ynmost Sanctuary shulde be destroyed/ & the buyldinges of the prophetes also. And when he beganne to destroye them the thinges ỳ he wente about/ were hyndered for he was smytten w a palsey/ & hys mouth shut/ so that he coulde nomore speake ner cõmaunde eny of his house concerning his busynesse. Thus dyed Alcimus in great mysery at the same tyme. And whẽ Bachides sawe ỳ Alcymus was deed/ he turned agayne to ỳ kinge/ & so the lande was in rest ij. yeares. Then all the vngodly men helde a councell/ sayenge: Beholde/ Jonathas & his company are at ease/ & dwell without care. Wherfore lett vs bringe Bachides hither/ & he shal take them al in one night.

So they went and gaue Bachides thys concel/ which arose to come w a great hoost/ & sent letters priuely to his adherẽtes which were in Jewry/ to take Jonathas & those ỳ were wyth hym: but they myght not/ for the other had gotten knowlege of their deuyce. And Jonathas toke L. men of the countre/ (which were the ryngleaders of them) & slew them. Then Jonathas & Symon with their cõpany departed vnto the cytye Bethbessen which lyeth in the wyldernesse/ and repayred the decaye therof/ & made it stronge. When Bachydes knewe thys/ he gathered all hys hoost/ & sent worde to them that were of Jewry. Thẽ came he & layed sege to Bethbessen & fought agaynst it a longe season/ & made instrumentes of warre. Now Jonathas lefte his brother Symõ in the cytie/ and wente forth himselfe in to the countre/ & came wyth a certayne nombre/ and slewe Odares & his brethren and the children of Phaleron in their tentes: so that he beganne to be stronge/ and to increase in power.

As for Symon & his company/ they wẽt out of the cytye/ and brent vp the instrumentes of warre/ and fought agaynst Bachides/ and dyscomfyted hym. And Bachydes was sore vexed/ because hys councell and trauaile was in vayne. Wherfore he was wroth at ỳ wicked men (that gaue hym councel to come in to their lande) and slew many of them. Then purposed he wyth hys company to go awaye in to his awne countre: wherof when Jonathas had knowlege/ he sent embassyours vnto hym/ for to make peace with him & that he shulde deliuer hym his preconers agayne. To the whych Bachydes consented gladly/ & dyd acordinge to his desyre: yee and made an othe/ that he shulde neuer do hym harme all the dayes of hys life. So he restored vnto hym all the preconners that he had taken out of the lande of Juda/ and then turned and wente hys waye in to hys awne lande/ nether proceded he eny further to come vnto the borders of Juda. Thus Israell had more warre. And Jonathas dwelt at Machmas/ and beganne there to gouerne ỳ people/ and destroyed the vngodly men out of Israell.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshyp of Ptolomeus & Alexander.

¶ The. x. Chapter.

In the C. lx. yeare came Alexãder ỳ sonne of noble Antyochus & toke Ptolomais/ whose citysens receaued him & there he raigned. Whẽ Demetrius herde therof/ he gathered an exceadynge greate hoost/ and went forth agaynst

Josephus. xiij. libr. xiij.

agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas w louynge wordes/ & prayled hym greatly. For he sayde: we wyll first make peace wyth hym/ before he bynde hym selfe with Alexander agaynst vs: els he shal remembre the euell that we haue done agaynst hym/ his brother & his people. And so he gaue Jonathas leue togather an hoost/ to make weapens/ and to be confederate with him/ & commaunded the pledges ỳ were in the castel/ to be delyuered vnto him.

Then came Jonathas to Jerusalem/ and red the letters in the audyence of all the people/ and of them that were in the castell. And therfore were they sore afrayed/ because they herde/ that the kynge had geuẽ him lycence to gather an hoost. Thus were ỳ pledges delyuered vnto Jonathas/ which restored thẽ to their elders. Jonathas also dwelt at Jerusalem/ & beganne to buylde vp and to repayre the cite: cõmaundyng the workmen/ to wall it/ and the mount Sion round aboute wyth fre stone/ to be a stronge holde/ and so they dyd. As for the Heathẽ that were in the castels which Bachides had made vp/ they fled: so that euery man left the place/ & wente into his awne countre. Only at Bethsura remayned certayne of ỳ Jewes/ which had forsakẽ the lawe & commaundementes of God/ for Bethsura was their refuge.

Now when kynge Alexander herde of the promyses that Demetrius had made vnto Jonathas/ and when it was tolde hym of the battels & noble actes/ whych he and his brethren had done/ and of the greate trauayles that they had taken: he sayde: where shall we fynde soch a man? well/ we wyll make hym oure frende/ & be cõfederate with him. Vpõ this he wrote a lettre vnto hym/ wyth these wordes: kynge Alexander saluteth his brother Jonathas. We haue herde of the/ that thou art a valeaunt man/ and mete to be oure frẽde: wherfore this daye we ordene the to be the hye Prest of thy people/ and to be called the kynges frende. (Vpon thys/ he sente hym a purple clothinge & a crowne of golde) that thou mayest consider what is for oure profyt/ & kepe frendshyp towarde vs.

So in the. bij. moneth of the. C. lx. yeare vpõ the solempne feast daye of the tabernacles/ Jonathas put the holy rayment vpon him. Then gathered he an hoost/ & made many weapẽs. Which when Demetrius herde/ he was maruelous sory/ & sayde: Alas/ what haue we done/ that Alexander hath preuented vs in gettynge the frendshyppe of the Jewes/ for his awne defence? Yet wyll I write louyngly vnto them also/ yee & promyse thẽ dygnytyes & rewardes/ that they maye be of my syde. Wherupon he wrote vnto thẽ these wordes: Kyng Demetrius sendeth greetinge vnto the people of the Jewes. Where as ye haue kepte your couenaũt toward vs/ & cõtynued in our frendshyp/ not enclynyng to oure enemyes we were glad/ when we herde therof. Wherfore remayne styll & be faythfull to vs: & we shall well recõpense you for the thinges/ ỳ ye haue done on oure partye: we shall release you of many charges/ and geue you rewardes. And now I dyscharge you & all ỳ Jewes from tributes/ I forgeue you the customes of salt/ & release you of ỳ crowne taxes/ of the thirde parte of sede/ and half of ỳ frute of trees/ which is myne awne dewty. These I leaue for you/ from this daye forth: so that they shall not be taken of the lande of Juda ner of the thre cities which are added thervnto out of Samaria & Galilee/ from this daye forth for euermore. Jerusalẽ also with all thinges belonging therto/ shall be holy & fre/ yee the tythes & tributes shall pertayne vnto it. As for the power of the castell which is at Jerusalẽ/ I remytte & geue it vnto the hye prest/ ỳ he maye set in it soche men/ as he shall chose to kepe it. I frely deliuer all the Jewes that are preconers thorow out all my realme: so that euery one of them shalbe fre from paying any trybute/ yee euẽ of their catell.

All ỳ solẽpne feastes/ Sabbathes/ newmones/ the dayes appoynted/ the thre dayes before and after the feast shalbe fre for all ỳ Jewes in my realme: so that in them no man shal haue power to do eny thing/ or to moue any busynesse agaynst any of thẽ in any maner of cause. There shall. xxx. M. also of the Jewes be written vp in the kynges hoost/ and haue their wages payed/ as all other men of warre of the kynges shulde haue: and of them shalbe ordened certayne/ to kepe the kynges strong holdes: yee and some of them shalbe set ouer the kynges busynesse/ ỳ they maye faythfully deale wyth the same. The Jewes also shal haue princes of their awne/ and walcke in their awne lawes/ as ỳ king hath commaunded in the lande of Juda.

And the thre cytyes that are fallen vnto Jewrye from the countre of Samaria and Galilee: shalbe taken as Jewry/ and be vnder one: nether be subiecte to any straunge lorde/ but to the hye prest. As for Ptolomais and the lande perteynynge therto/ I geue it vnto the Sanctuary at Jerusalem/ for the necessary expẽces of the holy thinges. Moreouer/ I wyll geue euery yeare. xv. thousand Sycles of syluer out of the kynges chester (whych pertayneth vnto me) to the worcke of the temple: yee and loke what remayneth (which they that had oure matters inhande in tymes past/ haue not payed) ỳ same shall

they geue vnto them also. And besydes, all thys / the. v. M. sycles wyych they toke yearly of the rentes of the Sanctuary / shall belonge vnto the prestes that do seruice.

Item / whosoeuer they be that fle vnto ȳ temple at Jerusalem or within the liberties therof / where as they are fallen in to ȳ kynges daunger for eny maner of bulynes / they shall be pardoned / and all the goodes that they haue in my realme / shalbe fre. For the buyldynge also & repayryngе of the worke of the Sanctuary / expenses shalbe geuen out of the kynges Checker: Yee and for the makinge of the walles rounde aboute Jerusalem / for the breakynge downe of the olde / and for the settynge vp of the stronge holdes in Jewry / shal ȳ costes & charges be geuen out of the kinges Checker.

1.Mac.by.b. But wyhen Jonathas and the people herde these wordes / they gaue no credence vnto them / nether receaued them: for they remēbred the greate wyckednesse that he had done vnto Israel / and how sore he had vexed thē. Wherfore they agreed vnto Alexander / for he was a prince that had dealte frendly wyth them / and so they stode by him allwaye. Thē gathered kynge Alexander a greate hoost / & brought hys armye agaynst Demetrytus.

Josephus.cap. v.lib.xiij. So the two kynges stroke battayll together / but Demetrius hoost fled / and Alexander folowed after and kell vpō them. A mighty sore felde was it / continuyng til the Sōne wente downe / and Demetrius was slayne the same daye.

F And Alexander sente embassitours vnto Ptolomy the kynge of Egypte w̄ these wordes / sayenge: For so mocy as I am come agayne to my realme / and am set in the trone of my progenitours / and haue gotten ȳ dominyō / ouer comed Demetrius / conquered the lande / and stryken a felde wyth hym / so that we haue discomfyted both hym and hys hoost / and syt in the trone of hys kyngdome: Let vs now make frendshipe together / geue me thy daughter to wyfe: so shall I be thy sonne in lawe / and both geue the rewardes / and her greate dignyte. Ptolomy the kynge gaue answere / sayenge: Happy be the daye wherin thou art come agayne to the lande of thy progenytours / and sett in the trone of their kingdome. As now wyll I fulfyll thy wyrtynge: but mete me at Ptolomais / ȳ we maye se one another / and that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomy wēte out of Egipte wyth his daughter Cleopatra / & came vnto Ptolomais in ȳ C.lxij. yeare: where kynge Alexander met hym / and he gaue Alexander hys daughter Cleopatra / & maryed them at Ptolomays wyth greate worshyppe / lyke as the maner of kynges is to be. Then wrote kynge Alexander vnto Jonathas / that he shuide come and mete him. So he wente honorably vnto Ptolomays / and there he met the two kynges / and gaue them greate presentes of golde and syluer / and fouide fauoure in their syght. And there came together agaynst Jonathas certayne wicked men & vngracyous personnes of Israell / makynge complayntes of hym / but the kinge regarded them not As for Jonathas / the kinge commaunded to take of hys garmentes / and to clothe hym in purple: and so they dyd. Then the kynge appoynted hym to syt by hym / and sayde vnto hys prynces: Go wyth hym in to the middest of the cytye / and make a proclamacion / that no man complayne agaynst him of eny matter / and that no man trouble him for eny maner of cause.

So it happened that when hys accusers sawe the worshype wyych was proclamed of hym / & that he was clothed in purple: they fled euerychone. And the kynge made mocy of hym / wrote hym amonge hys cheke frendes / made hym a duke / and partaker of his domynyon. Thus Jonathas wente agayne to Jerusalem wyth peace and gladnesse. In the C.lxv. yeare came Demetrius the sonne of Demetrytus from Creta in to hys fathers lande: wherof wyhen Alexander herde tell / he was wyght sory / and retourned vnto Antyoche. And Demetrytus chose Appollonyus (which had the gouernaunce of Celosyria) to be hys captayne.

Josephus.cap. v.lib.xiij.amo. 1.Mac.ij.e.

So he gathered a greate hoost and came vnto Jamnia / and sende worde vnto Jonathas the hye prest / sayeng: Darest thou w̄stande vs thy selfe alone? As for me / I am but laughed to scorne and shamed / because thou prouedst thy strēgth agaynst vs in the mountaynes. Now therfore yf thou trustest in thyne awne strength / come downe to vs in to the playne felde / and there lett vs proue oure strength together: thou shalt fynde / ȳ I haue baleaunt men of warre with me: and shalt knowe whom I am / and the other that stande by my.

Which saye / that youre fote is not able to stande before oure face / for thy fathers haue bene twyse chaced in to their awne lande. And now / how wylt thou be able to abyde so greate an hoost of horsmen and fotemen in the felde / where as is nether roche / stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius / he was moued in hys mynde: wherfore he chose. x. thousande men and wēte out of Jerusalem / and Symon hys brother met hym for to helpe hym: And they pytched their tentes at Joppa / but ȳ cytye kepte him forth

hym forth / for Joppa was an holde of Appollonius. Then Jonathas layed sege to it / and they that were in the cytie / for very feare let him in: and so Jonathas wāne Joppa. Appollonius hearynge of thys / toke thre thousand horse men / with a greate Hoost of fote / & wēt as though he woldgo to Azotus / and came immediatly in to the playne felde: because he had so many horsmen / & put hys trust in them. So Jonathas folowed vpon him to Azotus / and there they stroke ȳ battayll. Now had Appollonius lefte a thousand horsmen behinde thē prynely in ȳ tētes. And wyhen Jonathas knew that soch wayte was layed behynde them / they went rounde aboute the enemyes hoost / and shot dartes at the people from the mornyng to ȳ euenyng. As for Jonathas people / they kepte their order as he had commaunded them / and the enemyes horses were euer labourynge.

J Then brought Symon forth his hoste / & set them agaynst the fote men. For the horsmen were wery allready. So he discomfyted them / and they fled. And they that were scatred in the felde / gat them to Azotus / and came in to the temple of Dagon their Idol / that they myght there saue their lyues. But Jonathas sett fyre vpon Azotus and all the cities rounde aboute it / & toke their goodes / and brent vp the temple of Dagon wyth all them that were fled in to it.

1.Mach.xi.d. Thus were slayne and brent well nye. viij thousande men. So Jonathas remoued the hoste from thence / and brought them to Ascalon: where the men of the citie came forth / and met hym with greate worshyppe. After this wente Jonathas and hys hoste agayne to Jerusalem / wyth greate substaunce of good. And wyhen kyng Alexander herde these thynges / he thought to do Jonathas more worshype / and sent him a colar of golde / as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue hym also the cytie of Accaron (with the landes belonging therto) in possession.

¶ The dyssencyon betwixte Ptolomes & Alexander his sonne in lawe. The deeth of Alexander. Demetrius raygneth after the deeth of Ptolomeus. Syon is beseged of Jonathas. Demetrius seing that no mā resisted him / sende his armye agayne. Typhō moueth Antiochus agaynst Demetrius. Demetrius is delyuered by the succour of Jonathas. After his delyueraunce he breaketh his couenaunt that he had made.

¶ The. xi. Chapter.

Josep. Lapit. vij.lib. xiij. And the kynge of Egypte gathered an hoste (lyke the sande that lyeth vpon the see shore) and many shippes: & wēt aboute thorow discceate to optayne the kyngdome of Alexander / and to loyne it vnto his awne realme. Upon this he toke his fourneye in to Syria / and was letten in to the cytyes / & men came forth to mete him: for kyng Alexander had cōmaunded them so to do / because he was his father in lawe. Now wyhen Ptolomy entred in to eny cytie / he lefte men of warre to kepe it / & this he dyd thorowe out all the cyties. And wyhen he came to Azotus / they shewed hym the temple of Dagon and Azotus that was brent vp / with the other thinges which were destroyed / the deed bodyes cast abrode / & the graues that they had made by ȳ wayesyde / for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thynges / to the intent they myght gett hym euell wyll. But the kyng sayde not a worde therto. And Jonathas met the kynge wyth great honoure at Joppa / where they saluted one another / & toke their rest. So wyhen Jonathas had gone with the kyng / vnto ȳ water that was called Eleutherus / he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cyties vnto Seleucia vpon the see coast / ymagyninge wicked councels agaynst Alexander / & sent embassitours vnto Demetrius / saying: Come / let vs make a bonde betwyxte vs / so shall I geue the my daughter that Alexander hath / and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter / for he goeth aboute to sley me. And thus he sclaundred Alexander / because he wolde haue had his realme.

Thus he toke his daughter from him / gaue her vnto Demetrius / and forsoke Alexāder / so that his malyce was openly knowen. And Ptolomy cam to Antioche / where he set two crownes vpō his awne head: ȳ crowne of Egypte and of Asia. In the meane season was kynge Alexander in Cilicia / for they ȳ dwelt in those places / had rebelled agayn st hym. But wyhen Alexander herde of thys / he came to warre agaynst him. So kyng Ptolomy brought forth his hoste & met him wyth a myghtye power / and chased hym awaye. Then fled Alexander in to Araby / there to be defended / & kyng Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders head / & sent it vnto Ptolomy. But the thyrde daye after / dyed kynge Ptolomy hym selfe: and they whom he had sett in the stronge holdes / were slayne of those ȳ were wythin the cytyes. And Demetrius raygned in the hundreth and seuen and syxtye yeare. ¶

At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem / and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly personnes (wyych hated their awne people) vnto kyng Demetrius / and tolde hym /

that Jonathas besieged the castel. So whē he herde it, he was angrie/ & Immediatly came vnto Ptolomais/ & wrote vnto Jonathas/ ȳ he shulde not laye sege to ȳ castel/ but come & speake with hym in all the haste. Neuertheleste when Jonathas herde this he cōmaded to belege it. He chose also certayne of the elders & prestes of Israell/ & put him self in the pareil/ & toke with him golde/ siluer/ clothing & diuerse presentes: & wente to Ptolomais vnto the kinge/ & foude him gracious.

And though certayne vngodly mē of hys awne people made cōplaynte vpon him/ yet the kynge intreated him / lyke as hys predecessours had done before: & promoted hym in the sight of all his frendes/ confirmed him in the hye prestlhode with all the worshipe ȳ he had afore/ & made him his chefe frende. Jonathas also desyred the kynge that he wolde make Jewry free/ with the thre head cyties of Samaria & the landes pertaynynge therto: vpon this dyd Jonathas promise him thre C. talentes. Where vnto the kynge consented/ & gaue Jonathas wrytinge of the same / conteynynge these wordes. Kynge Demetrius sendeth gretinge vnto his brother Jonathas & to the people of the Jewes. We sende you here a copy of the lettre whych we dyd wryte vnto oure elder Lasthenus/ concerning you that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto
D Lasthenus his elder. For the kaythfulnes ȳ oure frendes the people of the Jewes kepe vnto vs / & for the louynge kyndnesse whych they beare toward vs: we are determed to do them good. Wherfore we ordene all the coastes of Jeurye wyth. iij. cytyes/ Lyda and Ramatha (whych are added vnto Jewry frō Samaria) & all the landes pertaninge there vnto/ to be frely separated for soch as do sacrifice in Jerusalem: both concernynge the paymētes whych the kyng toke yearly afore tyme/ & the frutes also of the earth & trees. As for other tithes & tributes that belonged vnto vs/ we discharge them therof from this tyme forth. In lyke maner we graunte vnto them al the customes of salt & crowne taxes which were brought vnto vs. And this fredome shall they haue firme & stedfast/ from this tyme forth for euermore. Therfore se ȳ ye make a copy of these our letters/ & deliuer it vnto Jonathas: ȳ it maye be kepte vpon ȳ holy mount in a conuenient place.

E After thys/ when Demetrius the kynge sawe that his lande was in rest/ & that no resistaunce was made hym: he sent awaye all his hoost euery man to hys awne place/ excepte an armye of straungers / whom he brought from the Iles of the Heathen/ wher
t. Mach. xij. e. fore al his fathers hoost had euel will at him.

Now was there one Triphon (that had bene of Alexanders parte afore) whych when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antyochus the sonne of Alexander) & saye fore vpon him/ to deliuer him this yōg Antiochus: that he might raygne in his fathers stead. He tolde hym also what greate euell Demetrius had done/ and how his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kinge Demetrius/ to dryue them out whych were in the castel at Jerusalem & in the other refugyes for they dyd Israell greate harme. So Demetrius sent worde vnto Jonathas/ sayenge: I wil not only do these thinges for the and thy people/ but at tyme conueniēt I will do both the & thy people greate worshype. But now
F thou shalt do me a pleasure/ yf thou wilt send me men to helpe me: for all myne armye is gene from me. So Jonathas sent hym. iij. M. stronge men vnto Antyoche/ and they came vnto the kinge/ wherfore the kynge was very glad at their cōmynge. But they that were of the citie (euen an. Cxx. thousande men) gathered them together/ & wolde haue slayne the kynge/ which fled in to hys courte: and the citelyns kepte the stretes of the citie/ and beganne to fyght.

Then the kynge called for the Jewes helpe/ which came vnto hym al together/ & wēte abrode thorow the cytye/ & slewe the same daye an C. M. men: set fyre vpō the citie/ gat many spoyles in that daye / & deliuered the kinge. So when the cytelyns sawe that the Jewes had gotten their wil of the cytye/ and they them selues disponted of their purpose they made their supplicacion vnto the kinge sayenge/ Graunte vs peace/ and lett the Jewes cease from troublinge vs and the cytie/ & vpon thys they cast awaye their weapens. Thus they made peace / and the Jewes gatt greate worshipe in the syght of the kynge / & in the sight of all that were in hys realme / & were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greate goodes.

So the kinge Demetrius sat in the trone
G of his kingdome/ and had peace in his lande. Neuertheles he dyssembeled in all that euer he spake / & with drewe him self from Jonathas/ nether rewarded him according the benefytes whych he had done for hym/ but troubled him very fore. After this came Tryphon agayne with yonge Antiochus/ which raygned & was crowned kynge. Then there gathered vnto him al the men of warre/ whō Demetrius had put awaye: these fought agaynst Demetrius/ whych fled & turned hys backe

backe. So Triphon toke the Elephantes/ & wanne Antioche. And yong Antiochus wrote vnto Jonathas/ sayenge: I confyrme the in thy prestlode/ & make the ruler of. iiij. coūtrees/ ȳ thou mayest be a frende of ȳ kinges.

Upon this he sent him golden vessels to be serued in/ & gaue him leue to drinke in golde to be clothed in purple/ and to were a colar of golde/ He made hys brother Symon also captayne/ from the coostes of Tyrus vnto ȳ borders of Egypte. Then Jonathas toke hys iourney/ & wente thorow the cityes beyonde the water (of Jordane) & all the men of warre of Syrya gathered them vnto hym for to helpe hym. So he came vnto Ascalon / and they of the cytye receaued hym honorably: & from thence wente he vnto Gaza / but they wolde not lett him in: wherfore he layed sege vnto it burnynge vp and spoylynge the places that were aboute the cytie.

H And the cytelins of Gaza submytted them selues vnto Jonathas/ whych made peace wō thē/ but toke of their sonnes to pleage / sent them to Jerusalem / and wente thorow the countre vnto Damascus. Now when Jonathas herde that Demetrius prynces were come in to Cades (which is in Galilee) with a great hoost/ purposing to put Demetrius out from medlynge in the realme: he came agaynst them/ and lefte Symon his brother in the lande: whych came to Bethsura / and layed sege to it a longe season/ and discomfited thē. So they desyred to haue peace with him/ which he graunted them/ & afterwarde put thē out frō thence/ toke ȳ cite/ & set men to kepe it. And Jonathas wō his hoost came to ȳ water of Genesar/ & bytymes in ȳ morynng gat thē to the playne felde of Asor.

And beholde / the hoostes of the Heathen met thē in the felde/ & layed watch for thē in the mountaynes: so ȳ when Jonathas came agaynst thē/ the other (which were layed to watch) rose out of their places/ & fought/ & they that were of Jonathas fyde / fled euery man: & there was not one of thē left/ excepte Mathathias the sonne of Absalomus/ and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rente his clothes/ layed earth vpō his head/ made hys prayer/ & turned agayne to thē in ȳ felde: where they fought together/ and he put them to flyght. Now when his awne men ȳ were fled/ saw this: they turned agayne vnto him/ & helped him to folowe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye. iij. M. men/ & Jonathas turned agayne to Jerusalem.

¶ Jonathas sendeth Emballitoures to Rome & to the people of Sparta to renue their couenaunt of frendship. Jonathas put teth to flyght the Prynces of Demetrius. Triphon taketh Jonathas by deceate.

¶ The. xij. Chapter.

Jonathas seinge that ȳ tyme was mete for him / chose certayne men I & sent them vnto Rome for to stablysh & to renue the frendshippe with them. He sent lettres also vnto Spar-
i. Mach. xij. a. ta/ & to other places in lyke maner. So they wente vnto Rome/ & entred into the coūcell/ & sayde: Jonathas the hye prest & the people of the Jewes sent vs vnto you/ for to renue the olde frendshyp & bonde of loue. Upō this the Romaynes gaue them fre passportes/ ȳ men shulde lede them home into the lande of Juda peaceably. And this is the copy of the letters ȳ Jonathas wrote vnto ȳ Sparciās:

Jonathas the hye prest with ȳ elders/ prestes/ & the other people of the Jewes / sende gretinge vnto the Sparcyās their brethren. There were lettres sente longe agoo vnto Onias the hye prest/ frō Arius/ which than raigned amōge you: ȳ ye are oure brethren/ as the wrytinge made therupon/ specifieth. And Onias entreated the emballitoure that was sent/ honorably/ & receaued the letters: wherein there was mencyō made of ȳ bonde of loue & frendshyp. But as for vs/ we nede no soch wrytinges: for why/ we haue ȳ holy B bokes of scripture in oure handes to our cōforte. Neuertheles we had rather sende vnto you/ for the renuyng of the brotherhode and frendshyppe: lest we shulde be straunge vnto you/ for it is longe/ sens the tyme ȳ ye sent wordes vnto vs. Wherfore in ȳ sacrifices ȳ we offre & other ceremonies vpō the hye solempne dayes and other/ we alwaye remembre you without ceasyng (like as reason is/ & as it becōmeth vs to thyncke vpō our brethren) yee and are ryght glad of youre prosperous honoure.

And though we haue had greate troubles and warres/ so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of our louers and frendes in these warres. For we haue had helpe from heauen / so that we are deliuered/ & oure enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason/ and sent them vnto the Romaynes/ for to renue the olde bonde of frendshyp and loue wyth them. We commaunded them also to come vnto you/ to salute you / and to deliuer you oure lettres/ concernyng the renouacyon of oure brotherhode. And now ye shall do right well/ to geue vs an answere there vnto.

And this is the copy of the wrytynge/ C which Arius the kynge of Sparta sent vnto Onias: Arius kyng of ȳ Sparcians sendeth gretynge vnto Onias the hye prest. It is founde in wrytynge/ that the Sparcians

and Jewes are brethrē / and come out of the generacyō of Abrahā. And now for so moch as this is come to oure knowledg / ye shal do well / to write vnto vs of youre prosperitye. As for vs / we haue wrytē oure mynde vnto you: Oure catell and goodes are yours / and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde / that Demetrius princes were come forth to fyght agaynst hym / with a greater hoost then afore / he wēt from Jerusalem / & met them in the lande of Hemath / for he gaue thē not space to come into his awne coūtre. And he sent spyes vnto their tentes / whych came agayne & tolde hym / that they were appoynted to come vpō him in the nyght season. Wherfore when the sunne was gone downe / Jonathas cōmaunded his men to watch all the nyght / & to be ready w̄ weapens for to fyght: & set watch-
D men rounde aboute the hoost / But when the aduersaries herde that Jonathas was ready with his men to the battayll / they feared / & were afrayed in their hertes / and kyndled fyres in their tentes / brake vp / and gat thē awaye. Neuertheles Jonathas and his company knew it not tyll the morynng / for they sawe the fyres burnynge.

Then Jonathas folowed vpon them / but he myght not ouertake them / for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slew them / & toke their goodes. He proceded further also / and came vnto Damascus / & wente thorow all that coūtre. But Simō his brother toke his iourney and came to Ascalon & to the nexte stronge holdes: departynge vnto Joppa / and wanne it. For he herde that they wold stande of Demetrius partye: wherfore he sent men of warre in the cyte / to kepe it. After this came Jonathas home agayne / & called the elders of the people together: and deuyled with thē for to buylde vp the strōge holdes in Jewry / and the walles of Jerusalem / to set vp an hye wall betwixt the castell and the cite / for to separate it from the cite / that it myght be alone / and that men shulde nether bye nor sell in it.

Upon this they came together for to buylde vp the citie: & for moch as the wall vpon ỳ broke of ỳ west syde (called Caphethetah) was fallen downe / they repayred it. And Symon set vp Adiadah in Sephelah / & made it strōg setteyng portes & lockes vpon it. Now when
E Tryphon purposed to raygne in Asya / to be crowned / & to slaye the kynge Antiochus: he was afrayed ỳ Jonathas wolde not suffre him / but fight against him. Wherfore he wēte about to take Jonathas / & to kill him.

1.Mach.xie. Josep.cap.xix. lib.xiij.

So he departed / & came vnto Bethsan. Then wente Jonathas forth agaynst him to the battayll with fourtye thousande chosen men / & came vnto Bethsan also. But when Tryphon sawe that Jonathas came wyth so greate an Hoste to destroye hym / he was afrayed: and therfore he receaued him honorably cōmended him vnto all his frendes / & gaue hym rewardes: / and commaunded hys men of warre to beas obedient vnto him as to hym selfe.

And sayde vnto Jonathas: why hast thou caused thys people to take soch trauayle / seyng there is no warre betwyxte vs? Therfore sende them home agayne / & chose certayne men to wayte vpō the / & come thou w̄ me to Ptolomais: for I wyll geue it ỳ / with ỳ other strōge holdes / men of warre & their officers: As for me / I must departe / thys is ỳ only the cause of my cōmyng. Jonathas beleued him / and dyd as he sayde / puttynge awaye his host / which wente in to the land of of Juda. He kepte but .iij. M. by him / wherof he sent .ij. M. in to Galilee / and one .M. wente with him selfe.

Now as soone as Jonathas entred in to Ptolomais / the cytezyns sparred the gates of the cytie / and toke him / and slewe all thē with the swerde / ỳ came in with him. Then sent Tryphon an Hoost of fote men and horsmen in to Galilee and in to the great playne felde / to destroye all Jonathas cōpany. But when they knew that Jonathas was takē / & all they slayne that wayted vpon him: they toke councell together / & came forth ready to ỳ battayll. So when they which folowed vpon thē / sawe that it was a matter of lyfe / they turned backe agayne. As for the other / they wente in to the lande of Juda peacealy / and bewayled Jonathas / & them that were with hym vyght fore. And Israel made great lamentacyon. Then all the Heathen ỳ were rounde aboute them / sought to destroye thē For they sayde: now haue they no captayne / nor eny man to helpe them. Therfore lett vs ouercome them / and rote out their name frō amonge men.

¶ After Jonathas was taken Symon is chosen captayne / of whom Tryphon takyng his childrē & money for the redempcyon of Jonathas / bylleth hym and his chyldren. The graue of Jonathas. Tryphon bylleth Antiochus / & pollelleth the realme. Demetrius taketh truce with Simon. Simon winneth Gaza. He pollelleth the tower of Sion. He maketh his sonne John Captayne.

¶ The .xiij. Chapter.

NOw whē Symō herde that Tryphon gathered a greate Hoste / to come in to the lande of Juda / and to destroye it: & sawe ỳ the people was in greate fearfulnelle & care: Ye came vp to

vp to Jerusalem / and gathered ỳ people together / and gaue them exortacyon / sayinge: Ye knowe what greate battayls I and my brethren & my fathers house haue strikē for the lawe & the Sanctuary / & what maner
1.Mach.vi.d.xi.b xiij.b of troubles we haue sene: thorowe occasyon wherof / all my brethrē are slayne for Israels sake / and I am left alone. And now lett not me spare myne awne lyfe in eny maner of trouble / for I am no better then my brethrē: but wyll auenge my people & the Sanctuary / oure chyldren and oure wyues: for all the Heathen are gathered together / to destroye vs of very malyce.

At these wordes the hertes of the people were kyndled together / so that they cryed w̄ a loude voyce / sayinge: Thou shalt be oure captayne in stede of Judas and Jonathas thy brethrē / ordre thou oure battell / & whatsoeuer thou commaundest vs / we shall do it. So he gathered all ỳ men of warre making haste to fynish all the walles of Jerusalem / which he made strōge rounde aboute. Then
B sent he Jonathas the sonne of Absalomus with a fresh hoste vnto Joppa / which droue thē out ỳ were in the castell / and remayned there him selfe. Tryphon also remoued from Ptolomais with a greate armye / to come in to the lande of Juda / and Jonathas w̄ hym in warde. And Simon pytched his tentes at Addus before the playne felde.

But when Tryphon knewe that Symon stode vp in stede of hys brother Jonathas / & that he wolde warre agaynst hym: he sent messaungers vnto him / sayinge: Where as we haue kepte Jonathas thy brother / it is for money that he is awynge in the kynges accompte / concernynge the bulynelle ỳ he had in hande. Wherfore sende now an .C. talētes of syluer and hys two sonnes for suertye / that when he is letten forth he shall not forsake vs: and we shall sende him agayne. Neuertheleſſe Symon knewe / that he dyssembled in his wordes: yet commaunded he the money & chyldren to be delyuered vnto hym: lest he shuld be the greater enemye agaynst the people of Israel / & saye: because he sent him not the money and the chyldren / therfore is Jonathas deed.

C So Symon sent him the chyldrē and an hundreth talētes / but he dissembled / & wolde not let Jonathas go. Afterwarde came Tryphon in to the lande / to destroye it / and went rounde aboute by the waye / that ledeth vnto Ador. But where soeuer they wente / thyther wente Symon and his hoste also. Now they that were in the castell / sent messaungers vnto Tryphon / ỳ he shulde make haste to come by the wylderneſſe / and to sende thē vytales: And Tryphon made ready all hys horsmen to come that same nyght. Neuertheleſſe it was a very greate snowe / so that he came not in Galaadithim. And when he drewe nye Baschama / he slewe Jonathas and his sonnes there / and then turned for to goo home in to his awne lande.

Then sent Symon for to fet his brothers deed coarse / and buried it in Modin his fathers cytie. So all Israel bewayled hym w̄ greate lamentacyon / and mourned for hym very longe. And Symon made vpon the sepulcre of his father and hys brethrē a buyldynge hye to loke vnto of fre stone behynde & before: and set vp seuē pylers / one agaynst another (for his father / hys mother & foure brethren) & set greate pilers rounde aboute / with armes vpon them for a perpetuall memory / and carued shippes beside the armes: that they might be sene of men sayllynge in the see. This sepulcre which he made at Modin / standeth yet vnto this daye.

¶ Now as Tryphon went forth to waine w̄ D ỳ yonge kyng Antiochus / he slew him traytersously / and raigned in his stede / crowned him selfe kyng of Asia / and dyd moch euell in the lande. Symon also buylte vp the castels in Jewry / makynge them stronge wyth hye towres / greate walles / portes and lockes / & layed vp vytales in the stronge holdes. And Symon chose certayne men / and sent them to kynge Demetrius: to desyre him / that he wolde discharge the land from all bondage / for Tryphon had spoyled it very fore. Where vpon Demetrius the kynge answered hym / and wrote vnto him after this maner. Josephus capi. xx. lib. xiij.

Demetrius the kynge sendeth gretynge vnto Symon the hye prest his frende / wyth the elders & people of the Jewes. The golde crowne and precious stone that ye sent vnto vs / haue we receaued: and are ready to make a stedfast peace with you / yea & to wryte vnto oure officers / for to release you / concernynge the thynges wherin we made you fre & the appoyntment that we make with you / shalbe kyme and stable. The stronge holdes which ye haue buylded / shal be youre awne. As for eny ouer syght or fawte commytted vnto this daye / we forgeue it / & the crowne tare ỳ ye ought vs also. And where as was eny other trybute in Jerusalē / it shal now be no trybute: and loke who are mete amonge you to be in oure courte / let them be wryttē vp / that there maye be peace betwyxte vs.

Thus the yock of the Heathen was taken E from Israell / in the hundreth and seuentye yeare. And the people of the Jewes beganne to wryte in their lettres & actes on this maner. In ỳ fyrst yeare of Symon ỳ hye prest / and prynce of the Jewes. 1.Mach.xiij.a

In those dayes went Symō vnto Gaza / and

and beleged it rounde aboute / where he sett vp ordinaunce of warre. And wanne a towre whych he toke. So they that gatt in to the towre leapte in the cytye / whych was in a greate feare: In so moch that the people of the citie rente their clothes / and clymmed vp vpon the walles with their wyues & chyldrē beseechynge Symon to be at one wyth thē: sayenge.

O rewarde vs not after oure wickednes / but be gracious vnto vs / and we shall do ỳ
¶ seruyce. Then Symon for very ryte / wolde fight nomore agaynst them / but put thē out of the cytie / and cansed the houses (wherin ỳ Images were) to be clensed: and so entred the cytye wyth Psalmes of prayse / geuynge thāckes vnto the Lorde. So whē he had cast all abhomynacyons out of the cytie / he sett soch men in it as kepte the law of God / and made the cytie stronge / and buylded a dwellynge place for hym selfe.

Now when they in the castell at Ierusalem were kepte so streatly / that they coulde not come forth ner in to ỳ countre / & myght nether bye ner sell: they were very hungrye / and many of them famyshed to deathe: In so moch that they besought Symō to be at one with them / whych he graunted them. So he put them out from thence / and clensed the castell from fylthynesse. And vpon the. xxiij. daye of the seconde moneth in the. C. lxxj. yeare they entred in to it wyth thankesgeuyng and braunches of palme trees / with harpes / crowdes / cymbals / and lutes / syngynge psalmes / and songes of prayse vnto God / for that the great enemy of Israel was ouercome.

And Symon ordened that the same daye shuld be kepte euery yeare in gladnesse / and made strōge the hyll of the temple that was beside the castell / where he dwelt hym selfe with his cōpany. Symon also perceaueynge that Jhon his sonne was a myghtie man of armes / made him captayne of all the hostes / and cansed him to dwell at Gaza.

¶ Demetrius is ouercome of Arsaces. Symon being captayne there is greate quyetnes in Israel. The couenaunt of frendshyp with the Romanes & with the people of Sparta is renued.

¶ The. xiiij. Chapter.

A IN the. Clxxij. yeare gathered kyng Demetrius his host / and departed vnto Media / to gett him helpe for to fyght agaynst Triphon. Now when Arsaces the kyng of Persia & Media herde / ỳ Demetrius was entred wythin his borders: he sent one of his prynces to take hym alyue / & to bryngе hym vnto hym. So he wente and slewe Demetrius hoste / toke hym selfe / brought hym to Arsaces / which kepte hym inwarde. And all the lande of Juda was in rest / so longe as Symon liued for he sought the wealth of hys people / therfore were they glad to haue him for their ruler / & to do him worshyp allwaye.

Symon wāne the citie of Joppa also for an hauen towne / & made it an intraunce in to the Iles of ỳ see. He enlarged the borders of his people / & conquered them more lande: He gathered vp many of their people that were preseners: he had the domynion of Gaza / Bethsura and the castell / whych he clensed from fylthynes / and there was no man that resisted hym: So that euery man tylled hys grounde in peace / the lande of Juda and the trees gaue their frute and encreace. The
B elders satt all in iudgement / & toke their deuyce for the wealth of the lande: the yonge men put on worshyp and harnesse vpon thē. He prouyded bytalles for the cytyes / and made goodly stronge holdes of them: so that the fame of hys worshipe was spoken of vnto the ende of the worlde. For he made peace thorow out the lande / and Israell was full Leui. xxvi. a
of myrth and ioye. 16. Reg. iij. b

Euery mā sat vnder his vyne & fyge trees and there was no man to fraye thē awaye. There was none in ỳ lande to fyght agaynst them / for then ỳ kynges were ouercome. He helped those that were in aduersyte amonge his people / he was diligēt to se ỳ lawe kepte: as for soch as were vngodly and wycked he toke thē awaye. He set vp the Sanctuary / & encreased the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde / that Jonathas was deed / they were ryght sory. But when they herde that Symō his brother was made hye prest in his steade / and how he had wonne ỳ lande agayne with the cyties in it: they wrote vnto hym in tables of latyn / to renue the frendshyp / & bonde of loue / which they had made afore with Judas & Jonathas his brethren. Which wrytynges were red before the congregacyon at Ierusalem. 1. Ma. viij. c.

And thys is the copy of the lettres / that and. xij. a.
the Sparcians sent: The Senatous and ci C
tesyns of Sparta sende greting vnto Symō ỳ great prest w̄ the elders / prestes / & ỳ other people of the Jewes their brethren: When youre embassytours ỳ were sent vnto oure people / certifyed vs of youre worshippe / honoure & prosperous wealth: we were glad of their cōmyng / & haue wrytte the earande which they spake before ỳ concell of ỳ people: namely / that Numenius ỳ sonne of Antiochus / And Antipater ỳ sonne of Jason the Jewes embassitours are come vnto vs / for to renue ỳ olde frendshipe with vs. Vpon this ỳ people consented / that ỳ men shulde be honorably

honorably intreated / and that the copy of their earande shulde be wrytte in the specyall bokes of the people / for a perpetuall memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symō ỳ great Preste.

After this dyd Symon sende Numenius vnto Rome / with a golden shylde of a thousaund pounde weight to cōfirme the frendshippe with them: which when the Romaynes vnderstode / they sayde: what thanckes shall we recompence agayne vnto Symon & his chyldrē? For he hath stablished his brethren / & ouercome the enemyes of Israell. Wherfore they graunted him to be fre. And all this wrote the Jewes in tables of latyn / and naled it vnto the pylers vpō the mounte Sion. The copy of the wrytynge is this:

The. xviij. daye of the moneth Elul in ỳ Clxxij. yeare in the thirde yeare of Symon the hye prest / in the greate congregacyon of the prestes / rulers of the people / and elders of ỳ cōtre at Asarame / were these wordes openly declared:

E For so moch as there was moch warre in oure land / therfore Symon ỳ sonne of Mathiah (come of the chyldren of Jareb) and his brethren / put them selues in parell / and resysted the enemyes of their people: ỳ their Sanctuary and lawe might be manteyned / and dyd their people greate worshipe. Jonathas in lyke maner / after that he had gouerned his people and bene their hye preste: dyed / and lyeth buried beside his elders.

After ỳ wolde their enemyes haue trodde their holy thinges vnder fote / destroyed their lande / and vtterly wasted their Sanctuary. Then Symon withstode them / & fought for his people / spent moch of his awne money / weapened the valeaunt men of his people / gaue thē wages / made stronge ỳ cyties of Juda / with Bethsurah that lyeth vpon ỳ borders of Jewry (where the ordynaunce of their enemyes laye somtyme) and set Jewes there for to kepe it.

F He made fast Joppa also / which lyeth vpō the see / and Gaza that bordreth vpon Azotus (where the enemyes dwelt afore) & there he sett Jewes to kepe it: & whatsoeuer was mete for the subduynge of the aduersaryes / that layed he therin. Now when the people sawe the noble actes of Symon / and what worshype he purposed to do for thē / his godly behauoure / and faythfulnesse whych he kepte vnto them / and how he sought by all wayes the wealth of his people / because he dyd all thys / therfore they chose hym to be their prynce and hye prest. And in his tyme they prospered well by him / so that the Heathen were takē out of their land: & they also which were in the cytie of Dauid at Ierusalem in the castel (where they wēt out & defyled all thynges that were aboute the Sanctuary / and dyd greate harme vnto clenlynes) and Symon put mē of the Jewes in it / for the defence of the lande and the cytie / & set vp the walles of Ierusalem.

And kynge Demetrius confirmed him in G
his hye prestehode / made him his frende / and dyd him greate worshipe. For he herde that the Romayns called the Jewes their frends / louers and brethren: how honorably they re ceaued Simons embassytours: how the Jewes and prestes consented that he shulde be their prynce and hye prest perpetually (tyll God rayled vp the true prophet) and that he shuld be their captayne / to care for ỳ Sanctuary / and to sett officers vpon the worckes therof / ouer the land / ouer the weapēs / ouer the houses of defence / to make prouision for the holy thynges / and to be obeyed of euery man / & all the wrytynges of the lande to be made in his name: that he shulde be clothed in purple and golde / & that it shulde be lawfull for none of ỳ people nor prestes to breake eny of these thynges / to wythstande hys wordes / ner to call eny congregacyon in the lande without him: ỳ he shulde be clothed in purple / & weare a colar of gold: And yf there were eny which disobeyed or brake this ordinaunce / that he shulde be punished.

So all the people cōsented to alowe Simon / and to do accordynge to these wordes. Symon also him selfe toke it vpon hym / & was contente to be ỳ hye prest / the captayne and prynce of the Jewes and prestes / and to gouerne them all. And they commaunded to make this wrytynge in tables of latyn / and fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury / that Symon & hys posterite might haue it.

¶ Antiochus maketh a couenaunt of frendship with Symon / and Triphon is persequuted. The Romaynes wryte lettres vnto kynges and nacyons in the defence of the Jewes. Antiochus refusynge the helpe that Symon sent him / breaketh his couenaunt.

¶ The. xv. Chapter.

MOrouer / kyng Antiochus ỳ sonne of Demetrius sente lettres from I
the Iles of the see / vnto Symon the hye prest and prynce of ỳ Jewes / and to all the people / conteynyng these wordes: Antiochus the kynge sendeth gretynge vnto Symon the hye preste and to the people of ỳ Jewes. For so moch as certayne wycked men haue gotten the kyngdome of oure progenytours / I am purposed to challenge the realme agayne / and to restore it to the olde estate.

Wher-

Wherfore I haue gathered a greate hoſt & made ſhyppes of warre: that I maye goo thorowe the countre / and be auenged of thē which haue deſtroyed oure lande / and waſted many cities in my realme. And therfore now I make the kre alſo from all the trybutes / wherof all kinges my progenitours haue diſcharged the / and from other cuſtomes (wher from they haue released the) whatſoeuer they be: Yee I geue the leaue to ſmyte money of thyne awne within thy lande. As for Jeruſalem / I will that it be holy and kre: and all the weapens and houſes of defence which thou haſt buylded & kepeſt in thyne handes / ſhall be thyne. Where as eny thyng is or ſhall be awynge vnto the kynge. I forgeue it the / frō this tyme forth for euermore And when we haue optayned our kyngdom / we ſhall do the / thy people and the temple greate worſhyppe: ſo ꝓ youre honoure ſhall be knowen thorow out the whole worlde.

In the. Clxxriiij. yeare wente Antiochus in to his fathers lande / & al the mē of warre came together vnto him / ſo that fewe were left with Triphon. So the kyng Antiochus folowed vpon him / but he fled vnto Dora / whych lyeth by the ſee ſyde: for he ſawe that there was myſchefe commynge vnto hym / & that his hoſt had forſaken him. Then cam Antiochus vnto Dora with an hundreth and twentye thouſande men of armes vpō fote / & eyght thouſande horſmen. So he cōpaſed the cytie rounde aboute / & the ſhyppes came by the ſee. Thus they vexed the cytie by land and by water / in ſo moch that they ſuffred no man to go in nor out.

In the meane ſeaſon came Numenius (& they that had bene with hym) from the cytye of Rome / haurynge lettres written vnto the kynges & prouyncies / wherin were conteyned theſe wordes: Lucius the Mayre of Rome ſendeth gretyng vnto Ptolomy the king. The embaſſitours of the Jewes oure frende beynge ſent from Symon the hye preſt and from ꝓ people of the Jewes / came vnto vs / for to renue the olde frendſhippe / and bonde of loue / & brought a ſhylde of golde weyeng a thouſand pounde / which we were cōtente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouincies / to do them no harme / nor to take parte agayneſt them / their cyties ner countrees neither to mayntene their enemies agayneſt thē. If there be eny wycked perſonnes therfore fled from their countre vnto you / delyuer thē vnto Symon the hye preſt / that he maye punyſh them accordynge to their awne lawe.

The ſame wordes wrote the Romaynes alſo vnto Demetrius the kyng / to Attalus / Araba / Arſaces & to all regions: as Samanes / to the of Sparta / Delo / Mido / Sydon / Caria / Samos Pamphilia / Lycia / Alicarnaſſum / & to the Rhodes / to Faſelis / Coo / Sida / Arado / Gortina / Gnydum / to Cypres & to Cyren. And of euery lettre they ſent a copy to Symon the hye preſt & to the people of the Jewes. So Antiochus ꝓ kyng brought his hoſt vnto Dora ꝓ ſecōde tyme / to take it: where he made diuerſe ordinaunce of warre / & kepte Triphon in / ꝓ he ſhuld not come forth. Then ſent Symon Antiochus two thouſande choſen mē to helpe hym with gold / ſyluer and other plenteous geer: Neuertheleſſe he wolde not receaue them / but brake all ꝓ couenaſt which he made wꝯ Symō afore / & withdrewe him ſelf frō him.

He ſent Athenobius alſo a frende of hys vnto Symon / for to reaſon with him ſayng: Ye witholde fro me Joppa & Gaza (with the caſtell that is at Jeruſalē) which are cyties of my realme / whoſe borders ye haue deſtroyed / & done greate euell in the land / hauyng the dominacion in many other places of my kyngdome. Wherfore delyuer now ꝓ cyties which ye haue takē with the tributes of the places ꝓ ye haue rule vpō without ꝓ borders of Jewry: Or els geue me fyue hundreth talentes of ſyluer / yee & for the harme ꝓ ye haue done in the cyties & for the tributes of the ſame / other fyue hundreth talētes. If no / we ſhall come & fyght agayneſt you.

So Athenobius the kynges frende came to Jeruſalem / & when he ſawe ꝓ greate worſhype & honoure of Symon in golde / ſyluer and ſo great plenty of ornamentes: he marueled / and tolde Symon as the kyng commaunded him. Then anſwered Symon and ſayd vnto him: As for vs / we haue nether taken other mens land / ner witholdē thē / but only oure fathers heretage / which oure enemyes had vnrightuoully in poſſeſſyon a certayne tyme. This heretage of oure fathers haue we chalenged in proceſſe of tyme. And where as thou cōplayneſt concernyng Joppa and Gaza / they dyd greate harme to oure people and in oure lande / yet wyll we geue an. C. talentes for them.

Neuertheles Athenobius anſwered hym not one worde / but turned agayne wrothfully vnto ꝓ kyng / & tolde him all theſe wordes / and the greate dignyte of Symon wyth all that he had ſene / and the kynge was bery angrie. In the meane tyme fled Triphon by ſhyppe vnto Ortholaida. Then the kynge made Cendebeus captaine of the ſee coſt / & gaue him an hoſt of fote men & horſmen / cōmaundinge him to remoue the hoſt towarde Jewry / & to buylde vp the cytye of Cedron / to make vp the portes / & to warre agayneſt ꝓ people of the Jewes. As for the kynge hym ſelfe / he folowed vpon Triphon. So Cendebeus came vnto Jamnia / & beganne to vexe the people / to treade downe Jewry / to take the people preſoners / to ſlaye thē & to buyld vp Cedron: where he ſett horſmen and other men of warre / that they myght come forth & go thorow the ſtretes of Jewry / lyke as the kynge had commaunded him.

1. Mach. xiiij. d.

Judi. xiij. d.

¶ Cendebeus the captayne of Antiochus hoſte is put to fyght of the ſonnes of Symon Ptolomeus ꝓ ſonne of Abobus killeth Symon & his ſ ſonnes at a bāket. John killeth them that lye in wayte for his life.

¶ The. xbj. Chapter.

A THen came Jhon vp from Gaza / & tolde Symō his father / what Cendebeus had done amōge their people. Upon this called Symon two of his eldeſt ſonnes / Judas & Jhon / & ſayde vnto them: I and my brethren & my fathers houſe / haue euer from oure youth vp vnto this daye / foughten agayneſt the enemyes of Jſrael / & God gaue vs good fortune to delyuer Jſrael oft tymes. And now for ſo moch as I am olde / be ye in ſteade of me & my brother / to go forth and fyght for oure people / & ꝓ helpe of God be with you. So he choſe. xx. M. fyghtynge men of the countre / wꝯ horſmen alſo / which wente forth agayneſt Cendebeus and reſted at Modin.

In the mornynge they arose / and went into the playne felde: and beholde / a myghtye greate hoſt came agayneſt them / both of fote men and horſmen. Now was there a water broke betwyxte them / and Jhon remoued ꝓ hoſt towarde them. And when he ſawe that the people was afrayed to goo ouer the waterbroke / he wente ouer fyrſt him ſelfe: and B the men ſeynge this / folowed him.

Then Jhon ſet his horſmen & fote men in order / the one by the other / for their enemies horſmen were bery many. But when they blewe vp ꝓ preſtes trompettes / Cendebeus fled wyth hys Hoſte / wherof many were ſlayne / and the remnaunt gat them to their ſtronge holde. Judas alſo Jhons brother was wounded at the ſame tyme. And Jhon folowed ſtyll vpon the enemyes / tyll he cam to Cedron which he buylded. The enemyes fled alſo vnto the towres that were in the feldes of Azotus / and thoſe dyd Jhon burne vp. Thus there were ſlayne. ij. M. men of them / and Jhon turned agayne paceably in to Jewry.

And in the felde of Jericho was Ptolomy the ſonne of Abobus made captayne: which becauſe he had aboundaunce of ſyluer and golde (for he had maryed ꝓ daughter of Symon ꝓ hye preſt) waxed proude in his minde / and thought to conquere the lande / ymagining falſched agayneſt Symon & his ſonnes / to deſtroye them. Now as Symon was goyng aboute thorow the cyties / that were in the countre of Jewry / and caryng for thē: he came downe to Jericho / with Matathias and Judas his ſonnes / in the. Clxxbij. yeare in the. xj. moneth called Sabat. Then Ptolomy the ſonne of Abobus receaued thē (but with dyſceate) in to a ſtronge houſe of hys called Doch / which he had buylded / where he made them a bancket.

So when Symon and hys ſonnes were mery and had droncken well / Ptolomy ſtode vp with his men (whom he had hyd there) and toke their weapens / entred in to the banckes houſe / & ſlewe Symō with his two ſonnes / and certayne of his ſeruauntes. So ſoch greate vnfaythfulneſſe dyd Ptolomy in Jſrael / and recōpenſed euell for good. Then wrote thys Ptolomy the ſame vnto kynge Antiochus / requyringe him that he ſhulde ſende hym an hoſt to helpe him: & ſo ſhulde he delyuer him the lande / with the cyties and trybutes of ꝓ ſame. He ſent other men alſo vnto Gaza / for to take Jhon: and wrote vnto the captaynes to come to him / and he ſhuld geue them ſyluer / golde and rewardes. And to Jeruſalem he ſent other / to take it and the Sanctuary.

Then rāne there one before / & tolde Jhon in Gaza / that is father & his brethren were ſlayne / and how that Ptolomy had ſent to ſlaye him alſo. Whē Jhon herde this / he was ſore abaſched / and layed hādes of them that were come to deſtroye him / and ſlewe them: for he knewe / that they went aboute to kyll hym.

As for other thynges concernynge Jhon: of his warres / of his noble actes (wherin he behaued him ſelfe manfully) of the buylding of walles wych he made / and other of hys dedes: They are wrytten in the cronycles of hys preſthode / from the tyme forth that he was made hye preſt after his father.

¶ The ende of the fyrſte boke of the Machabees.

The seconde boke of the Machabees.

¶ An Epistle of the Jewes that dwelt at Jerusalem sent vnto them which dwelt in Egypte/wherin they exhorte them to geue thãckes for the deeth of Antiochus. Of the fyre ꝑ was hydde in the pyt. The prayer of Nehemiah.

¶ The fyrst Chapter.

A THe brethren of the Jewes which be at Jerusalem & in the lande of Jewry / wish vnto those brethrẽ of ꝑ Jewes that are thorow out Egypte: good fortune/health & peace.

God the Lord be gracious vnto you/ and thyncke vpõ his couenaunt ꝑ he made with Abraham/Isaac & Jacob his faythfull seruauntes:and geue you all soch an hert / that ye maye loue and serue him / yee & perfourme hys wyll wyth an whole herte and of a willyng mynde:He open youre hertes in his lawe and in hys commaundementes / sende you peace:heare youre prayers/be at one w̃ you/and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius raigned/in the Clxix.yeare/we Jewes wrote vnto you in ꝑ trouble and violence that came vnto vs. In those yeares after that Jason departed oute of the holy lande and kyngdome/ they brent vp the portes/& shed innocent blonde. Then made we oure prayer vnto the Lorde/ and were heardе:we offred/& lyghted the cãdels/ B settyng forth cakes and bred. And now come ye vnto the feaste of tabernacles in the moneth Casleu.

In the.Clxxxviij.yeare the people ꝑ was was at Jerusalem & in Jewry / the councell and Judas him selfe/ sent this wholsome salutacyon vnto Aristobolus kynge Ptolomys master/which came of the generacion of the anoynted prestes: and to the Jewes ꝑ were in Egypte:In so moch as God hath delyuered vs from greate perels/we thancke hym hylie. In that we resisted so mightie a kyng. And why:he brought men out of Persis by heapes/to fyght agaynst vs & the holy cytie. For as he was in Persis(namely / the Captayne with the great host)he perysched in the tẽple of Naneas / beynge disceaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there / Antiochus and hys frendes came thyther / to receaue moch moneye for a dowry. So when Naneas prestes had layed forth the moneye/ he entred w̃ a small cõpany in to the cõpasse of the temple/and so they shut the temple.

Now when Antiochus entred by opening C the preuye intrasse of the tẽple/the prestes stoned the captayne to death/hewed them in peces that were wyth hym / smote of their heades/and threwe them out in all thynges. God be praysed / whych hath delyuered the wicked in to oure handes.

Where as we now are purposed to kepe ꝑ purifycacion of the tẽple vpon the.xxv. daye of the moneth Casleu / we thought necessary to certifye you therof: that ye also myght kepe the tabernacles feast daye / & the daye of the fyre / whych was geuen vs when Nehemiah offred/after that he had set vp ꝑ temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis/ ꝑ prestes(whych then sought ꝑ honoure of God) toke the fyre priuely from the aulter / and hyd it in a valley/ where as was a depe drye pyt:& therin they kepte it/because the place was vnknowen to euery man. Now after many yeares when it pleased God / ꝑ Nehemiah shulde be sent frõ the kynge of Persia: he sent the chylders chyldren of those prestes (which had hyd ꝑ fyre)to seke it. And as they tolde vs/they founde no fyre/but thicke water. Then cõmaunded he thẽ to drawe it vp/ & to bringe it him/and ꝑ offrynges wythall. D Now whẽ the sacrifices were layed on & ordred / the prest Nehemiah commaunded to sprinckle them & the wod w̃ the water. Whẽ this was done/& the tyme come ꝑ the Sunne shone/which afore was hyd in ꝑ cloude: there was a greate fyre kyndled. In so moch that euery man marueled. Now all ꝑ prestes prayed/whyle the sacrifyce was a makyng. Jonathas prayed first / and the other gaue answere.

Leuit.vi.a.f.h
xvi.a.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges/ thou fearfull & stronge / thou ryghtuous & merciyfull / thou that art onely a gracyous kynge/onely lyberall/onely iust/ Almightie & euerlastynge/thou that delyuerest Israel frõ all trouble / thou that hast chosen the fathers and halowed them:receauynge the offerynge for the whole people of Israel/ preserue thyne awne porcyon/& halowe it. Gather those together / that are scatred abrode from vs:delyuer them that are vnder ꝑ Heathens bondage / loke vpon them whych are despysed & abhorred / that the Heathẽ maye knowe and se / how that thou art oure God: Punisshe thẽ that oppresse/& proudly put vs to dishonoure. Set thy people agayne in thy holy place/like as Moses hath spokẽ.

Deut.xxx.d

And the prestes songe Psalmes of thanckesgeuynge/so longe as ꝑ sacrifice endured. C Now when the sacrifyce was brent / Nehemiah commaunded the greate stones to be sprinckled w̃ the resydue of ꝑ water which whẽ it was done/there was kyndled a flame of them

of them also:but it was consumed thorowe the fyght/that shyned from the aulter. So when this matter was knowen/it was tolde the kynge of Persia/that in the place where the prestes/which were led awaye / had hyd fyre/there apeared water in steade of fyre/ & that Nehemias & his company had purified the sacrifyces withall. Then the kynge considerynge & ponderynge the matter dyligẽtly/made him a temple to proue the thynge that was done. And when he founde it so indede/he gaue the prestes many gyftes & dyuerse rewardes: yee he toke them wyth hys awne hand/and gaue them. And Nehemias called the same place Nephthar/which is as moch to saye as a clensynge: but many men call it Nephi.

¶ How Jeremy hydde the tabernacle/the Arche/ and the aultare in the hyll. Of the.v.bokes of Jason contayned in one.

¶ The.ij.Chapter.

A IT is founde also in the writinges of Jeremy the prophet/that he cõmaunded them which were caried awaye to take fyre/as it is sayde afore. He commaunded them also/ that they shulde not forget the lawe and commaundementes of the Lorde / and that they shulde not erre in their myndes/ when they se Images of syluer and golde with their ornamentes. These and soch other thynges commaunded he them/& exhorted them/that they shulde not lett the lawe of God go out of their hertes.

1.Mach.i.c.
Jere.xxix.b
Baruc.vi.a

It is written also/how the prophet(at the commaundement of God)charged them / to take the tabernacle & the arche with them:& he wente forth vnto the mountayne / where Moses clymmed vp/& sawe the heretage of God. And whẽ Jeremy came there/he founde an open caue/wherin he layed ꝑ tabernacle/ ꝑ arche & the aulter of incense/ & so stopped the hole. There came certayne men together also folowyng him/to marck the place/ but B they coulde not fynde it. Which when Jeremy perceaued/he reproued them saynge: As for that place /it shalbe vnknowne/vntyll ꝑ tyme ꝑ God gather his people together agayne/ & receaue thẽ vnto mercy. Then shal God shew them these thynges/ & the maiesty of ꝑ Lorde shall appeare/& the cloude also/ like as it was shewed vnto Moses:& lyke as when Salomon desyred ꝑ the place myght be sanctifyed/& it was shewed him.

Deut.xxxiij.a
Exod.xxiij.d
ij.Reg.viij.b.

For he beynge a wyse man/handled honorably and wysely offeringe vnto God in the halowinge of the temple/when it was finisshed. And lyke as when Moses prayed vnto the Lorde/ the fyre came downe from heauẽ/ and consumed the burnt offeryngе: Euen so

Leuit.ix.d

prayed Salomon also / and the fyre came ꝓ. Para.vij.a
downe from heauen/and consumed ꝑ burnt offeringe. And Moses sayde:because the sinofferinge was not eaten / therfore it is consumed. In lyke maner Salomon kepte the dedycacion(or halowinge)eight dayes.

¶

In the Annotacyõs & writynges of *Jeremy/were these thinges put also: & how he made a lybrary/& how he gathered out of all countrees the bokes of the prophetes / of Dauid/the epistles of the kynges/and of the presentes. Euen so Judas also/loke what he lerned by experyẽce of warre/ & soch thinges as hath happened vnto vs/ he gathered them all together / and so we haue them by vs. If ye now desyre to haue the same / sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purysicacyon / we haue written vnto you. Therfore ye shall do well / yf ye kepe the same dayes. We hope also/that the God(which delyuered his people / and gaue them all the heritage/ kyngdome/ presthode & Sanctuary that he Deut.xxx.a
promised them in the lawe)shal shortly haue mercy vpon vs/and gather vs together from vnder the heauen in to his holy place: for he hath saued vs from greate perels / and hath clensed the place.

*Some reader Nehemias.

As concernynge Judas Machabeus and D his brethren/the purifycacyon of the greate temple/the dedicacion of the aulter/ yee & of the warres that cõcerne noble Antiochus & Eupator his sonne/of the thynynges ꝑ cam i.Mach.vi.a.
downe from heauen vpon those / which mãfully defended the Jewes. For though they were but fewe / yet defended they the whole lande/droue awaye the enemyes host / recouered agayne the temple / that was spoken of thorowe out all the worlde / delyuered the citie/ doynge their best that the lawe of the Lord which was put downe/might with all trãquilyte be restored agayne vnto ꝑ Lord/ ꝑ was so mercifull vnto them. As touchyng Jason also of Cyren/ we haue vnder take cõpendiously to bringe in to one boke/ ꝑ thyngs that were comprehended of him in fyue. For we cõsyderynge the multitude of the bokes/ and how harde it shulde be for them ꝑ wolde medle with stories and actes(& that because of so diuerse matters)haue vnder taken so to comprehende the storyes: that soch as are disposed to reade/myght haue pleasure and pastyme therin: & that they which are dilygent in soch thinges/myght the better thinke vpõ thẽ: yee and that whosoeuer read thẽ/ might haue profit therby.

Neuertheless we oure selues that haue medled with this matter for the shortenynge C of it/haue taken no smal laboure/but great diligence/ watchynges and trauayle. Lyke

as they that make a feast / wolde fayne do other men pleasure: Euē so we also (for many mens sakes) are very well contēt to take the laboure / where as we maye shortly comprehende / the thynges that other men haue truly wrytten.

For he ꝗ buyldeth an house anew / must prouyde for many thinges / to ꝗ whole buyldynge: but he that paynteth it afterwarde / seketh but only what is comly / mete & conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that begynneth to wryte a story for the kyrst / must with his vnderstandynge gather the matter together / set hys wordes in order / and diligently seke out of euery parte: But he ꝗ afterwarde wyll shorten it / sheth few wordes / and toucheth not the matter at the largest. Let thys be sufficient for a Prologe / now will we begynne to shewe the matter: for it is but a folysh thinge to make a longe Prologe / and to be short in the story it self.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Heliodorus is sent to take the away. He is strycken of God & healed at the prayer of Onias.

¶ The. iij. Chapter.

A When tyme as the holy cyte was inhabyted in all peace & wealth / & whē the lawes were yet very well kepte. (For so was it ordened by Onias the hye prest & other godly men / that were enemyes to wickednesse) It came therto / that euen the kinges & princes thē selues
ij. Mach. i. c. dyd the place greate worshippe / & garnished the temple with greate gyftes: In so moch ꝗ
ij. Mach. iiij. a. Seleucus kynge of Asia of his awne rētes bare all the costes belongyng to the seruyce of the offringes. Then Symon of the trybe of Benjamin / a ruler of the temple / laboured to worcke some myscheke in the cite: but the hye prest resisted him.

Neuertheless when he myght not ouer-
ij. Mach. iij. b. come Onias / he gat him to Appolonius the sonne of Thersa (which then was chefe lorde in Celosyria and Phenices) & tolde him / that the treasury in Jerusalem was full of innumerable money / and how that the comons goodes (wich belonged not vnto the offeringes) were exceadinge greate also: yee & how it were possyble / that all these myght come vnder the kynges power.

B Now when Appolonius had shewed the kynge of the moneye) as it was tolde hym: the kyng called for Heliodorus his stewarde / & sent him with a cōmaundement / to bringe him ꝗ same money. Immediatly Heliodorus toke hys iourney / but vnder a coloure / as though he wolde go thorow Celosyria & Phenices to visit the cities / but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem / & was louyngly receaued of the hye prest into ꝗ cyte: he tolde what was determed concernynge the moneye / and shewed the cause of his cōmyng: he asked also / yf it were so in dede. Then ꝗ hye prest tolde him / that there was such money layed vp for the vpholdynge of weddowes and fatherlesse chyldren / & how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: & that of all the moneye (which that wycked Symon had bewrayed) there were. iiij. hundreth talentes of syluer / and. ij. hundreth of golde: yee & that it were vnpossible for those mens meanynge to be dysceaued / ꝗ had layed vp their money in the place and tēple (which is had in worshype thorow the whole world) for the mayntenaunce and honoure of the same. Whervnto Heliodorus answered / that the kynge had cōmaunded him in any wyse / to bringe hym in the moneye.

So at the daye appoynted / Heliodorus C entred in to the temple to order thys matter. But there was no small feare thorowout ꝗ whole cytye. The Prestes fell downe before the aulter in their vestymentes / and called vnto heauen vpon hym / whych had made a lawe concernynge stuffe geuen to kepe / that Exod. xxij. b. they shulde be safely preserued / for such as commytte them vnto keppynge. Then who so had loked the hye prest in the face / it wolde haue greued his herte: For his countenance and the chaunginge of his coloure / declared the inwarde sorowe of hys mynde. The man was all in heuynesse / and hys body in feare: wherby they that loked vpō him / myght perceaue the greke of hys herte. The other people also came out of their houses by heapes vnto the comō prayer / because the place was lyke to come in to confusyon. The wemen came together thorow ꝗ stretes / with hearrie clothes aboute their brestes.

The virgyns also that were kepte in / rāne to Onias / some to ꝗ walles / other some lo- D ked out of the wyndowes: yee they all helde vp their handes towarde heauē / and prayed. A mysserable thinge was it / to loke vpon the comen people / & the hye prest beinge in such trouble. But they belought almyghty God / that the goodes which were commytted vnto them / myght be kepte whole / for those that had delyuered them vnto their keppynge. Neuertheles the thynge that Heliodorus was determed to do / that perfourmed he in the same place / he hym selfe personally beinge about the treasury wyth his men of warre. But the spyrete of almyghty God shewed him selfe openly / so ꝗ all they which presumed to

obeye Heliodorus / fell thorow the power of God into a greate fearfulnesse & drede. For
ij. Mach. x. c. and. xi. b there apeared vnto thē an horse / with a terrible man sitting vpon him / deckte in goodly araye / and the horse smote at Heliodorus with his fore fete. Now he that sat vpon the horse / had harnesse of golde vpon him.

Moreouer there appeared. ij. fayre & beautyfull yōg men in goodly araye / which stode by him / scourged hym of both the sydes / and gaue hym many stripes without ceasynge. With that fell Heliodorus sodenly vnto the grounde. So they toke him vp (beinge com-
ij. Mach. v. c. paised aboute with greate darcknesse) & bare E hym out vpon a beare. Thus he that came with so many runners and men of warre in to the sayde treasury was borne out / where as no man myght helpe hym: & so the power of God was manyfest and knowne. He laye still domme also by the power of God / destitute of all hope and lyfe. And they prayled ꝗ Lord / that he had shewed his power vpō his place and tēple / which a lytle afore was full of feare & trouble: and that thorow the reuelacyon of the almyghtye Lorde it was fylled with ioye and gladnesse.

Then certayne of Heliodor' frēdes prayed Onias / that in all haste he wolde call vpon God / to graūte him his lyfe / which was geuynge vp the goost. So the hye prest consydered the matter / and lest the kinge shuld suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now when the hye Prest had opteyned his peticion / the same yonge men in ꝗ same clothinge appeared / & stode beside Heliodo-
Actu. xxviij. c. rus / sayinge: Thancke Onias the hye prest / F for for his sake hath ꝗ Lorde graunted ꝗ thy lyfe: therfore seing ꝗ God hath scourged the / geue him prayse & thanckes / & shewe euery man his myght & power. And when they had spoken these wordes they appeared nomore.

So Heliodorus offered vnto God / made greate vowes vnto him / which had graūted him his lyfe / thācked Onias / toke his hoost / & wente agayne to the kynge. Then testified he vnto euery man of the greate worckes of God / ꝗ he had sene with his eyes. And when the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem / he sayde: yf thou hast any enemy or aduersary vnto thy realme / sende him thyther / and thou shalt haue hym punysched / yf he escape with his lyfe: for in that place (no doute) there is a specyall power & worcking of God. For he ꝗ dwelleth in heauē / bylyteth & defendeth that place: and al that come to do it harme / he punysheth & plageth thē. This is now the matter concernyng Heliodorus / & the keping of the treasury at Jerusalem.

¶ Simon reporteth euell of Onias. Jason desyryng the office of the hye Prest corrupteth the kynge with rewardes. ¶ The wycked intent of Jason.

¶ The. iiij. Chapter.

This Simon now (of whō we spake afore) beinge a bewrayer of ꝗ mo- A ney & of his awne naturall contre / ij. Ma. iij. a. reported the worst of Onias: as though he had moued Heliodorus vnto this / & as though he had bene a briger by of euel. Thus was he not ashamed to call hym an enemye of the realme / that was so faythfull an ouerseer & defender of ꝗ cite & of his people: yee & so feruent in the lawe of God. But whē the malice of Symō increased so farre / that thorow his frendes there were certayne manslaughters cōmitted: Onias considered the parell ꝗ might come thorow this stryke / & how that Appolonius (namely ꝗ chefe lorde in Celosyria and Phenices) was all set vpon tyranny / and Symons malyce increased ꝗ same: He gat hym to the kinge / not as an accuser of the cytelins / but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace / nether Symon to leaue of frō his folysshnesse / except ꝗ kynge dyd lose therto. But after the deeth of Seleucus / when B Antiochus (which is called the noble) toke ꝗ kingdome: Jason the brother of Onias laboured to be hye prest: For he came vnto the kynge / and promised hym thre hundreth & lx talentes of syluer / & of the other rentes. lxxx. talentes. Besides this he promysed hym yet an. C. & L. yf he myght haue the scole of the chyldren / & that he myght call them of Jerusalem Antiochians. Which when the kynge had graunted / & he had gottē the superiorite / he begāne immediatly to drawe his kynsmen to the custome of the Heathen / put downe ꝗ thynges that the Jewes had set vp of loue / by John the father of Eupolemius / whych was sent embassytoure vnto Rome / for to make the bonde of frendshyppe and loue. He put downe all the Jewes & Lyberties of the Jewes / and set vp the wycked statutes. He durst make a kyghtynge scole vnder the castell / and set fayre yōge men to lerne the maners of whores and brodels. C

This was now the begynnyng of ꝗ Heathenysh & straunge conuersacyō / brought in thorow the vngracyous & vnherde wyckednesse of Jason / which shulde not be called a Prest / but an vngodly personne. In so moch that the prestes were now nomore occuyde about the seruyce of the aulter / but delysyed the temple / regarded not the offrynges: yee gaue their dylygence to lerne to kyght / to wrastle / to leape / to daunce / & to put at the stone: not settynge by the honour of the fa-

thers/but liked the glory of the Grekes best of all: for the which they stroue perlously/ & were gredy to folowe their statutes/yee their lust was in all thinges to be lyke thē/which afore were their enemyes & destroyers. How be it to do wyckedly agaynst ȳ law of God/ shall not escape vnpunyshed: but of thys we shall speake here after.

¶ What tyme as the* Olympiades sportes were played at Tyrus (the kynge him selfe beinge presente) this vngracyous Jason sent wicked men/bearyng from them of Jerusalem (whych now were called Antiochyans) iij.C. drachmas of syluer for an offerynge to Hercules. These had they that caryed them/ delyred vnder soch a fashion/as though they shulde not haue bene offred/but bestowed to other vses. Neuertheles he that sent them/ sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present/they were geuen as to the makynge of shippes. And Appolonius the sonne of Nesteus was sent into Egypte/ because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued ȳ he was put out from medlynge in the realme/he sought his awne profyt/departed from thence/came to Joppa/& then to Jerusalem: where he was honorably receaued of Jason & the cite/& was brought in vō torche lyght and with greate prayse: and so he turned his hoost vnto Phenices.

* These were kepte euery fiftye yeare.

After iij. yeare Jason sent Menelaus/the forelayde Symons brother/to beare ȳ money vnto ȳ kyng/& to bringe him answere of other necessary matters. But he (when he was praysed of the kinge for magnyfying of his power) turned ȳ presthode vnto him selfe/ layinge vp. iij. C. talentes of syluer for Jason. So whē he had gotten cōmaundemētes frō the kynge/he came hauinge nothinge ȳ becōmeth a prest/but bearinge ȳ stomack of a cruell tyraunt/& ȳ wrath of a wylde brute beest. Then Jason (which had dysceaued his awne brother) seinge that he him selfe was begyled also/was fayne to fle into the lande of the Ammonites/& Menelaus gat the domynyon. But as for the money ȳ he had promysed vnto ȳ kynge/he dyd nothinge therin/ when Sostratus the ruler of the castell requyred it of him. For Sostratus was ȳ man that gathered the customes: wherfore they were both called before the kyng. Thus was Menelaus put out of the presthode/& Lysimachus his brother came in his steade. Sostratus also was made lorde of the Cypriās.

h. Mach. iiij. d

¶ It happened in the meane season/ ȳ the Tharsians & Mallociās made insurrecciō/ because they were geuen for a present vnto kynge Antiochus concubyne. Then came ȳ kinge in all the haste/to styll them agayne/& to pacyfye the matter/leauing Andronicus there to be his debyte/as one mete therfore. Now Menelaus supposing ȳ he had gotten a ryght conuenient tyme/stole certayne vessels of golde out of the temple/& gaue them to Andronicus for a present: & some he solde at Tyrus and in the cytyes therby.

Which when Onias knewe of a suertye/ he reproued him: but he kepte him in a Sanctuary beside Daphnis/ that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus/& prayed hym that he wolde slaye Onias. So whē he came to Onias/he counseled him craftely to come out of the Sanctuary/geuynge hym his hande with an othe (how be it he suspecte him) and then he slew Onias/without any regarde of rightuousnesse. For the which cause not only ȳ Jewes/ but other nacyons also toke indygnacyon/& were displeased for the vnrightuous death of so godly a man.

And when the kynge was come agayne from Cilicia/the Jewes and certayne of the Grekes wente vnto him/ complayninge for the vnrightuous death of Onias. Yee Antiochus hī selfe was sory in his mynde for Onias/so that it pitied him/& he wepte/remembringe his sobernesse & manerly behauoure. Wherfore he was so kyndled in his mynde/ ȳ he cōmaunded Andronicus to be stryped out of his purple clothinge/& so to be led thorow out all the cite: yee & the vngracyous man to be slayne in the same place/ where he cōmpted hys wyckednes vpon Onias. Thus the Lorde rewarded him his punyshment/as he had deserued. Now when Lysimachus had done many wicked dedes in the tēple thorow the counsell of Menelaus/& the voyce came abrode: the multytude gathered them together agaynst Lysimachus/ for he had caryed out now moch golde.

So when the people arose/and were full of dysplesure/ Lysimachus armed. iij. M. vnthryftes to defende him: a certayne tyrante beinge their captayne/ which was growen both in age & woodnesse. But whē the people vnderstode the purpose of Lysimachus/ some gat stones/some good strōge clubbes/ & some cast ashes vpon Lysimachus. Thus there were many of thē wounded/some being slayne/& all the other chaced awaye. But as for the wycked churchrobber hym selfe/ they kylled hym beside ȳ treasury. Of these matters therfore there was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus/they made a complaynte vnto him of Menelaus/concernyng this busynesse/and the embassytours were thre. But Menelaus wēt & promesed Ptolomy to geue him

him moch money/yf he wolde persuade ȳ kyng. So Ptolomy wēt to the kyng into a courte/ (where as he was sett to coole him) & broght him out of that mynde. In so moch that he discharged Menelaus from the accusacyons/ that not withstandynge was cause of al mischeke: and those poore men/ whych yf they had tolde their cause/ yee before the Scythiās/they shulde haue bene iudged innocēt/ them he condemned to death.

Thus were they soone punyshed/ whych folowed vpon the matter for ȳ cytye/ for the people/ and for the holy vessell. Wherfore they of Tyrus toke indygnacyon/ and buryed them honorably. And so thorow the couetousnesse of them that were in power/ Menelaus remayned styll in authorye/ increasynge in malyce/ to the hurte of the cytezyns.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The persecute of Antiochus agaynst the Jewes. The spoylinge of the temple.

¶ The. v. Chapter.

At the same tyme Antyochus made hym ready to go agayne in to Egypte. Then were there sene at Jerusalem/xl. days longe/ horsmen runnynge to and fro in the ayre/ whych had rayment of golde/and speares. There were sene also whole hooftes of men weapened/& horses runnynge in an order/how they came together/how they helde forth their shyldes/ how the harnessed men drew out their swordes/and shott their dartes.

The shyne of the golden weapens was sene/and of all maner of armure. Wherfore euery man prayed/ that those tokens myght turne to good. Now when there was gone forth a false rumour/as though Antyochus had bene deed: Jason toke a. M. men/and came sodenly vpon the cytye. The cytezyns ranne vnto the walles/at the last was the cityte taken/& Menelaus fled in to the castell.

As for Jason/he spared not his awne citezyns in the slaughter/nether considered he what greate euell it were/to destroye ȳ prosperite of hys awne kynsmen: but dyd as one that had gotten the victory of hys enemyes/ and not of hys frendes. For all thys gatt he not the superiorye/ but at the last receaued confusyon for hys malyce/ and fled agayne lyke a bagabunde in to the lande of the Ammonytes.

i. Mach. iiij. e.

Fynally/for a rewarde of his wickednesse/ he was accused before Aretha the kynge of the Arabians: In so moch that he was fayne to flee from cytye to cytie/ beynge despysed of euery man as a forsaker of the lawes/ and an abhominable personne. And at the last (as an open enemy of his awne natural cōtre and of the cytezyns) he was dryuen in to Egypte.

Thus he that afore put many out of their awne natyue land/perished from home himselfe. He wēt to Lacedemō/thynckinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburyed/ was throwen out hym selfe/ no man mournynge for hym/ ner puttynge him in his graue: so that he nether enioyed ȳ burial of a straunger/nether was he partaker of his fathers sepulcre.

Now when this was done the kynge suspecte/that the Jewes wolde haue falle from hym: wherfore he came in a greate dysplesure out of Egypte/and toke the cytie by violence. He commaunded hys mē of warre also/that they shulde kyll & not spare/ but slaye downe soch as withstode them/ or clymmed vp vpon the houses.

i. Mach. i. f.

Thus was there a greate slaughter of yonge men/olde men/wemen/ chyldren and virgines. In. iiij. dayes were there slayne lxxx. M. fourty thousande put in prison/ and no lesse solde. Yet was he not content with this/ but durst go in to the most holy temple (Menelaus that traytoure to the lawes and to his awne naturall countre/beyng his gyde) and with his wicked handes toke the holy vessel/ which other kynges & cyties had geuen thyther for the garnysshinge & honour of the place: them toke he in hys handes vnworthely/ & defyled them.

So madd was Antiochus/ that he considered not/how that God was a lytle wroth for the synnes of them that dwelt in the citie/ for the which soch confusyō came vpon that place. And why? yf it had not happened them to haue bene lapped in many synnes/ thys Antiochus (as soone as he had come) had sodenly bene punyshed/ and shott out for hys presumpcyon/ lyke as Helyodorus was/ whō Seleucus the kyng sente to robbe the treasury. Neuertheles God hath not chosen the people for the places sake/ but the place for the peoples sake: and therfore is the place be come partaker of the peoples trouble/ but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of Almyghty God/ so when the greate God is reconcyled/ it shall be set vp in hye worshippe agayne.

Judit. b. d

i. Mach. iiij. d.

So when Antiochus had taken a M. and viij. C. talentes out of the temple/he gat him to Antioche in all the haste/thynckinge in his pryde/that he myght make men sale vpon ȳ dryelande/and to go vpon the see/soch an hye mynde had he. He lefte debytes there to vexe the people: At Jerusalem lefte he Philyppe a

Phrigian/in maners more cruell thē him self ȝ set him there: At Garysim he left Andronycus and Menelaus / whych were more greuous to ȝ citezins then other. Now as he was thus set in malice agaynst ȝ Jewes / he sent Appollonius an hated prynce/ w xxij M. cōmaūding him to slaye all those ȝ were of perfect age/ & to sell ȝ wemē / maydes & childrē. Whē he cam now to Jerusalē/ he fained peace/ & kept hī still vntil ȝ Sabboth daye. And then he cōmaūded his mē to take thē to their weapēs (for ȝ Jewes kepte holy daye) & so he slew al thē ȝ were gone forth to ȝ opē playe/ rūning here & there throw ȝ citie w his mē weapened/ & murthured a great nōbre. But Judas Machabey whych was the tenth/ fled into ȝ wildernesse/ led his like there w his cōpany amōge ȝ wilde beastes & vpon ȝ mountaynes/ dwellynge there/ and eatynge grasse/ lest they shuld be partakers of ȝ kythynesse.

¶ The Jewes are compelled to leaue the law of God. The temple is defyled. The readers are monysched that they shal not abhorre the aduersytie wherwyth ȝ Lord afflicteth thē. The greuous payne of Eleazarus.

¶ The. vj. Chapter.

A NOt longe after this/ sent ȝ king a messaūger of Antioche/ for to cōpel ȝ Jewes to altre ȝ ordinaūces of ȝ fathers & ȝ law of God/ to defile ȝ tēple ȝ was at Jerusalē/ & to cal it ȝ tēple of Jupiter Olimpius: & ȝ they shulde be in Gazarim/ as those which dwell at ȝ place of Jupiter ȝ herberous. Thys wycked sediciō of ȝ vngodly washeuy vpō all ȝ people: for ȝ tēple was ful of voluptuousnes / bibbinge & bolling of ȝ Heathē/ of ribaudz & harlottz together. The wemē wēt into ȝ holy place/ & bare in that was not laufull. The aulter also was full of vnlauful thingz which ȝ lawe forbydeth to laye vpō it. The Sabbothes were not kepte/ ȝ other solēpne feastes of ȝ lāde were not regarded. To be playne/ there durst noma be a knowne ȝ he was a Jewe. In ȝ daye of ȝ kingz byrth they were cōpelled parforce to offre: & whē ȝ feast of Bachy was kepte/ they were cōstraynedto weere garlādes of yuye/ & so to go aboute for ȝ honoure of Bachus.

B Moreouer thorow ȝ cōsell of Ptolomy/ there went out a cōmaūdmēt in ȝ nexte cityes of ȝ Heathē/ ȝ they shuld intreate ȝ Jewes in like maner: namely/ to cōpell thē for to do sacrifyce after ȝ lawes of ȝ Gētiles: & who so wolde not/ to put them to death. A pyteous thynge was it to se. There were. ij. wemen accused to haue circūcided their sonnz/ whō when they had led rouide aboute ȝ cytie (the babes hāgyng at their brestes) they cast thē downe headlyngz ouer ȝ walles. Some ȝ were crepte in to dennz & had kepte ȝ Sabboth/ were accused vnto Philippe/ & brent in ȝ fyre: because ȝ for ȝ feare of God they kepte ȝ cōmaūdmēt so stifly/ & wolde not defende thē selfz. Now I beseche all those which reade this boke/ ȝ they refuse it not for these fallz of aduersite: & iudge ȝ thinges (ȝ are happened) for no destruccyō / but for a chastenyng of oure people. And why? Whē God suffreth not sinners lōge to folow their awne mynde/ but thorthly punisheth thē/ it is a tokē of his greate louyng kyndnes. For this grace haue we of God more then other people/ ȝ he suffreth not vs longe to synne vnpunished lyke other nacyons/ that when ȝ daye of iudment cōmeth/ he maye punish thē in the fulnes of their synnes. If we synne/ he correcteth vs/ but he neuer withdraweth his mercy frō vs: & though he punish w aduersyte/ yet doth he neuer forsake his people. But lett this ȝ we haue spokē now w few wordz/ be for a warning & exhortaciō of ȝ Heathē. Now will we come to ȝ declaryng of ȝ matter. Eleazar one of the principall Scribes/ an aged mā & of a welfauored cōstenaūce / was cōstrayned to gape w opē mouth & to eate swynz flesh. But he delyryng rather to dye gloriously then to lyue w shame/ offred him self willingly to ȝ martyrdome. Now whē he saw ȝ he must nedz go to it/ he toke it pacyently: for he was at a poynte w hī self/ ȝ he wolde cōsente to no vnlaufull thing for eny pleasure of life. They ȝ stode by being moued w pite (but not aright) for ȝ olde frendshype of ȝ mā/ toke him asyde priuely/ & prayed him ȝ he wold let soch flesh be brought him as were laufull to eate/ & thē to make a cōstenaūce as though he had eatē of ȝ flesh of ȝ sacrifice like as ȝ king commaunded/ for so he might be delyuered from death: & so for ȝ olde frendshype of ȝ mā/ they shewed him this kyndnes. But he begāne to cōsider his discret & honorable age/ his noble & worshypful stoke/ & how ȝ frō his youth vp he had bene of an honest & good cōuersacyō: yee & how cōstantly he had kepte ȝ ordinaūces & lawes cōmaūded by God / wherfore he gaue thē this answere/ & sayde: Yet had I rather first be laied in my graue. For it becometh not myne age (sayde he) in eny wyse to dissēble/ wherby many yōg personnes might thincke/ ȝ Eleazar being lxxx. yeare olde & x. were now gone to a straūge like: & so thorow myne ypocrisy (for a lytle tyme of a trāsitory life) they might be disceaued/ by this meanes also shuld I defile myne age/ & make it abhomynable. For though I were now delyuered frō ȝ tormētz of men/ yet shuld I not escape ȝ hād of almighty God/ neither alyue ner deed. Wherfore I will dye mānfully/ & do as it becōmeth mine age: Wherby I may peraduēture leaue an exāple of stedfastnes for soch as be yōge/ yf I w a ready mynde & mānfully dye an honest death/ for ȝ most worthy & holy lawz.

When

When he had sayde these wordes/ immediatly he was drawen to the tormente. Now they that ledhym & were mylde a litle afore/ beganne to take dysplesure because of the wordz that he sayde: for they thought he had spoken them o kan hye mynde. But when he was in his martirdome/ he mourned and sayde: Thou (O Lord) which hast ȝ holy knowlege/ knowest openly: that where as I might be delyuered from death / I suffre these sore paynes of my body: but in my mynde I am wel content to suffre them / because I feare the. Thus thys man dyed / leauynge the memorial of his death for an example/ not only vnto yonge men/ but vnto all the people / to be stedfast and manly.

¶ The punishmēt of ȝ vij. brethren & of their mother.

¶ The. vij. Chapter.

A IT happened also ȝ there were vij. brethrē (with their mother) takē) & cōpelled by the kinge agaynst ȝ law/ to eate swynes flesh: namely with scourges & lethren whippes. And one of them which was the cheke / sayde: What seest thou / & what requyrest thou of vs? As for vs / we are ready rather to suffre death/ then to offende the lawes of God and the fathers. Then was the kinge angrye / and bad heate cauldrons and brasen pottes. Whych when they were made hote / immedyatly he commaūded the tonge of him that spake first to be cut out/ to pul the skynne ouer his heade/ to pare of the edges of his handes & fete: yee and that in the syght of hys mother and the other of hys brethren. Now when he was cleane marred / he commaunded a fyre to be made/ and so (whyle there was eny breath in him) to be fryed in the caudron/ In the which when he had bene longe payned / the other brethren wyth their mother exorted hym to dye manfully/ sayenge: The Lorde God shall regarde the treuth/ and comforte vs/ lyke as Moses testifieth and declareth in his songe/ sayenge: and he will haue compassyon on his seruauntes.

B So when the fyrst was deed after this maner/ they brought the seconde to haue him in derysyon / pulled the skynne with the hearre ouer his heade/ & asked him/ yf he wolde eate swynes flesh / or he were payned in the other membres also thorow out hys body. But he answered boldly/ and sayde: I wyll not do it. And so was he tormented lyke as the first/ & when he was euen at the geuyng vp ȝ goost he sayde: Thou most vngracyous personne puttest vs now to death/ but the kyng of the worlde shall rayse vs vp (whych dye for hys lawes) in ȝ resurrecciō of euerlastinge life.

Deut. xxxij. c.

After hym / was the thyrde had in derysion: and when he was requyred/ he putt out hys tonge / and that ryght foone / holdynge forth his handes manfully/ and spake wyth a stedfast faith: These haue I of heauen/ but now for the lawe of God I delyple them / for my trust is / that I shall receaue them of him agayne. In so moch that the kynge and they which were with hym / marueled at the yonge mans boldnesse/ that he nothynge regarded the paynes.

Now when he was deed also / they vexed the fourth with tormētes in lyke maner. and when he was now at his death/ he sayde: It is better that we beynge put to death of man haue oure hope and trust in God/ for he shall rayse vs vp agayne. As for the/ thou shalt haue no resurrecciō to lyfe.

And when they had spoken to the kyng/ they tormented him. Then loked he vnto the kinge/ & sayde: thou hast power amonge mē /for thou art a mortall man also thy self / to do what thou wilt/ but thynke not/ that God hath forsaken oure generacyon. Abyde the/ tary still a whyle/ and thou shalt se the great power of God/ how he wyll punysh the & thy sede. After hym they brought ȝ syxte/ whych beinge at the poynte of death/ sayde: Be not disceaued (O king) for this we suffre for our owne sakes/ because we haue offended oure God/ & therfore maruelous thynges are shewed vpon vs. But thynke not thou / whych takest in hande to stryue agaynst God / that thou shalt escape vnpunysched.

B This excellent mother (worthy to be well reported of/ and had in remembrance) sawe her seuen sonnes dye in one daye/ and suffred it pacyently/ because of the hope that she had in God: yee she exorted euery one of them in especyall / and that boldly and stedfastly w parkyte wysdome / wakynge vp her wyuysh thought with a manly stomacke / and sayde vnto them: I can not tell how ye came in my wombe/ for I nether gaue you breth ner soule/ no ner lyfe. It is not I ȝ toyned ȝ mēbres of your bodies together/ but the maker of ȝ worlde/ which fashioned ȝ byrth of man / & begāne al thinges. Euen he also of his awne mercy shal geue you breath and life agayne like as ye now regarde not oure awne selfz for his lawes sake.

Now thought Antyochus that she had despised him/ therfore he lett her go wyth her reproues/ and beganne to exorte the yongest sonne (which yet was left) not o[illegible] w wordz but swore vnto him w an ooth/ ȝ he shulde make hym a rich & welthy man (yf he wolde forsake ȝ lawes of his fathers) yee and ȝ he shulde geue him/ what so euer were necessary for him. But when ȝ yōge mā wolde not be moued/ for all these thinges / he called his mother/ and cōceled her to saue her sonnes

lyke. And whē he had exhorted her wyth many wordes/the promeled him that the shulde speake vnto her sonne. So she turned her vnto hym(laughynge the cruell tyraunte to scorne)and spake with a bolde voyce: O my sonne/haue pitie vpon me/ that bayre ȳ ix. monethes in my wōbe/that gaue the sucke/ norished the & brought the vp vnto this age.

I beseche the(my sonne)loke vpon heauē and earth and all that is therin / and consydre/that God made them and mans generacyon of nought: so shalt thou not feare thys hangman / but suffre death stedfastly / lyke as thy brethren haue done: that I maye receaue the agayne in the same mercy wyth thy brethren.

Whyle she was yet speakynge these wordes/the yonge mā sayde: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundement/but the lawe that God gaue vs by Moses. As for the that ymaginest all mischefe agaynst the Jewes/ thou shalt not escape the hande of God/ for we suffre these thinges/because of our sinne.

Leui.xi.a. Deut.xiii.a.

And though God be angrye wyth vs a lytle whyle(for our chastenynge and reformacyon)yet shall he beat one agayne wyth hys seruauntes. But thou. (O shamefull and most abhomynable personne.) Pryde not thy self thorow vayne hope / in beynge so malycious vpon the seruauntes of God: for thou hast not yet escaped the iudgment of the God wych is allmyghty/ and seyth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastyng lyfe: but thorow the iudgment of God / thou shalt be punyshed ryghteously for thy pryde.

As for me(like as my brethren haue done) I offre my soule and my body for the lawes of our fathers / callynge vpon God/ that he wyll soone be merycful vnto our people: yee and wyth payne and punyshement to make the graunte /that he only is God. In me now and in my brethren the wrath of allmyghty God is at an ende / wych ryghteously is fallen vpon all our people.

6.Macha.vii.

Then the kynge beynge kyndled in anger was more cruell vpon hym then vpon al the other/and toke indygnacion/that he was so lyghtly regarded. So thys yonge man dyed vndefyled/& put hys trust styll in the Lorde. Last of all after the sonnes/was the mother put to death also. Lett thys now be ynough spoken/concernynge the offrynges / and extreme cruelnesse.

Judas gatheretb together hys hoost. Nicanor is sent agaynst Judas. Judas exhorteth his soudyars to constauntnes. Nicanor is ouercome. The Jewes geue thākes after they haue put their enemyes to flyght/dyuidyng the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

¶ The .viii. Chapter.

When Judas Machabeus and they that were with hym / wente prynely in to the townes / called theyr kynsfolkes and frendes together / toke vnto them all soch as contynued yet in the fayth and lawe of the Jewes / & brought forth vi.M.men.

So they called vpon the Lorde / that he wolde haue an eye vnto hys people / wych was trodden downe of euery man: to be gracyous vnto the temple / that was defyled of the vngodly: to haue compassion vpon the destruccyon of the cytye / wych was shortly lyke to be layed waste / to heare the voyce of the bloude that cryed vnto hym: to remembre the most vnryghteous deathes of yonge innocent thyldren / the blasphemyes also done vnto hys name/and to punysh them. 1.Macha.ii.a

Now when Machabeus had gathered thys multytude together / he was to myghtye for he Heathen (for the wrath of the Lorde was turned in to mercy) he fell vpon the townes and cytyes vnwarres / brent them toke the most commodyous places / and slewe many of the enemyes. But specyally he made soch chases by nyght / in so moch that hys manlynesse was spoken of euery were.

So when Phylippe sawe that the man increased by litle and litle / and that the matter prosyered wyth hym for the most parte: he wrote vnto Ptolomy(wych was a captayne in Celosyria & Phenyces) to helpe him in the kynges busynes. Then sent he Nicanor Patrocly(a specyall frende of hys) in all the haste / and gaue hym of the comen sorte of the Heathen no lesse then xx. M. harnessed men / to rote out the whole generacyon of the Jewes / hauynge to helpe hym one Gorgias a man of warre / which in matters concernynge battayls had great experience. Nycanor ordened also ȳ trybute (wych the Romaynes shulde haue had) to be geuen vnto the kynge / out of the captyuite of the Jewes / namely ij. M. talentes. And immediatly he sent to the cyties of the see coost / requyrynge them for to bye Jewes to be their seruauntes & bonde men / promisynge to sell thē lxxx. and ten for one talente: but he consydered not the wrath of allmyghty God / ȳ was to come vpon hym.

When Judas knewe of thys / he tolde the Jewes that were wyth hym of Nicanors comynge. Now were there some of them fearfull / not trustynge vnto the ryghtuousnes of God and fled their waye.

But the other that remayned / came together and besought the Lorde / to deliuer them from that wycked Nicanor / wych had solde

had solde them or euer he came nye them: & though he wolde not do it for their sakes / yet for the couenaunt that he made wyth theyr fathers / & because they called vpon hys holy & glorious name. And so Machabeus called his men together / namely aboute vi.M. exortyng them not to agree vnto their enemies nether to be afraied for ȳ multitude of their aduersaries cōminge agaynst them vnryghteously: but to fight manly / consideringe the reproke that they had done to the holy place without cause / how they had defyled and oppressed the cytie / yee & destroyed the lawes of the fathers. For they (sayde he) trust in their weapens and boldnesse / but oure confidence is in the allmyghty Lorde / wych in the twynckylynge of an eye maye both destroye them that come agaynst vs / and all the worlde.

Jere.xvii.b Psal.xx.b.

Ye exorted them also to cal to remēbraunce the helpe / that God shewed vnto their fathers: as when there perished an C. & lxxxv. M. of Sēnacheribs people: And of ȳ batail ȳ they had in Babilō against ȳ Gallacyans: how ȳ all the Macedonyās ȳ came to helpe thē / stode in feare: & how they being but only vi.M. slewe an C. & xx. M. thorow the helpe that was geuen them from heauen / wherby they also had receaued many benefites.

4.Reg.xix.a Ecclyxvii.f. 1.Mach.vii.c.

Thorow these wordes the men toke good hertes vnto them / ready to dye for the lawe & the coūtre. So he sett vpon euery company a captaine / one of his awne brethrē: Simō / Joseph & Jonathas: geuynge ech one xv. C. men. He cauled Eldras also to reade the holy boke vnto them / and to geue them a token of the helpe of God.

1.Mac.iii.b

Then he himself beinge captayne in ȳ forefront of the battayll / buckled wyth Nicanor And God was their helpe / in so moch that they slewe aboue ix. M. men & compelled ȳ more parte of Nicanors hoost to flie / they were so wounded & feable. Thus they toke the money from those that came to bye them / & folowed vpon them on euery syde. But whē the tyme came vpon them / they returned / for it was the Sabbath / and therfore they folowed no more vpon them. So they toke their weapens & spoyles & kepte the Sabbath / geuynge thankes vnto the Lord / wych had deliuered them that daye / and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke / to the fatherless and to wyddowes / and the reldyue had they them selues wyth theirs. When this was done / and they all had made a generall prayer: they besought the merycfull Lorde to be at one with his seruauntes.

Nume.xxxi.d. 1.reg.xxx.e. Deut.xx.b.

Of those also that were with Timotheus and Bachides / which fought agaynst them / they slewe xx. M. wanne hye and stronge holdes / and deuided moo spoyles: euer geuynge an equal porcion vnto ȳ sicke / to ȳ fatherless to wyddowes & to aged persons. And when they had dylygently gathered their weapens together / they layed them all in conueniente places / & the remnaunt of ȳ spoyles brought they to Jerusalem. They slewe Phylarches that wicked personne / which was wyth Tymotheus / and had vexed many Jewes. And when they helde the thākesgeuinge at Jerusalē for the victory / they brent those that had sett fyre on the portes of the temple: namely Callisthenes / wych was fled in to an houses and so they gatt a worthy reward for theyr wyckednesse. As for that most vngracyous Nicanor / wich had brought a thousande marchauntes / to bye the Jewes / he was thorow the helpe of the Lorde brought downe euen of them whom he regarded not: in so moch ȳ he put of hys glorious rayment / fled by see / and came alone to Antyoche / wyth greate shame and dishonour / which he gatt thorow the destruccyon of hys hoost. Thus he ȳ promysed the Romaynes to paye them their tribute / when he toke Jerusalem: begāne now to saye planely / that God was the defender of the Jewes / & therfore not possible to wound them / because they folowed the lawes which God had made.

¶ Antiochus willing to spoyle Perlepolis is dryuen to flyght. As he persecuteth the Jewes / he is strycken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

¶ The .ix. Chapter.

At the same tyme came Antiochus agayne vnto dyshonoure out of Perlepolis. For when he came to Perlepolis / and vnder toke to robbe the tēple and to subdue the cytie / the people ranne together and defended thē selues / in so moch that he and his were fayne to flie with shame. And so after that flyght / it happened / that Antiochus came agayne wyth dyshonoure. But when he came to Egbathana / he gatt knowlege what was happened vnto Nycanor & Tymotheus. Now as he was auauncynge hym self in hys wrath / he thought he was able to auenge the iniury that was done to them / vpon the Jewes: and therfore commaunded to make ready hys charet / haystynge on hys iourney wythout ceasynge / the iudgement of God prouokinge him / because he had spoken so proudly / that he wolde come to Jerusalem / and make it a graue of the Jewes. But the Lorde God of Israell / that seyth all thynges / smote hym wyth an inuysible plage / wych no man coulde heale. 1.Mac.vi.

B For as soone as he had spoken these wordes/there came vpon hym an horrible payne of hys bowles / and a sore greke of the tharmes. And that was but right:for he had martyred other mens bowels wyth dyuerse and straunge tormentes / how be it he wolde in no wyse cease from his malyce. Yee he was yet the prouder and more malycious against the Jewes: But whyle he was commaundynge to make haste in the matter/it happened that he fell downe violently from the charet/so that it broised hys body / and dyd hym greate payne.

And so he that thought he myght commaunde the floudes of the see(so proude was he beyonde the condicyon of mã)and to weye the hye mountaynes in a payre of scoales / was now brought downe to the grounde / & caried vpon an horslytter /knowlegynge the manyfolde power of God vpon hym: so that the wicked body of hys was ful of wormes/ wyych in hys payne fell quyck out of hys Act.xij.d. flesh: In so moch that hys hoost was greued with the smell and styncke of hym. Thus he that a lytle a fore thought he myght reach to the starres of heauen / hym myght no man now abyde ner beare / for the behemence of C stynche.

Therfore he beynge brought from hys greate pryde/beganne for to come to ỳ knowlege of hym selfe: for the punyshment of God warned hym /and hys payne increased euermore and more. And when he hym selfe might not abyde hys awne styncke /he sayde these wordes:It is reason to be obedient vnto God and that a man delyre not to be lyke vnto hym.Thys wycked personne prayed also vnto the Lorde/of whom he shulde haue optained no mercy. And as for the cytie that he came vnto so hastely/to bryngе it downe to the grounde/and to make it a graue for deed mẽ: now he delyreth to delyuer it fre.

And as touchinge the Jewes/whom he had iudged not worthy to be buryed / but wolde haue cast thẽ out for to be deuoured of ỳ foulȝ & wilde beastes/sayenge/that he wolde haue destroyed both olde and yonge: Now he promyseth / to make them lyke the cytelyns of Athens.And where as he had spoyled the holy temple afore / now he maketh promyse to garnish it with greate giftes/to increase the holy ornamentes / and of hys awne rentes to beare the costes / and charges belongynge to the offeringes:yee and that he wolde also become a Jewe hym selfe / to go thorow euery place of the worlde/ and to preach the power D of God.

But when hys paynes wolde not cease/ (for the ryghteous iudgmẽt of God was come vpon hym)out of a very despayre he wrote vnto the Jewes a lettre of intercession/cõteyninge these wordes:The kynge and prince Antiochus wysheth vnto the vertuous citezyns of the Jewes / moch health and good prosperite.

If ye and youre children fare well / and yf all thinges go after youre mynde: we geue greate thankes. In my sicknesse also do I remembre you louyngly: for as I came out of Perisa/ and was taken wyth sore dysease:I thought it necessary to care for ỳ comen wealth. Nether despare I in my self/ but haue a good hope to escape this sicknes.

But consyderynge that my father led an hoost sometyme in the hyer places/ and shewed who shulde raygne after hym / that (yf there happened any cõtrouersy/or eny harde thyng were declared)they in the lande might knowe their chefe lorde/ that there shulde be E no insurreccion:Agayne/ when I ponder by my self / how that all the myghtye men and neghbours rounde aboute/are layenge wate/and loke but for opportunyte to do harme: I haue ordened that my sonne Antyochus shall raygne after me/whom I oft commended to many of you / when I was in the hyer kyngdomes/ and haue wrytten vnto hym as it foloweth herafter .Therfore I prayde you & requyre you / to remembre the benefytes that I haue done vnto you generally and in especyall.For I hope that he shal be of sober & louynge behauoure/& yf he folowe my deuyce/he shall be indyfferent vnto you. Wants.viij.a

Thus that murthurer and blasphemare of God was sore smytten: & lyke as he had intreated other men / so he dyed a mysserable death in a straunge countre vpon a mountayne.And his body dyd Philyppe(that went wyth hym) cary awaye: wyych fearynge the sonne of Antyochus / wente in to Egypte to Ptolomy Philometor.

¶ Judas Machabeus taketh the cytie & the temple.He beginneth to shewe the actes of Eupator. The Jewes keyght agaynst the Idumeans: Timotheus inuadeth Jewrye/with whom Judas royneth battell .A. men apeare in the ayre to the helpe of the Jewes.Timothy is slayne.

¶ The.x. Chapter.

MAchabeus now and hys company A (thorow the helpe of the Lorde) i. Mach.viij.e. wanne the temple and the cytye agayne/destroyed the aulters and chapels ỳ the Heathen had buylded thorow the stretes:clensed the temple/made another Exod.xx.d aulter of bryche stone/& after.ij.yeares they offered sacrifyces/set forth the incense / the lyghtes & shewe bred.When that was done/ they fell downe flat vpon the grounde / and belought the Lorde / that they myght come nomore in to soch trouble:but yf they synned eny more agaynst him / he him self to chastẽ them wyth mercy / and not to come in the hãdes of those aleauntes and blasphemous men.

Now vpon the same daye that ỳ straungers poluted the temple/it happened that on the very same daye it was clensed agayne: namely / the.xxiij. daye of the moneth called i.Mach.viij.f. B Casleu.They kepte.viij.dayes in gladnesse/ lyke as in ỳ feast of the tabernacles: remembrynge that not longe afore / they helde the feast of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes / braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together / and made a statute/ ỳ euery yeare those dayes shulde be solemply kepte of all the people of the Jewes.

How Antiochus then (that was called the noble)dyed/it is sufficiently tolde. Now will we speake of Nicanor the sonne of that wicked Antiochus /how it happened wyth him:and so with few wordes to comprehende the aduersyte that chaunced in ỳ warres. When he had takẽ in the kyngdome/he made one Lysias(which had bene captayne of the hoost in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macron/ beynge a ruler for the Jewes(and specially/ to syt in iudgment for soch wronge as was done vnto them) vnder tone to deale peaceably wyth them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure(because he had left Cypres C that Philometor had commytted vnto hym: and because he departed from noble Antiochus/that he was come vnto) he poysoned him selfe/and dyed.

Now when Gorgias was gouernoure of the same places/he tone straungers and vnder tone of tymes to warre wyth the Jewes. Moreouer the Idumeans that helde ỳ strõge holdes / receaued those that were dryuen from Jerusalem/and tone in hande to warre also. But they that were with Machabeus besought and prayed vnto the Lorde / that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans / and wanne many places by strength: Soch as came agaynst them they slew / and kylled no lesse(of all together) then twentye thousande. Neuertheless some / no lesse then nyne thousande / were fled in to two stronge towres / hauynge all maner of ordynaunce to withstande them.

Then Machabeus leauing Symon/Josephus/ Zachaus and those that were wyth them(which were very many) wente to besege them/and to syght where most nede was. Now they that were wyth Symon beynge led wyth couetousnesse / were intreated for money / thorow certayne of those that laye in ỳ towres:tone.lxx.M.Drachmas/& let some of them escape. But when it was tolde Machabeus what had happened / he called the captaynes of the people together/ accusynge those personnes/ ỳ they had solde the brethren for money / and lett their enemyes go. So he slewe those traytours / and immediatly wente in hande wyth the.ij. towers.And whẽ they had ordred them selues manly with their weapens and handes/they slewe in the two castels moo then twentye thousande.

Now Timotheus whom the Jewes had i.Mac.v.b. ouercome afore / gathered a multytude of v.Mac.viij.c straunge people / brought an hoste also of horsmen of the Alians / to wynne Jewry by strength.But when he drewe nye/ Machabeus & they that were with hym fell to their v.Mach.xi.b. prayer/sprenckled ashes vpõ their heades/ beyng gyrded with heartie cloth about their loynes/fell downe before the aulter/and besought the Lorde that he wolde be merycfull to them / but an enemye vnto their enemyes / and to take parte agaynst their aduersaries/according as it is promyled in ỳ lawe. So after the prayer/ they wente on further from the cytie: and when they came nye the enemyes/they prepared them selues agaynst them. Jere.xlvij.b

And by tymes in the mornynge at ỳ breake of the daye / both the hoostes buckled together. The one parte had the Lorde for their refuge / wyych is the geuer of prosperyte / strength and victory. The other had a manly stomack / wyych is a captayne of warre.

The battayll now beynge greate/ there iij.reg.vi.a apeared vnto the enemyes from heauen. v. i.Mac.iij.d. men vpõ horsbacks wyth bridels of golde/ and.xi.b. ledinge the Jewes/ and two of them hauyng Machabeus betwixte them/that kepte him safe on euery syde wyth their weapens/ but shot dartes and lightenynges vpon the enemyes: where thorow they were confounded with blyndnesse & so fore afrayed / that they fell downe. There were slayne of fote men twentie thousande and fyue hundreth / and F fyre hundreth horsmen. As for Timotheus him selfe/he fled vnto Gazar a very stronge holde/ wherin Cereas was captayne. But Machabeus and his company layed sege to it chearfully.iiij.dayes.

Now they that were wythin trustynge to the strength of the place/cursed and banned exceadyngly / and made greate crakynge wyth wycked wordes. Neuertheless

vpon the xxtth daye in ye morynge. xx. yong men of Machabeus company/beynge/sett on fyre in their myndes because of the blasphemy: came manfully vnto the wall/and with bolde stomackes they and their other companyons clymmed vp vpon the towres/ vndertakynge to set fyre vpon the portes/ & to burne those blasphemous personnes quicke. Two dayes were they destroying the castell/ wyych when they founde Timotheus (that was crepte in to a corner) they kylled him/& slewe Cereas his brother in lyke maner with Appollophanes. When this was done/they sunge Psalmes/ wyth prayses & thanckesgeuynges vnto the Lorde/ which had done so greate thynges for Israel/ and geuen them the victory.

¶ Lysias goeth aboute to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kyng Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

The. xi. Chapter.

A NOt longe after thys/ Lysias the kynges stewarde and a kynsman of his) which had ye gouernaunce of his matters (toke sore displeasure for the thynges that had happened: and when he had gathered. lxxx. M. men of fote with all the hoste of the horsmen/he came agaynst the Jewes/thynckynge to wynne ye cytie/to make it an habytacion for the Heathen/and the temple wolde he haue to be an
Jhon. g. b house of lucre/lyke as the other goddes houses of the Heathē are/& to sell the prestes office euery yeare: Not consyderyng ye power of God/but was wylde in hys mynde/ trustynge in the multitude of fote men/in thousandes of horsmē/& in his. lxxx. Elephantes.
Gla. xxxvi. b So he came in to Jewry & then to Bethsura (a castell of defence lyynge in a narow B place. b. furlonges from Jerusalem) & wānne it. Now when Machabeus and his cōpany knewe that the stronge holdes were taken/
G. Ma. x. e they kell to their prayers with weppynge and teares before the Lorde: and all the people in lyke maner besought him/ that he wolde sende a good angell to deliuer Israel. Machabeus hym selfe was the first that made him ready to ye battayll/ exortyng the other that were with him/ to seoperde them selues and to helpe their brethren. And when they were goyenge forth of Jerusalem together
G. Mach. iij. d. with a redy and wyllyng mynde/there apeared before thē vpō horsbacke a mā in whyte clothynge with harnesse of golde/shakynge his speare. Then they prayed the Lorde all together/which had shewed them mercy/& were comforted in their myndes: in so moch that they were ready/not only to fyght with men/but with the most cruell beestes/ yee & to runne thorow walles of yron.

Thus they wente on willyngly haueynge an helper from heauen/ and the Lorde mer- C cyfull vnto them. They kell myghtely vpon their enemyes lyke lyōs/brought downe. xi. M. fote men. xvi. C. horsmen/put all ye other to flyght/many of them beyinge wounded/ and some gat away naked. Yee Lysias him selfe was fayne to fle shamefully/ and so to escape. Neuertheless the mā was not wyth out vnderstandynge/but consydered by hym selfe that his power was mynished and pondred how the Jewes beynge defended by the helpe of Almighty God/ were not able to be ouercome: wherfore he sent thē worde/ and promyled/ ye he wolde cōsente to all thynges which were reasonable/and to make ye kyng their frende. To the which prayer of Lysias Machabeus agreed sekynge in all thynges the comen wealth: and whatsoeuer Machabeus wrote vnto Lysias concernynge the Jewes/the kyng grafted it. For there were lettres wryttē vnto the Jewes from Lysias cōteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon wyych were D sent from you/delyuered me wrytynges/ & requyred me to fulfyll the thynges concernynge their earande. Therfore loke what might be graunted/I certifyed ye kyng therof: & whatsoeuer was conuenient. I agreed therto. If ye now wyll be faythfull in ye matters/I shal endeuer my selfe herafter also to do you good. As concernynge other thynges by euery artycle therof: I haue cōmytted thē to youre messaungers/and to those whom I sent vnto you/to comen with you of ye same/ fare ye well/In the hundreth & xlviij yeare/ ye. xxiiij. daye of ye moneth Dioscorinthius.

Now the kynges lettre conteyned these wordes. Kynge Antiochus sendeth gretinge vnto his brother Lisias. For so moch as oure father is now deed/ oure wyll is/ that they which are in oure realme/ lyue without eny insurreccyon/and euery man to be dyligent in his awne matters. We vnderstande also/ that the Jewes wolde not consent to oure father/ for to be brought vnto the custome of the Gentyles/but stykly to kepe their awne statutes: for the which cause they requyre of vs also/ to lett them remayne styll by their awne lawes.

Wherfore oure minde is/that this people shalbe in rest: we haue concluded and determed also/to restore thē their temple agayne: that they maye lyue accordynge to the vse & custome of their fore fathers. Thou shalt do vs a pleasure therfore/ yf thou sende vnto them and agre with them: that whē they are certi-

certified of oure minde/they maye be of good chere/and loke to their awne wealth.

And this was the lettre/ that the kynge wrote vnto the Jewes: Kyng Antiochus sendeth gretynge vnto the councell and ye other people of ye Jewes. If ye fare well/ we haue oure delyre: as for vs/we are in good health. Menelaus came and tolde vs/how ye youre delyre was to come downe to youre people/ which are with vs.

Wherfore those that wyll come/ we geue E them fre lyberte/ vnto the. xxx. daye of the moneth of Apryll/that they maye vse ye meates of the Jewes and their awne lawes/lyke as afore: and none of them by eny maner of wayes to haue harme/ for thynges done in ignorauunce. Menelaus whom we haue sent vnto you/ shall comē with you at large/ fare ye well. In the. Cxlviij. yeare/the. xv. daye of the moneth of Apryll.

The Romaynes also sent a lettre/conteynynge these wordes: Quintus Mennius & Titus Manilius embassitours of the Romaynes/ sende gretynge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you/ we graunte you the same also. But as concernynge the thynges which he referred vnto the kynge/ sende hyther some with spede: and ponder the matter dyligently amonge your selues/ that we maye cast ye best to youre profite/ for we must departe now vnto Antioche. And therfore wryte shortly agayne/ ye we maye know youre mynde Fare well. In ye hūdreth. xlviij. yeare/the. xv. daye of the moneth of Apryll.

¶ Timotheus troubleth the Jewes. The wycked deade of the Jeppytes agaynst the Jewes. Judas is auenged of them. He setteth fyre on the yate of Jamnia. The pursute of the Jewes agaynst Tymothye. Timothye is take & let go vnhurt. Judas pursueth Gorgias. Judas offeryng sacrifice for the deed/sheweth the hope of the resurreccyon.

¶ The. xii. Chapter.

A WHen these couenauntes were made Lysias wente vnto the kyng/& the Jewes tylled their grounde. But Timotheus/ Appollonius ye sonne of Gemei/ Jerome and Demophon ye proude/ Nicanor the captayne of Cypers/ & they that laye in those places: wolde not lett them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes that dwelt amonge them/ to go with their wyues and chyldren in to ye shyppes which they had prepared/ and dyd wyth them/as though they had ought thē no euell wyll. For so moch then as there was gone forth a generall proclamacion thorow ye cytie because of peace/they cōsented ther- to/& suspecte nothynge: but when they were gone forth in to the depe/ they drowned no lesse then. ij. C. of them.

When Judas knew of this cruelte shewed vnto his people/ he commaunded those that were with him to make thē ready/ exhortyng them to call vpon God the ryghteous iudge: went forth agaynst those murthurers of his brethren/set fyre in the hauē by nyght/ brēt vp the shyppes/ and those that escaped from the fyre/he slewe with the swearde. And whē B he had done thys/ he departed as though he wolde come agayne/and rote out all them of Joppa. But when he had gotten worde that the Jamnites were mynded to do in lyke maner vnto the Jewes which dwelt amōge thē/ he came vpon the Jamnites by nyght/& set fyre in the hauen with the shyppes: so that the lyght of the fyre was sene at Jerusalem/ vpon a. ij. C. and. xl. furlonges.

Now when they were gone from thence ix. furlonges/ in their iourney towarde Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians fought wyth hym. So whē the battell was earnest/ and prospered with Judas thorow the helpe of God: the residue of the Arabyans beinge ouercome/ besought Judas to be at one w them/& promyled to geue hym certayne pastures/and to do hym good in other thynges. Judas thynckynge that they shulde in dede be profytable concernynge many thynges/ promyled them peace: wherupon they shoke handes/and so they departed to their tentes. Judas wente also vnto a cytye/ wyych was very faste kepte with brydges/kenked round aboute wyth walles/and dyuerse kyndes of people dwellynge therin/called Calpin.

They that were within it/put soch trust in the strēgth of the walles/& in their stoare C of vytales: that they were the slacker in their doynges/ curkynge and reuylynge Judas w blasphemyes/ and speakynge soch wordes as it becommeth not. But Machabeus callynge vpon the greate Prynce of the worlde (wyych wythout any battayll rammes or ordynaunce of warre/ dyd cast downe the walles of Jericho/ in the tyme of Josue) fell Josue. vi. c. mankully vpon the walles/ toke the cyte/ & (thorow the helpe of the Lorde) made an exceadynge greate slaughter: In so moch that a lake of two fourlonges brode wyych laye therby/ semed to flowe wyth the bloude of the slayne.

Then departed they from thence. bij. C. & L. furlonges/and came to Caraca vnto the Jewes that are called Tubianei. But as for Timothey/ they coulde not get him there: for (not one matter dyspatched) he was departed from thence/ and had lefte certayne men

men in a very stronge holde. But Dolitheus
& Sosipater/ which were Captaynes wyth
Machabeus/ slewe those ȳ Timotheus had
lefte in the house of defence/ euē. x. M. men.
And Machabeus prepared him with the. vj
M. men ȳ were aboute him/ set them in or-
dre by companyes/ and wente forth agaynst
Timotheus/ which had with him an. C. and
xx. M. men of fote, ij. M. and. v. C. horsmen.
When Timotheus had knowledge of Iu-
das commynge/ he sent the women/ chyldren
and the other baggage vnto a castell called
Carnion. (For it could not be wōne/ & was
harde to come vnto/ the wayes of the same
places were so narow) and whē Iudas com-
pany came fyrst in syght/ the enemyes were
smytten with feare/ thorow the presence of
God/ which seyth all thynges: In so moch ȳ
they fleynge one here/ another there/ were
rather discomfited of their awne people/ and
wounded wd ȳ strokes of their awne sweards.
Iudas also was very earnest in folowynge
vpon them punishynge those vngodly/ and
slewe xxx. M. men of them. Timotheus also
him selfe fell in to the handes of Dolitheus
and Sosipater/ whom he besought wd many
prayers/ to let him go with his lyfe: because
he had many of the Jewes fathers & brethrē
in prison, which (yf they put hym to death)
myght be disapoynted. So whē he had pro-
mysed faythfully to delyuer thē agayne ac-
cordyng to the condicyon made/ they let him
go without harme/ for the health of the bre-
thren. And when Iudas had slayne. xxb. M.
he wente from Carnion.

Judith. bij. c.
1. Reg. xiiij. c.
6. Paral. xx. d

Now after ȳ he had chased awaye & slayne
his enemyes/ he remoued the hoste towarde
Ephron a stronge cytie/ wherin dwelt many
diuerse people of the Heathen/ & the stronge
yonge men kepte the walles/ defendyng thē
myghtely. In this cytie was moch ordinaū-
ce/ and prouysion of dartes. But when Iu-
das and hys company had called vpon Al-
mighty God (which wd hys power breaketh
the strength of the enemyes) they wanne the
cytie/ and slewe. xxb. M. of them/ that were
within. From thence wente they to the cytye
of the Scythians/ whych lyeth. vi. C. furlon-
ges from Jerusalem. But whē ȳ Jewes
which were in the cytie testifyed/ that ȳ cite-
zyns dealte louyngly with them/ yee and in-
treated them kyndly in the tyme of their ad-
uersite/ Iudas and his company gaue them
thanckes/ delyrynge them to be kyndly still
vnto them: and so they came to Jerusalem
the hye feast of the wekes beynge at hande.
And after the feast they went forth agaynst
Gorgias the gouernoure of Idumea/ wyth
iiij. M. men of fote & iiiij. C. horsmen. Which
when they met together/ it chaunced a fewe
of the Jewes to be slayne. And Dolitheus
one of the Bachenors a mighty horsmā tokē
holde of Gorgias/ and wolde haue takē him
quycke. But an horsmā of Thracia fell vpō
him/ and smote of his arme/ so that Gorgias
escaped & fled in to Moresa. When they now
ȳ were of Gorgias syde/ had foughtē longe
& were weary: Iudas called vpon the Lorde
that he wolde be their helper/ & captayne of
the felde: and with that/ he beganne wyth a
manly voyce to take vp a songe of prayse/ &
a cry: In so moch that he made the enemies
afrayed/ and Gorgias men of warre toke
their flyght. So Iudas gathered his hoste/
& came in to the cytie of Odolla. And when
the seuenth daye came vpō them/ they clen-
sed them selues (as ȳ custome was) & kepte
the Sabboth in the same place. And vpon ȳ
daye folowynge/ Iudas & his company cam
to take vp the bodies of thē that were slayne/
and to bury thē in the fathers graues. Now
vnder the cotes of certayne Jewes whych
were slayne/ they founde Jewels that they
had takē out of the temple & from the Idols Deute. bij. c
of the Jamniters: which thynge is forbyddē Josu. bij. a.
the Jewes by the lawe. Then euery mā saw
that this was the cause/ wherfore they were
slayne.

And so euery man gaue thanckes vnto ȳ
Lorde for his ryghtuous iudgment/ whych
had opened the thynge that was hyd. They
fell downe also vnto their prayers/ and be-
sought God/ ȳ the sawte which was made/
might be put out of remembrauce. Besydes
that/ Iudas exorted the people earnestly/ to
kepe thē selues from sych synne: for so moch
as they sawe before their eyes/ ȳ these men
were slayne for the same offence. So he ga-
thered of euery one a certayne/ in so moch ȳ
he brought together two thousande drach-
mas of syluer/ which he sent vnto Jerusalē/
that there myght a sacrifyce be offred for the
myssedede. In the which place he dyd well and
ryght: for he had some consyderacyon & pon-
dryng of the lyfe that is after this tyme. For
yf he had not thought that they/ which were
slayne/ dyd yet syue/ it had bene superfluous
and vayne/ to make eny powe or sacrifyce/
*for thē/ that were deed. But for so moch as
he sawe/ that they which dye in the fauoure
& beleue of God/ are in good rest and loye/ he
thought it to be good & honorable for a recō-
cylynge/ to do ȳ same for those whych were
slayne/ ȳ the offence myght be forgeuen.

* Judge vpon this place whether the opinion hath bene to prayse for the deed/ as to be baptised for the t. Corint xv. d. which thynge was onely done to cōfirme the hope of the resurrecyon of the deed/ not to delyuer thē frō any payne. S. Paul dyd not alowe the ce-

¶ The ceremonye of Christenyng for the deed/ nomoare dothe any place of the canonycall Scripture alowe the ceremonye of offerynge for the deed. Forthermore: This hole boke of the Machabees/ and specially thys second/ is not of sufficient authoritie to make an artycle of our faith: as it is before sufficiently prouedby the authoritye of S. Jerome in the prologe of these bokes called Apocryphe.

¶ The comynge of Eupator in to Jewrye. The deeth of Menelaus. Machabeus goyng to fyght agaynst Eupator/ moueth hys soudiars vnto prayer. He killeth xliii thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus retayneth fredship with the Jewes.

¶ The. xiiij. Chapter.

1. Machab. vi. d.

In the. Clix. yeare gatt Iudas
knowlege/ that Antiochus Eupa-
tor was commynge wyth a greate
power in to Jewry/ & Lysyas the
stewarde and ruler of his matters with him;
haulynge an. C. and. x. M. men of fote. v. M.
horsmen. xxij. Elephantes/ and. iij. C. cha-
rettes. Menelaus also foyned him selfe wyth
them (but wyth greate dysceate) and spake
fayre to the kynge/ not for eny good of the
countre/ but because he thought to haue be-
ne made some greate man of auctorite. But
the kynge of kynges moued Antiochus myn-
de agaynst thys vngodly personne/ and Ly-
sias informyd the kynge/ that thys Mene-
laus was the cause of all myschefe: so that
the kynge commaunded to take him/ and (as
the maner of them is) to put hym vnto death
in the same place.

2. Mach. iiij. d

There was also in the same place a tower
of. L. cubytes hye/ heapped with asshes: but
aboue it was so made/ that men myght loke
downe on euery syde. Where in to the kynge
commaunded that shamefull person to be
cast amonge the asshes/ as one that was
cause of all vngraciousnesse. And reason it
was/ that ȳ vnthryft shulde dye soch a death/
and not to be buryed: for he had done moch
mysche fe vnto the aulter of God (whose fyre
& asshes were holy) therfore was it right/ ȳ
he him selfe also shulde be destroyed wt asshes.

B
1. Macha. x. e

But the kynge was woode in his mynde
and came to shewe hym selfe more cruell vn-
to the Jewes/ then hys father was. Wyhych
When Iudas perceaued/ he commaunded
the people to call vpon the Lorde nyght and
daye: that he wolde now helpe them also/ ly-
ke as he had done allwaye: For they were
afrayed to be put from their lawe/ from their
naturall countre and from the holy temple:
and not to suffre the people (wyhych a lytle
whyle afore beganne to recouer) to be sub-
dued agayne of ȳ blasphemous nacions.

So when they had done thys together/
and besought the Lord for mercy/ with we-
pynge and fastynge thre dayes longe/ flatt
vpon the grounde: Iudas exhorted them/ to
make them selues ready. But he and the el-
ders together deuysed/ to go forth first wyth
their people/ afore the kynge brought hys
hoost in to Jewry/ and afore he beseged the
cytye/ & so to commytte the matter vnto God.

Wherfore he ascrybed the power of all
thynges vnto God the maker of the worlde/
exhortynge hys people to fyght manfully/
(yee euen vnto death) for the lawes/ the tem-
ple/ the cytye/ their awne natyue countre/
and to defende the cytezyns: and set his hoost
before Modyn. He gaue them also that
were wyth hym/ a token of the vyctory of
God/ cholynge out the manyest yonge men/ 1. Machab. vi. e
wente by nyght in to the kynges paulyyon/
slewe of the hoost. xiiij. M. men/ & the grea-
test Elephantes/ wyth those that satt vpon D
them.

Thus when they had brought a greate
feare and rumour amōge the tentes of their
enemyes/ and all thynges went prosperoul-
ly wyth them/ they departed in the breake
of the daye/ God beynge their helper and de- 2. Mach. xi. e.
fender. Now when the kynge perceaued the
manlynesse of the Jewes/ he wente aboute
to the take the stronge places by craft/ and
remoued hys hoost vnto Bethsura/ whych
was a well kepte house of defence of the Je-
wes: but they were chaced awaye/ hurte
and dysconfyted.

And Iudas sent vnto them that were in
it/ soch thynges as were necessary. In the
Jewes hoost also there was one Rhodocus/
whych tolde the enemyes their secretes: but
they sought him out/ and when they had got-
ten hym/ they put hym in prison. After thys
dyd the kynge comen wyth them that were
in Bethsura/ toke truce wyth them/ depar-
ted/ and stroke a battayl wyth Iudas/ which
ouer came him.

But when he vnderstode/ that Phylip-
pe (whō he had left to be ouerseer of hys bu-
sinesses at Antioche) begāne to rebel against E
hym/ he was astonnyed in hys mynde: so that
he yelded hym selfe to the Jewes/ and made
thē an othe/ to do whatsoeuer they thought
ryght.

Now when he was reconcyled wyth
them/ he offred/ made moch of the temple/
gaue greate gyftes vnto it/ enbraced Ma-
chabeus/ makynge hym captayne and go-
uernour frō Ptolomays vnto the Gerrenes.

Neuertheleſſe when he came to Ptolo-
mays/ the people of the cytye were not con-
tent wyth that bonde of frendshype: for they
were afrayed/ that he wolde breake the co-
uenaunt. Then wente Lysyas vp in to the
seate/ and enkourmed the people/ shewed thē
the cause why/ and pacifyed them. So he ca-
me agayne to Antyoche. Thys is now the
matter concernynge the kynges iourney/ &
his returne.

¶ By the mocyon of the Lorde/ Demetrius sendeth
Nicanor to kyll the Jewes. Nicanor maketh a com-
pact wd the Jewes/ which he yet breaketh through the
mocyon of the kynge. Nicanor cōmaundeth Razia to
be taken. The boldnes of Razia.

¶ The. xiiij. Chapter.

A After thye yeares was Judas informed/how that Demetrius the sonne of Seleucus was come vp with a greate power and shyppes/ thorow the hauen of Tripolis/to take certayne commodyous places and countrees/ agaynst Antiochus & his captayne Lysias. Now Alcimus(which had bene hye Prest/ & wylfully defyled hym selfe/in the tyme of the myxtynge)seeing/ ȳ by no meanes he coulde be helped/ ner haue any more intraunce to the aultare:he came to kynge Demetrius in the hundreth and one & fyftye yeare/ presentynge vnto him a crowne of golde/a palme & an olyue tree: which(as men thought)belonged to the temple/& that daye he held his tonge. But whē he had gottē opportunyte for his madnesse/Demetrius called hym to counsell/ and asked hym/what thinges or councels the Jewes leaned vnto? He answered: The Jewes that be called Assidei(whose captayne is Judas Machabeus) maynteyne warres/make insurrecyons/ and wyll not let the realme be in peace.

B For I beynge deprived of my fathers honoure(I meane the hye prestho de) am come hyther:partly because I was faythfull vnto the kynge/and partly because I sought the profyt of ȳ cytelins. And why? all oure people/thorow the wickednesse of them/are not a lytle troubled. Wherfore I beseche the(O kynge)consyder all these thynges diligently/ and then make some prouisyon for the lande and the people/according to ȳ kyndnesse that thou hast offered vnto them. For as longe as Judas hath the vpperhāde/it is not possible that men can lyue in peace.

When he had spoken these wordes/ other frendes also haueynge euell wyll at Judas/ sett the kynge Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of the Elephantes) a captayne/ in to Jewry:cōmaundynge him/ to take Judas him selfe alyue/but to slaye them that were with him/and to make Alcimus hye prestes of the temple.

Then the Heathen whych fled oute of Jewry from Judas/ came to Nicanor by flockes/thynckynge the harme and decaye of ȳ Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge/ and the gatheryng together of the Heathen:they sprēckled thē selues with earth/ & besought hym/which made them hys people/ & euer defended his awne porcion with euydent tokens/that he wolde preserue them styll. So at the commaundemēt of the captayne/ they remoued from thence/ and came to a towne called Dessalan. And Symon Judas brother fell in hande with Nicanor/but thorow the sodane commyng of the enemyes/he was afrayed.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas/& the bolde stomackes that they had to fyght for their naturall countre/durst not proue the matter wyth bloudshedynge. Wherfore he sent Possidonius/Theodocius & Mathias before/to geue and to take peace. So when they had taken longe aduysement there vpō/ and the captayne shewed it vnto the multytude:they were agreed in one minde/to haue peace. And they appoynted a daye to syt vpō these matters quyetly amonge them selues/ the stoles also were brought and set forth. Neuertheless Judas commaunded certayne men of armes to wayte in conuenient places/ lest there shulde sodenly aryse any euell thorow the enemyes. And so they commoned reasonably together.

Nicanor/ whyle he abode at Jerusalem/ D ordred him selfe not vnreasonbly/ but sent awaye the people that were gathered together. He loued Judas euer with his hert/and fauoured him. He prayed him also to take a wyfe/and to bryngе forth chyldren. So he maryed/lyued in rest/ and they led a comen lyfe/ But Alcimus perceaueynge the loue ȳ was betwyxte them/ and how they were agreed together/came to Demetrius/ & tolde him that Nicanor had taken straunge matters in hande/and ordened Judas(an enemy of the realme)to be the kynges successoure. Then the kynge was sore displeased/ & thorow ȳ wycked accusacyōs whych Alcimus made of Nicanor/he was so prouoked/ that he wrote vnto Nicanor/saying: that he was bery angrie for ȳ frendshippe and agremēt/ which he had made wyth Machabeus. Neuertheles he commaunded him in all ȳ haste/ that he shulde take Machabeus preseoner/ and sende him to Antioche.

E Whych lettres when Nicanor had sene/ he was at his wyttes ende/and sore greued/ that he shulde breake the thynges wherynto they had agreed:specially/ sayenge Machabeus was the man/that neuer dyd hym harme. But because he myght not wyth stande the kynge/he sought opportunite to fulfill his commaundement. Not wythstanding when Machabeus sawe that Nicanor beganne to be churlyth vnto hym/ and that he intreated him more rughly then he was wonte/he perceaued ȳ soch vnkyndnes came not of good/ and therfore he gathered a few of his men/ & withdrewe him selfe from Nicanor. Which when he knewe that Machabeus had manfully preuented him/he came in to the great and most holy temple:and commaunded the prestes(which were doynge their vsuall offrynges

fryngesto delyuer hym the man. And when they sware that they coulde not tell where the man was whom he sought/ he stretched out his hande/ & made an othe/sayinge: If ye wyll not delyuer me Judas captyue/ I shall remoue this tēple of God into ȳ playne felde/ I shall breake downe the aulter/ and consecrate this temple vnto Bachus. After these wordes he departed. 1.Mach.vij.c

F Then the prestes lyft vp their handes towarde heauen/ and besought hym that was euer the defender of their people/ sayinge: Thou O Lorde of all/which hast nede of nothynge/woldest that the temple of thy habytacyon shulde be amonge vs. Therfore now O moost holy Lorde/ kepe thys house euer vndefyled/whych lately was clensed. Now was there accused vnto Nicanor/ one Razis an Alderman of Jerusalem/ a louer of the whole cyte/and a mā of good report: which for the kynde herte that he bare vnto the people/was called a father of the Jewes. Thys man oft tymes/ when the Jewes were mynded to kepe thē selues vndefyled/ defended & delyuered them/beinge content stedfastly to spende his body and his lyfe for his people. 1.Mach.iiij.c. 1.Mach.v.a.

G So Nicanor wyllynge to declare ȳ hate/ that he bare to the Jewes/sent fiue hundreth men to take hym: for he thought/ ȳt he gat him/he shulde bringe the Jewes in great decaye. Now when the people begāne to rushe in at hys house/to breake the dores/& to set fyre on it:he beinge now taken/ wolde haue defended himselfe with his swearde:chosynge rather to dye manfully/then to yelde hym selfe to those wicked doers: & because of his noble stocke/he had ratherhaue bene put to extreme cruelte. Notwithstandyng what tyme as he missed of hys stroke for haste/& ȳ multitude fell in vyolētly betwixte the dores:he rāne boldly to the wal/& cast himselfe downe manfully amonge the heape of thē/ which gaue soone place to his fall/so that he fel vpon his bely. Neuertheless whyle there was yet breath wythin hym/he was kyndled in hys mynde/ and whyle hys bloude gushed out exceadingly(for he was bery sore wounded) he ranne thorow the myddest of the people/ and gat hym to the toppe of a rocke. So whē hys bloude was now gone/he tore out hys awne bowels with both his handes/& threw them vpon the people:callynge vpon ȳ Lord of lyfe & spryte/to rewarde him this agayne/ and so he dyed.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Jewes the vyllyon/boldeneth their hertes. The prayer of Machabeus. After the hoste of Nicanor is ones ouercome/ Machabeus commaundeth his heed and hys handes to be cut of/ & his tonge to be geuen vnto fowles.

¶ The.xv.Chapter.

A Now when Nicanor knewe that Judas was in the countre of Samaria/ he thought wyth all hys power to stryke a felde wyth hym vpon a Saboth daye. Neuertheless the Jewes that were compelled to go wyth hym/ sayde: O do not so cruelly and vnkyndly/but halowe the Sabboth daye/ and worshyppe hym that seyth all thinges. For all thys/ yet sayde the vngracyous personne: Is there a myghtye one in heauen/that cōmaunded the Sabboth daye to be kepte? And when they sayde: yee the lyuynge God/ the myghtye Lorde in heauen commaunded the seuenth daye to be kepte/he sayde: And I am myghty vpon earth/to commaunde them for to arme them selues/ and to perfourme the kynges bulynesse. Notwithstandynge he myght not haue his purpose. 1.Mach.vij.d. Ecc.xxx.d

Nicanor had deuyled wyth greate pryde to ouercome Judas/ and to bryngе awaye B the victory. But Machabeus had euer a fast confydence and a parfecte hope in God that he wolde helpe him/and exhorted his people/ not to be afrayed at the cōmynge of the Heathen:but alwaye to remembre the helpe that had bene shewed vnto them from heauen/ yee and to be sure now also/that almyghtye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes/ putting thē in remembrance of ȳ battayls/ that they had stryckeu afore/ and made them to be of a good corage.

So when their hartes were pluckte vp/he shewed them also the dyscreatfulnesse of the Heathen/and how they wolde kepe no couenaunt nor othe. Thus he weapened thē not with the armoure of shylde and speare/but with wholsome wordes and exhortacyōs. He shewed them a dreame also/ wherthorow he made thē al glad/which was this:he thought that he sawe Onias (whych had bene hye prest/ a vertuous and louynge man/sad and of honest conuersacyon/well spoken/& one that had bene exercysed in Godlynes from a chylde)holdyng vp his handes to warde heauen/and prayenge for his people. After this there apeared vnto hym another mā/ whych C was aged/honorable and glorious. And Onias sayde: This is a louer of the brethren/ and of the people of Israell. This is he that prayeth moch for the people/ and for all the holy cytie: Jeremy the prophete of God. He thought also ȳ Jeremy helde out hys ryght hande/ and gaue hym (namely vnto Judas) a swearde of golde/ sayenge: Take this holy swearde/a gyfte from God/ wherwith thou shalt smyte downe the enemyes of the people of Israel.

And so they were well comforted thorow the wordes of Judas / and toke corage vnto them / so that the yonge men were determed in their myndes to fyght / and to byde stylly at it: In so moch that in the thynges whych they toke in hande / their boldnesse shewed ȳ same / because the holy cytie and the temple were in parell: for the which they toke more care / then for their wyues / chyldren / brethrē and kynsfolckes. Agayne / they that were in the cytye / were most carefull for those which were to fyght. Now when they were all in a hope that the iudgment of ȳ matter was at hand / and the enemyes drew nye / the host beynge set in araye / the Elephantes and horsmen euery one standynge in hys place: Machabeus consydered the commyng of ȳ multytude / the ordynaunce of dyuerse weapens / the cruelnesses of the beestes / & helde vp his handes to warde heauē / callyng vpō the Lorde that doth wonders / which geueth not the victory after the multytude of weapens and power of the host (but to them that please hym) accordynge to hys awne wyll. Therfore in his prayer he sayd these wordes.

¶ ij. para. xiiij. c
Judic. vij. b

O Lorde / thou that dyddest sende thyne Angell in the tyme of Ezechiah kyng of Juda / and in the hoste of Sennaherib slewest an hundreth and fyue and foure score thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghtye arme / that they which come agaynst thy holy people to blaspheme thē / maye be afrayed. And so he made an ende of his wordes. Then Nicanor & they ȳ were with hym / drewe nye with shawmes and songes: but Judas & his company wyth prayer and callinge vpon God.

iiij. Reg. xix. & Esa. xxxvij. c. i. Mach. vij. e. ij. Esa. viij. d.

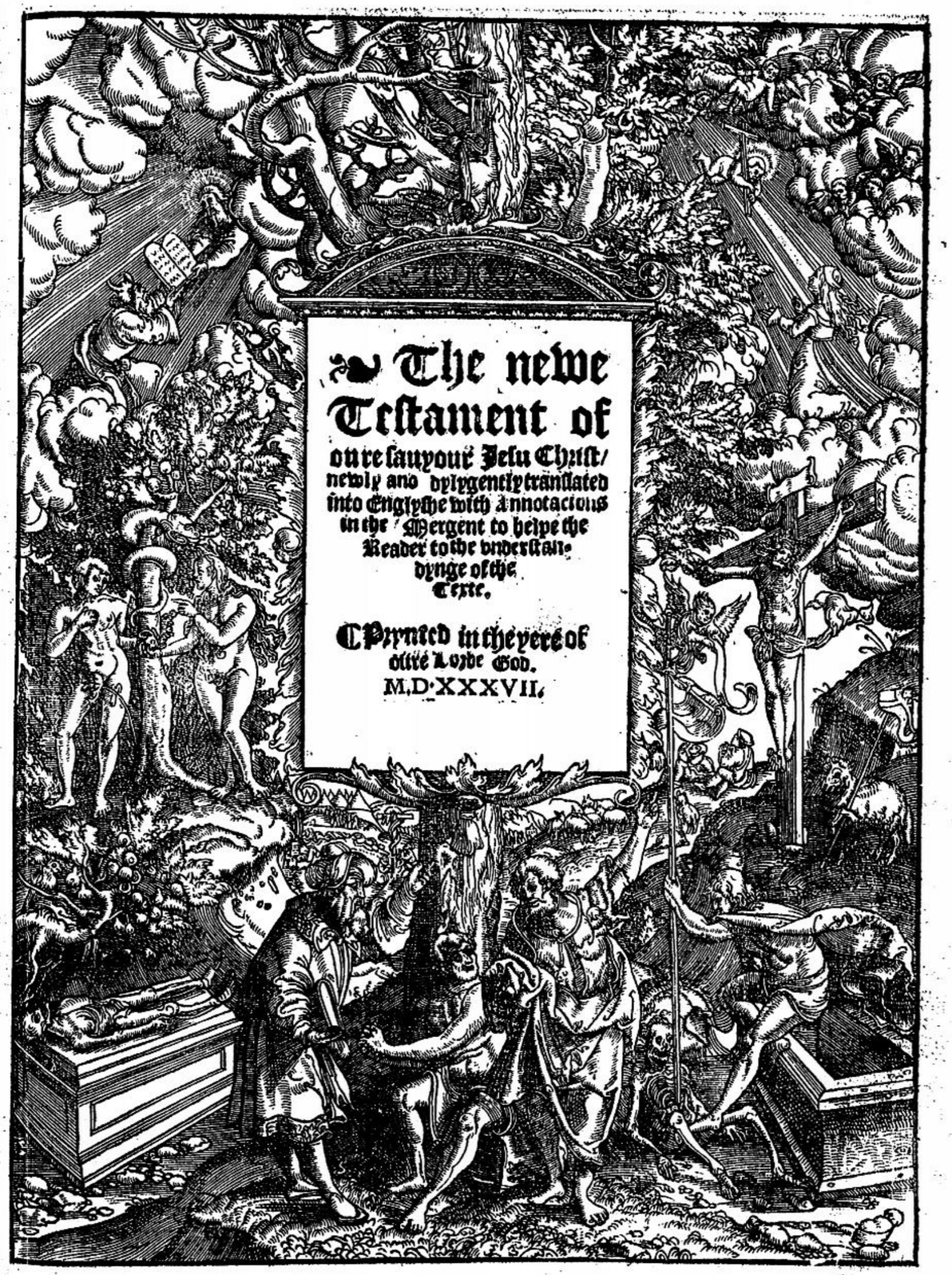
Wyth their handes they smote / but wyth their hertes they prayed vnto the Lorde / and slew no lesse then. xxxv. M. men: For thorow ȳ presente helpe of God they were gloriously comforted.

Now when they left of / & were turnynge agayne with ioye / they vnderstode that Nicanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye / prayesynge the Almighty Lord with a loude voyce. And Judas (which was euer ready to spende his body and lyfe for his citezyns) cōmaunded to smyte of Nicanors head / wyth hys arme & hande / & to be brought to Ierusalem. When he came there / he called all the people / and the prestes at the aulter wyth those that were in the castell / and shewed thē Nicanors head / and his wyckedhāde / which he had presumptuously holden vp agaynst ȳ temple of God. He caused the tonge also of ȳ vngodly Nicanor to be cut in lytle peces / & to be cast to the foules / and the cruell māshande to be hanged vp before the temple.

So euery man gaue thanckes vnto the Lord / sayinge: blessed be he / that hath kepte hys place vndefyled.

As for Nicanors head / he hanged it vp vpon the hye castell / for an euydent & playne tokē of the helpe of God. And so they agreed all together / to kepe that daye holy / namely the. xiij. daye of the moneth Adar / which in the Syrians language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne / & from that tyme forth the Iewes had the cytie in possession: And here wyll I now make an ende.

¶ The ende of the seconde boke of the Machabees.



The newe Testament of

ourre sauyour Iesu Christ/ newly and dylygently translated into Englyshe with Annotacions in the Margent to helpe the Reader to the vnderstandynge of the Texte.

Prynted in the yere of our Lorde God.
M.D.XXXVII.

The *Gospell of S. Mathew.

¶ The genealogye of Christ/ & maryage of his mother Mary. The aungell satisfieth Josephs mynde.

¶ The first Chapter. ✠

A THys is the boke of the generacion of a*Jesus Christ the sonne of b*Dauid/ the sonne also of Abraham.

a* Or after the heb. Jesua/ the saueour.

b* Dauid and Abraham are first reherled: because that Christ was specially promysed unto them/ to bred their seed. Gene. xxviij.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zaram of Thamar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/ of her
B that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias c*begat Jechonias and his brethren aboute the tyme they were caryed awaye to Babylon.

c* Here is lefte out in the boke of ourety. (as it apeareth. 1. Par. iiij.

And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of whom was boren that Jesus/ that is called d*Christ. ✠

d* In heb. Messiah/ signifyeth/ annoynted. Jesus Christ then is the earnest & pledge of Gods promes/ by whom ye grace and fauoure of God is promesed to vs/ wyth the holy goost wyych illumineth lyghteth & renueth oure hertes to fulfyll the lawe.

All the generacions frō Abraham to Dauid are lowretene generacions. And frō Dauid vnto the captiuite of Babilon/ are lowretene generaciōs. And frō ye captiuite of Babilō to Christ/ are also lowretene generaciōs.

✠ The byrth of Jesus Christ was on this wyse. When his mother Mary was maryed to Joseph/ before they came to dwell together/ she was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man/ & loth to make an e*ensaple of hyr/ was mynded to put her awaye secretly. Whyll he thus thought/ beholde the f*angel of the Lorde appered vnto him in a dreame/ sayinge: Joseph ye sonne of Dauid/ feare not to take vnto the Mary thy wyfe. For ye which is conceaued in her is of the holy goost. She shall bringe forth a sonne/ and thou shalt call hys name Jesus. For he shall saue his people from their synnes.

e* Ensample is to saye/ to bringe hir oute to punyshement for ye ensample of other.

f* Aungell/ is/ messenger.

All this was done to fulfyll ye which was spoken of ye Lorde by the Prophet/ sayinge:

D Beholde a mayde shall be with chylde/ & shal bringe forth a sonne/ and they shall call hys name g*Emanuel/ whych is by interpretacyon/ God wyth vs. ✠

g* Christ is called Emanuel in that he toke ye flesche of man & Joyned & knyte him selfe to vs/ & became oure brother. Heb. ij. c.

And Joseph as sone as he awoke out of slepe/ dyd as the angell of ye Lorde bade him/ and toke hys wyfe vnto hym/ and knewe her not till she had brought forth h*hyr first sonne/ and called hys name Jesus.

h* Her first sonne/ not because the had any afterwarder/ but because the had none before.

¶ The tyme and place of Christes byrth. The wyse men offre their presentes. Christ fleyth in to Egypte/ ye yonge chyldre are slayne/ Christ turneth in to Galile. fore.

¶ The .ii. Chapter.

WHen Jesus was borne at Bethleem in Jury/ in the tyme of Herode the kynge. Beholde ther came a**wyse men from the East to Jerusalem sayinge: where is he that is borne kynge of Jewes? We haue sene hys starre in the East/ and are come to worshyp him.

a* These were nother kynges nor princes/ but as Strabo saith (wyych was in their tyme) sage men amōges Persiens as Moses was amonge the Hebrues/ he sayth also ye they were the prestes of ye Persiens.

When Herode the kynge had heard this/ he was troubled/ & all Jerusalem with hym/ & he gathered all ye chefe Prestes & Scribes of the people/ & asked of them where Christ

b * Understande because Christ was born there Bethleem beto keneth ye Christe: which in the eyes of the worlde is lytell & vyle: but in ye eyes of god is great & precioule.

chulde be borne. And they sayde vnto hym: at Bethleem in Jewry. For thus it is wrytten by the Prophet. And thou Bethleem in the lande of Jewry/ art not the b* leest concer- nynge the Prynces of Juda. For out of the thal come the captayne/ that shall c *gouern my people Israel.

c * Go gouerne is/ to order and rule the people by lernyng and example. Act. xx. c. i. Timot. v. a. where he speaketh of widowes.

B Then Herode preuely called the wyse men and dylygently enquyred of them/ the tyme of the starre that appered/ and sent them to Bethleem sayinge: Goo and searche dylygently for the chylde. And whē ye haue founde hym/ bryngeme worde/ that I maye come and worshyppe hym also.

✠ When they had heard the kynge/ they departed: and lo the starre wych they sawe in the Eeste wēt before thē/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were marueloulyglad: and went into the house/ and found the chylde with Mary his mother/ & kneled doune and d * worshypped hym/ and opened their treasures/ and offered vnto hym gyftes/ gold franckynsence & myrre. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they returned into their awne countre another waye. ✠

d * The Hebrues do ofte vse this word worship/ for doyng reuerence wyth inclynacyon and bowyng of the bodye/ as ye haue. Ge. xxxiii. a & i. Reg. xx. g. &c.

When they were departed: behold e the angell of ye Lord appered to Joseph in a dreame sayinge: aryse and take the chylde and hys mother/ and kye into Egypte/ & abyde there tyll I bryngethe worde. For Herode wyll seke ye chylde to destroye hym. C Then he arose and toke the chylde and hys mother by nyght and departed in to Egypte/ and was there vnto the deeth of Herod to fulfyll that which was spoken of the Lorde by the Prophet wych sayeth/ out of Egypte haue I called my sonne.

e * Of this is also mencion made in Macrobius/ in the seconde boke & fourt Chapt. of his saturnalies how Augustus Cesar/ hearing that Herode had syke wise killed his awne sonne sayde: It is better to be Herodes swyne thā his sonne.

Then Herod perceauynge ye he was mocked of the wyse men was excedinge wroth & sent forth and f * slue all the chyldren ye were in Bethleem/ and in all the costes there of/ as many as were two yere olde & vnder/ accordynge to the tyme which he had diligently searched oute of the wyse men.

Then was fulfylled that wych was spoken by the Prophet Jeremy sayinge: On the hylles was a voyce heard/ mourninge/ wepinge/ and greate lamentacyon: Rachel wepynge for her chyldren/ and wolde not be comforted/ because they f * were not. ✠

f * That is because they were all put to death and remayned not vnto hir.

✠ When Herode was deed: behold/ an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse and take the chylde and his mother/ and go into the lande of Israel. For they are deed which sought the chyldes syke. Then he arose vp/ and toke the chylde and hys mother/ and came into the lande of Israel. But when he heard that Archelaus dyd raygne in Jewry/ in the rowme of hys father Herode/ he was afrayde to go thither. Not withstandynge after he was warned of God in a dreame he turned & syde into the parties of Galile/ and went & dwelt in a citie called Nazareth/ to fulfyll ye which was spoken by the Prophetes: he shalbe called a * Nazarite. ✠

Judi. xiii. a.

C The baptyme/ preachyng and offyce of Jhon/ & how Christ was baptyzed of him in Jordane.

C The iii. Chapter. ✠

In those dayes John the Baptyst came & preached in the wyldernes of Jewry/ sayinge: Repente ye kyngdome of heauens is at hande. Thys is he of whome it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make hys pathes straight. Thys John had hys garment of camels hearre/ and a gyrdell of a shynne aboute hys loynes. Hys meate was g * locustes and wylde hony. Then went oute to hym Jerusalem and all Jewry/ and all the regyon rounde aboute Jordan/ and were baptysed of hym in Jordan/ confessyng theyr synnes. ✠

Marc. i. a. Luke. iii. a

g * They be certen beastes/ which the people of Parthia and of Ethiopia dō cōmonly vse to eate as affyrmeth Plin. in ye. xi. boke & xxix. Chapt. and xvii. boke and xxx. Chapter. yet do some holde opinion/ ye they be the toppes of (as we cal thē) buddes of trees or frutes.

✠ When he sawe many of the Pharisees & of ye Saduces cōme to his baptyme/ he sayd vnto them: O generacyon of h * vypers/ who hath taught you to fle from the vengeaunce to come? Brynge forth therfore the frutes belongynge to repentaunce. And se that ye ons thynke not to saye in youre selues/ we haue Abrahā to oure father. For I saye vnto you/ ye God is able of these stones to rayse vp chyldrē vnto Abraham. Euen now is the are put vnto the rote of the trees: so that euery tree which bryngeth not forth good frute/ is hewen downe and cast into the fyre.

h * They be certen serpentes ye breake their mothers belyes at their byrth and so kill thē: Plin. in tenth boke. Chap. xxvi.

I baptyse you in water in token of repentaunce: but he that cometh after me/ is mightier then I/ whose shoes I am not worthy to beare. He shall baptyse you i the holy goost and with fyre: which hath also his fan in hys hand/ and will pourge his floure/ and gether the i * wheet into his garner/ and wyll burne the chaffe with vnquencheable fyre. ✠

i * By the wheate and the chaffe are vnderstande the good and the euell. Luke. iii. c.

✠ Then cam Jesus from Galile to Jordā vnto John to be baptised of him. But John forbade him/ sayinge: I ought to be baptised of the: & cōmest thou to me? Jesus answered and sayde to him. Let it be so now. For thus it becōmeth vs to fulfyll k * all rightewelnes. Then he suffred hym. And Jesus as sone he was baptised/ came streyght out of ye water. And lo/ heauē was open ouer him: and John sawe the spirite of God descende lyke a doue & lyght vpō hym. And loo/ there came a voyce frō heauen sayinge: This is that my beloued sonne in whom is my delyte. ✠

k * All rightewelnes: that is/ to do all the ordynaunces of God: for so the purpose and ordained thyngs

C Christ

C Christ fasteth and is tempted: he calleth Peter/ Andrew/ James/ and Jhon/ and healeth all the sycke.

C The. iiij. Chapter. ✠

Jesus fasteth.

Then was Jesus led awaye of ye spirite into wyldernes/ to be tēpted of the deuyll. And when he had fasted fourty dayes & fourty nyghtes/ he was afterward an hungred. Then came to hym ye tēpter/ & sayde: yf thou be the sonne of God commaunde ye these stones be made bred. He answered and sayde: it is wrytten/ man shall not lyue by bred onlye/ but by euery worde ye proceadeth out of the mouth of God.

Then the deuyll toke him vp into the holy citie/ & set him on a pinacle of the tēple/ and sayde vnto hym: yf thou be the sonne of God/ cast thy selfe doune. For it is wrytte: he shall geue his angels charge ouer ye/ & wyth their handes they shall holde ye vp/ that thou dashe not thy fote agaynst a stone. And Jesus sayde to hym/ it is wrytten also: * Thou shalt not tempte thy Lorde God.

Deut. vi. c.

The deuyll toke hym vp agayne and ledde him in to an excedynge hye mountayne/ and shewed him all the kingdomes of ye worlde/ & all the glorye of them/ and sayde to hym: all these wyll I geue the/ yf thou wilt fall doune and worshyp me. Then sayde Jesus vnto him Auoyde Satan. For it is writtē/ * thou shalt worshyp the Lorde thy God/ and hym only shalt thou serue.

Deut. vi. c. x. & d

Then the deuyll left hym/ and beholde/ the angels came and ministred vnto hym. ✠

✠ When Jesus had heard that John was takē/ he departed into Galile and left Nazareth/ & went & dwelt in Capernaum/ wych is a citie vpō the see/ in the coostes of Zabulō & Nephtalim/ to fulfill ye which was spoken by Esay ye Prophet/ sayinge: * The lande of Zabulon & Nephtalim/ the waye of the see beyonde Jordan/ Galile of the Gentyls/ the people wych sat in darknes/ sawe great lyght/ & to thē which sate in the region & shadowe of deeth/ lyght is begone to shyne.

Esay. ix.

From that tyme Jesus begāne to preache/ and to saye: a * repent/ for the kyngdome of heauen is at hande. ✠

a * To repent/ is for hynck and to leue and change their mind syke/ for ye fruit of vertue is of lynne. Marc. i. b. Luke. iii. d.

As Jesus walked by the see of Galile he sawe two brethren: Simon wych was called Peter/ & Andrew his brother/ castinge a neet into the see/ for they were fishers/ and he sayde vnto thē/ folowe me/ & I wyll make you fyshers of men. And they streyght waye lefte their nettes/ and folowed hym.

And he went forth from thence/ and sawe other two brethren/ James the sonne of Zebede/ & John his brother/ in the shyppe wyth Zebede their father/ medinge their nettes/ & called them. And they without taryinge lefte the shyp and their father and folowed him. ✠

✠ And Jesus went aboute all Galile/ teachyng in their synagoges/ & preachynge the b * gospell of ye kyngdome/ & healed all maner of sycknes/ and all maner dyseases amōge ye people. And his fame spreed abroode throughout all Siria. And they brought vnto him al sycke people that were takē with diuers dyseases and gripinges/ & them that were possessed with deuyls/ & those which were lunatyke/ & those that had the palsye: & he healed them. And ther folowed him a greate nōbre of people/ from Galile/ ✠ & frō the ten cities and from Jerusalē/ and from Jewry/ & from the regions that lye beyonde Jordan.

b * The gospel is an open/ shewyng and preachyng of ye grace and redempcio obtayned & geuen thorow Christ.

C In thys Chapter and in the two nexte folowynge is conteyned the moste excellent & louinge Sermon of Christ in the mount: Which sermon is the very keye that openeth the vnderstandynge in to the lawe. In this fyfth Chapter specyally he preacheth of the. viij. beatitudes of blessynges/ of manslaughter/ wrath and anger: of aduoutrye/ of swerynge/ of suffrynge wrōge and of loue euen towarde a mans enemyes.

C The. v. Chapter. ✠

When he sawe the people he wēt vp into a mountayne/ & when he was set/ his disciples came to hym/ and he opened hys mouth/ and taught thē sayinge: blessed are the a * poore in spryte for theirs is the kyngdome of heuen. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shall enherret the erth. Blessed are they wych b * honger and thirst for ryghtewelnes: for they shalbe fylled. Blessed are the merycfull: for they shall obteyne mercy. Blessed are ye pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the c * chyldren of God. Blessed are they wych suffre persecucion for ryghtwelnes sake: for theirs is the kyngedome of heuē. Blessed are ye when men reuyle you/ and persecute you/ and shall falsly say all maner of euyll sayng agaynst you for my sake. Reioyce & be glad/ for greate is youre d * rewarde in heuen. ✠ For so persecuted they the Prophetes wych were before youre dayes.

a * Of these poore in spryte is sayde. Luc. vi. d.

b * To haue honger and thirst of rightwelnes/ is/ to desire the pure and true Innocencye/ of which desyre be those greuously troubled & sore perplexed that know the their synnes/ wherof it is sayd. Luke. i. e.

c * Those be called the chyldren of God/ vnto whom the Lorde by hys promes hath done hys godly benyfytes more aboundantly than to other. as in Deu. xiiij. a. John. i. b/ c.

d * Rewarde is geuen to men for their worcke/ but it is not due to the worcke: as it is sayde after in the. xx. a.

✠ Ye are the salt of the erthe: but yf the salt haue lost hir saltnes/ what can be salted therwyth? It is thence forthe good for nothinge/ but to be cast oute/ and to be troaden vnder fote of men. Ye are ye lyght of ye worlde. A cite that is set on an hyll/ cannot be hyd/ nether do men lyght a candell/ and put it vnder a bushell/ but on a candellstyck/ and it lyghteth all that are in the house. Let youre lyght so shyne before men/ that they maye se youre good worckes/ and glorye youre father which is in heuen. ✠

✠ Thinke not that I am come to destroye the lawe/ or ye Prophetes: no I am not come

A. iij. to destroye

Luke.xv.d.

C to destroye them/but to fulfyll the. For truely I saye vnto you/tyll heuen and erth perysshe/ one iott or one tytle of the lawe shall not scape/tyll all be fulfylled.

Wholoeuer e* breaketh one of these lest commaundmentes/ and teacheth men so/ he shalbe called the leest in the kyngdome of heuen. But wholoeuer f* obseruyeth and teacheth/ the same shalbe called greate in the kyngdome of heuen. ✠

✠ For I saye vnto you/except youre rightewelnes exceade the ryghtewelnes of the Scribes and Phariseis/ye cannot entre into the kyngdome of heuen.

Ye haue herde howe it was sayd vnto the of the olde tyme: Thou shalt not kyll. For wholoeuer kylleth/shall be in daunger of iudgement. But I say vnto you/ wholoeuer is angry wyth hys brother/ shalbe in daunger of iudgement. Wholoeuer sayeth vnto hys brother g* Racha/shalbe in danger of a counsell. But who soeuer sayeth thou fole/shalbe in daunger of hell fyre.

Therfore when thou offrest thy gyfte at the aultare/ and there remembrest that thy brother hath ought agaynst the: leue there thyne offrynge before the aultre / and go thy waye first and be reconcyled to thy brother/ and then come and offre thy gyfte. ✠

✠ Agree with thyne aduersary quickly/ wyhles thou arte in the way with him/ lest ȳ aduersary delyuer the to the iudge/ and the iudge delyuer the to the mynyster/ and then thou be cast into prison. Verely I say vnto ȳ: thou shalt not come out thence h* tyll thou haue payed the vtmost farthinge.

Ye haue herde howe it was sayde to the of olde tyme. Thou shalt not commit adultrye. But I say vnto you/that wholoeuer looketh on a wyfe/lustinge after her/hath comitted adultrie with her alredy in hys hert.

Wherfore yf thy ryght eye offende the i* plucke him out/ & cast him from ȳ. Better it is for the that one of thy members perysshe then ȳ thy hole body shuld be cast into hell. Also yf thy ryght hande offende the/ cut hym of and cast him fro the. Better it is that one of thy members perysshe/ then that all thy body shulde be caste in to hell. ✠

It is sayd/who soeuer put awaye his wife/ set him geue her a testimonyall also of the deuorcement. But I saye vnto you: wholoeuer put awaye his wife (except it be for fornycacyon) causeth her to breake matrymony. And wholoeuer maryeth her that is deuorced/breaketh wedlocke.

F Agayne ye haue herde how it was sayd to them of olde tyme/thou shalt not forswere thy selfe/but shalt performe thyne othe to God. But I saye vnto you/ I were not at all:

Swere.

nether by heauen/for it is Goddes seate: nor yet by the erth/ for it is hys fote stole: nether by Ierusalē: for it is the cytye of that greate kynge: nether shalt thou sweare by thy heed/ because thou cāst not make one whyte heare or blacke. But youre cōmunication shalbe/ ye/ye: nay nay. For what soeuer is more then that/commeth of euyll.

Exo.xxi.c. Deut.xix.d. Leui. xxiiij.c. Lu.vi.c

Ye haue herde how it is sayde/ an eye for an eye: a toth for a toth. But I saye to you/ ȳ ye resist not wronge. But wholoeuer geue the a blowe on thy right cheke/ turne to hym the other. And yf eny man wyll sue the at the lawe/and take awaye thy cooke/let him haue thy cloocke also. And wholoeuer will cōpell the to go a myle/go with him twayne. Geue to him that asketh/and from him that wolde borowe turne not awaye.

Right cheke G

✠ Ye haue heard how it is sayde: thou shalt loue thyne neyghbour/ k* & hate thyne enemy But I saye vnto you/ loue youre enymyes. Blesse them that coursse you. Do good to the that hate you. Praye for them whych do you wrōge and persecute you/ that ye maye be ȳ children of youre father that is in heauen: for he maketh hys sunne to aryse on the euell/ & on the good/ & sendeth hys rayne on the iuste and vniuste. For yf ye loue them/ which loue you: what rewarde shall ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren onlye: what synguler thynge do ye? Do not the Publicans lyke wyse? ye shall therfore be perfecte/euen as youre father which is in heauen/is perfecte.

k* Thys/hath the Scribes & Phariseis added to themselues/ because of that whych is written Exod. xxiiij.b. Deut. vij.a. Iosu.xxiij c. of hauyng no fam ylyarities or amitie with thy nacyons.

C Of Almes/prayer & fastynge. he forbydeth the carefull thyng of worldly thynges.

C The.vi.Chapter. ✠

Take hede to youre almes. That ye geue it not in the syght of men/ to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heauē. Whē soeuer therfore thou geuest thyne almes/ thou shalt not make a trōpet to be blowē before the as the ypocrites do in the synagoges & in ȳ streatis/for to be prayed of mē. Verely I say vnto you/ they haue their rewarde. But whē thou doest thine almes/ a* let not thy lyft hād knowe what thy righte hand doth/ that thyne almes may be secret: and thy father whych seyth in secret/ shall reward the openly. ✠

And when thou prayest/ thou shalt not be as the ypocrytes are. For they loue to stande & praye in the synagoges/ and in the corners of the stretes/ because they wold be sene of mē. Verely I saye vnto you/ they haue their rewarde. But whē thou prayest/ entre into thy b* chamber/ & shut thy dore to the/ & praye to thy father whych is in secrete: and thy father whych seyth in secret/ shall reward ȳ openly.

a* By this he weth pure loue our Christ/ that he wylleth not vs to be esteemed or honored of men for the gyfte: but ȳ it shulde suffyce vs that we be alowed of God.

b* Thālye here signifieth a secret place separate from all worldly noise/ where we go about suche thynges as we wold noman shulde know of/ as it is sayde Esay. xxvi. d. So the a chamber mayst thys make of thyne awne hert/ and there praye.

And when

And when ye praye/ bable not moche/ as ȳ hethen do: for they thincke that they shalbe hearde/ for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye aske of hī. After this maner therfore praye ye.

O oure father which arte in heuen/ halowed be thy name. c* Let thy kingdome come. Thy will be fulfylled/ as well in erth/ as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure trespases/ euen as we forgeue oure trespacers. And leade vs not in to temptacion: but delyuer vs fro euyll. For thyne is the kyngedome & the power/ and the glorye for euer. Amen. For & yf ye shall forgeue other men their trespases/ youre heuēly father shall also forgeue you. But & ye wyll not forgeue mē their trespases/ no more shal youre father forgeue you youre trespases.

c* That is that we which before haue serued the worlde/ here after may come vnder the dompynyon and kyngdome of Christ/ as he promeleth Mathew.xxv.c.

✠ Moreouer when ye faste/ d* be not sad as the ypocrites are. For they disfigure their faces/ ȳ they myght belene of men how they fast. Verely I say vnto you/ they haue their rewarde. But thou/ when thou fastest/ anoynte thyne heed/ and wasche thy face/ that it appere not vnto men howe ȳ thou fastest: but vnto thy father whych is in secrete: and thy father whych seyth in secrete/ shall rewarde the openly.

d* By thys it appeteth that the true fast is to put awaye all manner de- lyces and lu- xurys &c. and to rule the bo- dye by conuenient sustynance & mo- ryfying/ as it is sayde in ȳ Psalme xxviij.c. & Esa. lviij.a.

Treasure.

Se that ye geather you not treasure vpon the erth/ where rust & moulthes corrupte/ & where theues breake through & steale. But geather ye treasures to gether in heuē where nether rust nor moulthes corrupte/ & where theues nether breake by nor yet steale. For where soeuer youre treasure is/ there wyll youre hertes be also. ✠

The bodye signifyeth here lyke with vnto the mynyd & thought & hert.

The light of the e* body is thyne eye. Wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But & yf thyne eye be wycked then all thy body shalbe full of dercknes. Wherfore yf the lyght ȳ is in the/ be dercknes: how great is that dercknes.

Two masters.

✠ No man can serue two masters. For ether he shall hate ȳ one & loue ȳ other: or els he shall leane to the one & despise ȳ other: ye cannot serue God & Mammon. Therfore I saye vnto you/ be not carefull for youre lyfe/ what ye shall eate/ or what ye shall drincke/ nor yet for youre body/ what ye shall put on. Is not the lyfe more worth then meat/ & the body more of value then rayment? Beholde the foules of the ayer: for they sowe not/ nether reepe/ nor yet cary into the barnes: and yet youre heuenly father fedeth them. Are ye not moche better then they.

Foules.

Which of you (though he take thought therfore) coulde put one cubit vnto hys stature? And why care ye then for raymēt? Consyder the lylies of the feide/ how they growe.

They labour not nether spynne. And yet for all that I saye vnto you/ that euen Salomō in all hys royalte was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse/ which is to daye in the feide/ & to morowe shalbe caste into the fournace/ shall he not moche more do the same vnto you/ O ye of lytle fayth?

Lylies.

Therfore take no thought sayinge: what shall we eate/ or what shall we drynche/ or wherwith shall we be clothed? After all these thinges seke ȳ gentyls. For youre heuēly father knoweth that ye haue neade of all these thinges. But rather seke ye fyrst ȳ kingdome of heuen & the right wilnes therof/ & all these thinges shalbe mynistred vnto you ✠

f* It is cōmaunded vs of the lwes of oure face to winne our bred/ that trauayle must we dayly/ dilygently & ernestly do: but not be carefull what profet shall come vnto vs therof/ for that were to care for to morow: we must therfore cōmyte that to God/ which is readye to prosper oure labures wyth his blessyng/ and that abundantly/ so that moste shall we profet when we are lest carefull.

f* Care not then for the morow/ but let the morow care for it selfe: for the daye presente hath euer ynough of his awne trauayle.

The forbiddeth foolysh & temerarious iudgement/ reproueth ypocrysye/ exhorteth vnto prayer. warneth to beware of false prophetes/ & so concludeth his sermon.

C The.vij.Chapter.

Iudge not/ ȳ ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete/ w the same shall it be mesured to you agayne. Why seyst thou a moote in thy brothers eye/ & perceauest not ȳ beame that is in thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye/ & behold a beame is in thyne awne eye. Ypocryte/ fyrst cast oute ȳ beame oute of thyne awne eye/ & then shalt thou see clearly to plucke oute ȳ moote out of thy brothers eye.

Geue not that which is a* holy/ to dogges nether cast ye youre pearles before swyne/ lest they treade them vnder their fete/ and the other turne agayne and all to rent you.

Aske and it shalbe geuen you. Seke & ye shall fynd. Knocke and it shalbe opened vnto you. For wholoeuer asketh receaueth/ & he that seketh findeth and to him that knocketh it shalbe opened. Is there any mā amōge you which yf his sonne asked him bred/ wolde offer him a stone? Or yf he asked fysshe/ wolde he profer hym a serpent? If ye then whych are euyll cān geue to youre chyldren good gyftes how moche more shall youre father whych is in heuen geue good thynges to the that aske hym?

a* Thys holy thinge is Godes worde. Doggs are they that persecute the worde: by Swyne vnder stande the that walowe the selues in ȳ dyrte of fleshly lustes & regarde not ȳ worde Philip. iij.a

Therfore whatsoeuer ye wolde that men shuld do to you/ euen so do ye to them. Thys is the lawe and the Prophetes.

Lawe and Prophetes.

Enter in at the strayte gate: for wyde is the gate/ and broade is the waye that leadeth to destruccyon: and many ther be whych go in therat. But strayte is ȳ gate/ and narowe is the waye which leadeth vnto lyfe: & feawe

A.iiij. ther be

Cther be that kynde it. ✠ Beware of b* false Prophetes/which come to you in shepes clothynge/but inwardly they are rauenynge wolues. Ye shall knowe thē by their frutes. Do men gather grapes of thornes? or figgs of bryers? Euen so euery good tree bringeth forth good frute. But a corrupte tree/bryngeth forth euyll frute. A good tree cānot bringe forthe bad frute: nor yet a bad tree cā bryng forth good frute. Euery tree that bryngeth not forth good frute/ shalbe hewen downe/ and cast into the fyre. Wherfore by their frutes ye shall knowe them.

b* False Prophetes are preachers that peruert & wrest ý worde of God. Shepe kynnye lygnikye ý apearance of outwarde holynes. Rauenshynge wolues/are tyrauntes & delite in persecucyon and shedinge of innocēt bloude Act.xx.c.

Not all they ý saye vnto me/Lorde/Lorde shall enter in to the kyngdome of heauē: but he that dothe my fathers wyll whych is in heauen. ✠ * Many wyll saye to me in that daye: Lorde/Lorde/haue we not in thy name prophesyed? And in thy name haue caste oute deuyls? And in thy name haue done many miracles? And then will I knowledge vnto thē that I neuer knewe thē. * Departe from me/ye workers of iniquite.

Luc.xiij.c.k.

* Psalm.vi.b. Luk.xiij.k.

Wholsoeuer heareth of me these sayinges & doth the same/I will liken him vnto a wise mā which c* bilthis house on a rocke: & abouū dance of rayne descended/& the fluddes came and the wyndes blewe & bet vpon that same house & it fell not/because it was grounded on the rocke. And whosoeuer heareth of me these sayinges & doth thē not/ shalbe lykened vnto a folysh man whych bylt hys house vpō the lande: and aboundaunce of rayne descended/ and the fluddes came/and the wyndes blewe and beet vpon that house/ and it fell/ and great was the fall of it.

c* This symilytude of buyldinge is to rearre vp and to construct mennes cōsciences by ý worde of ý lawe and the Gospell Roma.xiiij.d.

And it came to passe/that when Jesus had ended these sayinges/* ý people were astonnyed at hys doctryne. For he taught them as one hauinge power/and not as the scrybes.

Marci.i.c. Luce.iiij.e.

✠ Christ cleanseth the leper/healeth the captaynes seruaunt and many other dyseases/ helpeth Peters mother in law/stylleth the see and the wynde/& dryueth ý deuels out of the possessed in to the swyne.

✠ The.viij.Chapter.

Marc.i.d.

A When he was come downe from the mountayne/moche people kolowed him. And lo/ther came a leper and worshipped him sayinge: Master yf thou wylt thou canst make me clene. And Jesus put forth his hand & touched him sayinge: I will/be thou clene/& immediatly hys leprosye was clensed. And Jesus sayde vnto him: se thou tell no man/ but go & shewe thy selfe to the preste/& * offer ý gyfte that Moses cōmaunded in wytnes to them.

A leper.

Leui.xiiij.a. Luc.v.j.a.

✠ When Jesus was entred into Capernaum ther came vnto hym a certayne Centurio/and besought hym sayinge: * Master/ my seruaunt lyeth sycke at home of the palsye/ and is greuously payned. And Jesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayde: Syr I am not worthy ý thou shuldest come vnder my rofe/but speake the worde only & my seruaunt shalbe healed. For I also my selfe am a man subiect to the authorytye of another/ and haue soudyers vnder me/ and I saye to one go/ and he goeth/ and to another come & he cometh: and to my seruaunt/ do thys/& he doeth it. When Jesus hearde that/ he marueled and sayd to thē that kolowed hym: Verely I saye vnto you/I haue not kounde so great fayth: no/not in Israel. * I say therfore vnto you that many shal come frō the eest & west and shall rest with Abraham/Isaac & Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darcknes: there shalbe weppynge and gnashyng of teth. Then Jesus sayde vnto ý * Cēturion/ go thy waye/and as thou beleuest so be it vnto the. And hys seruaunt was healed ths selfe houre. ✠

Centurion. Luke.vij.a. John.iiij.g.

Luke.xiij.k.

Vtter darknes.

And then Jesus went to Peters house/& sawe his wyues mother lyinge sycke of a feuer/& touched her hande/& the feuer left hir: and she arose/and mynystred vnto them.

Marc.i.c. Luc.iiij.k.

When the euen was come/ they brought vnto hym many that were possessed with deuyls. And he cast out ý spryites with a worde/ & healed all that were sycke/ to fulfyll that which was spoken by Esayas the Prophet Esa.liij.b. C sayinge: * He toke on him oure infyrmities/ and bare oure sycknesses.

When Jesus sawe moche people about hym/he cōmaunded to go ouer ý water. And ther came a Scribe & sayde vnto him: * Master/ I wyll kolowe the whyther soeuer thou goest. And Jesus sayde vnto hym: the foxes haue holes/and the bryddes of the ayer haue nestes/but the a* sonne of ý mā hath not whereon to rest hys heed. Another that was of hys Disciples sayde vnto hym: master/suffre me fyrst to go and burye my father. But Jesus sayde vnto him: kolowe me/& let the deed buryethey r deed.

Luc.ix.g.

a* Christ calleth him selfe ý sonne of man: ý is very natural man/ the wynge in ý hys humlyte & goodnes/ which humbled hym selfe kolowe for oure saluacion.

✠ And he entred into a shyppe/& hys Disciples kolowed hym. And beholde there arose a great tempest in the see/in so moche that the shippe was couered with waues/ & he was a slepe. And hys Dyscyples came to hym/& awoke hym sayinge: Master saue vs/we perysshe. And he sayd to them: why are ye fearfull/ O ye of lytell fayth? Then he arose/and rebuked the wyndes and the see/ and ther kolowed a greate calme. And ý men marueyled and sayd: what mā is thys/ that both wyndes and see obey hym? ✠

D

And whē he was come to the other syde/in to the costre of the Gergesites/ther met him two possessed of deuyles/which came out of the graues/& were out of measure fearce/so ý no man myght go hyē waye. And beholde they cryed out sayīg: * O Jesu thou sonne of God what haue we to do with the? Art thou come hither to torment vs before the tyme be come? And ther was a good waye of frō thē a greate heerd of swyne fedyng. Then the deuyls besought him sayinge: yf thou cast vs out/suffre vs to go oure waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out/ & departed into the heerd of swyne. And beholde the whoale heerd of swyne was caryed with violēce hedlynge into the see/ and perysshed in ý water. * Then the heerdmē fleed & wēt their wayes in to the citie/and tolde euery thinge/& what had fortuned vnto the possessed of the deuyls. And beholde all the cytie came out & met Jesus/ and when they sawe him/they besought him to departe out of their coostes.

Marci.v.a Luke.viij.d.

Mar.v.b.

✠ The healeth the palsye/ called Mathew from ý custome/answered for his disciples/ healeth the woman of the bloudy yslue. helpeth Jairus daughter/geneth.ij. blyndmē their syghte/maketh a domme mā to speake/ and dryueth out a deuell.

✠ The.ix.Chapter. ✠

A When he entred in to a shyppe and passed ouer & came into hys awne cytie. And lo/they brought to hym a man sycke of the palsie/lyinge in hys bed. And when Jesus sawe the fayth of them/he sayde to the sycke of the palsie: sonne be of good chere/thy sinnes be forgeuē to the. And beholde certayne of the Scribes sayde in them selues/this man blasphemeth. And when Jesus sawe their thoughtes/ he sayde: Wherfore thyncke ye euyll in youre hearts? Whether is easyer to saye/thy synnes be forgeuen the/or to saye: arysse and walke? That ye maye knowe that the sonne of man hath power to forgeue synnes in erth/ then sayde he vnto the sycke of the palsye: * aryse/ take vp thy bed/and go home to thyne house. And he arose & departed to hys awne house. And when the people sawe it/ they marueyled and glorysyed God which had geuē suche power to men. ✠

Palsye.

This myracle shalbe a sygne to you/ that I haue power to forgeue synnes.

Marci.ij.b. Luke.v.c. John.v.i

✠ And as Jesus passed forth frō thence/he sawe a man syt a receauyng of custome/named Mathew/and sayde to hym: kolowe me. And he arose & kolowed hym. And it came to passe as he sat at meate in the house: beholde many Publycans and synners came and sate downe also with Jesus and hys Disciples.

Mathew.

B When the Pharises sawe that/ they sayd to hys Disciples: why eateth youre master with Publycans and synners? When Jesus hearde that/he sayde vnto them: The whole neade not the Philicyō/but they ý are sicke. Goo & learne what ý meaneth: I haue pleasure in mercy/and not in offrynge. For I ám not come to call the ryghtewes/ but the synners to repentaunce. ✠

Publicans eate w̄ Jesus.

Mercie and not sacrifice Ose.vi.c.

✠ Then came ý Dyscypples of John to him sayīg: why do we & the Pharises fast ofte: but thy Disciples fast not? And Jesus sayd vnto thē: can the weddynge chyldrē morne as longe as the brydegrome is with them? The tyme wyll come when the brydgrome shalbe taken from them/& then shall they fast. No man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment/ & the rent is made greater. Neither do men put new wyne into olde vessels/ for then ý vessels breake/& the wyne runneth oute/& the vessels perysh. But they powre new wyne into new vessels and so are bothe saued together. ✠

Johns disciples fast.

New & olde agree not.

✠ Whyle he thus spake vnto thē/ * beholde ther came a certayne ruler/ and worshipped him/sayīg: my daughter is euē now deceased/but come & lay thy hād on her & she shall lyue. And Jesus arose and kolowed hym with his disciples. And beholde a woman whych was diseased with an yslue of bloude. xii. yeres/came behinde him & touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euen hys vesture only/ I shalbe sake. Then Jesus tourned hym aboute/ & beheldeher sayīg: Daughter be of good comforte/thy a* fayth hath made ý sake. And she was made whole euen that same houre.

Marci.v.c. Luce.viij.f C

A* Fayth is ý ryghtwesnes of a Christen mā, which setteth at peace the cōscience/ and receaueth the heritage euerlastynge. Galat. iiij.a.

And whē Jesus came into ý rulers house/ and sawe ý minstrels & ý people raginge/ he sayde vnto them: get you hence/ for the mayde is not deed/but slepeth. And they laughed him to scorne. As sone as ý people were put forth/he went in & tolke her by the hande/ and the mayde arose. And thys was noysed through out all that lande. D

And as Jesus departed thence/two blynde men kolowed hym crynge and sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come home/the blinde came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto hym: ye Lord. Then touched he their eyes/ sayinge: accordynge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. Se that no man knowe of it. But they as sone as they were departed/ spreed abroade his name throughout all the lande.

Two blynde are cured.

As they went out/ * beholde/ they brought to him a dome man possessed of a deuyll. And as sone as ý deuyll was cast out/the domme spake. And the people merueyled/sayīge: it was neuer so sene in Israel. But the Pharises sayde: he casteth oute deuyls/by ý power of the chefe deuyll.

Marci.viij.b. Luc.xi.c

Domme.

Chefe deuyll

And Jesus wēt about al cyties & tounes/ teachynge in their synagoges & preachynge the glad tydinges of ÿ kyngdome/& healing all maner sycknes and dysease amonge the people. But when he sawe the people/he had compassion on thē/ because they were pyned awaye/and scattered abroade/euen as shepe hauynge no shepherd.

Then sayde he to his disciples/ the b* heruest is greate/ but the labourers are feawe. Wherfore praye the Lorde of the haruest/ to sende for the labourers into his haruest.

b* The heruest are the hertes of mē prepared to heare ÿ word as it appereth of the Samarytanes. John iiij.c.

¶ Christ sendeth out his. xij. Apostles to preach in Jewry/ geueth them charge/teacheth them/ and cōforteth them agaynst persecucyon and trouble.

¶ The.x. Chapter.

A

Mar.vi.b. and Luk.ix.a.

And he called his. xij. disciples vnto him/& gaue them power ouer vncleane spirites/to cast thē oute/ and to heale all maner of sicknesses/& all maner dyseases.

The Apostles are sent.

The names of the. xij. Apostles are these. The first/ Simon called also Peter: and Andrew his brother. James ÿ sonne of Zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James ÿ sonne of Alphe/ and Lebbeus other wyse called Taddeus. Simō of Cane/and Judas Iscarioth/which also betrayed him.

These. xij. dyd Jesus send/& commaunded them sayinge: Go not into the wayes ÿ leade to gentyls/& in to the cyties of the Samaritans enter ye not. But go rather to the lost shepe of ÿ house of Israel. Go and preache/ saying: ÿ the kyngdome of heauē is at hande Heale the sycke/ cleense the lepers/ rayse the deed/ caste oute the deuyls. Frely ye haue receaued/ frely geue agayne. Possesse not golde

B

nor syluer/ nor a* brasse in youre gyrdels/ nor yet scrip towards your iorney: nether two cotes/ nether shoes/ nor yet a staffe. For the workman is worthy to haue his meate. In to whatsoeuer citie or towne ye shall come/ enquyre who is worthy in it/ & there abyde tyll ye go thence. And when ye come in to an house/ salute the same. And yf the house be worthy/ youre peace shall come vpon it. But yf it be not worthy/ youre peace shall retourne to you agayne.

a* That is/ money of brasse.

Luc.x.b.

Duste.

And whosoeuer shall not receaue you/ nor will heare youre preachinge: whē ye departe oute of ÿ house or that cytie/ shake of ÿ duste of youre fete. Truly I saye vnto you: it shalbe easier for the lād of Zodoma & Gomorra in the daye of iudgement/ then for that cytie.

Shepe amōge wolues. Wyse as serpentes. Innocēt as doues.

Behold I sende you forth as shepe amōge wolues. Be ye therfore wyse as serpētes/ and innocent as doues. Beware of men/ for they shall delyuer you vp to the cōsels/ and shall scourge you in their synagoges. And ye shall be brought to the heed rulers & kynges for my sake/ in witnes to thē & to ÿ Gentyls.

But when they delyuer you vp/ take no thought how or what ye shall speake/ for it shalbe geuen you/ euen in that same houre/ what ye shall saye. For it is not ye ÿ spake/ but ÿ spryte of youre father which speaketh in you. The brother shall betraye the brother to deeth/ & the father the sonne. And the chyldren shall aryse agaynst their fathers & mothers/ and shall put thē to deeth: and ye shall be hated of all men for my name. But he ÿ endureth to the ende/ shalbe saued.

C The spryte speaketh in vs.

Whē they persecute you in one cytie/ flye in to another. I tell you for a truthe/ ye shall not fynyshe all the cyties of Israel/ tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruaut aboue his Lorde. It is ynough for the disciple to be as his master is/ and that the seruaunt be as his Lorde is. If they haue called the Lord of ÿ house b* Beelzebub: how moche more shall they call them of his householde for? Feare thē not therfore. There is no thyng so closse/ that shall not be opened/ and no thynge so hyd/ ÿ shall not be knowen.

Disciple.

b* Beelzebub is the name of an Idoll/ signyfyinge the master of Lorde of a flee: by which name ÿ Jewes called ÿ deuell.

What I tell you in derknes/ ÿ speake ye in lyght. And what ye heare in the eare/ that preache ye on the house toppes.

And feare ye not them which kyll ÿ body/ and be not able to kyll the soule. But rather feare hi/ which is able to destroye both soule & body into hell. Are not two sparowes solde for a farthynge? And none of thē dothe lyght on the grounde/ without youre father. And now are all the heres of youre heades numbred. Feare ye not therfore: ye are of more value then many sparowes.

Feare.

Sparowes.

Whosoeuer therfore shall knowledge me before mē/ him will I knowledge also before my father which is in heuē. But whosoeuer shall denye me before men/ hym wyll I also denye before my father which is in heuen.

Confesse.

Denye.

Thinke not/ ÿ I am come to sende peace into the erth. I came not to send peace/ but a swearde. For I am come to set a man at baryaunce agaynst hys father/ and ÿ daughter agaynst her mother/ and ÿ daughter in lawe agaynst her mother in lawe: And a mannes foes shalbe they of his awne houshold.

D

A swerde

He that loueth his father/ or mother more then me/ is not mete for me. And he ÿ loueth his sonne/ or daughter more then me/ is not mete for me. And he ÿ taketh not hys crosse and foloweth me/ is not mete for me. He that *kynderth his lyfe/ shall lose it: and he that loseth his lyfe for my sake/ shall fynde it.

c* To kynder his lyfe/ is to satisfye the desyres of his herte.

He ÿ receaueth you/ receaueth me: & he that receaueth me/ receaueth him ÿ sent me. He that receaueth a Prophet in ÿ name of a

Receaue.

Prophet/

Prophet shall receaue a Prophetes rewarde And he that receaueth a ryghteous man in the name of a ryghteous man/ shall receaue the rewarde of a righteous mā. * And whosoeuer shall geue vnto one of these litle ones to drynche/ a cuppe of colde water only in the name of a disciple: I tell you of a trueth/ he shall not lose his rewarde.

Mar.ix.f.

¶ John Baptist sendeth hys disciples vnto Christ/ which geueth them their answere/ rebuketh the vnthankfull cyties and louyngly exhorteth men to take his yoke vpon them.

¶ The.xi. Chapter.

A

And it came to passe whē Jesus had made an ende of commaundynge his. xii. disciples/ that he departed thence/ to teache and to preache in their cyties.

Luk.vij.c.

* When John beynge in prison heard the workes of Christ/ he sent two of his disciples and sayde vnto him. Arte thou he ÿ shall come: or shall we loke for another? Jesus answered and sayde vnto them. Go and shewe John what ye haue heard & sene. The blynde se/ the halt go/ the lepers are clensed: the deef heare/ the deed rise agayne/ and the glad tydinges is preached to the poore. And happy is he that is not offended by me.

And as they departed/ Jesus begane to speake vnto the people of John. To se what/ went ye out into the wylderness? wēt ye out to se a a* rede shaken wyth the wynde? other what went ye out for to se? A man clothed in sooke raymēt? Beholde they ÿ weare sooke clothing are in kyngs houses. But what wēt ye out for to se? A prophete? Ye I saye to you and more then a Prophete. For thys is he of whom it is wrytte. Beholde/ I sende my messenger before thy face/ whych shall prepare thy waye before the.

a* The rede is a figure of the doctrine that is not of God/ which waueth euery winde

B

* Verely I saye vnto you/ amōge the chyldren of wemen arose there not a gretter then John the Baptist. Notwithstandyng he that is lesse* in the kyngdome of heuen/ is gretter then he. From the tyme of John Baptist hyther to the kyngedome of heuen suffreth vyolence/ and they that goo to it with vyolence pluck it vnto them. For all the Prophetes & the lawe prophesyed vnto the tyme of John. And also yf ye wyll receaue it/ thys is Helias which shuld come. He that hath eares to heare let him heare.

* Christ which humbled hym selfe to ÿ crosse was lesse. Luke xxiij.

But wher vnto shall I lyken this generacion? b* It is lyke vnto chyldren which syt in the market and call vnto their felowes/ and

C

saye: we haue pyped vnto you/ & ye haue not daunced. We haue mourned vnto you/ & ye haue not sorowed. For John came nether eatynge nor drynckyng/ and they saye/ he hath the deuyll. The sonne of man came eatynge and drynckynge/ and they saye/ beholde a glutton and dryncker of wyne/ and a frende vnto publicans and synners. Neuerthelater c* wysdome is iustifyed of her chyldren.

b here is a prouerbe as is sayd Esa. xxvi. c. Syngynge/ by dyuers wayes shalle we gone. a. boute to styre you to thāches

c* wysdome is iustifyed &c. That is/ they ÿ are the chyldre of God/ receaue his doctrine and his worde as truthe and wysdome/ all though the contrary parte do not so receaue it.

D

¶ Then began he to vpbrayd ÿ cyties/ in which most of hys myracles were done/ because they mended not. Wo be to the Chorazin. Wo be to ÿ Bethsaida: for yf ÿ myracles which were shewed in you/ had bene done in Tyre and Sidon/ they had repented longe agone in sack cloth & asshes. Neuerthelesse I saye to you: it shall be easier for Tyre & Sidon at the daye of iudgement/ then for you. And thou Capernaum/ which art lyft vp vnto heuen/ shalt be brought downe to hell. For yf the myracles which haue bene done in ÿ/ had bene shewed in Sodom: they had remayned to thys daye. Neuerthelesse I saye vnto you: it shalbe easier for the land of Sodom in the daye of iudgement/ then for the.

E

¶ At that tyme Jesus answered and sayde: I prayse the o father Lord of heuē and erth/ because thou hast hid these thynges from the wyse and prudent/ and hast opened thē vnto babes: euē so father/ for so it pleased the. All thynges are geuē vnto me of my father. And no mā knoweth ÿ sonne but thy father: nether knoweth eny mā the father/ saue the sonne/ and he to whom the sonne wyll open him.

The wyse knowe not.

Come vnto me all ye that d* laboure & are ladē and I will ease you. Take my yoke on you & lerne of me/ for I am meke & lowly in herte: & ye shall fynde rest vnto youre soules. For my yoke is easy/ & my burdē is light.

d* ye that laboure &c. Those are here cōted to labour ye that knowledge their synnes & are poore in spryte

¶ The disciples pluck ÿ eares of corne/ he excuseth them/ healeth the dried hande/ helpeth the possessed ÿ was blynde and dōme/ rebuketh the vnkaythfull that wolde nedes haue tokens/ and sheweth who is his brother/ syster and mother.

¶ The.xii. Chapter.

A

At that tyme Jesus went on ÿ Sabboth dayes thorow the corne and hys disciples were an hongred/ & begane to pluck ÿ eares of corne/ & to eate. Whē ÿ Phariseis sawe ÿ/ they sayde vnto him: Beholde/ thy disciples do ÿ which is not lawfull to do vpon the Sabboth daye. He sayde vnto them. Haue ye not read what Dauid dyd/ whē he was an hongred/ & they also which were with him? How he entred in to the house of God/ & ate the halowed loues whych were not lawfull for hym to eate nether for thē which were with hym/ but only for ÿ prestes. Or haue ye not read in ÿ lawe/ how ÿ the preastes in the temple breake the Sabboth daye/ and yet are blamelesse? But I saye vnto you: that here is one greater then ÿ temple. Wherfore yf ye had wyst what thys sayīg meaneth: I require mercy/ & not sacrifice: ye wold neuer haue cōdemned innocēt. For ÿ sonne of mā is lord euē of ÿ sabboth daye.

Mercie and not sacrifice

And

And he departed thence/ and wēt into their
synagoge:and beholde ther was a mā which
had his hande dryed vp.And they asked hym/
sayinge:is it lawfull to heale vpon the Sa-
both dayes?*because they myght accuse him.
And he sayde vnto them: whych of you wolde
it be/yf he had a shepe fallen into a pytte on
the Saboth daye/that wolde not take him &
lyft him out? And how moche is a mā better
then a shepe? Wherfore it is lefull to do a
B good dede on the Saboth dayes.Then sayde
he to the man:stretch forth thy hand. And he
stretched it forth. And it was made whole
agayne lyke vnto the other.

Marci.iiij.a. John.v.g

✠* Then the Phariseis wēt out/ & helde a
counsell agaynst hym/how they myght de-
stroye him. When Jesus knewe that/he de-
parted thence/& moche people followed him/
and he healed thē all/& charged thē that they
shuld not make him knowen: to fulfyll that
which was spokē by Esay ý Prophet/which
Esaie.xlii.a. sayeth.*Beholde my childe/whō I haue cho-
sen/my beloued/in whom my soule delyteth.
I will put my spryte on him/& he shall shewe
iudgemēt to the gentyls. He shall not stryue/
he shall not crye/ nether shall eny man heare
hys voyce in the streetes/ a broked rede shall
he not breake/ and slaye that begynneth to
burne/he shall not quēche/till he sende forth
iudgement vnto victorie/& in his name shall
the gentyls truste. ✠

Luke.xi.c. Then was brought to hym/ one possessed
w a deuyll which was both blynde/ & dōme:
and he healed hym/ in somoch that he whych
was blynde & domme/both spake and sawe.
Marci.iij.c. And all the people were amased/& sayde:*Is
Luke.xi.c. not this that sonne of Dauid? But when the
Phariseis hearde that/they sayd: This felow
dryueth ý deuyls no nother wyse out but by
the helpe of Belzebub the chefe of ý deuyls.

But Jesus knewe their thoughtes & sayde
to them.Euery kyngdome deuided with in it
selfe/shalbe brought to naught.Nether shall
eny cytye or housholde deuyded agaynst it
C selfe/contynue. So yf Satan cast out Sa-
tan/then he is deuyded agaynst hym selfe.
How shall then his kyngdome endure? Also
yf I by ý helpe of Belzebub cast out deuyls:
by whose helpe do youre chyldren cast them
out? Therfore they shalbe youre iudgē. But
yf I cast out the deuyls by the spryte of God:
then is the kyngdome of God come on you?

Ether how can a man enter into a stronge
mannes house/& violently take awaye hys
goodes:excepte he fyrst bynde the strōge mā/
and then spoyle his house? ✠ He that is not
with me/is agaynst me. And he that gathe-
reth not w me/scattereth abrode. Wherfore
I saye vnto you/all maner of synne &a*blas-
phemy shalbe forgeuē vnto men: but ý blas-

a* Blasphemy is/ whē men se & knowe the open & manifest truthe of God and his worde/

phemy of the spryte/shall not be forgeuē vn-
to men. And whosoeuer speaketh a worde
agaynst the sonne of man/it shalbe forgeuē
hym. But whosoeuer speaketh agaynst the
holy goost/it shall not be forgeuen him/no ne
ther in this worlde b* nether in the worlde to
come.Ether make the tree good/ & his frute
good also:or els make the tree euyll/ and his
frute euyll also.For the tree is knowē by his
frute.O generacion of vypers/how can ye
saye well/ when ye youre selues are euyll?
For of the aboundāce of the hert/ the mouth
speaketh.A good mā out of the good treasure
of his hert bringeth forth good thynges. And
an euyll man out of his euyll treasure/bryn-
geth forth euyll thyngs. But I say vnto you/
that of euery ydell worde that men shall haue
spokē:they shall geue a countes at ý daye of
iudgement.For by thy wordes thou shalt be
iustyfyed: and by thy wordes thou shalt be
condemned. ✠

their consciences beyngefully certeyned therof.And yet not withstandyng will rayse vpon it & persecute it to the vttermost of their power/ sayinge it is of the deuell/ not of God. Marc. iij.d. Luk.xii.b

✠ Then answered certayne of ý Scribes
& of ý Phariseis saying:* Master/we wolde
fayne se a sygne of the. He answered & sayde
to thē:The c* euyll & adulterous genera-
cyon seketh a sygne/ but ther shall no sygne
be geuē to thē/saue the sygne of the Prophet
Jonas.For as Jonas was thre dayes & thre
nyghtes in the whales belly:so shall ý sonne
of mā be thre dayes & thre nyghtes in ý herte
of the erth. The men of Ninive shall rise at
the daye of iudgement with thys nacion/and
condemne them:for they amended at ý prea-
chinge of Jonas.And beholde/a greater then
Jonas is here.*The quene of the south shall
rise at the daye of iudgemēt with thys gene-
racyon/and shall condemne thē:for she came
frō the vtmost parties of the worlde to heare
the wysdome of Salomon. And beholde a
greater then Salomon is here.

Luce.xi.b. Marci.viii.b.

c* Euell and adulterous generacion are all those that beleue not in God & in hys sonne Jesus Christ. Mar.xv.c. Luke.ix.f.

When the vncleane spryte is gone out of a
man/he walketh throughout dry places/se-
kyng reest & fyndeth none.Then he sayeth: I
wyll retourne agayne into my house/ from
whence I came oute. And when he is come/
he fyndeth the house empty & swepte & gar-
nished.Then he goeth his waye/& taketh vn
to him seuen other spretes worse then hym
selfe/& so entre they in & dwell there.And the
ende of that man is worse then ý beginning.
Euen so shall it be with this euell nacyon.

John.viij.b iij.Regum.x.b ii.Paral.ix.a

Whyl he yet talked to ý people:* beholde
his mother & his brethrē stode without/dely-
ringe to speake with him.Then one sayd vn
to him:beholde thy mother and thy brethren
stande without/delyringe to speke with the.
He answered & sayde to hym ý tolde him:
Who is my mother? or who are my brethrē?
And he stretched forth his hand ouer his disci
ples and sayd:beholde my mother & my bre-
thren.

Marci.iiij.d. Luke.viii.c.

thren. For whosoeuer doth my fathers wyll
which is in heauen/the same is my brother/
syster and mother. ✠

¶ The parable of the seede/of the tares/of the mustarde seede/of the leuen/of the treasure hyd in ý felde/ of the perles/and of the nette.

The.xiij.Chapter.

Marci.iiij.a Luke.viij.a

A THe same daye went Jesus out of ý
house/and sat by the see syde/ and
moch people resorted vnto hym/so
gretly ý he went/& sat in a shippe/
and all the people stode on the shore.And he
spake many thynges to thē in symilytudes/
sayig:Behylde/the sower wēt forth to sowe.
And as he sowed/some fell by ý wayes syde/
& the fowles came & deuoured it vp. Some
fell vpō stony grounde where it had not moche
erth/and anone it sprynge vp/because it had
no depth of erth:and when the sunne was vp
it caught heet/and for lacke of rotynge wyd-
dred awaye. Some fell amonge thornes/ &
ý thornes sprynge vp and chooked it. Parte
fell in good ground/ and brought forth good
frute:some an hundred fold/ some syxtie fold
some thirtie folde. Whosoeuer hath eares to
B heare let him eare.

And the disciples came and sayde to hym:
Why speakest thou to thē in parables? He
answered and sayde vnto them/ it is geuen
vnto you to knowe the secretes of the kyng-
dome of heuen/ but to them it is not geuen.

& That is/ to him ý hath a good hert to wande godes/ shalbe full/ shalbe geuē & grace ge- uē/ and to him that hath not/ shalbe taken a- waye euen the same knowledge that he hath/ and hys herte so hardened ý he shall not re- pent.

a* For whosoeuer hath to him shall be geuē:
and he shall haue aboundance. But whoso-
euer hath not:from him shalbe taken awaye
euen that he hath. Therfore speake I to thē
in symilitude:for though they se/ they se not:
& hearinge they heare not:nether vnderstāde.
And in them is fulfylled the Prophecye of
Esaias/which prophesye sayth:with ý eares
ye shall heere and shall not vnderstande/and
with ý eyes ye shall se/& shall not perceaue.
For this peoples hert are wexed grosse/ and
their eares are dull of herynge/ & their eyes
haue they closed lest they shuld se with their
eyes/and heare with their eares/ and shulde
vnderstāde with their hertes/ & shuld tourne
that I myght heale them.

C But blessed are youre eyes/ for they se: &
youre eares/for they heare. Verely I saye vn
to you/ ý many prophetes/ and perfayt men
haue desyred to se those thynges which ye se/
& haue not sene thē: & to heare those thynges
which ye heare/& haue not herde thē. Heare
ye therfore the symilitude of ý sower. Who-
soeuer heareth the worde of the b* kyngdom
& vnderstandeth it not/ ther cometh ý euyll
man & catcheth awaye ý whych was sowne
in his hert. And this is he which was sowne
by the waye syde. But he that was sowne in
the stony grounde/ is he whych heareth the

b* Kyngedom signyfieth here the gospell: by wych God raigneth in the hertes of the faythfull: & the

worde of God/ and anone wyth ioye receaueth it/yet hath he no rotes in him selfe/ and
therfore dureth but a season: for as sone as
trybulacyon or persecucion arysyeth because
of the worde/by & by he falleth. He that was
sowne amonge thornes/is he that heareth ý
worde of God:but the care of this worlde/ &
the dissaytfulnes of ryches choke the worde/
and so is he made vnfrutefull. He whych is
sowne in the good grounde is he that heareth
the worde and vnderstandeth it: whych also
bereth frute and bryngeth forth/ some an
hundred folde/ some syxtye folde/ and some
thirtye folde.

came signifieth Christ whych is oure kyng & oure kyngdō raigning in vs/ and in whome we raygne as we prayse. Mat. vi.b.

Another symilitude put he forth vnto thē
sayinge:✠ The kyngdome of heauen is lyke
vnto a mā which sowed good seed in his feld. D
But whyll men c* slept there came hys foo &
sowed tares amonge the wheate/& went hys
waye. When the blade was sprynge vp and
had brought forth frute/then appered the ta-
res also. Then came the seruauntes to the
housholder/and sayde vnto him: Syr sowe-
dest not thou good seed in thy closse/frō whē-
ce then hath it tares? He sayde to thē: the en-
uious mā hath done this.Then the seruaūtes
sayde vnto him:wylt thou then that we go &
wede them oute? But he sayd/nay/ lest whill
ye go aboute to wede out ý tares/ ye pluche
vppe also with them the wheate by ý rottes:
let bothe growe to gether tyll harueste come/
and in tyme of harueste/I wyll saye to the re-
pers/gather ye fyrst the tares/and bynde thē
in sheues to be brent: but gather the wheete
into my barne. ✠

c* This slepe signifieth/ the negligence and ignorance that men haue of God/ whych cōmeth by the carefulnes of ryches & pleasures of thys worlde.

✠ Another parable he put forth vnto them
sayinge:The kyngdome of heauē is lyke vn-
to a grayne of mustard seed/which a man ta-
keth and soweth in his felde/ which is ý leest
of all seedes. But when it is growne/ it is ý
greatest amonge yerbes/and it is a tree:so ý
the bryddes of the ayer come and bylde in the
braunches of it.

Marci.iiij.d.

Another symylitude sayde he to them.The E
kyngdome of heauē is lyke vnto leuē which
a woman taketh and hydeth in.iij. pecke of
of meele/tyll all be leurnded.

All these thinges spake Jesus vnto ý peo-
ple by symilitudes/ & with oute symilitudes
spake he nothynge to thē/ to fulfyll ý which
was spoken by the Prophet saying:* I wyll
open my mouth in symilitude/ & wyll speake
forth thynges which haue bene kepte secrete
from the begynnynge of the worlde. ✠

Marci.iiij.c. Psal.lxxviij.a

✠ Then sent Jesus the people awaye/ &
came home. And hys dyscyples came vnto
hym/sayinge:declare vnto vs the symilitude
of the tares of the felde. Then answered he
& sayd to them. He that soweth the good seed
is the sonne of mā. And the felde is ý worlde.

Tares are expounded.

And

And the chyldren of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them / is the deuyll. The harueſt is the ende of the worlde. And the repers be the Angels. For euen as the tares are gathered & brent in the fyre: ſo ſhall it be in the ende of thys
Apoca. xviij. c. worlde. *The ſonne of man ſhall ſende forth
¶ his Angels / and they ſhall gather out of his kyngdome all thynges that offende / and thē which do inicquite / and ſhall caſt them into a furnes of fyre. There ſhalbe waylinge and
Sapien. vij. gnaſhyng of teth. *Then ſhall the iuſte men ſhine as bryght as the ſonne in the kyngdom of their father. Whoſoeuer hath eares to hearе / let him heare. ✠

✠ Agayne the kyngdom of heauen is lyke vnto treaſure hydde in the felde / the wych a man fyndeth and hydeth: and for ioye therof goeth & ſelleth all ȝ he hath / & byeth ȝ felde.

Agayne the kyngdome of heauē is lyke to a marchaūt that ſeketh good pearles / which whē he had founde one precious pearle / wēt and ſolde all that he had / and bought it.

Agayne the kyngdom of heauē is lyke vnto a neet caſt in to the ſee / ȝ geathereth of all kyndes of fyſhes: which when it is full / men drawe to lande / & ſytte & geather ȝ good in
G to veſſels / & caſt the bad awaye. So ſhall it be at the ende of ȝ worlde. The Angels ſhall come oute & ſeuer the bad from the good / & ſhall caſt thē into a furnes of fyre: there ſhal be waylinge and gnaſhinge of teth.

Jeſus ſayde vnto them. Underſtāde ye all theſe thynges? They ſayde: ye Lorde. Then
b* Scribe after Eraſmus in his annotacios was he that had the office of interpretyng & anſweryng vnto the ſentences of the prophet / as it appereth of Herode at. xxiij. c. ſayde the Scribes in ȝ thirde Chapt. afore c. ſayde he vnto them: Therfore euery b* Scribe which is taught vnto the kyngedome of heauen is lyke an houſholder / whych bryngeth forth / out of his treaſure / thinges bothe new and olde. ✠

And it came to paſſe whē Jeſus had fynyſhed theſe ſimilitudes / ȝ he departed thence / & came in to his awne countre / & taught thē in their ſynagoges / in ſo moche ȝ they were aſtonyed and ſayde: whence cometh all thys wyſdome & power vnto him? Is not this the Carpenters ſonne? Is not his mother called Mary? and hys brethren be called James & Joſes and Simon and Judas? And are not his ſyſters all here with vs? Whence hath he all theſe thynges. And they were offended by hym. Then Jeſus ſayde to them / a Prophete is not wythout honoure / ſaue in hys awne countre / and amonge hys awne kynne. And he did not many myracles there / for there vnbelefes ſake

John is taken and headed. Christ fedeth fyue thouſande men with .v. loues and two fyſſhes / and appeareth by nyght vnto his diſciples vpon the ſee.

¶ The .xiiij. Chapter.

At that tyme Herode the a* Tetrarcha hearde of ȝ fame of Jeſu and ſayde vnto his ſeruauntes: this is John the Baptiſt. He is ryſen agayne from deeth and therfore are ſoche myracles wrought by him. For Herode had takē John / & bound him / & put him in preſon for Herodias ſake / hys brother Philips wyfe. For John ſayd vnto him: it is not lawfull for the to haue her. And when he wold haue put hym to deeth / he feared the people / becauſe they counted him as a Prophet.

a* Tetrarcha: that is a Lorde of the fourth parte / of Judea: for Judea was deuided in .iiij. partes, as ſayth Euſebius Lib. i. capit. x.

But when Herodes byrth daye was come the daughter of Herodias dauſed before thē / & pleaſed Herode. Wherfore he promyſed w an othe / that he wolde geue her whatſoeuer ſhe wolde aſke. And ſhe beynge informed of her mother before / ſayde: geue me here John Baptiſtes heed in a platter. And the kynge ſorowed. Neuertheleſſe for his othes ſake / & for their ſakes which ſate alſo at the table / he cōmaunded it to be geuen her: & ſent & beheeded John in the preſon / and his heed was John baptiſt is headed
B brought in a platter and geuē to the damſell / and ſhe brought it to her mother. And his diſciples came and toke vp his body / & buryed it: and went and tolde Jeſus.

When Jeſus hearde ȝ / he departed thēce by ſhyppe into a deſert place out of ȝ waye. Lu. ix. b. Marci. vi. d.
And when the people had hearde therof / they folowed hym a fote oute of their cyties. And Jeſus went forth & ſawe moche people / and his herte dyd melte vpon them / and he healed of thē thoſe that were ſycke. When euē was come / his diſciples came to him ſayeng: thys is a deſerte place / & the daye is ſpent: let the people departe / that they maye go in to the townes / and bye them vytaylles. But Jeſus ſayde to them: They haue no neade to go awaye. Geue ye them to eate. Then ſayde they
C vnto him: we haue here but .v. loues and two fyſſhes. And he ſayde: bryngе thē hyther. And he cōmaunded the people to ſyt downe on the graſſe / and toke the .v. loues & the .ij. fyſſhes / & loked vp to heauen and b* bleſſed / & brake & gaue the loues to his diſciples / & the diſciples gaue thē to the people. And they dyd all eate / & were fuffiled. And they gethered vp of the gobets that remayned .xij. baſkets full. And they that ate / were in nombre about .v. M. men / beſyde wemen and chyldren.

b* To bleſſe: in moſt places of the new testament is / to prayſe God & to geue hi thākes as after in the .xxvi. Mar. xiij. Luke. xxiiij

*And ſtreyght waye Jeſus made his diſciples enter into a ſhippe / and to goo ouer be- John. vi. b. Mar. vi. c.
fore him / whill he ſent ȝ people awaye. And as ſone as he had ſent the people awaye / he went vp into a mountayne alone to praye. And whē night was come / he was there him ſelfe alone. And the ſhyppe was now in the middes of ȝ ſee / and was toſſt wyth waues / for it was a cōtrary wynde. *And in ȝ fourth

c* The heire was deuyded ȝ

watche

nyght into .iiij. partes / whych they called the watches: Wherfore the fourth watche was next to the morynge and was called the morynge watche / as in the .i. Ma. vi. c.

watche of the nyght Jeſus cam vnto them walkyng on the ſee. And when his diſciples ſawe hym walkynge on the ſee / they were troubled / ſayeng: it is ſome ſpyrite / and cryed out for feare. And ſtreyght waye Jeſus ſpake vnto them ſayinge: be of good cheare, it is I / be not afrayed.

Peter anſwered him / and ſayd: maſter / yf thou be he / byd me to come vnto the on ȝ water. And he ſayd / come. And when Peter was come doune out of the ſhippe / he walked on the water / to go to Jeſus. But when he ſaw a myghty wynde / he was afrayed. And as he beganne to ſyncke / he cryed ſayinge: maſter ſaue me. And immediatly Jeſus ſtretched forth his hand / & caught him / & ſayd to him: O thou of lytell fayth / wherfore diddeſt thou dout? And aſſone as they were come into the ſhippe / the wynde ceaſed. Then they ȝ were in the ſhyppe / came and worſhypped hym / ſayeng: of a truthe thou arte ȝ ſonne of God. And when they were come ouer / they went into the lande of Genazareth. And when the
D men of ȝ place had knowledge of him / they ſent out into all that countre rounde about / and brought vnto him all that were ſycke / & beſought him / that they myght touche the hemme of his veſture only. And as many as touched it were made ſake.

¶ Christe excuſeth his diſciples / & rebuketh the ſcrybes and Phariſes for tranſgreſſynge Gods cōmaundement thorow their awne tradicions. The thynge that goeth into the mouth defyleth not the man. He deliyueretth the womā of Cananees daughter / healeth the multitude / & with .v. .j. loaues & a fewe lytle fyſſhes fedeth .iiij. M. men / beſyde wemen and chyldren /

¶ The .xv. Chapter. ✠

A Then came to Jeſus Scribes and Phariſes from Jeruſalem ſayeng: why do thy diſciples tranſgreſſe ȝ tradicions of the elders? for they wetſhe not their handes when they eate bred. He anſwered & ſayde vnto them: why do ye alſo tranſgreſſe the commaundement of God / thorow youre tradicions? For God cōmaunded ſayeng: honoure thy father & mother and he that curſſeth father or mother ſhall ſuffer deeth. But ye ſaye / euery mā ſhall ſaye to his father or mother: that which thou deſyreſt of me to helpe the with / is geuē God: & ſo ſhall he not honoure his father or his mother. And thus haue ye made / that the cōmaundemēt of God is without effecte / through youre tradicyons. Ypocrites / wel prophefyed of you Eſayas ſayeng: This people draweth nye vnto me with their mouthes / & honoureth me with their lyppes / how be it their hertes are
B farre from me: but in vayne they worſhyppe me teachynge doctrines / which are nothyng but mens precepts.

And he called the people vnto him / & ſayd to them: heare and vnderſtande. That wych goeth into the mouth / defyleth not the man: but that which commeth out of the mouth / defyleth the man.

Then came his diſciples / and ſayde vnto him: Perceaueſt thou not / how that the Phariſes are offended in hearing this ſayeng? He anſwered and ſayde: a* all plantes which my heauēly father hath not planted / ſhalbe plucked vp by the rotes. Let thē alone / they be ȝ blynde leaders of the blynde. If the blynde leade the blynde / both ſhall fall into ȝ dyche.

a* Origen and Chriſoſtom vnderſtande thys of the Phariſes becauſe of their euell opinions. Hilarius And Eraſmus vnderſtand it of mennes tradicions.

Then anſwered Peter & ſayd to him: declare vnto vs this parable. Then ſayde Jeſus: are ye yet without vnderſtādinge? perceaue ye not / ȝ whatſoeuer goeth in at ȝ mouth / deſcendeth doune into the bely / & is caſt oute into the draught? But thoſe thynges wych procede out of the mouth / come frō the hert / and they defyle the man. For out of the herte come euill thoughtes / murder / breakyng of wedlocke whordom / theefte / falſe witnes berynge / blaſphemye. Theſe are the thynges which defyle a man. But to eate wyth vnwaſhen handes / defyleth not a man. ✠

✠ And Jeſus went thence / & departed into the coſtes of Tyre and Sydon. And behoide a woman which was a Cananite cam out of the ſame cooſtes / & cryed vnto hym ſayinge: haue mercy on me Lorde thou ſonne of Dauid / my daughter is pyteouſly vexed wyth a deuyll. And he gaue her neuer a worde to anſwer. Then cam to him his diſciples / and beſought him ſayinge: ſende her awaye / for ſhe folowеth vs cryinge. He anſwered / & ſayde: I am not ſent / but vnto the looſt ſhepe of the houſſe of Jſrael. Then ſhe cam & worſhipped him / ſayinge: maſter helpe me. He anſwered & ſayde: it is not good / to take the chyldrens bredde / and to caſt it to b* dogges. She anſwered & ſayde: truthe Lorde / neuertheleſſe the dogges eate of the crōmes / which fall frō their maſters table. Then Jeſus anſwered & ſayde vnto her. O womā greate is thy fayth / be it to the / euen as thou deſyreſt. And her daughter was made whole euen at that ſame houre. ✠

b* The Jewes calle the Hethē & gentyles dogges / becauſe of their ydolatry.

Then Jeſus went awaye from thence / & cam nye vnto the ſee of Galile / & went vp in
D to a mountayne & ſat doune there. And moche people came vnto him / hauinge with them / halt / blynde / domme / maymed / and other many: and caſt them doune at Jeſus fete. And he healed them / in ſo moche that the people wōdred / to ſe the the dōme ſpeake / the maymed whole / the halt to go / & the blynde to ſe. And they glorifyed the God of Jſrael.

Then Jeſus called his diſciples to him / & ſayde: I haue compaſſyon on the people becauſe

cause they haue continued with me now.iij. dayes/ & haue nought to eate: and I will not let thē departe fastynge / lest they perysshe in the waye. And his disciples sayd vnto him: whence shulde we get so moche bredde in the wyldernes/as shuld suffyse so greate a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde: seuen/and a feawe lytle fyshes. And he cōmaunded the people to syt doune on the grounde: and toke ý seuē loues/ & the fyshes/ & gaue thankes/ and brake them/and gaue to his disciples/ & the disciples gaue them to the people. And they dyd all eate and were suffysed. And they toke vp of the broken meate that was lefte vij.basshettes full. And yet they that ate were iiij.M.men/belyde wemen and chyldrē. And he sent awaye the people/ and toke shyppe & came into the parties of Magdala.

¶ The Phariseis requyre a token. Jesus warneth hys disciples of the Phariseis doctrine. The confession of Peter. The keyes of heauen. The sayntfull must beare the crosse after Christ.

¶ The.xvi.Chapter.

A Marc.viij.b John.vi.d. Luke.xij.g. *Then cam the Phariseis and Saduces/ & dyd tempte him/desyring him to shewe them some sygne frō heuen. He answered & sayde vnto them. *At euen ye saye/we shall haue fayre wedder and that because the skye is reed: and in the mornyng ye saye/to daye shalbe foule wedder/and that because the skye is cloudy & reed. O ye ypocrites/ye can discerne ý fassyon of the skye: & can ye not discerne the signes of the tymes? The frowarde nacion & adulterous seketh a sygne/ & there shall no nother sygne be geuē vnto thē but ý sygne of ý *Prophet Jonas. So lefte he thē & departed

Jona.ij.a

And when his disciples were come to the other syde of the water/ they had forgotten to take breed with thē. Then Jesus sayde vnto them: Take hede & beware of the** leuē of ý Phariseis & of ý Saduces. And they thought in thē selues sayīg: because we haue brought no breed w vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell faith / why are youre myndes cumbred because ye haue brought no breed? Do ye not yet perceaue/ nether remember those.v. loues when there were.v.M.men/ & how many basshettes toke ye vp? Nether the.iij.loues wher there were iiij.M. & how many basshettes toke ye vp? Why perceaue ye not then/that I spake not vnto you of breed/when I sayde/ beware of the leuē of the Phariseis & of the Saduces? Then vnderstode they / how that he bad not thē beware of the leuē of breed: but of ý doctrine of the Phariseis/and of the Saduces.

a** Leuē is some tyme taken in the scripture in an euell sence/ as here/ & some tyme in a good sence/ as aboue in the.xiij.chapter.

¶ When Jesus* cam into the coostes of the citie which is called Cesarea Philippi/he asked his disciples sayinge: whō do men saye ý I the sonne of man am? They sayde / some saye that thou arte John Baptist/some Helyas/some Jeremias/or one of ý prophetes. He sayde vnto thē: but whom saye ye that I am? Simon Peter answered & sayde: *Thou arte Christ ý sonne of the lyuynge God. And Jesus answered & sayde to hym: happy arte thou Simon ý sonne of Jonas/for flesche & bloud hath not opened vnto ý that/but my father which is in heuē. And I saye also vnto ý ý thou arte Peter: & b*vpon this rocke I wil bylde my congregaciō. And c the gates of hell shall not preuayle agaynst it. And d I wil geue vnto the/ the keyes of the kyngdō of heuē: whatsoeuer thou byndest vpō erth/ shall be & bounde in heuē: & whatsoeuer thou loosest on erthe/ shalbe lowsed in heuen.

Mar.viij.d Luke.ix.c.

b* Upon thys rocke / that was sayth sayncte Austen vpon the confession whych thou hast made/knowledgynge me to be Christ the sonne of the lyuynge God: I buylde my congregacion or churche.

c* By the gates of hell are signified death/ hell/desperacō synne/violent & tyrannious hādelynge/persecucyon &c.

d* To the I wyll geue the keyes &c. Origen wryteynge vpon Matthew in his fyrst homilie/affirmeth that these wordes were as well spoke to all the rest of the Apostles as to Peter/ & proueth it by that christ Joh.xx.c sayth. Receaue ye the holy goost/ whose synnes soeuer ye remyt &c. and not thou remyttest &c. In the same opinio are Cipriā/Cyprian/ Austen & Jerome/ & with dyuers other olde auncyent doctours.

Mar.ix.d Luke.ix.c. and xi.

Then he charged hys disciples/ that they shulde tell no mā/that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples/how that he must go vnto Jerusalem/ & suffer* many thinges of the elders/ & of the hye Prestes/ & of the Scribes/ & must be kylled/ & ryse agayne ý thyrde daye. But Peter toke him a syde/and began to rebuke him sayīg: master fauer thy selfe/this shall not come vnto ý. Then turned he aboute/ & sayde vnto Peter: come after me Satan thou offendest me / because thou sauourest not godly thinges/but wordly thinges.

Mar.viij.e

Jesus then sayde to his disciples. If eny mā wil folowe me c let him forsake him selfe & take vp his crosse and folowe me. For whosoeuer wyll saue hys lyfe/ shall loose it. And who soeuer shall loose hys lyfe for my sake/ shall fynde it. What shall it profet a man/ though he shulde wynne al the whole worlde yf he loose his awne soule? Or els what shal a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/with hys angels: & then shall he rewarde euery mā accordinge to his dedes. *Verely I saye vnto you/some ther be amonge them that here stande/ whych shall not taste of deeth / tyll they shall se the sonne of man come in his kyngdome.

Mar.ix.b

¶ The transfyguracion of Christe vpon the mount of Tabor. He healeth the lunatyke/ & payeth tribute.

¶ The.xvij.Chapter. ✠

And after.vi.dayes Jesus toke Peter and James & John his brother/ & brought thē vp into an hye mountayne out of the waye / and was transfygured before them: and his face dyd shyne as the sunne/ and hys clothes were as whyte as ý lyght. And beholde there appered vnto thē/ Moses & Helyas/talkyng w him. Then answered Peter/ & sayd to Jesus: master here is good beynge for vs. If thou wylt/ leet vs make here.iij.tabernacles/one for the / & one for Moses & one for Helias. Whyll he yet spake/beholde a bright cloude shadowed thē. And * beholde there came a voyce out of that cloude sayinge: this is my deare sonne/ in whom I delyte/ heare hym. And when the disciples heard that/they fell on their faces and were sore afrayed. And Jesus came & touched them/and sayde: aryse and be not afrayed. And when they looked vp / they saw no man/saue Jesus only.

B Mar.ix.d. Luke.ix.d. and xi.

And as they came doune from the mountayne/Jesus charged them sayīg: se that ye shewe the vision to no man / vntyll the sonne of man be rysen agayne from deeth. ✠ And his disciples asked of him/sayīg*. Why then saye ý Scribes/ ý Helias muste fyrst come? Jesus answered/ & sayde vnto them: Helias shall fyrst come/and restore all thynges. And I saye vnto you that Helias is come alredy/ and they knewe him not: but haue done vnto hym whatsoeuer they lusted. In lykewyse C shall also the sonne of mā suffre of thē. Then the disciples perceaued ý he spake vnto thē of John Baptist. And when they were come to the people / ther came to hym a certayne man/and kneled doune to him/ & sayd: Master haue mercy on my sonne for he is lunaticke: & is sore vexed. And oft tyme he falleth into the fyre/and oft into the water. * And I brought hym to thy disciples/ & they coulde not heale him. Jesus answered & sayd: O generacion faythles & croked: how longe shall I be with you? how longe shall I suffre you? bring him hyther to me. And Jesus rebuked the deuyll/ & he cam out of him. And ý childe was healed euen that same houre. ✠

Mar.ix.e

Then came ý disciples to Jesus secretly/ D & sayde: Why could not we cast him out? Jesus sayd vnto thē: Because of your vnbelefe. For I saye verely vnto you: * yf ye had fayth as a grayne of musterd seed/ ye shulde saye vnto this mountayne/ remoue hence to yonder place/ & he shuld remoue: nether shuld eny thinge be vnpossible for you to do. Howbeit this kynde goeth not out/but by prayer and fastinge. As they passed the tyme in Galile/ Jesus sayde vnto thē: * the sonne of man shal be betrayed into the handes of men/and they shall kyll him/ & the thyrde daye shall he ryse agayne. And they sorowed greatly.

Luke.xvij.c

✠ And when they were come to Capernaū/ they that were wont to geather polle money/ cam to Peter & sayd: Doth your master paye tribute? He sayde: ye. And whē he was come into the house / Jesus spake fyrst to hym/ saying: What thinkest thou Simon? of whō do ý kynges of the erth take trybute or polle money? of their chyldren / or of straungers? Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are ý chyldren fre. Neuertheless: lest we shuld offende thē: go to ý see/ & cast in thyne angle/ & take the fysshe ý fyrst cometh vp: & whē thou hast opened his mouth/thou shalt fynde a pece of twentie pence: ý take & paye for me & the. ✠

Mar.viij.e

¶ He teacheth his disciples to be humble & harmeless: to auoyde occasyons of euell: and one to forgeue anothers offence.

The.xviij.Chapter. ✠

A Mar.ix.e.f.h. Luke.ix.f

The same tyme the disciples came vnto Jesus sayinge: * who is the greatest in the kyngdom of heuē? Jesus called a chylde vnto him / & set him in the middes of them/ & sayde: Verely I saye vnto you: *except ye tourne / & become as chyldren / ye cannot enter in to the kyngdō of heuen. Whosoeuer therfore hūble him selfe as this chylde/the same is the greatest in the kingdō of heuē. And whosoeuer receaueth suche a chyld in my name/receaueth me. *But whosoeuer offende one of these lytelons/which beleue in me: it were better for him that a mylstone were hanged aboute his necke/ & that he were drowned in ý depthe of the see. Wo be vnto the worlde because of offenses. How be it/ it cānot be auoyded but ý offenses shalbe geuē. Neuertheless wo be to the man/by whom the offence cometh.

Mar.x.b Luke.xviij.

Mar.ix.b Luke.xvij.a.

Wherfore yf thy hande or thy fote offende B the/ *cut him of & cast him from the. It is better for the to enter into lyfe halt or maymed/ rather then thou shuldest hauing etwo hādes or two fete/be cast into euerlasting fyre. And yf also thyne eye offende the/ pluche hyt oute & caste hyt frō the. It is better for ý to enter into lyfe with one eye/then hauing two eyes to be cast into hell fyre. Se ý ye despyse not one of these lytelones. For I saye vnto you/ that in heuē their angels alwayes behold the face of my father/which is in heuē. ✠ For ý sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe/ & one of them be gone astray/doth he not leue nynty & nyne in the mountayns/ & go & seke that one which is gone astraye? *If it happē that he fynd him / verely I saye vnto you: he reioyseth more of ý shepe / then C of ý nynty & nyne which wēt not astray. Euē so it is not the wyll of youre father in heuen/ that one of these lytelons shulde perysshe.

*cut him of. This is expoūded in Mat.v.e

Luke.xvij.a

✠ Moreouer* yf thy brother treaspce agaynst the. Go & tell him his faute betwene him and the alone. If he heare the / thou hast wone thy brother: But yf ye heare the not/ then take yet w ý one or two/ ý* in ý mouth of two or thre witnesses/ all thinges maye be stablysshed. If he heare not thē/ tell it vnto ý congregacion. If he heare not the cōgregacion.

Luke.xvij.a Leui.xix.c Eccle.xix.b Jacobi.v.b 1. Corin.xiij.a. Hebre.x.e

b* Whatsoeuer ye binde &c. that is whatsoeuer ye condempne by my worde in erthe/ worde in erthe the same is condempned in heuen. And that ye alowe by my worde in erth is alowed in heuen.

ction/take him as an hethen mã & as a publican. Verely I saye vnto you/ b* whatsoeuer ye bynde on erth/ shalbe bownde in heuẽ. And whatsoeuer ye lowse on erth/ shalbe lowsed in heuen. Agayne I saye vnto you/ ỏ yẽ two of you shall agree in erthe vpon eny maner thynge/ whatsoeuer they shall desyre: it shal be geuen thẽ of my father which is in heuẽ. For where two or thre are gathered together in my name/ there am I in the myddes of thẽ.

Then came Peter to hym/ & sayde: master howe ofte shall I forgeue my brother/ yẽ he synne agaynst me/ seuẽ tymes? Jesus sayde vnto him: I saye not vnto ỏ seuẽ tymes: but seuenty tymes seuẽtymes. ✠ ✠ Therfore is ỏ kyngdom of heuẽ lykened vnto a certayne kyng/ which wolde take a countes of his seruauntes. And when he had begone to rechẽ/ one was brought vnto him which ought him ten thousand talentes: whom because he had nought to paye/ his master cõmaunded hym to be solde/ & his wyfe/ & his chyldrẽ/ & all ỏ he had/ & payment to be made. The seruaunt fell doune & besought him sayīg: Sir/ geue me respyte/ & I will paye it euery whit. Then had the Lorde pytie on that seruaunt/ & lowsed him/ and forgaue him the det.

And the sayde seruaunt went out & fouude one of his felowes which ought him an hundred pence/ and leyed handes on him/ & toke him by the throote/ sayīg: paye me that thou owest. And his felowe fell doune & besought him saying: haue pacience with me/ & I wyll paye ỏ all. And he wolde not but wẽt & cast him into prison/ tyll he shulde paye the det. Whẽ his other felowes sawe what was done/ they were very sory/ and came and tolde vnto their Lorde all that had happened. Then his Lord called him and sayd vnto him. O euyll seruaunt I forgaue the all that det/ because thou praydest me: was it not mete also that thou shuldest haue had compassion on thy felow/ euẽ as I had pytie on thẽ? And his lorde was wrooth/ & delyuered him to the taylers/ tyll he shuld paye all that was due to hym. So* lyke wyse shall my heuenly father do vnto you/ except ye forgeue with youre hertes/ eache one to his brother their trespases. ✠

Matth. vi. b. Mar. xi. d

¶ Christ geueth answere concernynge marriage/ and teacheth not to be carefull nor to loue worldly ryches.

¶ The. xix. Chapter.

A And it came to passe/ when Jesus had fynished those sayings/ he gat him from Galile/ and came into ỏ coostes of Jewry beyonde Jordã/ and moche people folowed hym/ & he healed them there.

Mar. x. a

Then came vnto him the Phariseis tempting him/ & saying to him: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He answered and sayd vnto them: Haue ye not redde/ how ỏ he which made mã at the begynninge/ made thẽ man & woman and sayd: *for this thinge/ shall a mã leue father & mother & cleue vnto hys wyfe/ & they twayne shalbe one flesshe. Wherfore now are they not twayne/ but one flesshe. Let not mã therfore put a sunder/ ỏ which God hath couppled together. Then sayde they to hym: why dyd Moses cõmaunde to geue a testimoniall of dyuorcement and to put hem awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffered you to put awaye youre wyfes: But frõ the beginning it was not so. I saye therfore vnto you: whosoeuer putteth awaye his wyfe (except it be for fornicacion) & marieth another breaketh wedlocke. And whosoeuer marieth her which is diuorced/ doeth cõmyt aduoutry.

Gene. i. d
Gene. ii. d.
Ephe. v. g.
i. Corin. vi. d.

Then sayde his disciples to him: yẽ the mater be so betwene man & wyfe/ then is it not good to mary. He sayde vnto thẽ: all men can not awaye with that saying saue they to whõ it is geuen. Ther are chaste/ which were so borne out of their mothers belly. And ther are chaste/ which be made of men. And ther be chaste/ which haue made them selues chaste a* for the kyngdome of heuens sake. He that cã take it/ let hi take it. Then were brought to him yonge children/ that he shuld put hys handes on them & praye. And the disciples rebuked them. But Jesus sayde: suffre ỏ children & forbid them not to come to me: for of suche is the kingdome of heauen. And when he had put hys handes on them he departed thence.

a* For ỏ kingdome of heuens sake/ that is/ to the entent that they maye the more quietly & frely worke the wyll of God.

And beholde one came/ & sayde vnto hym: good master/ what good thynge shall I do/ ỏ I maye haue eternall lyfe? He sayd vnto him: why callest thou my good? there is none good but one/ & ỏ is God. But yẽ thou wilt entre into lyfe/ kepe the cõmaudemẽtes. The other sayde to him: Which? And Jesus sayd: breake no wedlocke/ kyll not: steale not: beare not false wytnes: honoure father & mother: and loue thyne neybour as thy selfe. And ỏ youge man sayd vnto him: I haue obserued all these thynges from my youth/ what lacke I yet? And Jesus sayde vnto him* yẽ thou wylt be perfecte/ go & sell that thou hast/ and geue it to the poore/ and thou shalt haue treasure in heuẽ/ & come & folowe me. When ỏ younge mã herde that saying/ he went awaye mournynge. For he had greate possessions.

Marci. x. c.
Luke. xviij. e
and. xij. d.

Then Jesus sayd vnto his disciples: Verely I say vnto you/ it is harde for a ryche man to enter into the kyngdõ of heuẽ. And moreouer I saye vnto you: it is easyer for b* a camell to go through ỏ eye of a nedle/ then for a* ryche mã to enter into ỏ kyngdõ of God. When his disciples herde ỏ/ they were exce-

b* Theophilactus readeth a cable/ the greke worde signifieth both a Camell and a gable/ & he is here called ryche ỏ

dyngly

dyngly amased/ sayīg: who then can be saued? Jesus beheld thẽ/ & sayd vnto thẽ: with men this is vnpossible/ but with God all thynges are possible.

✠ Then answered Peter/ & sayde to hym: Beholde/ we haue forsaken all & folowed the/ what shall we haue? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maiestie/ ye which folowe me in ỏ secondẽ generacion shall syt also vpõ. xii. seates/ & iudge the. xii. trybes of Israel. And whosoeuer forsaketh houses/ or brethrẽ/ or systers/ or father/ or mother/ or wyfe/ or chyldrẽ/ or lãds/ for my names sake/ ỏ same shall receaue an hũdred folde/ & shall inheret euerlastynge lyfe. ✠ Many that are first shalbe laste/ & the laste shalbe first.

¶ Christ teacheth by a symilitude that God is better vnto no man: and how he is alwaye callynge men to his laboure. He teacheth his disciples to be lowlye/ & geueth two blynde men their syght.

¶ The. xx. Chapter.

A For the kyngdome of heuen is lyke vnto an householder/ which went out erly in the mornyng to hyer labourers into his vyneyard. And he agreed with ỏ labourers for a peny a daye/ & sent thẽ into his vineyarde. And he wẽt out about ỏ thirde houre/ & sawe other stãdyng ydell in the market place/ & sayd vnto thẽ/ go ye also into my vyneyarde: & whatsoeuer is ryght/ I will geue you. And they went their waye. Agayne he went out about the syxte & nynthe houre/ and dyd lykewyse. And he wẽt out aboute ỏ eleuẽth houre & founde other standynge ydell/ & sayde vnto thẽ: Why stãde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to thẽ: go ye also into my vyneyarde/ & whatsoeuer is ryght/ that shall ye receaue.

When euẽ was come/ the Lorde of the vyneyarde sayde vnto his steward: call ỏ labourers/ and geue thẽ their hyer/ begynninge at the laste/ tyll thou come to ỏ first. And they which were hyred aboute ỏ eleuenth houre/ came & receaued euery mã a peny. Then cam B the first/ supposyng that they shuld receaue moare/ & they lyke wyse receaued euery man a peny. And when they had receaued it/ they murmured agaynst ỏ goodman of the house sayinge: These laste haue wrought but one houre/ & thou hast made thẽ equall vnto vs/ which haue borne the burthẽ & heet of ỏ daye.

Ye answered to one of them saying: frende I do the no wronge: dyddest thou not agree wi me for a pẽny? Take that which is thy duty/ and go thy waye. I will geue vnto this last/ as moche as to the. Is it not lawfull for me to do as me lysteth with myne awne? Is thyne eye euyll because I am good? *So the laste shalbe first/ and the first shalbe laste. For Luke. xiij. f many are called and fewe be chosen. ✠ Mar. x. c.

✠ And Jesus ascẽded to Jerusalẽ and tolde the. xii. disciples a parte in the waye/ & sayde to them. *Beholde we goo vp to Jerusalem/ C and the sonne of man shalbe betrayed vnto ỏ chefe Prestes/ and vnto the Scribes/ & they shall condemne him to deeth/ and shall delyuer hym to the gentyls/ to be mocked/ to be scourged/ and to be crucifyed: and the thirde daye he shall rise agayne.

Mar. x. c.
Luke. xviij. f

✠ Then came to him ỏ mother of Zebedes chyldrẽ with her sonnes/ *worshippyng him Marci. x. d. & desyrynge a certayne thynge of him. And he sayde vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt/ the one on thy ryght hande & the other on the lyfte hand in thy kyngdome.

Jesus answered & sayde: Ye wot not what ye aske. Are ye able to drincke of the cuppe ỏ D I shall drincke of/ and to be baptised with ỏ baptyme/ that I shalbe baptised with? They answered to him/ that we are. And he sayde vnto thẽ: Ye shall drincke of my cup & shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hande & on my lyft hãd/ is not myne to geue: but to thẽ for whom it is prepared of my father. ✠

*And whẽ the ten herde this/ they disdayned at the two brethrẽ: But Jesus called thẽ Mar. x. f. vnto him & sayde: *Ye knowe that the lordes of the gentyls haue dominacion ouer them. Luke. xxii. c. And they ỏ are great/ exercyse power ouer thẽ. It shall not be so amõge you. But whosoeuer wyll be greate amõge you/ let him be youre mynister: and whosoeuer wilbe chefe/ let him be youre seruaunt/ euẽ as* ỏ sonne Mar. x. g. of man came/ not to be ministred vnto/ but to minister/ and to geue his lyfe for the redempcion of many. ✠

And as they departed frõ Hiericho/ moche people folowed him. *And beholde two blyndemen syttynge by the way syde/ when they Marci. x. g. Luke. xviij. f. herde Jesus passe by/ cryed saynge: Thou Lord the sonne of Dauid haue mercy on vs. And the people rebuked them/ because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lord which arte the sonne of Dauid. Then Jesus stode styll/ & called thẽ/ & sayde: what wyll ye that I shulde do to you: They sayde to hym: Lorde that oure eyes maye be opened. *Jesus Mar. x. f had compassion on them/ & touched their eyes & ymediatly their eyes receaued syght. And they folowed him.

¶ He rydeth into Jerusalem/ dryueth the marchantes out of the temple/ curseth the fyge tre/ and rebuketh the Phariseis with the symilitude of the two sonnes and of the husbandmen/ that slewe suche as were sente vnto them.

The. xxi. Chapter.

A ✠ When they drewe nye vnto Jerusalem / & were come to Bethphage / vnto mouńte Oliuete: then sent Jesus two of his disciples / saying to thē: Go into ỏ towne ỏ lyeth ouer agaynst you / & anone ye shall fynde an asse bounde / & her colte with her: lose thē & bringe thē vnto me. And yf eny mā saye ought vnto you / saye ye ỏ the Lorde hath neade of thē: & streyght waye he will let thē go. All this was done / to fulfyll ỏ which was spokē by the prophete / sayīg: Tell ye ỏ daughter of Sion: *beholde thy kynge cometh vnto the / meke & syttinge vpō an asse & a colte / ỏ fole of an asse bled to the yocke. The disciples wēt & dyd as Jesus cōmaunded thē / & brought the asse & ỏ colte / & put on thē their clothes / & sett him theron. And many of ỏ people spreed their garmētes in ỏ waye. Other cut doune braunches frō B ỏ trees / & strawed thē in ỏ waye. Moreouer the people ỏ wēt before / & they also ỏ came after / cryed sayīg: Holanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde / a* Holanna in the hyest. ✠

✠ And whē he was come to Jerusalē / all the citie was moued sayīg: who is this? And the people sayde: this is Jesus ỏ Prophet of Nazareth a cytte of Galile. And Jesus wēt in to the tēple of God / & cast out all thē ỏ soulde & bought in ỏ tēple / & ouerthrew the tables of ỏ mony chaūgers / & the seates of thē ỏ solde doues / & sayde to thē: It is wrytte / *my house shalbe called ỏ house of prayer. But ye haue made it a denne of theues. And ỏ blynde & the halt came to him in ỏ tēple / & he healed thē.

Marci.xi.a. Luke.xix.c

Gcale.lxii.d Zacha.ix.b. John.xii.c. Luke.xix.f.

a* Holanna / in Hebrue Hosiahna / that is to saye. I praye the geue helthe.

Hiere.vii.c.

C When the cheke Prestes & Scribes sawe ỏ marueylles ỏ he dyd / & the chyldrē cryinge in the tēple & sayinge: Holanna to ỏ sonne of Dauid / they disdayned / & sayd vnto him: hearest thou what these saye? Jesus sayde vnto thē yee: haue ye neuer redde / *of the mouth of babes and suchelynges thou haste ordeyned prayse? And he lefte thē / & went out of ỏ citie vnto Bethanie / & had his abydinge there. ✠

Psal.viii.a.

In ỏ morynge as he returned into ỏ citie agayne / he hungred / & spyed a b* kygge tree in the waye / & came to it / & founde nothinge theron / but leues only / and sayde to it / neuer frute growe on ỏ hence forward. And anon the kygge tree widdered a waye. And whē his disciples sawe ỏ / they marueled sayīg. How sone is the kygge tree wyddered a waye? Jesus answered / & sayd vnto thē: Verely I saye vnto you / yf ye shall haue faith and shall not dout ye shall not only do ỏ which I haue done to ỏ kygge tree: but also yf ye shall saye vnto this moūtayne / take thy selfe a waye / & cast thy selfe into ỏ see / it shalbe done. And whatsoeuer ye shall alke in prayer (yf ye beleue) ye shall receaue it.

b* By thys kygge tree / christ dothe sufficiētly shewe that the Jewes / although they had an apparence of holynes by their cerymonyes: yet neuer theleste they had not ỏ frute of charite: By which thynge he signifyed ỏ they shuld shortly be deprynued

✠ And when he was come in to ỏ tēple / the cheke Prestes & the elders of ỏ people / came vnto him as he was teachinge / and sayde by what auctorite doest thou these thingē? and who gaue the this power? Jesus answered & sayde vnto thē: I also wyll alke of you a certayne questiō / which yf ye alloyle me / I in lykewyse will tell you by what auctorite I do these thinges. The baptime of John: whēce was it? frō heuē or *of mē? Then they reasoned amōge thē selues sayīg: yf we shall saye frō heuē / he will saye vnto vs: why dyd ye not then beleue him? But & yf we shall saye ✠ of men / then feare we ỏ people. For all mē holde John as a prophet. And they answered Jesus & sayd: we cānot tell. And he likewyse sayd vnto thē: nether tell I you by what auctorite I do these thyngē. ✠ What saye ye to this? ✠ A certayne mā had two sonnē / & cam to ỏ elder & sayde: sonne go & worke to daye in my vyneyarde. He answered & sayd / I will not: but afterward repented & wēt. Then cam he to ỏ seconde / & sayd lykewise. And he answered & sayde: I will syr: yet wēt not. Whether of thē twayne dyd ỏ will of ỏ father? And they sayd vnto him: ỏ first. Jesus sayd vnto thē: verely I saye vnto you ỏ the publicans & ỏ harlotē shall come into ỏ kyngdō of God before you. For John cam vnto you in ỏ waye of righteuesnes / & ye beleued him not. But ỏ publicās & ỏ harlotes beleued him. And yet ye (though ye sawe it) were not yet moued ẅ repētaūce / ỏ ye might afterwarde haue beleued him. ✠

✠ Herken another similitude. *Ther was a certayne housholder / which planted a vyneyarde / & hedged it rounde about & made a wynepresse in it / & bilt a tower / & let it out to husbandmen / & wēt into a straung countre. And whē the tyme of the frute drewe neare / he sent his seruauntē to ỏ husbandmen to receaue ỏ frutē of it. And ỏ husbādmen caught his seruaūtes / & bet one / killed another / and stoned another. Agayne he sent other seruaūtes / moo then ỏ first: & they serued thē lykewyse. But last of all / he sent vnto them hys awne sonne sayīg: they will feare my sonne. But whē ỏ husbādmen sawe the sonne / they sayd amōge thē selue. *This is ỏ heyre: come / let vs kyll him / & let vs take his inheritaūce to oure selues. And they caught him & thruste him out of ỏ vineyarde / & slewe him. Whē ỏ Lord of ỏ vyneyard cometh / what will he do ẅ those husbādmen? They sayd vnto him: he will cruelly destroye those euyll persons / & will let out this vineyard vnto other husbandmē / which shall delyuer him ỏ frute at tymes cōuenient. Jesus sayd vnto thē: dyd ye neuer reade in ỏ scripturē: The stone which ỏ b* bylders refused / ỏ same is set in ỏ principall part of ỏ corner: this was the Lordes doinge / & it is mer-

* put fro thy false apparence by ỏ destruccyon of Jerusalem.

Mar.xii.d. Luk.xx.a

Gene.xxxvii

d * Of these buylders is spoken in the.c.xviii. Psalm.c.

is merielous in oure eyes. Therfore saye I vnto you / the kyngdome of God shalbe takē from you / and shalbe geuen to the Gentyls / which shall bringe forth the frutes of it. And whosoeuer shall fall on this stone / he shalbe broken / but on whosoeuer it shall fall vpon / it will grynde him to powder. And when the cheke Prestes and Phariseis hearde these symylytudes / they perceaued that he spake of them. * And they went about to laye handes on him / but they feared the people / because they tooke him as a Prophet. ✠

John.vii.d

C The mariage of the kynges sonne. Trybute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces cōcernyng ỏ resurrecciō / and answereth the Scribe vnto his question.

C The.xxii.Chapter.

Luce.xiiii.d.

A ND Jesus answered / and spake vnto them agayne / in symylytudes / sayinge. ✠ The kyngdome of heuē is lyke vnto a certayne kynge / which maryed his sonne / & sent forth his seruauntes / to call thē that were byd to ỏ weddynge / and they wolde not come. Agayne he sent forth other seruaūtes / sayinge. Tell thē which are bydden: beholde I haue prepared my dynner / myne oxen & my fatlynges are kylled / & all thynges are redy / come vnto the mariage. But they made lyght of it / & went their wayes: one to his ferme place / another about his marchaundise / the remnaunt toke his seruauntes & intreated thē vngodly and slewe thē. When the kyng hearde ỏ / he was wroth / & send forth his warryers & destroyed those murtherers / and brent vp their cytie.

Then sayde he to his seruauntes: the weddynge was prepared. But they which were byddē / were not worthy. Goo ye therfore out into the hye wayes / and as many as ye fynde byd thē to the mariage. The seruauntes wēt out into the hye wayes / & gathered together as many as they coulde fynde / both good and bad / and the weddynge was furnisshed wyth gestes. Then the kynge came in / to vylet the gestes / & spyed there a mā which had not on a a* weddynge garment / & sayde vnto hym: frende / how fortuned it ỏ thou camest in hyther & haste not on a weddynge garmēt? And he was euē spechlesse. Then sayde ỏ kyng to his ministers: takē & bynde him hand & fote / and caste him into vtter darcknes / there shal be weppynge & gnasshynge of teth. For many are called and feawe be chosen. ✠

a* Of this weddynge garment is spoken Gcale.lxi.d.

Marci.xii.a

✠* Then wēt the Phariseis & toke counsell how they myght tangle hym in hys wordes. And they sent vnto him their disciples wyth Herodes seruauntes sayinge: * Master / we knowe ỏ thou art true / & teachest the waye of God truly / nether carest for eny man / for thou cōsyderest not mēn estate. Tell vs therfore: how thynckest thou? Is it lawfull to geue trybute vnto Cesar or not? Jesus perceaued their wyckednes / & sayde: Why tēpte ye me ye ypocrites? Let me se ỏ trybute money. And they toke him * a peny. And he sayde vnto thē: whose is this Image & superscrypciō? They sayd vnto him: Cesars. Then sayde he vnto thē: Geue therfore to Cesar / ỏ which is Cesars: and geue vnto God / that which is Goddes. ✠ When they hearde that / they marueled / and lefte him / and went their waye.

Luke.xx.b.

C * A penye is euer taken for that the Jewes call a sycle: and is worth.x.pēce sterlyng.

The same daye the Saduces came to him (which saye that there is no resurrecciyon) & asked him sayinge: Master / Moses bade / yf a man dye haynge no chyldren / that the brother mary his wyfe / and reyse vp seed vnto hys brother. Ther were with vs seuē brethrē & the fyrste maried & deceased without yssue & lefte his wyfe vnto his brother. Lykewyse the seconde and the thirde vnto the seuenth. Last of all the woman dyed also. Now in ỏ resurrecciyon whose wyfe shall she be of the seuen? For all had her. Jesus answered and sayde vnto them * ye are deceaued and vnderstande not the scriptures / nor yet the power of God. For in the resurrecciyon they nether mary nor are maryed: but are as the Angels in heauen.

Mar.xii.b

As touchyng the resurrecciyon of the deed: haue ye not redde what is sayde vnto you of God / which sayth: * I am Abrahams God / & Isaacs God / and the God of Jacob? God is not the God of the deed: but of the lyuynge. And when the people hearde that / they were astonyed at his doctryne.

Exodi.iii.b.

✠ When the Phariseis had hearde / how ỏ he had put the Saduces to sylence / they drewe to gether / & one of them which was a doctour of lawe / asked him a question tēptinge him & sayinge: Master which is the cheke cōmaundemēt in the lawe? Jesus sayde to him: Loue the Lord thy God with all thyne herte / with all thy soule / and wyth all thy mynde. This is the fyrst and the cheke commaundement. And ther is another lyke vnto thys. Loue thyne neyboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

D

b * Untyll I make thyne enemyes thy fote stole. & c. thys argueth not when the enemyes of Christ are subdued / ỏ then Christ shal no more syt on the right hand / but syngyfyeth no ende shalbe of that tyme / as it oftē dothe according to the maner of ỏ hebrewes. as in Gnat. i.d. x.b. lo ỏ thys worde vntyll is taken for a tyme wythout ende / or else shulde Christ haue an ende of syttynge with hys father in heauen.

Whyll the Phariseis were gathered together / Jesus asked them sayīg: what thynke ye of Christ? Whose sonne is he? They sayde vnto him / the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spryte / call hym Lorde sayinge: The Lorde sayde to my Lorde / syt on my ryght hande b* tyll I make thyne enemyes thy fote stole. If Dauid call him Lord: how is he then his sonne? And none coulde answere hym agayne one worde: nether durste eny from that daye forth / aske him any moo questions. ✠

¶ Christe cryeth wo ouer the Phariſes Scribes and ypocrites/ & prophecyeth the deſtruccion of Ieruſalē.

¶ The.xxiij.Chapter.

Then ſpake Iesus to the people / & to his diſciples ſayīg: a* The Scribes and ỳ Phariſes ſyt in Moſes ſeate. All therfore whatſoeuer they byd you obſerue/that obſerue and do: but after their workes do not: for they ſaye/ and do not. Ye they bynde heuy burthens and greuous to be borne/ & ley thē on mēnes ſhoulders: but they thē ſelfes will not heaue at thē with one of their fyngers. All their worckes they do/ for to be ſene of mē. They let abroade their phylateries/ & make large borders on their garmentes/ & loue to ſyt bypermoſte at ſeaſtes and to haue ỳ chefe ſeates in ỳ ſynagoges/and gretynges in the marhettes/ & to be called of men Rabbi.

a* The Scribes and Phariſes ſyt in Moſes ſeate &c.

Erasmus in his annotaciōs noteth thē that wreſteth thys text to that purpoſe / that we ſhuld obaye all thynges ỳ biſhoppes commaunde/or rulers (though they be wicked) for ỳ offyce ſake wherin they are: where as Christ (ſayth he) speaketh of thē that do truly teache ỳ lawe of Moſes/and not of ſoche as wrappe them in the cōſtytucyons of men. And even now haply / muſt ỳ byſhop be heard ỳ doth truly teache ỳ gospell though he lyke chaunt Gospell lyke: But who can ſoffer them againſt Christes doctryne for their awne profyte to make & vnmake lawes/ exercisyng ypō ỳ people playne tyrannie / and meaſuryng all thyngs for their awne aduauntage & auctorite? They that with tradycios ymaygined for their awne lucre & tyrannye do hamper the people / do not ſyt in ỳ chere of ỳ Gospell / but in the chayre of Symon Magus and Cayphas. These are the very wordes of Erasmus vpon this place.

B But ye ſhall not ſuffre youre ſelues to be called Rabbi. For one is youre maſter / that is to wit Christ /and all ye are brethren. And call no man youre father vpon the erthe/ for there is but one your father/ & he is in heauē. Be not called maſters / for there is but one youre maſter/ & he is Christ. He ỳ is greateſt amōge you/ ſhalbe youre ſeruaūt. But whoſoeuer exalteth hym ſelfe / ſhalbe brought lowe. And he ỳ humbleth him ſelfe/ ſhalbe exalted. Wo be vnto you Scribes & Phariſes/ypocrites/for ye ſhutte vp the kyngdome of heauē before men: ye youre ſelues go not in/nether ſuffre ye thē that come to enter in.

Wo be vnto you Scribes & Phariſes/ ypocrites: ye deuoure widdowes houſes: & that vnder a coloure of prayinge longe prayers wherfore ye ſhall receaue ỳ greater dānaciō.

Wo be vnto you Scribes and Phariſes ypocrites/ whych compaſſe ſee and lande / to bringe one into youre beleke: and whē he is brought ye make hym two folde moare the chylde of hell/then ye youre ſelues are.

Wo be vnto you blynde gydes/which ſaye whoſoeuer ſweare by the temple: it is nothynge: but whoſoeuer ſweareth by ỳ golde of ỳ temple/he offendeth. Ye foles & blynde: whether is greater/the gold or the tēple that ſanctifieth ỳ gold? And whoſoeuer ſweareth by the aulter/it is nothynge: but whoſoeuer ſweareth by the offeryng that lyeth on ỳ aulter/offendeth. Ye foles and blynde: whether is greater the offerynge/ or the aultre which ſanctyfieth the offerynge? Whoſoeuer therfore ſweareth by the aultre / ſweareth by it/ and by all that there on is. And whoſoeuer ſweareth by the temple / ſweareth by it & by him that dwelleth therin. And he ỳ ſweareth by heauen ſwereth by the ſeate of God & by him that ſytteth theron.

C

Wo be to you Scribes & Phariſes ypocrites/which tyth mynt/anyſe/ & cōmyn/and leaue the wayghter matters of the law vndone: iudgemēt/mercy/ & fayth. These ought ye to haue done / & not to haue left the other vndone. Ye blynde gydes which ſtrayne out a gnat and ſwalowe a cammell.

Wo be to you Scribes & Phariſes ypocrites/which make clene the vtter ſyde of the cuppe/ & of the platter: but wythin they are full of brybery & excesſe. Thou blynde Phariſe/clenſe fyrſt ỳ ynnelyde of ỳ cup & platter/that ỳ outelyde of thē maye be clene alſo.

Wo be to you Scribes & Phariſes ypocrites/ for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within full of deed bones & of all fylthynes. So are ye/for outward ye appere righteous vnto men/whē within/ye are full of ypocriſye and iniquite.

D

Wo be vnto you Scribes & Phariſes ypocrites: ye bylde the tombes of the Prophetes / & garniſhe the ſepulchres of ỳ ryghteous/ & ſaye: yf we had bene in the dayes of oure fathers/we wolde not haue bene parteners w̄ thē in the blonde of the Prophetes. So then ye be wytneſſes vnto youre ſelues / ỳ ye are the chyldren of thē which kylled the Prophetes. Fulfill ye like wyſe the meaſure of youre fathers. Ye ſerpētes & generaciō of b* vipers/ how ſhuld ye ſcape the dampnacion of hell?

b & Of vipers is ſpoken afore in Mat.iij.b.

✠ Wherfore/beholde I ſende vnto you prophetes/wyſe men & ſcribes/of them ye ſhall kyll & crucifye: and of thē ye ſhall ſcourge in youre ſynagoges/and perſecute frō cytie to cytie/that vpon you maye come all ỳ ryghteous blonde that was ſheed vpon the erthe/ frō the blonde of ryghteous Abel / vnto that blonde of Zacharias ỳ ſonne of Barachias/ whō ye ſlewe betwene the tēple & the aultre. Verely I ſaye vnto you / all theſe thynges ſhall lyght vpon this generacion. Ieruſalē/ Ieruſalē which kylleſt Prophetes/ & ſtoneſt them which are ſent to the: how often wolde I haue gathered thy chyldren together / as the henne gathereth her chyckēs c* vnder her wynges /but ye wolde not: Beholde youre habitacion ſhalbe lefte vnto you deſolate. For I ſaye to you / ye ſhall not ſe me hence forth/ tyll that ye ſaye: bleſſed is he that cōmeth in the name of the Lorde. E

c* Under her wynges.we are byd vnder the the wynges of Christ / when euen wyth all oure herte we put oure truſt to hys deſerueyng and merit. Pſal.xvij.

¶ Christ sheweth his diſciples the deſtruccion of the temple/the ende of the world/ the tokens of the latter dayes/and warneth them to wake/for the world ſhall ſodenly perylſhe.

¶ The.xxiiij.Chapter.

And Iesus went out & departed frō the temple: & his diſciples came to him/for to ſhewe him the bylding of the tēple. Iesus ſayde vnto them: ſe ye not all theſe thynges? Verely I ſaye vnto

F

you: ther ſhall not be here lefte one ſtone ypō another/that ſhall not be caſt doune.

And as he ſat ypō the moūt Oliuete/hys diſciples came vnto him ſecretly ſayīg. Tell vs when theſe thynges ſhalbe: & what ſygne ſhalbe of thy cōmyng & of ỳ ende of ỳ world? And Iesus anſwered & ſayd vnto thē: *take hede ỳ no man deceaue you. For many ſhall come in my name ſayinge: I am Christ: and ſhall deceaue many. Ye ſhall heare of warrs/ & of the fame of warres: but ſe that ye be not troubled. For all theſe thynges muſt come to paſſe/but the ende is not yet. For naciō ſhall ryſe agaynſt nacyō/and realme agaynſt realme: and ther ſhalbe peſtilence/ honger and erthquakes in all quarters. All theſe are the begynnynge of ſorowes.

Luke.xix.g.

Ephe.v.b

Then ſhall they put you to trouble/ & ſhall kyll you: & ye ſhalbe hated of all nacions for my names ſake. And then ſhall many be offended/ & ſhall betraye one another / & ſhall hate one ỳ other. And many falſe prophetes ſhall aryſe/and ſhall deceaue many. And becauſe iniquite ſhall haue the vpper hand / ỳ loue of many ſhall abate. But he that endureth to ỳ ende/the ſame ſhalbe ſafe. And this glad tydynges of the kyngdome ſhalbe preached in all the world/ for a wytnes vnto all nacyons: and then ſhall the ende come.

B

When ye therfore ſhall ſe ỳ abhominaciō that betoketh deſolacion/ſpokē of by Daniel the Prophet/ſtande in the holy place: let him that redeth it/vnderſtande it. Then lett them which be in Iury/ flye into ỳ mountaynes. And let him which is on ỳ houſe toppe/ not come downe to fet eny thynge out of hys houſe. Nether let him which is in ỳ felde/ returne backe to fetche his clothes. Wo ſhalbe in thoſe dayes to thē that are with chylde / & to thē that geue ſucke. But praye that youre flight be not in ỳ a* winter/nether on ỳ Saboth daye. For then ſhalbe great tribulaciō/ ſuche as was not from the beginning of the world to this tyme/nor ſhalbe. Ye & except thoſe dayes ſhuld be ſhortened / there ſhulde b* no fleſhe be ſaued: but for the cholens ſake/thoſe dayes ſhalbe ſhortened.

a* In the winter becauſe it was euyll trauelynge / & on the Saboth becauſe they were commanded as that daye ỳ they ſhuld go no farther then a myle/ and in that daye dyd Vomitus take thē. Arabo.xvi.bo. And ſo dyd Titus & Vespasian alſo / of whom Fronto writeth

b* No fleſhe. for no men.

Mar.xiij.c. Luke.xvij.c

Then yf eny man ſhall ſaye vnto you: lo/ here is Christ/or there is Christ: beleue it not. For there ſhall aryſe falſe Christes / & falſe prophetes/ & ſhall do great miracles & wonders. In ſo moche that yf it were poſſible/the verte electe ſhuld be deceaued. Take hede / I haue tolde you before. Wherfore yf they ſhall ſaye vnto you: * beholde he is in the deſert go not forth: beholde he is in the ſecret places/ beleue not. For as the lightninge cometh out of the Eeſt/and ſhyneth into ỳ weſt: ſo ſhall the cōmynge of ỳ ſonne of mā be. For where ſoeuer a deed karkas is/euē thyther will the egles reſorte. Immediatly* after the tribulacions of thoſe dayes/ſhall ỳ ſunne be darkened: & the mone ſhall not geue her lyght/ & ỳ ſtarres ſhall fall frō heauē/ & the powers of heauē ſhall moue. And then ſhall appere the ſygne of ỳ ſonne of man in heauen. And then ſhall all ỳ kynredes of the erth mourne/ and they ſhall ſe ỳ ſonne of mā come in ỳ cloudes of heauen with power & greate glorie. * And he ſhall ſende his Angels w̄ the greate voyce of a trompette/ & they ſhall gather together his choſen/from the fower wyndes / & from the one ende of the world to the other.

Mar.xiij.e. Luke.xxi.e Joel.ij.c.

Daniel.vij.a.

Learne a ſymilitude of ỳ fygge tree: whē his brauches are yet tender & his leues ſpryng/ ye knowe that ſommer is nye. So like wiſe ye/when ye ſe all theſe thinges/be ye ſure ỳ it is neare/euen at the dores. Verely I ſaye vnto you/that this generaciō ſhall not paſſe tyll all theſe be fulfylled. Heauē & erth ſhall perishe/but my woordes ſhall abide. But of that daye and houre knoweth no mā/ no not the angels of heauen/but my father only.

D

*As ỳ tyme of Noe was/ſo lyke wyſe ſhall the cōmynge of the ſonne of man be. For as in the dayes before the floud: they dyd eate & drynche/mary/ & were maried/ euē vnto the daye that Noe entred into ỳ ſhippe/ & knew of nothinge/tyll the floud came and toke thē all awaye. So ſhall alſo the cōmynge of the ſonne of mā be. Then two ſhalbe in ỳ feldes/ the one ſhalbe receaued/and the other ſhalbe refuſed/two ſhalbe gryndinge at the myll ỳ one ſhalbe receaued/ & the other ſhalbe refuſed. * Wake therfore / becauſe ye knowe not what houre youre maſter will come. Of this be ſure/ ỳ yf the good mā of the houſe knewe what houre the theefe wolde come: he wolde ſuerly watche/and not ſuffre his houſe to be broken vppe. Therfore be ye alſo redy/for in the houre ye thynke he wolde not: wyll the ſonne of man come. If there be any faythfull ſeruaūt & wyſe/whom his maſter hath made ruler ouer his houſholde to geue thē meate in ſeaſon conuenient: happy is that ſeruaūt whō his maſter (when he cometh) ſhall finde ſo doynge. Verely I ſaye vnto you / he ſhall make him ruler ouer all hys goodes. But & yf that euyll ſeruaunt ſhall ſaye in his herte/ my maſter wyll defer his commyng/ and begynne to ſmyte his felowes/ye and to eate & to drynche with the droncken: ỳ ſeruauntes maſter wyll come in a daye when he loketh not for hym/ & in an houre ỳ he is not ware of/and wyll deuyde him/and geue him his reward with ypocrites. And there ſhalbe wepinge and gnaſhynge of teth.

D Genesis.vij.b. Luke.xvii.f.

Luke.xii.e

¶ The ten virgins. The talentes delyuered to the ſeruauntes/and of the generall iudgement.

¶ The.xxv.Chapter.

Then ye a*kyngdō of heauē shalbe likened vnto ten virgins/which toke their lampes/ & went to mete the brydgrome: fyue of them were folyshe/ & fyue were wyse. The folyshe toke their b*lampes/but toke none oyle with thē. But the wyse toke oyle with thē in their vessels with their lampes also. Whill the bryddgrome taryed/all slombred & slepte. And euē at mydnyght/there was a crye made: behold/ the brydgrome cometh/go out agaynst him. Then all those virgins arose/ and prepared their lāpes. And the folyshe sayde to ye wyse: geue vs of youre oyle for oure lampes goo out. But ye wyse answered sayinge: c* not so/ lest ther be not ynough for vs & you: but goo rather to them that sell & by for your selues. And whyll they went to bye/the bryddgrome came: & they that were redy/wēt in with him to the weddyng/ & ye gate was shut vp. Afterwardes came also the other virgins sayinge: Master master/open to vs. But he answered & sayde/verely I saye vnto you: I knowe not you. Watche therfore: for ye knowe neither the daye nor yet the houre/when ye sonne of man shall come. ✠

a* The kyngdome of heuen in thys place/ signifyeth the whole congregacion of beleuers/beyng yet couersaunt in this lyfe/which God doth gouerne inuyssyblyasLuk.vij.e

b* By lampes mont oyle/ vnderstande workes wythout fayth: wyych cānot dyne because they are without fyght.

c* Not so least there be not ynough/ c. Note here ye their awne good workes sufficed not for the selues/ and therfore re maynedd none to be destrybuted vnto their felowes.

✠ Lykewyse as a certeyne mā redy to take his iorney to a straūge coūtre/called his seruauntes & delyuered to thē his goodes. *And vnto one he gaue. v. talentes/to another. ij. & to another one: to euery mā after his abilite/ and streyght waye departed. Then he ye had receaued the fyue talentes/ wēt & bestowed them and wanne other fyue talentes. Lykewyse he ye receaued two/ gayned other two. But he that receaued that one/ went & dygged a pyt in ye erth/and hyd his masters money. After a longe season the Lorde of those seruaūtes came and rekened with thē. Then came he that had receaued fyue talentes/ & brought other fyue talentes sayinge: master thou delyueredst vnto me fyue talentes: behold I haue gayned with thē fyue talentes moo. Then his master sayde vnto hym: well good seruaūt and faythfull. Thou hast bene faythfull in lytel/ I will make the ruler ouer moche: d* entre in into thy masters ioye. Also he that receaued two talentes/ came and sayde: master thou delyueredst vnto me two talentes: behold/ I haue wone two other talentes with them. And his master sayde vnto him/ well good seruaūt and faythfull. Thou hast bene faythfull in lytell/ I wyll make ye ruler ouer moche/ goo in into thy masters ioye. ✠

*Mat.xxiij.d. Luke.xij.e. Luke.xix.b. Marci.xiij.d

d* Enter into thy masters ioye/ is as moche to saye as possesse ye kyngdome prepared for all soche as are faythfull.

¶ Then he which had receaued the one talent came and sayde: master/ I conlydered that thou wast an harde man/ wyych repest where thou sowedst not/ & gatherest where thou strawedst not/ & was therfore afrayde/ & wēt and hyd thy talent in the erth: behold/ thou hast thyne awne. His master answered and sayde vnto him: thou euyll seruaunt and slowthfull/ thow knewest that I repe where I sowed not & gather where I strawed not: thou oughtest therfore to haue had my money to the chaungers/ & then at my cōmynge shulde I haue receaued myne awne wyth vauntage. Take therfore the talent frō hym/ and geue it vnto him which hath ten talentes. e* For vnto euery mā that hath shalbe geuē/ and he shall haue aboundance/ and from him that hath not/ shalbe taken away/ euē that he hath. And cast that vnprofytable seruaūt into f* vtter darcknes: there shalbe wepynge and gnasshinge of teeth.

e* To him ye hath/ shalbe geuen/ looke afore Matth.xiij.b.

f* Utter darcknes/ doth not here signifye hell/ but ye troubles payne in this worlde. as in Esa.b.g.

✠ When the sonne of mā cometh in his glorie/ & all the holy angels with him/ then shall he syt vpon the seate of his glorie/ and before him shalbe gathered all nacyōs. And he shall seperate thē one from another/ as a shepherde deuydeth the shepe from the gootes. And he shall set the shepe on his ryght hande/ and the gotes on the lyfte. Then shall the Kynge saye to them on hys ryghte hande: Come ye blessed chyldren of my father/ inheret ye the kyngdome prepared for you from the begynnynge of the worlde. For I was an hongred/ and ye gaue me meate. I thrusted/ & ye gaue me drincke. I was herbourlesse/ & ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the ryghteous answere him sayinge: master/ whē sawe we the an hongred/ and feed the? or a thurst/ and gaue the drinke? when sawe we the herbourlesse/ and lodged the? or naked and clothed the? or whē sawe we the sycke or in prison and came vnto the? And the kyng shall answere and saye vnto thē: verely I saye vnto you: in as moche as ye haue done it vnto one of the least of these my brethren/ ye haue done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hand: departe from me ye coursed/ into euerlastynge fyre: which is prepared for the deuyll & his angels. For I was an hungred/ and ye gaue me no meate. I thursted/ & ye gaue me no drinke. I was herbourlesse/ and ye lodged me not. I was naked/ and ye clothed me not. I was sycke & in prison/ and ye visyted me not.

Then shall they also answere him sayinge: master/ when sawe we the an hungred/ or a thurst/ or herbourlesse/ or naked/ or sycke/ or in prison/ & dyd not mynister vnto the? Then shall he answere them & saye: verely I saye vnto you in as moche as ye dyd it not to one of the least of these/ ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe eternall. ✠

¶ The Magdalene anoynteth Christ. They eat the Easter lambe and the supper of the Lorde/ Christe prayeth in the garden/ Judas betrayeth hym/ Peter smyteth of Malcus eare/ Christ is accused by false wytnesses/ Peter denyeth hym.

¶ The. xxvi. Chapter.

And it came to passe/ whē Jesus had finished all these sayinges/ he sayd vnto his disciples: ✠ *Ye knowe ye after two dayes shalbe ester/ & the sonne of mā shalbe deliuered to be crucifyed. Then assembled to gedder the chefe prestes & the scrybes and the elders of the people to the palice of the hye prestes/ called Cayphas/ and helde a counsell/ how they myght take Jesus by suttelte and kyll him. But they sayde/ not on ye holy daye/ lest eny vproure arise amōge the people.

Mar.xiij.a. Luke.xxij.a.

When *Jesus was in Bethany/ in ye house of Simon the leper/ ther came vnto hym a woman/ which had an alabaster boxe of precious oyntmēt/ and powred it on his heed/ as he sate at ye bourde. When his disciples sawe that/ they had indignacion sayinge: what neded thys wast? Thys oyntment myght haue bene well solde/ & geuen to the poore. When Jesus vnderstode that/ he sayde vnto them: why trouble ye ye womā? She hath wrought a good worcke vpō me. For ye shal haue pore folcke alwayes with you: but me shal ye not haue all wayes. And in that she casted thys oyntmēt on my bodye/ she dyd it to burye me with all. Verely I saye vnto you/ where soeuer this gospell shalbe preached throughout all the worlde there shall also thys that she hath done/ be tolde for a memorial of her.

Mar.xiiij.b. Luke.xxij.b. Joh.xij.c.

Then one of the twelue called Judas Iscariothe went vnto the chefe prestes/ & sayde: what will ye geue me/ *& I will delyuer him vnto you? And they apoynted vnto him thyrty peces of syluer. And frō ye tyme he sought opportunite to betraye hym.

Mar.xiiij.b. Luke.xxii.a

*The first daye of swete breed ye disciples came to Jesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayd: go into the citie/ to soche a mā/ & saye to him/ ye master sayeth my tyme is at hande/ I will kepe myne ester at thy house with my disciples. And the disciples dyd as Jesus had apoynted them/ and made redy the esterlambe.

Mar.xiiij.c. Luke.xxii.b. Joh.xiij.c.

*When the euē was come he sate doune wyth ye. xii. And as they did eate/ he sayd: Verely I saye vnto you/ ye one of you shall betraye me. And they were exceedinge sorowful/ & begāne euery one of thē to saye vnto him: is it I master? He answered & sayde: he ye deppeth hys hande wyth me in ye dishe/ ye same shall betraye me. *The sonne of mā goeth as it is wrytten of him: but wo be to ye mā/ by whō the sonne of man shalbe betrayed. It had bene good for ye mā/ yt he had neuer bene borne. Then Judas which betrayed hym/ answered & sayd: is it I master? He sayde vnto hym: thou hast sayde. As they dyd eate/ Jesus toke breed and gaue thankes/ brake it/ & gaue it to the dysciples/ and sayde: *Take/ eate/ this is my body. And he toke the cup/ & thanked/ and gaue it them/ sayinge: drincke of it euery one. For this is my blonde of the new testament/ that shalbe shedde for many/ for the remyssyon of synnes. I saye vnto you: I wyll not drincke hence forth of thys frute of the vyne tree/ vntyll that daye/ when I shall drincke it new wyth you in my fathers kyngdome.

Psal. xl.

1. Cor. xi. e. Luke. xxii. b. Mar. xiiij. e.

And when they had sayde grace/ they wēt out into mounte oliuete. Then sayde Jesus vnto them: all ye shalbe offended by me thys night. For it is writtē: *I will smyte ye shepe herde/ & the shepe of ye flocke shalbe scattered abroade. But after I am rysen agayne/ I will go before you into Galile. Peter answered/ & sayde vnto hym: though all mē shulde be offended by the/ yet wolde I neuer be offended. Jesus sayde vnto him: Verely I saye vnto ye/ that this same night before the cocke crowe/ thou shalt denye me thryse. Peter sayde vnto him* If I shulde dye with ye/ yet wolde I not denye ye. Like wyse also sayde al ye disciples.

Zach. xiij. e.

Mar. xiiij. e. Luke. xxii. d. Joh. xiii. d.

Then went Jesus wyth them into a place which is called Gethsemane/ & sayde vnto ye dysciples/ syt ye here whyll I go and praye yonder. And he toke wyth hym Peter & the two sonnes of Zebede/ & begā to wexe sorowfull & to be in an agonye. Then sayde Jesus vnto them: *my soule is heuy euen vnto the deeth. Tary ye here: & watche with me. And he wēt a lytell aparte/ and fell flat on hys face/ and prayed sayinge: O my father/ yf it possyble/ *let this cuppe passe from me: neuertheless/ not as I will/ but as thou wilt. And he came vnto the disciples/ and founde them a slepe/ and sayde to Peter: what/ coulde ye not watche with me one houre: watche: and praye ye ye fall not into temptaciō. The spryte is willinge/ but the flesshe is weake.

Mar. xiiij. e. Joh. xvii. c.

Luke. xxiii. d. Mar. xiiij. d.

He wēt awaye once moare & prayed/ sayinge: O my father/ yf this cuppe cānot passe awaye from me/ but that I drincke of it/ thy will be fulfylled. And he came/ & founde thē a slepe againe. For their eyes were heuy. And he lefte thē & went agayne/ & prayed ye thryd tyme sayinge the same wordes. Then came he to hys dysciples & sayde vnto thē: a Slepe hence forth & take youre reest. Take hede the houre is at hande/ & ye sonne of mā shalbe betrayed into ye handes of synners. Ryse/ let vs be goinge: behold/ he is at hande ye shall betraye me. Whil he yet spake: lo/ Judas one of the. xii. came/ & wyth him a greate multitude

a Slepe hence forth and take youre reest. This is an Ironye/ wyych is one thinge spoken & another meāt. As here in biddynge them slepe.

he lygnykyed ȳ
it had bene more
meter for them
to haue gone
about other bu
synes then to
fall to sleppynge
at this tyme.

with swerdes & staues/ sent from the chefe
prestes & elders of ȳ people. And he ȳ betrayed
him/ had geuē a token/ sayinge: whosoeuer I
kysse/ ȳ same is he/ laye handes on him. And
forth wt all he came to Jesus/ & sayde/ hayle
Master: & kyssed him. And Jesus sayde vnto
hym: frende/ wherfore arte thou come. Then
came they & layed handes on Jesus & toke him.

And beholde/ one of thē which were wyth
Jesus/ stretched oute his hande and drue his
swerde/ & stroke a seruaūt of the hye preste/
& smote of hys eare. Then sayde Jesus vnto
him: put vp thy swerde into hys sheathe.

Gene. ix.a.
John.xviij.b.

*For all that ley hand on ȳ swerde/ shall pe-
rische with ȳ swerde. Ether thinkest thou ȳ
I cannot now praye to my father/ & he shall
geue me moo then. xii. Legions of angels?
But how then shulde ȳ scripturs be fulfilled:
for so must it be. The same tyme sayde Jesus
to the multitude: ye be come out as it were
vnto a theefe/ wt swerdes & staues for to take
me. I sate daylie teachinge in ȳ tēple amōge
you/ & ye toke me not. All this was done ȳ the
scriptures of the Prophetes myght be fulfil-
led. *Then all ȳ disciples forsoke him & fleed.

Mar.xiiij.k.
Luke.xxij.k.
Joh.xviij.b.

And they toke Jesus & leede him to Cayphas
the hye Preste/ where ȳ Scribes & ȳ elders
were assembled. And Peter folowed hym a
farre of/ vnto the hye prestes place: and wēt
in/ & sate with the seruaūtes to se the ende.

The chefe Prestes & the elders/ & all ȳ coū-
cell/ sought false witnes agaynst Jesus/ for
to put hym to deeth/ but founde none: in so
moche that whē many false witnesses came/
yet fonde they none. At ȳ last came two false
witnesses/ & sayde: This felowe sayde: I can
destroye ȳ tēple of God/ & bylde it agayne in
iij. dayes. And the chefe Preste arose/ & sayde
to him: answerest thou nothinge? How is it ȳ
these beare witnes agaynst the? But Jesus
helde his peace. And ȳ chefe preste answered/
and sayde to him: I charge the in ȳ name of ȳ
lyuinge God/ that thou tell vs/ whether thou
be Christ ȳ sonne of God. Jesus sayde to him:
thou haste sayd. Neuertheleste I saye vnto
you* hereafter shall ye se the sonne of man

Mar.xiiij.g.
Luke.xxij.g.

syttinge on the right hande of power/ and co-
me in the cloudes of the skye.

Mar.xiiij.g.
Luke.xxij.f.

*Then ȳ hye preste rēt his clothes sayinge:
he hath blasphemed: what nede we of eny
moo witnesses? Behold now ye haue hearde
his blasphemy: what thynke ye? They an-
swered and sayde: he is worthy to dye. Then
spat they in hys face and bufketed hym wyth
fistes. And other smote him with ȳ palme of
their handes on the face/ sayinge: tell vs thou
Christ/ who is he that smote the?

Peter sate without in the palace. And a dā
sell came to hym sayinge: Thou also waste
wyth Jesus of Galile: but he denyed before
them all sayinge: I woot not what thou sayst.
When he was goone out into the porche/
another wenche sawe hym/ & sayde vnto thē
that were there. This felowe was also wyth
Jesus of Nazareth. And agayne he denyed
with an othe that he knew the man. And af-
ter a while came vnto hym they that stode by
and sayde vnto Peter *suerly thou arte euen
one of them/ for thy speache bewrayeth the.

Mar.xiiij.g.
Luke.xxij.k.
John.xviij.c.

Then begāne he to course & to sweare/ ȳ he
knewe not the mā. And immediatly the cocke
krewe. And Peter remembred the wordes of
Jesu which sayde vnto him: before the cocke
crowe/ thou shalt denye me thrysse: and went
out at the dores and wepte bitterly.

¶ Christ is delyuered vnto Pilate. Judas hāgeth him
selfe. Christe is crucyfyed amonge theues. He dyeth &
is buried. Watchmen kepe the graue.

¶ The. xxvij. Chapter.

When the morynge was come/ all
the chefe prestes and the elders of
ȳ people helde a consayle agaynst
Jesus/ to put hym to deeth/ and
brought him bounde and deliuered him vnto
Poncius Pylate the debite.

Mar.xv.a.
Luke.xxiij.a.

Then when Judas whych betrayed hym/
sawe that he was condēpned/ he repēted him
selfe/ and brought agayne the. xxx. plates of
syluer to the chefe Prestes & elders sayinge:
I haue synned betrayinge the innocēt bloud.
And they sayde: what is that to vs? Se thou
to ȳ. And he cast doune ȳ syluer plates in ȳ tē
ple & departed/ and went & hounge him selfe.

And the chefe prestes toke ȳ syluer plates
& sayd: it is not lawfull for to put thē into ȳ
treasure/ because it is ȳ pryce of bloud. And
they toke counsell/ & bought wt thē a potters
felde to bury straūgers in. Wherfore ȳ felde
is called the felde of bloud/ vntyll this daye.
Then was fulfylled/ ȳ which was spoken by
Jeremy the Prophet sayinge: & they toke. xxx
syluer plates/ the prise of hym ȳ was valued
whō they bought of ȳ childrē of Israel/ & they
gaue thē for ȳ potters felde/ as the Lorde ap-
poynted me. *Jesus stode before ȳ debite: & ȳ
debite asked him sayinge: arte thou ȳ king of
the Jues: Jesus sayd vnto hym: Thou sayest.
And whē he was accused of the chefe prestes
& elders/ he answered nothynge. Then sayd
Pilate vnto hym: heaest thou not/ how ma-
ny thinges they laye agaynst the? And he an-
swered him to neuer a worde: in so moche ȳ
the debite marueylled greatlye.

B
Mar.xv.a.
Luke.xxiij.a.
John.xviij.f.

At that feest/ the debite was wonte to de-
liuer vnto the people a prisoner/ whom they
wolde desyer. He had then a notable prisoner
called Barrabas. And when they were gade-
red together/ Pilate sayd vnto thē: *whether
wil ye ȳ I geue loose vnto you/ Barrabas or
Jesus which is called Christ? For he kn ewe
well/

Mar.xv.a
John.xviij.g.

well/ that for enuie they had delyuered hym

When he was set doune to geue iudgemēt
his wyfe sent to hym sayinge: haue thou no-
thinge to do wt ȳ iuste mā. For I haue suf-
fered many thynges thys daye in a dreame
about hym. But ȳ chefe prestes & the elders
had persuaded ȳ people/ that they shulde aske
¶ Barrabas/ and shulde destroye Jesus. Then
ȳ debite answered & sayde vnto thē: whether
of the twayne will ye ȳ I let loose vnto you?
And they sayd/ Barrabas. Pilate sayde vnto
thē: what shall I do then with Jesus which is
called Christ? They all sayde to him: let hym
be crucifyed. Then sayde ȳ debite: what euyll
hath he done? And they cryed ȳ more sayinge:
let him be crucyfyed. Whē Pilate sawe that
he preuayled nothinge/ but ȳ moare busines
was made/ he toke water & wasched hys hā-
des before ȳ people sayinge: I am innocēt of
ȳ bloud of thys* iuste person/ & ȳ ye shall se.

this iudge cō-
demeth hym to
be iust.

Then answered all ȳ people & sayd: his bloud
be on vs/ & on oure chyldrē. Then let he Bar-
rabas loose vnto them/ and scourged Jesus/
and delyuered hym to be crucyfyed.

Then ȳ soudeours of ȳ debite toke Jesus
vnto the comen hall/ & gathered vnto him al
the company. And they strypped him and put
on him a purpill roobe/ and platted a croune
of thornes and put vpon his heed/ & a rede in
his rygh t hande: & bowed their knees before
hym and mocked hym/ saying: hayle kyng of
the Jewes: and spitted vpō hym/ and toke the
rede and smote hym on the heed.

D And when they had mocked him/ they toke
the robe of hym agayne/ and put hys awne
rayment on him/ & leed him awaye to crucify
him. And as they came out/ they fonde a mā
of Cyren/ named Simon: hym they cōpelled
to beare his crosse. And when they came vnto
the place/ called Golgotha (that is to saye/ a
place of deed mens sculles) they gaue him be
neger to drincke mēgled with gall. And whē
he had tasted therof/ he wolde not drynche.

When they had crucifyed him/ they parted
his garmentes/ & dyd cast lottes: to fulfyll ȳ
was spoken by the Prophet. *They deuyded

Psal.xxi.d.
Mar.xv.c.

my garmētes amonge thē: & vpō my vesture
dyd cast lottes. And they sate & watched hym
there and they set vp ouer hys heed the cause
of hys deeth wyttē. This is Jesus the kynge
of the Jewes. *And there were two theues

Mar.xv.c.
Luke.xxiij.e.

crucyfyed wyth hym/ one on the rygh t hande
¶ and another on the lyfte.

They ȳ passed by/ reuyled him waggynge
their heeddes & sayinge: thou ȳ destroyest the
tēple of God & byldest it in thre dayes/ saue
thy selfe. If thou be the sonne of God/ come
doune frō ȳ crosse. Likewyse also ȳ hye prestes
mockinge him with the Scrybes and elders
sayde: He saued other/ hym selfe he cannot
saue. If he be ȳ kynge of Israel: let hym now
come doune from the crosse/ & we will beleue
him. He trusted in God/ let hym deliuer hym
now/ yf he will haue him: for he sayde/ I am
the sonne of God. That same also the theues
which were crucified wt him/ cast in his teethe

From the syxte houre was there derknes
ouer all ȳ lande vnto the nynth houre. And
about ȳ nynth houre Jesus cryed wt a loude
voyce/ sayinge: Eli Eli lama sabathani. That
is to saye: *my God/ my God/ why hast thou
forsaken me? Some of thē that stode there/
when they herde that/ sayde: This mā calleth
for Helias. And streyght waye one of thē rā-
ne & toke a sponge & fylled it full of beneger/
& put it on a rede/ and gaue hym to drynche.
Other sayde/ let be: let vs se whether Helyas
will come & delyuer him. Jesus cryed agayne
with a loude voyce and yelded vp the goost.

F
Mar.xv.c.
Psal.xxi.a.

And beholde the* vayle of the temple dyd
rent in twayne frō the toppe to the bottome/
and the erth dyd quake/ & the stones dyd rent
and graues dyd open: and the bodies of many
sainctes which slept/ arose & came out of the
graues after his resurreccion/ & came into ȳ
holy citie/ & appered vnto many. *Whē ȳ Cē-
turion & they that were with him watchinge
Jesus/ sawe ȳ erth quake and those thinges
which happened/ they feared greatly/ sayīge.
Of a surete this was the sonne of God.

Mar.xv.d.
Luke.xxiij.g.

*And many wemē were there/ beholdinge
him a farre of/ which folowed Jesus frō Ga-
lile/ mynistrynge vnto hym. Amonge whych
was Mary Magdalen/ & Mary ȳ mother of
James & Joses/ and the mother of Zebedes
childrē. *Whē ȳ euē was come there came a
riche mā of Aramathia named Joseph/ which
man also was Jesus dyscyple. He went to
Pilate & begged the body of Jesus. Then Pi-
late commaunded the bodye to be delyuered.
And Joseph toke the body/ and wrapped it in
a clene lynnen clooth/ and put it in hys newe
tombe/ which he had hewen out/ euen in the
rocke/ & rolled a greate stone to ȳ dore of ȳ se-
pulcre and departed. And there was* Mary
Magdalene & the other Mary syttinge ouer
agaynste ȳ sepulcre. The nexte daye ȳ folo-
wed ȳ daye of preparinge ȳ Saboth/ ȳ hye
prestes & Phariseis gat thē selues to Pilate &
sayd: Syr/ we remēbre ȳ this deceauer sayde
whyll he was yet alyue. After thre dayes I
wyll aryse agayne. Cōmaunde therfore ȳ the
sepulcre be made sure vntill ȳ thyrd daye/ lest
paraduēture his disciples come & steale hym
awaye & saye vnto the people/ he is rysen frō
ȳ deeth/ & the laste errour be worse then the
fyrst. Pylate sayde vnto them. Take watche
men: Go and make it as sure as ye can. And
they went and made the sepulcre sure wyth
watche men/ and sealed the stone. ¶

Mar.xv.d.
Luke.xxiij.g.
Mar.xv.d.
Luke.xxiij.g.
Jo.xix.g.
Mar.xv.d.

¶ The

¶ The resurreccyō of Christe. The hye prestes gene the soudiers large money to saye that Christ was stollen out of hys graue. Christ appeareth to hys disciples/ and sendeth them forth to preach & to baptyse.

¶ The.xxviij. Chapter. ✠

A THe Sabboth daye at euen whych dauneth the morowe after the sabboth/ Mary Magdalene & ỏ other Mary came to se the sepulcre.

Mar.xvi.a. Luke.xxiiij.a. John.xx.a.

And beholde ther was a greate erth quake. For the angell of the Lorde descended frō heuen and came & rowled backe the stone frō the dore/ and sate vpon it. Hys countenaūce was lyke lyghtnynge/ & hys rayment whyte as snowe. And for feare of hym the kepers were astunnyed/ and became as deed men.

Mar. xvi.b. Luke.xxiiij.a.

*The angell answered & sayde to the women/ feare ye not. I knowe ỏ ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/ and se the place where the Lorde was put: and go quickly & tell his

B disciples that he is rysen from deeth. And beholde/ he wil go before you into Galile/ there ye shall se him. Lo I haue tolde you. ✠

Mar.xvi.b.

✠ And they departed quickly from the sepulcre with feare & greate Joye: & dyd runne to bryngе hys dysceyples worde. And as they went to tell his disciples: beholde. Jesus met thē sayinge: All hayle. And they came & held him by ỏ fete & worshipped him. Then sayde Jesus vnto thē: be not afrayde. Go & tell my

a Go shew my brethrē &c/ that is shew thē that beleue in me/ as in. Ro. viij.k.

a brethrē/ ỏ they go into Galile/ & there shall

C they se me. Whē they were gone: beholde/ some of the kepers came into ỏ citie/ & shewed vnto ỏ hye prestes/ all ỏ thinges ỏ were happened. And they gadered thē to geder wyth ỏ elders/ & toke coūsell/ & gaue large money vnto ỏ soudiers sayinge: Saye that hys disciples came by nyght/ and stole hym awaye whill ye slept. And yf thys come to the rulers eares/ we will peale him/ & saue you harmeles. And they toke the money and dyd as they were taught. And thys sayinge is noysed amonge the Jewes vnto this daye. ✠

D ✠ Then the.xi. disciples wēt awaye into Galile/ into a mountayne where Jesus had appoynted thē. And whē they sawe him/ they

Mar.xvi.d.

*worshypped hym. But some of thē douted. And Jesus came and spake vnto thē sayinge All power is geuen vnto me in heuen/ and in erth. Go therfore and teache all naciōs/ baptisynge thē in the name of the father/ and the sonne/ and the holy goost: Teachynge thē to obserue all thinges/ what soeuer I cōmaunded you. And lo/ I am with you all waye/ euē vntyll the ende of the worlde. ✠

¶ Here endeth the Golpell of S. Mathew.

The Golpell of S. Marcke.

¶ The office of Jhon the baptist. The baptyme of Christ/ his fastinge/ his preachinge/ and the callynge of Peter/ Andrew/ James & Jhon. Christ healeth the mā wyth the vncleane spirite/ helpeth Peters mother in lawe. and clensyth the leper.

¶ The first Chapter. ✠

A THe begynnynge of the Golpel of Jesu Christ ỏ sonne of God/ as it is written in the Prophetes/* beholde I sende my messenger before thy face which shal prepare thy waye

Malachi.iij.a.

before the. The voyce of a cryer in the wilderness:* prepare ye the waye of the Lorde/ make his pathes streyght. John dyd baptyse in the wyldernes/ & preache the baptime of repentaunce/ for the remission of synnes. And all that lande of Jurie & they of Jerusalem/ went out vnto hym/ and were all baptised of him in ỏ ryuer Jordās/ cōfessinge their synnes

Esaie.xl.a.

John was clothed wyth camilles herr/ & w̄ a gerdyll of a skyn about hys loynes. And he did eate *locusts & wilde hony/ & preached sayinge: a stronger then I cōmeth after me/ whose shoo latchet I am not worthy to stoupe doune & vnlose. I haue baptised you with water: but he shall baptise you w̄ ỏ holy goost

a. Locustes/ lobs in. Mat.iij.a.

B

And it came to passe in those dayes/ ỏ Jesus cā frō Nazareth/ a citie of Galile: & was baptised of John in Jordan. And assone as he was come out of ỏ water: b John sawe heauē open/ & the holy goost descendinge vpon him like a doue. And ther came a voyce frō heauē Thou arte my dere sonne in whom I delyte.

b. John sawe heauen open/ ỏ is he had many fect knowledge of the Godhed of Christ/ and was fully certifyed ỏ it was euen he ỏ was sent of God to be the sauiour of all that shuld beleue in hym. as. Ezechiel.i.a.

And immediatly the spirete draue him into wildernes: & he was there in ỏ wyldernes. xl. dayes/ & was tēpted of Satā/ & was w̄ wilde beestes. And the angels ministred vnto hym. After John was takē/ Jesus came into Galile/

lile/ preachinge ỏ Golpell of ỏ kyngdome of God/ & sayinge: ỏ tyme is come/ & ỏ kingdome of God is at hande/ repēt & beleue ỏ Golpell.

As he walked by the see of Galile/ he sawe Simon & Andrew his brother/ castinge nettes into the see for they were fyshers. And Jesus sayde vnto them: folowe me/ & I wyll make you fyshers of men. And straygh waye/ they forloke their nettes and folowed hym. And when he had gone a lytell further thence/ he sawe James the sonne of Zebede/ and John hys brother/ euen as they were in the shyppe mendinge their nettes. And anone he called them. And they leeft their father Zebede in the shyppe with his hyred seruaūtes/ and went their waye after him.

And they entred into Capernaū: & streyght

C waye on ỏ Saboth dayes/ he entred in to the synagoge & taught. And they merueled at his learnynge. For he taught them as one ỏ had power wyth him/ and not as the Scribes.

And there was in their Synagoge a man vexed w̄ an vnclene spirite/ ỏ cryed sayinge: let be/ what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge holde thy peace and come out of him. And the vnclene spirite tare him/ & cried with a loude voyce/ and came out of hym. And they were all amased/ in so moche that they demaunded one of another amōge them selues sayinge:

a. What new doctrine is this It was thē nē. he and now at. xv.c.xxxvi. yens is yet new/ when will it then be older

what thing is this? *What newe doctrine is thys? For he cōmaundeth the foule spirites with power/ and they obeye him. And immediatly hys fame spreed abroade through oute all the region borderinge on Galile.

And forth with/ assone as they were come out of the Synagoge/ they entred into the house of Symon and Andrew/ with James and John. And Symons mother in lawe lay syche of a feuer. And anone they tolde him of her. And he came and toke her by the hande and lyfte her vp: and the feuer forloke hyr by and by: and she mynystred vnto them. And at euen when ỏ sonne was doune/ they brought to hym all that were dyseased/ and them that were possessed with deuyls. And all the cytye

D gadered to gedder at the dore/ and he healed many that were syche of dyuers deseases.

Luke.iiij.g. Mat.viij.b.

*And he cast out many deuyls/ & suffred not ỏ deuyls to speake/ because they knewe him.

And in ỏ morynynge very erly/ Jesus arose and went out into a solitary place/ and there prayed. And Symō and they that were with hym folowed after hym. And when they had founde him/ they sayde vnto him: al men seke for the. And he sayd vnto them: let vs go into the next tounes/ that I maye preache there also: for truly I cam out for that purpose.

And he preached in their Sinagōgs/ through out all Galile/ and cast the deuyls out.

*And ther came a leper to him/ beseechinge him/ and kneled doune vnto hym/ & sayde to him: yf thou wilt/ thou cānest make me clene

Mat.viij.a. Luke.v.c.

And Jesus had cōpassion on him/ & put forth his hāde/ touched him/ & sayde to him: I will/ be thou clene. And assone as he had spoken/ immediatly ỏ leprosy departed frō him/ & kent him awaye forthwith & sayde vnto him: Se thou saye nothynge to any man: but get the hence/ & shewe thy selfe to the Preste/ & offer for thy clensynge/ those thingis which Moses cōmaunded/ for a testimoniall vnto thē. But he (assone as he was departed) begāne to tell many thinges/ and to publyche the dede: in so moche ỏ Jesus coulde no more openly entre into the citie/ but was without in desert places. And they came to him frō euery quarter.

¶ He healeth the man of the palsye/ calleth Leui the customer/ eateth with open synners/ and excuseth hys dysceyples.

¶ The.ij. Chapter.

A After a feawe dayes/ he entred into Capernaū agayne/ & it was noysed ỏ he was in a house. And anone many gadered to geder/ in so moche ỏ now there was no roume to receaue thē/ no not so moche as about the dore. And he preached ỏ worde vnto thē. And there came vnto him ỏ brought one sicke of ỏ palsie borne of fower mē. And because they coulde not come nye vnto hym for prease/ they vncouered the rofe of the house where he was. And when they had broken it open/ they let doune the beed wherin the syche of the palsye laye. When Jesus sawe their fayth/ he sayde to the sicke of the palsye/* sonne thy synnes are forgeuen the.

Mat.ix.a. Luke.v.d.

Luke.v.d.

And ther were certayne of ỏ Scribes sytB tynge there/ and reasonynge in their hertes: how doeth thys felowe so blasphemе? Who can forgeue synnes/ but God only? And immediatly when Jesus perceaued in his spirete that they so reasoned in them selues/ he sayde vnto them: why thynke ye soche thynges in youre hertes? Whether is it easyer to saye to the sycke of the palsye/ thy synnes are forgeuen the: or to saye/ aryse take vp thy beed/ and walke? *That ye maye knowe that the

Mat.ix.a. Luke.v.e

sonne of man hath power in erth to forgeue synnes/ he spake vnto the sycke of the palsie: I saye vnto the/ aryse and take vp thy beed/ and get the hense into thine awne house. And by and by he arose/ toke vp the beed/ and wēt forth before them all: in so moche that they were all amased/ and glorifyed God sayinge: we neuer sawe it on this fashyon.

And he went agayne vnto the see/ and all ỏ people resorted vnto him/ & he taught them.

And as

And as Jesus passed by/ he sawe Leuy the
sonne of Alphey syt at the receyte of custome
& sayde vnto hym: folowe me. And he arose &
folowed him.* And it came to passe/ as Jesus
sate at meate in his house/ many publicans
¶ & synners sate at meate also with Jesus and
his disciples. For there were many ȳ folowed
him. And whē the Scribes & Phariseis sawe
him eate wt publicans & synners/ they sayde
vnto his disciples: how is it/ that he eateth &
drincketh with publicans & synners? When
Jesus hearde that/ he sayde vnto them.* The
whole haue no nede of the Physiciō/ but the
sycke. I came not to call the ryghtwyse/ but
the synners to repentaunce.

Mat.ix.b. Luke.v.f. and xv.f.

Mat.ix.b. Luke.v.f.

And the disciples of John & the Phariseis
dyd fast: & therfore came & sayde vnto hym.
Why do the dysciples of John & of the Pha-
riseis fast/ and thy disciples fast not. And Je-
sus sayde vnto thē: can the children of a wed-
dinge fast/ whils the brydgrome is with thē
As longe as they haue the brydgrome wyth
them/ they cannot fast. But the dayes wyll
come when the brydgrome shalbe taken frō
them & then shall they*a fast in those dayes.

*a Then shall they fast/ ȳ is/ so longe as I am wyth the they shall not feale ȳ trouble & grete persecucyon of the world but whē I am take from them then shall they fast/ that is the shall they mourne for the their persecucyon & trouble shall begynne.

Also no man soweth a pece of newe cloth
vnto an olde garment/ for then taketh he
awaye the newe pece frō the olde/ & so is the
rent worse. In lyke wise/ no mā powreth ne-
we wine into olde vessels: for yt he do/ ȳ newe
wyne breaketh ȳ vessels/ & the wyne runneth
out/ & the vessels are marred. But new wine
must be powred into new vessels.

And it chaunced that he went thorow the
corne feldes on the Sabboth daye: & his dis-
ciples as they went in their waye/ begāne to
plucke the eares of corne. And the Phariseis
sayde vnto hym: beholde/ why do they on the
Sabboth dayes ȳ which is not lawfull? And
he sayde to thē: haue ye neuer rede what Da-
uid dyd/ when he had nede/ & was an hongred
bothe he & they that were with him? How he
went into the house of God in the dayes of
Abiathar the hye Prestes/ and did eate the ha-
lowed loues/ wych is not lawfull to eate/
but for the Prestes only: & gaue also to them
which were with hym? And he sayde to them
the Sabboth was made for man/ & not man
for the Saboth. Wherfore the sonne of man
is Lorde euen of the Sabboth daye.

¶ He helpeth the man wyth the dryed hande/ choseth his Apostles/ & casteth out the vncleane spyrte/ wych the Phariseis ascrybe vnto the deuell. The brother/ syster and mother of Chryst.

¶ The.iiij.Chapter. ✠

Mat.xii.a.

And he entred agayne into ȳ syna-
goge/ & ther was a mā there which
had a*widdred hāde. And they wat
ched hym to se/ whether he wolde
heale him on the Sabboth daye/ ȳ they myght
accuse him. And he sayde vnto the mā wych
had ȳ wyddred hande: aryse & stāde in ȳ midds.
And he sayd to thē: whether is it laufull to do
a good dede on ȳ sabboth dayes/ or an euyll?
to saue lyfe or kyll? But they held their pea-
ce. And he looked rofid aboute on thē angerly
mournynge on the blyndnes of their hertes/
& sayde to the mā/* stretch forth thine hande. Mar.xii.b. Luke.vi.c.
And he stretched it oute. And hys hande was
restored/ euen as whole as the other. ✠

And the Phariseis departed/ and streyght
waye gadered a counsell/ with thē ȳ belōged
to Herode/ agaynst him ȳ they might destroye
him. And Jesus auoyded with his disciples to
the see. And a greate multitude folowed hym
from Galile & frō Jurie/ and from Jerusalē/
& frō Idumea/ & from beyonde Jordane/* & Mat.iiij.d.
they that dwelled about Tyre and Sidon a Luke.vi.c.
greate multitude: wych whē they had herde John.vi.a.
what thinges he dyd/ came vnto hym. B

And he cōmaunded his disciples/ ȳ a ship-
pe shuld wayte on him/ because of ȳ people/
lest they shuld throunge hym. For he had
healed many/ in somoche that they preased
vpon him/ for to touche hym as many as had
plages. And whē ȳ vncleane spyrites sawe him/
they fell doune before hym/ & cryed sayinge:
thou arte the sonne of God. And he straytly
charged them that they shuld not vtter hym.

*And he went vp into a mountayne/ & cal- Math.x.a.
led vnto hym whom he wolde/ and they came Luke.vi.c.
vnto hym. And he ordeyned the.xij. that they
shuld be with him/ & that he myght sende thē
to preache: and that they myght haue power ¶
to heale syknesses/ & to cast out deuyls. And
he gaue Symon/ to name Peter. And he cal-
led James ȳ sonne of Zebede & John/ James
brother/ & gaue thē Bonarges to name/ which
is to saye/ the sonnes of thounder. And An-
drew/ and Philip/ & Bartlemew/ & Mathew
& Thomas/ & James the sonne of Alphey &
Taddeus/ and Symon of Cane and Judas
Iscarioth/ wych same also betrayed hym.

And they came vnto house/ and the people
assembled togeder agayne/ so greatly ȳ they
had not leysar somoche as to eate breed. And
when they that longed vnto him hearde of it/
they went out to holde him. For they thought Mat.xii.b.
he had bene belyde him selfe.* And ȳ Scribes Luke.xi.c.
which came frō Jerusalē/ sayde: he hath Bel-
zebub/ and by the power of the chefe deuyll/
casteth out deuyls. And he called them vnto
him/ and sayde vnto them in symylitudes.

How can Satan dryue out Satā? For yf D
a realme be deuided agaynste it selfe/ ȳ realme
cannot endure. Or yf a house be deuided
agaynste it selfe/ that house cannot cōtinue:
So yf Satan make insurrecyon agaynst
him selfe and be deuided/ he cannot continue
but is at an ende. No man can entre into a
stronge

stronge mans house/ and take awaye hys
goodes/ excepte he fyrst bynde ȳ stronge mā
& then spoyle his house. Verely I saye vnto
you/ all synnes shalbe forgeuen vnto mens
childre & blasphemy wherwith they blaspheme. But he ȳ*a blasphemeth the holy goost/
shall neuer haue forgeuenes: but is in daun-
ger of eternall dānacyō: because they sayde/
he had an vnclene spyrete. Then came his mo-
ther & his brethrē/ & stode wyth out/ and sent
vnto him and called him. And the people sate
aboute him/ and sayde vnto him: beholde thy
mother & thy*brethrē seke for ȳ without. And
he answered thē sayinge: who is my mother
& my brethrē? And he loked rounde about on
his disciples/ wych sate in compasse about
him/ & sayde: behold my mother & my brethrē
For whosoeuer doeth the wyll of God/ he is
my brother/ my syster and mother.

a Of blasphemy read. Mat.xii.b.

Gene.xlij.b. Mat.xii.d. Luke.viij.c.

¶ The parable of the sower. Chryst stilleth the tempest of the see/ which obeyed hym.

¶ The.iiij.Chapter. ✠

A

And he began agayne to teache by ȳ
see side. And there gadered to geder
vnto him moche people/ so greatly
ȳ he entred into a ship/ & sate in the
see/ & all the people was by the see syde on ȳ
shore. And he taught thē many thinges in li
militudes & sayde vnto them in his doctrine.
Herken to: beholde/ there wēt out a sower to
sowe. And it fortuned as he sowed/ ȳ some fel
by ȳ waye syde/ & the fowles of the ayre came
& deuoured it vp. Some fell on stony grounde
where it had not moche erth: & by & by sprāge
vp/ because it had not deepth of erth: but as
sone as the sunne was vp it caught heet/ and
because it had not rotynge/ wyddred awaye.

And some fell amonge the thornes/ and
the thornes grewe vp and choked it/ so that
it gaue no frute. And some fell vpon good
grounde/ and dyd yelde frute that sprong and
grewe/ and brought forthe: some thyrty folde
some syxtye folde/ and some an hundred fol-
de. And he sayde vnto thē: he that hath eares
to heare/ let hym heare. ✠

And when he was alone/ they that were
aboute him with the.xij. asked him of ȳ simili
tude. And he sayde vnto them. To a*you is it
geuē to knowe ȳ mistery of the kingdome of
God. But vnto them ȳ are with out/ shall all
thinges be done in similitudes: ȳ whē they se
they shall se/ & not discerne: & whē they heare
they shal heare/ & not vndersta̅de: lest at any
tyme they shulde tourne/ & their synnes shuld
be forgeuen thē. And he sayde vnto them: per
ceaue ye not this similitude? how then shuld
ye vnderstande all other symylytudes.

The sower soweth the worde. And they ȳ
are by the wayes syde/ where the worde is so-
wen/ are they to whom assone as they haue
herde it/ Satā cometh immediatly/ & taketh
awaye ȳ worde ȳ was sowen in their hertes.
And likewyse they that are sowen on the sto-
nye grounde/ are they: which when they haue
hearde ȳ worde/ atonce receaue it with glad-
nes/ yet haue no rotes in thē selues/ & so en-
dure but a tyme: & anone as trouble & perse-
cucion aryseth for the wordes sake/ they fall
immediatly. And they that are sowen amōge
the thornes/ are soche as heare ȳ worde: & the
care of this worlde & the disceytfulnes of ry-
ches and the lustes of other thinges/ entre in
& choocke the worde/ & it is made vnfrutfull
And those that weare sowed in good grounde/
are they that heare the worde and receaue it/
& bryngе forth frute/ some thirty folde some
syxty folde/ some an hundred folde.

And he sayde vnto thē: is the cādle lyghted
to be put vnder a bushell/ or vnder the table/
& not rather to be put on a candelstick? For
there is nothynge so preuy/ that shall not be
opened: nether so secreet/ but that it shall co-
me abroade. If eny man haue eares to heare
let hym heare. And he sayde vnto them: take
hede what ye heare. Wyth what measure ye
mete/ with the same shal it be measured vnto
you agayne. And vnto you that heare/ shall
more be geuē. For*vnto him that hath/ shall Looke in Mat. xiij.b.
it be geuen: & from him that hath not/ shalbe
taken awaye/ euen that he hath.

And he sayde: so is the kyngdome of God/
euē as yf a mā shuld sowe seede in ȳ grounde
and shulde slepe & rise vp nyght & daye: and
the seede shuld sprynge and growe vp/ he not
ware. For the erth bringeth forth frute of her
selfe: first the blade/ then the eares/ after that
full corne in the eares. And assone as ȳ frute
is brought forth/ anone he thrusteth in the
sykell/ because the heruest is come.

And he sayde: where vnto shall we lyken
the kyngdome of God? or with what cōparis-
son shall we cōpare it? It is lyke a grayne of
mustardseed/ wych when it is sowen in the
erth/ is the lest of all seedes that be in ȳ erth:
but after that it is sowen/ it groweth vp/ and
is greatest of all yerbes: and bereth greate
braunches/ so that ȳ fowles of the ayre maye
dwell vnder the shadowe of it.

And with many soche similitudes he preac-
hed the worde vnto thē/ after as they myght
heare it. And without similitude spake he no
thynge vnto them. But when they were a
parte/ he expounded all thynges to hys dys-
cyples. And the same daye when euen was
come/ he sayde vnto them: let vs passe ouer
vnto the other syde. And they lefte the people
and toke hym euē as he was in the ship. And
ther were also with him other shippes. M

And ther arose a great storme of wynde/ &
dasched the waues into ȳ ship/ so that it was
full. And

is/ vnto soche as be curious & trust more in their awne workes then in the ryghteousnes of Chryst/ are al thinges spoken in parables/ ȳ is/ all that they here is euen as obscure & darke vnto thē/ as though they were in dede parables: wych thynge God therfore sofreth to be done/ ȳ when they se/ they shall se & not decerne &c/ as it foloweth in the text. ¶

full. And he was in the sterne a slepe on a pe-
lowe. And they awoke hym/ & sayde to hym:
Master/caresst thou not ȳ we perysshe? And
he rose vp/ & rebuked ȳ wynde/ & sayde vnto
the see: peace & be styll. And ȳ wynde slayed/
& ther folowed a greate calme. And he sayde
vnto them: why are ye so fearfull? How is it
that ye haue no fayth? And they feared exce-
dingly/ & sayde one to another: what kelowe
is this? For booth wynde and see obey hym.

¶ He delyuereth the possessed from the vncleane spryte/ the woman from the bloudye yssue/ and rayseth the captaynes doughter.

¶ The. v. Chapter. ✠

A And they cam ouer to the other syde
of the see into the countre of ȳ Ga-
derenites. And when he was come
out of ȳ shippe/ there met him out
of the graues a man possessed of an vncleane
spyrite/ which had his abydinge amōge ȳ gra-
ues. And no man coulde bynde him: no not w̄
cheynes/ because ȳ whē he was oftē bounde
with fetters & cheynes/ he plucked ȳ chaynes
a sunder/ & brake the fetters in peces. Nether
coulde eny mā tame him. And alwayes bothe
night & daye he cryed in the mountaynes and
in the graues/ and bet him selfe with stones.
When he had spyed Jesus afarre of/ he rāne
& * a worshipped him/ and cryed with a loude
voyce & sayde: what haue I to do with the Je
sus the sonne of the moost hyest God? I re-
quyre the in the name of God ȳ thou tormēt
me not. For he had sayd vnto him: come out of
the man thou foule spyrite. And he asked him:
what is thy name and he answered sayyng:
my name is Legion/ for we are many. And
he prayed him instantly/ ȳ he wolde not sende
them awaye out of the countre.

a. To worship here/ is not to geue ȳ dew honoure that pertayneth vnto God/ but suche reuerēce as pertayneth vnto mē/ as bowinge the knee or making of curtesy

B And ther was there nye vnto ȳ moūtayns
a greate heerd of swyne fedinge/ & all the de-
uyls besought him sayinge: sende vs in to ȳ
heerde of swine/ that we maye enter into thē.
And anone Jesus gaue them leaue. And the
vncleane spryte wēt out & entred in to ȳ swyne.
And the heerd starteled/ & ran hedling in to ȳ
see. They were about. ij. M. swyne/ and they
were drowned in ȳ see. And the swyne heerd
fleed & tolde it in the citie and in the countre.
And they came out for to se what had happe-
ned: and came to Jesus/ & sawe him that was
vexed with the fende and had the Legiō/ syt/
both clothed & in his ryght mynde/ and were
afrayed. And they that sawe it tolde thē/ how
it had hapened to hym that was possessed w̄
the deuyll: and also of the swyne. * And they
beganne to prayye him/ that he wolde departe
frō their coostes. ✠ And whē he was come into
ȳ shippe/ he ȳ had the deuyll/ prayed him ȳ he
myght be w̄ him. Howbeit Jesus wolde not
suffre him/ but sayde vnto him: go home in to
thyne awne house & to thy frendes/ & shewe
them what great thinges ȳ Lorde hath done
vnto the/ & how he had cōpassion on the. And
he departed/ and beganne to publysshe in the
C tē cities/ what greate thinges Jesus had done
vnto him/ and all men dyd meruayle.

Luke. viij. e.
Mat. viij. d.

And when Jesus was come ouer agayne
by shyppe vnto the other syde/ moche people
D gadered to him/ & he was nye vnto ȳ see * And
beholde/ ther came one of the rulers of the
Synagoge/ whose name was Jairus: & whē
he sawe him/ he fell doune at his fete/ and be-
sought hym greatly sayinge: my daughter
lieth at poynt of deeth/ I wolde thou woldest
come & laye thy hande on her/ that she myght
be sake & liue. And he wēt with him/ & moche
people folowed him/ and thronged him.

Mat. ix. c.
Luke. viij. e.

And ther was a certen womā/ whych was
diseased of an yssue of bloude. xii. yeres/ & had
suffred many thinges of many phisycions/ &
had spent all ȳ she had/ & felte none amende-
mēt at all/ but wexed worse & worse. When
she had herde of Jesus: she came into ȳ preace
behinde him/ & touched his garmēt. For she
thought: yf I maye but touche his clothes I
shall be whole. And streyght waye her fount-
ayne of bloude was dryed vp/ and she felt in
her body/ that she was healed of the plage.

And Jesus immediatly felt in him selfe/ ȳ
vertue that went out of him/ & tourned him
round aboute in ȳ preace/ & sayde: who tou-
ched my clothes? And hys disciples sayde vnto
him: seyst thou the people thrust the/ and yet
askest/ who did touche me? And he loked roūd
about/ for to se her that had done that thinge
The woman feared & trembled (for she knew
what was done wyth in her) & she came and
fell doune before hym/ & tolde hym the truth
of euery thinge. And he sayde to her: Daugh-
ter thy fayth hath made the whoale: go in
peace/ and be whole of thy plage.

Mat. ix. c
Luke. viij. e.

* Whyll he yet spake/ ther came frō the ru
ler of the Synagoges house/ certayne which
sayd: thy daughter is deed: why diseasest thou
the Master eny further? Assone as Jesus
hearde that worde spoken/ he sayde vnto the
ruler of the Synagoge: be not afrayed/ only
beleue. And he suffred no man to folowe him
moare thē Peter & James & John ȳ brother
of James. * And he came vnto the house of ȳ
ruler of the Synagoge/ & sawe ȳ wodringe:
& them that wepte & wayled greatly/ & went
in & sayde vnto thē: why make ye this a doo &
wepe? The mayden is not deed/ but slepeth.
And they lawght him to scorne. Then he put
them all out & toke the father & ȳ mother of
the mayden/ & them that were with him/ and
entred in where the mayden laye/ & toke the
mayden by the hande/ & sayde vnto hyr: Ta-
bitha/ cumi: whych is by interpretacyon:

Mat. ix. c.
Luke. viij. e.

mayden

mayde I saye vnto ȳ/ aryse. And streyght the
mayden arose/ and went on her fete. For she
was of ȳ age of twelue yeres. And they were
astonied at it out of measure. And he charged
thē straytely that no man shuld knowe of it/
and commaunded to geue her meate.

¶ Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the. v. loues and ii. fysches. And of the walkynge on the see.

¶ The. vi. Chapter. ✠

A And he departed thence/ & cam into
his awne countre/ & his dysceyples
folowed him. And when ȳ Saboth
daye was come/ he beganne to tea
che in the synagoge. And many ȳ hearde him
were astonyed/ & sayde: from whence hath he
these thynges? & what wyldome is this ȳ is
geuē vnto hi: & suche vertues ȳ are wrought
by his handes? Is not this ȳ carpenter Ma
ryes sonne a * the brother of James & Joses &
of Juda & Simon? & are not his systers here
with vs? And they were offended by him. And
Jesus sayde vnto them: a Prophet is not de-
spised but in his awne countre/ & amōge his
awne kynne/ & amonge them that are of the
same householde. And he coulde there shewe
no myracles/ but layde hys handes vpon a
fewe sycke foulcke and healed them and he
B merueyled at their vnbeleefe. ✠

Mat. xiij. g.
Luke. iiij. e.

a. Brethern/ kynsmen. xiij. b

And he went aboute by the tounes ȳ laye
on euery syde/ teachinge. And he called the
twelue/ & beganne to sende them two & two/
& gaue thē power ouer vncleane spryetes. And
commaunded them/ that they shuld take no-
thinge vnto their iorney saue ** a rodde only
nether scrippe/ nether breed/ nether mony in
their pourses/ but shuld be shood wyth san-
dals. And ȳ they shuld not put on two cootes.
And he sayde vnto them: whersoeuer ye entre
in to an house/ there abyde tyll ye departe
thēce. And whosoeuer shall not receaue you
nor heare you/ whē ye departe thence/ shake
of the duste that is vnder youre fete/ for a
wytnesse vnto thē. I saye verely vnto you/ it
shalbe easier for Sodom & Gomor at ȳ daye
of iudgement/ then for ȳ citie. And they wēt
out & preached/ ȳ they shuld repēt: & they cast
out many deuyls. And they annoynted many
that were sycke with oyle/ and healed them.

* Same a rode only. Although in Mathew. x. and Luke. ix. he shulde take to forbyd a rode/ yet the text meaneth not so in dede/ but forbyddeth shoes/ rode but a fygure/ the intent only that they shuld vtterly put frō them all carefulnes of any toche possessions. For if he had so me ant they shuld take no thynges with thē/ then shuld it not now be lefull to any preacher to ha any of suche thynges with them but they go to preache. And therfore Marc expresseth the

And kynge Herode herde of hym (for hys
name was spreed abroade) and sayde: John
Baptiste is rysen agayne from deeth/ & ther-
fore myracles are wrought by hym. Other
sayde it is Helyas: & some sayde: it is a Pro-
phet or as one of the Prophetes. But when
Herode hearde of hym/ he sayde: it is John
whō I beheaded/ he is rysen frō deeth agayne
✠ For Herode him selfe had sent forth & had
takē John/ & bounde him & cast him into pri-
son for Herodias sake/ which was his brother
Philippes wife. For he had maryed her. John
sayde vnto Herode: It is not lawfull for ȳ to
haue thy brothers wife. Herodias layd waite
for him/ and wolde haue kylled hym/ but she
coulde not. For Herode feared John/ knowing
ȳ he was a iust man & an holy: & gaue hym
reuerence: and when he hearde hym/ he dyd
many thinges/ & hearde him gladly.

Christes mynde more playnly geueth liberrye to take a rode or a walkynge staffe to ease the selfe w all whe they are wery

But when a conuenyent daye was come:
Herode on his byrth daye made a supper to ȳ
lordes/ captayns & chefe estates of Galile.
And the daughter of the sayde Herodias cam
in & daunsed/ & pleased Herode & them ȳ sate
at bourde also. Then the kynge sayde vnto ȳ
mayde: aske of me what ȳ thou wilt/ & I will
geue it ȳ. And he sware vnto hyr/ whatsoeuer
thou shalt aske of me/ I will geue it ȳ/ euen
vnto the one halfe of my kyngdome. And she
went forth & sayde to her mother: what shall
I aske? And she sayde: John Baptistes heed.
And she cā in streyght waye wyth haste vnto
the kynge/ and asked sayinge: I will: ȳ thou
geue me by and by in a charger the heed of
John Baptist. And the kynge was sory: how
beit for hys othes sake/ and for their sakes D
whych sate at supper also/ he wolde not put
her belide her purpose. And immediatly ȳ kīg
sent the hangman & cōmaunded hys heed to
be brought in. And he went & beheeded hym
in the prison and brought his heed in a char-
ger/ & gaue it to the mayden and the mayden
gaue it to her mother. And whē his disciples
hearde of it/ they came and toke vp his body/
and put it in a toumbe. ✠

Mat. xiij. b.
Luke. ix. c.
John. vi. a.

And the Apostles gadered them selues to
gether to Jesus/ & told him all thyngs/ booth
what they had done/ & what they had taught.
And he sayde vnto them * come aparte into ȳ
wyldernes/ and rest a whyle. For there were
many commers and goers/ that they had no
leasure so moche as to eate. And he went by
shyp out of ȳ waye into a deserte place. But
the people spyed them when they departed: &
many kne we him/ & rāne afote thither out of
all cities/ & cam thither before thē/ & came to
gedder vnto hym. And Jesus wēt out & sawe
moche people/ & had cōpassiō on thē/ because
they were like shepe which had no shepherde
And he beganne to teache thē many thinges.

Mat. ix. d.

* And whē the daye was now farre spent/ &
his disciples came vnto him sayinge: this is a
desert place/ & now the daye is farre passed/
let thē departe/ ȳ they maye go into ȳ coūtrey
round about & into ȳ tounes/ & bye thē breed:
for they haue nothinge to eate. He answered
and sayd vnto them: geue ye thē to eate. And
they sayde vnto hym: shall we go and bye. ij.
C penyworth of breed/ & geue thē to eate? He
sayde vnto thē: how many loues haue ye/ Go
& loke. And whē they had serched/ they sayde

Mat. xiij. b.
Luke. ix. b.
John. vi. a.

C kyue and

d:and two kylches. And he cõmaunded them to make thẽ all sit doune by cõpanies vpon ỳ grene grasse. And they sate doune here arowe & there arowe/by hundrẽd & by kyttes. And he toke the.v. loues & the two kylches/ & lo-
e * Blessed/that is/he gaue thankes. ked vp to heauen * and blessed and brake the loues/ & gaue them to his disciples to put be-
fore them: & the two kilches he deuided amõg them all. And they all dyd eate/ & were satisfyed. And they toke vp twelue basskettes full of the gobettes and of the kylches. And they that ate were about kyue thousand men.

Mat.xiiij.c. And streyght waye he caused his disciples
f to go into the shyppe/ & to go ouer the water
before vnto Bethsayda/whyll he sent awaye
Math.xiiij.c. John.vi.b. the people. * And assone as he had sent them
awaye, he departed into a mountayne to pray
✠ And when euẽ was come the shyppe was in the middes of the see/ & he alone on ỳ lande and he sawe thẽ troubled in rowynge/for the wynde was cõtrary vnto thẽ. And aboute the
d * The fourth quarter is the iiij. watche as in Mat.xiiij.c. kourth d * quarter of the night/he came vnto them/walkinge vpõ the see/and wolde haue passed by thẽ. Whẽ they sawe him walkynge vpõ the see/they supposed it had bene a spryte & cryed oute: for they all sawe him/and were afrayed. And anone he talked with thẽ & sayd
G vnto them: be of good chere/it is I/be not
Math.xiiij.d. afrayed. * And he went vp vnto them into the shyppe & the wynde ceased/ & they were sore amased in thẽ selues beyonde measure/ and marueyled. For they remembred not/of the loues/because their hertes were blinded.

And they came ouer/ & went into ỳ lande of Genezareth/ & drue vp into the hauẽ. And assone as they were come out of the shyppe/ streyght they knewe hỹ/ & rãne forth throughout all the regyon rounde about/ & began to cary about in beddes all that were sycke/ to the place where they hearde tell that he was. And whither soeuer he entred into tounes cities/or villages/they layde their sycke in the streates/ & prayed him ỳ they might touche/ and it were but the edge o ỳ his vesture. And as many as touched him/were sake. ✠

¶ The disciples eate with vnwesshen handes. The cõmaundemẽt of God is trãsgressed by mãnes tradiciõs. Of the woman of Sirophenissa. Of the Sabboth.

¶ The.vij. Chapter.

A AND ỳ Pharises came to gedder vnto him/ & diuers of ỳ Scribes which came frõ Ierusalẽ. And when they sawe certaine of his disciples eate breed w̃ cõmen handes (ỳ is to saye/with vnwesshen handes) they cõplayned. For ỳ Pharises & all ỳ Iewes/excepte they wasshe their handes ofte/eate not/obseruinge ỳ tradiciõs of ỳ elders. And whẽ they come frõ ỳ market/ except they wasshe/they eate not. And many other thinges ther be/which they haue taken vpõ thẽ to obserue/as ỳ wasshinge of cuppes & cruses/and of brasen vessels and of tables.

Then asked him the Pharises & Scribes B
why walke not thy disciples according to the
tradicions of the elders/ but eate breed wyth
vnwesshen handes? He answered & sayd vnto
them: well prophesied Esaias of you ypocri-
Esa.xxix.b. tes/as it is wrytten: * This people honoreth
Math.xv.b. me with their lyppes/but their herte is farre
frõ me: In vayne they worship me, teaching
doctrines which are nothinge but ỳ cõmaun-
dementes of men. For ye laye the cõmaunde-
ment of God aparte/ & obserue ỳ tradicions
of men/as the wesshinge of cruses & of cup-
pes/ & many other suche lyke thynges ye do.

And he sayde vnto thẽ: well/ye cast a syde ỳ
cõmaundemẽt of God/to mayntayne youre
awne tradiciõs. * For Moses sayde: honoure Exod.xx.b.
thy father & thy mother: & whosoeuer curseth Deut.v.b.
father or mother/ let hym dye for it. But ye Ephe.vi.a.
saye: a mã shall saye to father or mother Cor- Exod.xxi.c.
ban: whych is: ỳ thou desyrest of me to helpe Leuit.xx.b.
the with is geuẽ God. And so ye suffre him no Deuter.xx.b.
more to do ought for his father or his mother
makynge the worde of God of none effecte/
through youre awne tradiciõs whych ye hau
ordeyned. And many soche thinges do ye.

And he called all the people vnto him/and C
sayde vnto thẽ: herken vnto me/ euery one of
you & vnderstande. * There is nothinge wyth Math.xv.b.
out a mã that can defyle hym whẽ it entreth
into him: but those thyngs which procede out
of him/are those whych defyle ỳ man. If eny
man haue eares to heare/let him heare. And
when he came to house awaye frõ ỳ people/
his disciples asked him of ỳ symilitude. And
he sayde vnto them: are ye so without/vnder-
standinge? Do ye not yet perceaue/ ỳ what
soeuer thynge from wythout/ entreth in to a
man/it cãnot defyle him/ because it entreth
not into his hert/but into ỳ belly: & goeth out
into ỳ draught that purgeth out all meates?

And he sayde: ỳ defyleth a man whych co-
meth oute of a man. For frõ with in/euẽ out
of the herte of mẽ proceade euyll thoughtes/
aduoutry/fornicaciõ/murther/theeft/coue-
tousnes/wickednes/deceyte/vnclennes/ & a
wicked eye/blasphemy/pryde/ folyshnes: all
these euyll thinges come frõ vp in/ & defyle a
mã. * And from thence he rose & wẽt into the Math.xv.c.
borders of Tyre & Sydon: & entred into an
house/ & wolde ỳ no man shuld haue knowẽ.
But he coulde not be hyd. For a certayne wo
man whose daughter had a foule spryte heard
of him & came & fell at hys fete. The woman
was a Greke oute of Syrophenicia/and she
besought him that he wolde cast out ỳ deuyll
oute of her daughter. And Iesus sayde vnto
her: let the children fyrst be feed. For it is not
mete to take ỳ chyldrens breed/and to cast
it vnto

D it vnto whelpes. She answered & sayd vnto
Mat.xv.c. him: euẽ so Master/ * neuertheleſſe/ ỳ whel-
pes also eate vnder the table of ỳ chyldrens
crom̃s. And he sayde vnto her: for this sayinge
go thy waye/ the deuyll is gone out of thy
daughter. And when she was come home to
her house/ she founde the deuyll departed/ &
her daughter lyinge on the beed.

Math.xv.c. ✠ And he departed agayne frõ ỳ costes of
Mat.ix.d. Tyre and Sydon/ & came vnto the see of Ga
lile thorow the mydes of the costes of the.x.
cyties. And they brought vnto hym one that
E was deffe & stambred in hys speche/ & prayde
him to put his hande vpon him. And he toke
him a side from the people/ & put his fingers
in his eares & dyd spyt & touched his tounge
& loked vp to heauẽ & sighted/and sayd vnto
him: Ephatha/that is to saye/be opened. And
streyght waye hys eares were opened/ & the
stringe of his tounge was loosed/and he spa-
ke playne. And he cõmaunded them that they
shulde tell no man. But the more he forbad
them/so moche the moare a greate deale they
publysched it: and were beyonde measure
Gene.i.d. astonyed/sayinge: * He hath done all thynges
Esai.xxxiv. well/ and hath made booth the deffe to heare
and the domme to speake. ✠

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receaueth hys syght.

¶ The.viij. Chapter. ✠

A IN the dayes when ther was a very
greate companye/ & had nothynge
Math.xv.d. to eate/ Iesus called his dyscyples
to him and sayde vnto them: I haue
compassion on this people/because they hau
now bene with me.iiij.dayes/and haue no-
thinge to eate: and yf I shuld sende thẽ awaye
fastynge to their awne houses/ they shulde
faynt by the waye. For diuers of them came
from farre. And hys dyscyples answered
hym: where shulde a man haue breade here
in ỳ wildernes to satisfye these? And he asked
them: how many loues haue ye? They sayde/
seuen. And he commaunded the people to syt
doune on the grounde. And he toke the.iiij. lo-
ues/gaue thankes/brake & gaue to hys dis-
ciples/to set before thẽ. And they dyd set thẽ
before the people. And they had a fewe small
kilches. And he blessed thẽ & cõmaunded them
also to be set before them. And they ate and
were suffised. And they toke vp of the brokẽ
meate that was lefte.iiij. basskettes full. And
they that ate/ were in nomber aboute fower
thousand. And he sent them awaye. ✠

B And anone he entred into a shyp with his
disciplỹ/ & came into ỳ parties of Dalmanu-
tha. * And the Pharises came forth/ & begãne
Math.xvi.a. to dispute with him/seekinge of hym a sygne
Luke.xi.d. frõ heauẽ & temptinge him. And he syghched
John.vi.d. in his spryte & sayd: why doth this generaciõ
seke a sygne? Verely I saye vnto you/ ther
shall no signe be geuen vnto thys generaciõ.
And he lefte them and went into the shyp a-
gayne/and departed ouer the water.

And they had forgotten to take breed with
thẽ/ nether had they in ỳ shyp wyth thẽ more
then one loofe. And he charged them sayinge
✠ Take hede/ & beware of the leuẽ of ỳ Pha- Mat.xvi.d.
risies/ & of the leuẽ of Herode. And they reaso- Luke.xii.a.
ned amõge them selues sayinge: we haue no
breed. And when Iesus knewe that/he sayde
vnto thẽ: why take ye thought because ye ha
ue no bread? perceaue ye not yet/nether vn-
derstande? Haue ye youre hertes yet blynded
Haue ye eyes and se not? & haue ye eares and
heare not? Do ye not remembre? When I
brake.v. loues amõge.v.M. How many bas
kettes full of brokẽ meate toke ye vp? They
sayde vnto him/twelue. When I brake.iiij.
amonge iiij.M. How many basskettes of the
leuinges of brokẽ meate toke ye vp? They
sayde/seuen. And he sayde vnto them: how is
it that ye vnderstande not?

✠ And he came to Bethsayda/and they C
brought a blinde mã vnto him/ & desyred him
to touche him. And he caught ỳ blinde by the
hande/and leade him out of the toune/ & spat
in his eyes & put hys handes vpon hym/ and
asked hym whether he saw ought. And he
loked vp and sayde: I se the men: for I se thẽ
walke/as they were trees. After that he put
his handes agayne vpon his eyes/and made
him see. And he was restored to his sight/and
sawe euery mã clerly. And he sent him home
to hys house sayinge: nether go into the tou-
ne/nor tell it to eny in the toune. ✠

And Iesus wẽt out & hys disciples into ỳ
tounes that longe to the citie called Cesarea
Philippi. And by ỳ waye he asked his disciplỹ
sayinge: whõ do men saye ỳ I am? And they
answered: some saye ỳ thou arte John Bap-
tist: some saye Helyas: & some one of ỳ Pro-
phetes. And he sayde vnto thẽ: but whõ saye
ye ỳ I am? * Peter answered & sayd vnto him Mat.xvi.e.
thou arte very Christ. And he charged thẽ/ ỳ Luke.ix.c.
they shuld tel no man of it. And he begãne to John.vi.g.
D teache thẽ/ how that the sonne of man must
suffre many thinges/ & shulde be reproued of
ỳ elders & of the hye Prestes & Scribes/and
be kylled/and after thre dayes arise agayne.
And he spake that sayinge openly. And Pe-
ter toke him a syde/and began to chyde hym.
Then he tourned aboute / and loked on hys
disciples/and rebuked Peter sayinge. Go af
ter me Satan. For thou sauerest not ỳ thyngs
of God but the thynges of men.

* And he called the people vnto him/ wyth Mar.xvi.d.
his disciples also/ & sayde vnto thẽ. Whosoe- and.x.d.
uer will folowe me/let him forsake him selfe Luke.ix.c.
and.xiiij.f.

 & take

& take vp hys crosse/& folowe me. For whosoeuer wyll saue hys lyfe/ shall lose it. But whosoeuer shall lose his lyfe for my sake & ỳ Gospels/the same shall saue it. What shall it profet a mã/yf he shuld wynne all ỳ world & lose his awne soule? or els what shall a mã geue to redeme his soule agayne? Whosoeuer therfore shall be ashamed of me & of my wordes/amõge this aduoutrous & sinful generaciõ:of him shall the sonne of man be ashamed/when he cometh in the glorye of hys father with ỳ holy angels. And he sayde vnto them:Verely I saye vnto you:There be some of thẽ that stande here/whych shall not taste of deeth/tyll they haue sene the kyngdome of God come wyth power.

¶ The transfiguracion. The lunaticke is healed. The dysputacion who shuld be the greatest. Offences are forbydden.

¶ The.ix.Chapter.

A And after.vi.dayes Jesus toke Peter/James & John/ & ledde thẽ vp into an hye mountayne out of the waye alone/& he was trãsfigured before thẽ. And his raymẽt dyd shyne/& was made very whyte/euẽ as snowe:so whyte as no fuller can make vpon the erth. And there apered vnto them Helyas with Moses:& they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beynge for vs/ let vs make.iij. tabernacles/ one for the/one for Moses/and one for Helias. And yet he wyst not what he sayde: for they were afrayde. And ther was a cloude that shadowed them. And a voyce came out of the cloude sayinge: * Thys is my deare sonne/heare him. And sodenly they loked rounde aboute them/and sawe no man more then Jesus only wyth them.

Mat.xvii.a. Luke.ix.d.

Mat.iij.d.and xvii.b. Luke.iiii.e.and ix.c. Mar.i.b.

And as they came doune from the hyll/ he charged them/ that they shulde tell no man what they had sene tyll the sonne of man were rysen from deeth agayne. And they kepte that sayinge with them/ and demaunded one of another/what ỳ rylinge frõ deeth agayne shuld meane? And they asked hym sayinge: why then B Saye the Scrybes/that Helyas muste fyrst come? He answered & sayde vnto thẽ:* Helyas verely shall fyrst come & restore all thinges. And also the sonne of man as it is wrytten/ shall suffre many thynges and shalbe set at nought. Moreouer I saye vnto you that Helias is come/and they haue done vnto hym whatsoeuer pleased them/as it is wrytten of hym.

Mala.iiij.a. Esai.liii.b. Math.xii.c. Luke.ix.c.

And he came to his disciples & sawe moche people aboute them/ and the Scrybes dysputynge with them. And streyght waye all ỳ people when they behelde hym/were amased and ran to hym/& saluted hym. And he sayde vnto the Scrybes: what dysputye ye wyth them? C ✠ * And one of the cõpanye answered and sayde: Master I haue brought my sonne vnto the/ whych hath a domme spryte. And whensoeuer he taketh hym/ he teareth hym/ and he fometh/ and gnasheth wyth hys tethe/ and pyneth awaye. And I spake to thy dyscyples that they shuld caste hym out/and they coulde not.

Mat.xvii.c. Luke.ix.e

He answered hym and sayde: O generaciõ without fayth/how longe shall I be w you? How longe shall I suffre you? Bryngе hym vnto me. And they brought hym vnto hym. And assone as the spryte sawe hym/ he tare hym. And he fell doune on the grounde walowynge and fominge. And he asked hys father how lõge is it a goo/sens this hath happened him? And he sayd/of a chylde: & ofte tymes casteth him into the fyre/& also into the water/to destroye him. But yf thou canst do eny thynge/haue mercy on vs/ and helpe vs. And Jesus sayde vnto hym: yf thou couldest beleue/all thynges are possyble to hym that beleuith. And streyght waye the father of the chylde cryed wyth teares sayinge: Lorde I beleue/helpe myne vnbelefe.

D When Jesus sawe that the people came runnynge together vnto hym/ he rebuked the foule spryte/ sayinge vnto hym: Thou domme and deffe spryte/ I charge the come oute of hym/ and entre no more into hym. And the spryte cryed/ and rent hym sore and came out: and he was as one that had bene deed/in so moche that many sayde/he is deed. But Jesus caught hys hande and lyfte hym vp: and he rose. And when he was come into the house/hys dyscyples asked hym secretly why coulde not we caste hỹ out? And he saide vnto them: this kynde can by no nother meanes come forth/but by prayer & fastinge. F

E ✠ And they departed thens/& toke their iorney thorow Galile/ & he wolde not ỳ eny man shuld haue knowẽ it. For he taught his dyscyples/ & sayde vnto thẽ: * the sonne of mã shalbe deliuered into ỳ handes of mẽ/ & they shall kyll hym & after ỳ he is kylled he shall aryse agayne the thryd daye. But they wiste not what ỳ sayinge meãt/ & were afrayed to aske him. And he came to Capernaum. And whẽ he was come to house/he axed thẽ: what was it ỳ ye disputed bitwene you by ỳ waye? And they helde their peace: for by the waye they reasoned amõge thẽ selues/ who shulde be the chefest. * And he sate doune & called ỳ twelue vnto him/ & sayde to thẽ: yf eny man desyre to be fyrst/the same shalbe last of all/ & seruaunt vnto all. And he toke a chylde/& set him in ỳ myddes of thẽ/ & toke him in hys armes and sayde vnto them: whosoeuer receaueth eny soche a chylde in my name/ receaueth me.

Mat.xvii.c. Luke.ix.c.

Math.xviii.a. Luke.ix.f.

receaueth me. And whosoeuer receaueth me/ receaueth not me/but him that sent me. F

F John answered him sayinge: ✠ Master/ we sawe one castinge oute deuyls in thy name/which foloweth not vs & we forbade him because he foloweth vs not. But Jesus sayd forbid him not. For ther is no man that shall do a myracle in my name/ that can lyghtely speake euyll of me. Whosoeuer is not against you/is on youre parte. And whosoeuer shall geue you a cuppe of water to drynke for my names sake/because ye belonge to Chryste/ verely I saye vnto you/he shall not loose his *rewarde. And whosoeuer shall offende one of these lytelons/ that beleue in me/ it were better for hym/that a mylstone were hanged aboute hys necke/and that he were cast into the see. Wherfore yf thy hande offende the/ cut hym of. It is better for the/ to entre into lyfe maymed/ then haynge two handes go into hell/into fyre that neuer shalbe quẽched/ where their worme dyeth not/ and the fyre neuer goeth oute. Lykewyse yf thy fote offende the/ cut hym of. For it is better for the to go halt into lyfe/ then haynge two fete to be cast into hell/ into fyre that neuer shalbe quenched: where their worme dyeth not/and the fyre neuer goeth oute. Euen so yf thyne eye offende ỳ/ pluck him oute. It is better for the to go into the kyngedome of God wyth one eye/ then haynge two eyes to be cast into hell fyre: where their worme dyeth not/ & the fyre neuer goeth oute. F

* Whatsoeuer is done for christes sake shalbe rewarded with the reward ỳ Christ hath deserued for vs.

G Euery man therfore shalbe salted wyth fyre. And euery sacrifyce shalbe seasoned w salt. Salt is good. But yf the salt be vnsauery/what shall ye salte therwith? Se that ye haue salt in youre selues: & haue peace amõge youre selues/ one with another.

Fyer is tribulacion/and Salt is Godes worde

¶ Of deuorcement. The ryche man questioneth wyth Christ. Of the sonnes of Zebede. Barthimeus the blynde man.

The.x.Chapter. ✠

A And he rose from thence and went into the coostes of Jurie through the region that is beyonde Jordan. And the people resorted vnto hym a fresche: and as he was wont/ he taught thẽ agayne. And the Pharyses came and asked hym a question: whether it were lawfull for a man to put awaye hys wyfe: to proue him. And he answered and sayd vnto them: * what dyd Moses byd you do? And they sayde Moses suffred to wryte a testimonyall of deuorcement/and to put her awaye. And Jesus answered and sayd vnto them: For the hardnes of youre hertes he wrote thys precept vnto you. But at the fyrst creacion God made thẽ man and woman. * And for thys thynges sake shall man leue his father and mother & byde by his wife and they twayne shalbe one flesthe. So then are they now not twayne but one flesthe. Therfore what God hath coupled/let not man separat.

Mat.xix.a.

Deut.xxiiij.a. Math.xix.a.

Gene.ii.d. 1.Cor.vi.d. Math.v.c.and xix.a. Ephe.v.g.

And in the house his dyscyples asked hym agayne of that matter. And he sayde vnto thẽ B Whosoeuer putteth awaye his wyfe & maryeth another/ breaketh wedlocke to herward. And yf a womã forsake her husband and be maryed to another/ she commytteth aduoutrye. * And they brought chyldren to hym/that he should touche them. And hys dyscyples rebuked thoose that brought thẽ. When Jesus sawe that/ he was dysplealed and sayd to them: Suffre the chyldren to come vnto me/& forbyd thẽ not. For of suche is ỳ kyngdome of God. Verely I saye vnto you whosoeuer shall not receaue ỳ kyngedome of God as a chylde/he shal not entre therin. And he toke thẽ vp in his armes/& put his handes vpon them/and blessed them. F

Mat.xix.b. Luke.xviii.b.

✠ * And when he was come into ỳ waye/ ther came one runnynge and kneled to hym/ & asked hym: good Master/what shall I do/ that I maye enheret eternall lyfe? Jesus sayde to hym: why callest thou me good? There is no mã good but one/whych is God. Thou knowest the cõmaundemẽtes: breake C not matrimony: kyll not: steale not/ bere no false witnes: defraude no man: honoure thy father & mother. He answered & sayde to him master al these I haue obserued frõ my youth. Jesus behelde hym/& had a fauour to hym & sayd vnto him: one thinge is lackinge vnto ỳ Go a* & sell al that thou hast/and geue to the a poore & thou shalt haue treasure in heuẽ & come & folowe me/& take vp the crosse. But he was discumforted with that sayinge/& went awaye mournige/for he had great possessiõs

Math.xix.b. Luke.xviii.d.

* Go sell all ỳ thou hast/ ỳ is plucke thy hert from all ỳ thou doest possesse/ & forsake them to all thy hert so that in thy mynde thou sell thẽ: & be ready also in deade to sell them yf the necessite of thy neygbours requere it. The affect of trust in thynges possessed must we euer renoce or elles are we not perfect as Mat.xix.b.

And Jesus looked rounde aboute/& sayde vnto his disciples: what an harde thinge is it for thẽ that haue ryches/to entre into ỳ kingdome of God. And his dyscyples were astonyed at hys wordes. But Jesus answered agayne & sayde vnto thẽ: chyldren how harde is it for thẽ/that trust in ryches/to entre into the kyngdome of God? It is easyer for a camell to go thorowe the eye of an nedle/then for a ryche man to entre into the kyngdome of God. And they were astõnyed out of measure/ sayinge betwene thẽ selues: who then can be saued? Jesus loked vpon thẽ/& sayde: with men it is vnpossible/but not with God: for with God all thinges are possible.

D

And Peter beganne to saye vnto him: Lo/ E we haue forsaken all/and haue folowed the. Jesus answered & sayde: Verely I saye vnto you/ther is no man that forsaketh house/ or brethren/or systers/or father/ or mother/or wyfe/ other chyldren/or landes for my sake

 and the

and the Gospelles/ wheych shall not receaue an hundred foolde nowe in this lyke: houses and brethren/and systers/and mothers/ and chyldren/and landes with persecutions: and in the worlde to come/eternall lyke. Many ȳ are fyrst/shalbe last: & ȳ last/fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amased/and as they folowed/ were afrayde.

And Jesus toke the .xij. agayne/ & begāne to tell them what thynges shuld happē vnto him. * Beholde we go vp to Jerusalem/and the sonne of man shalbe delyuered vnto ȳ hye Prestes and vnto the Scribes: and they shall condempne him to deeth/ & shall delyuer him to the gentyls: and they shall mocke him/and scourge him/ & spyt vpon him/and kyll hym. And the thyrde daye he shall ryse agayne.

Math. xvi. c. xvii. c. & xxvi. c. Luke. xviii. c. and. xviii. c.

And then James and John the sonnes of Zebede came vnto hym/sayinge: Master: we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on thy ryght hande/and the other on thy lyfte hande/in thy glory. But Jesus sayd vnto thē: Ye wot not what ye aske. Can ye drynke of the cup that I shall drynke of/ and be baptised in the baptime that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall drynke of
F the cup that I shall drynke of and be baptised wyth the baptyme that I shalbe baptised in: but to syt on my ryght hande and on my lyfte hande is not myne to geue/but to them for whom it is prepared.

*And when the .x. heard that/they begā to
Math. xx. d. disdayne at James and John. But Jesus called them vnto him/and sayde to them: ye know ȳ they which seme to beare rule amonge the gentyls/ raygne as lordes ouer thē. And they that be greate amonge them/ exercyse auctorite ouer thē. So shall it not be amōge you/ but whosoeuer of you wylbe greate amōge you/shalbe youre minister. And who soeuer wilbe chefe/shalbe seruaunt vnto all. For euen the sonne of mā came not to be mynistred vnto: but to minister/ and to geue his
G lyfe for the redempcion of many.

And they came to Hierico. *And as he wēt
Math. xx. d. oute of Hierico with his disciples/ & a great
Luke. xviii. g. nombre of people: Barthimeus the sonne of Thimeus which was blynde/sate by the hye wayes syde beggynge. And when he heard that it was Jesus of Nazareth/he began to crye and to saye: Jesus the sonne of Dauid/ haue mercy on me. And many rebuked hym/ that he shuld holde hys peace. But he cryed the moore a greate deale/thou sonne of Dauid haue mercy on me. And Jesus stode styll/ and commaunded him to be called. And they called the blynde/ sayinge vnto hym: Be of good comforte: ryse/ he calleth the. And he threwe awaye hys clooke/ and roose & came to Jesus. And Jesus answered/ & sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto him: Master/that I might se. Jesus sayde vnto hym: go thy waye/ thy fayth hath saued ȳ. And by & by he receaued his sight/ and folowed Jesus in the waye.

¶ Christ rydeth to Jerusalem. The fygge tree dryeth vp. The byers and sellers are cast oute of the temple. The Pharises question with Christ.

¶ The .xi. Chapter.

A Math. xxi. a. Luke. xix. e.

And when they came nye to Jerusalem vnto Bethphage and Bethanie/ besydes mount Olyuete/ he sent forth two of hys dysciples/ and sayde vnto them: Go youre wayes into the toune that is ouer agaynst you. And as sone as ye be entred into it/ ye shall fynde a coolte bounde/ wheron neuer man sate: lose hym and bringe hym. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neade of hym: and streyght waye he wil sende hym hydder. And they went their waye & found a coolte tyed by ȳ dore with out in a place wher two wayes met/ & they loseed him. And diuers of thē that stode there/ sayd vnto
them: *what do ye loosynge the coolte? And John. xii. d.
they sayd vnto them euen as Jesus had commaunded thē. And they let them go. And they brought the coolte to Jesus/and caste their garmēt on him: & he sate vpō him. And many
B spreade their garmentes in ȳ waye. Other cut doune braunches of the trees/ & strawed thē in the waye. And they that went before and they that folowed/cryed sayinge: a* Hosanna: blessed be he that cōmeth in the name of the Lorde. Blessed be the kingdome that cōmeth in the name of him that is Lorde of oure father Dauid: Hosanna in the hyest. a * Hosanna/looke in Ma. xxi. b.

And the Lorde entred into Jerusalē & into the tēple. And whē he had loked round about vpon all thynges/and now the euē tyde was come/ he went out vnto Bethany/ wyth the twelue. And on the morowe when they were come out frō Bethany/he hungred/ & spied a b* fygge tree a farre of hauinge leues/ & wēt b * Fygge tree looke in Mat. xxi. b.
to se whether he myght fynde eny thinge ther on. But when he came therto/ he founde no thinge but leues: for the tyme of fygges was not yet. And Jesus answered and sayde to it: neuer man eate frute of the here after wyll ȳ worlde standith. And his disciples herde it

And they came to Jerusalem. And Jesus
C went into the temple/ & beganne to cast out the sellers and byers in the temple/ & ouerthrewe the tables of the money chaungers/ and the stoles of them that solde doues: and wolde not

wolde not suffre that eny man carryed a vessell thorow the tēple. And he taught sayinge
Esa. lvi. c. vnto them/*is it not writtē: my house shalbe called the house of prayer vnto all nacions? But ye haue made it a den of theues.

And the Scribes and hye prestes heard
it and sought howe to destroye him. For they feared hym/ because all the people marueled at his doctrine. And when euē was come/ he
Math. xxi. b. wēt out of ȳ citie. *And in ȳ morning as they passed by/ they sawe the fygge tree dryed vp by the rotes. And Peter remembred/ & sayde vnto him: master/ beholde/ ȳ figge tree which thou cursedest/is widered awaye. And Jesus answered & sayde vnto thē: haue cōfydens in God. ✠ Verely I saye vnto you/ ȳ whosoeuer shall saye vnto thys mountayne: take awaye thy selfe/ & cast thy selfe into the see & shall not wauer in his herte/ but shall beleue those thinges wheych he sayeth shall come to
D passe/ what soeuer he sayeth/ shalbe done to
Math. xxi. c. John. xvi. c. him. Therfore I saye vnto you/ *whatsoeuer ye desyre whē ye praye/ beleue ȳ ye shal haue it/ and it shalbe done vnto you. And when ye stande & praye/ forgeue/ yf ye haue eny thinge agaynste eny mā: ȳ youre father also which is in heuē/ maye forgeue you youre trespas.

And they came agayne to Jerusalē. *And
Luke. xx. a. Math. xxi. c. as he walked in ȳ tēple/ ther came to him the hye Prestes/ & ȳ Scribes/ & ȳ elders/ & sayd vnto him: by what auctorite doest thou these thinges? & who gaue ȳ thys auctorite/ to do these thinges? Jesus answered & sayde vnto thē: I will also aske of you a certayne thinge & answere ye me/ and I will tel you by what auctorite I do these thynges. The baptime
E Of men or heaue/ looke Mat. xxi. c. of John/ was it from heuen or * of men? Answer me. And they thought in thē selues sayinge: yf we shall saye frō heuen: he wyll saye/ why then dyd ye not beleue hym? but yf we shall saye/ of men: then feare we ȳ people For all men counted John/ that he was a verie Prophete. And they answered & sayd vnto Jesu: we cannot tell. And Jesus answered/ and sayd vnto them: nether will I tell you by what auctorite I do these thinges. F

¶ The vyneyarde is let oute. Geue to Cesar ȳ belongeth to Cesar. Of the Saduces/of the doctor of lawe. Ypocrites must be eschewed/ ȳ offring of ȳ poore wedowe

¶ The .xii. Chapter.

A Math. xxi. d. Luke. xx. b Mat. v. a.

And he beganne to speake vnto thē in similitudes. A certayne mā plāted a vyneyarde/ & cōpaled it wd an hedge & ordeyned a wyne pressle/ & byld a toure in it. And let it out to hyre vnto husbādmē/ & wēt into a strauge cōtre. And whē the tyme was come/ he sent to ȳ tenauntes a seruaunt/ ȳ he myght receaue of the tenauntes of ȳ frute of the vyneyarde. And they caught hym & bet hym/ and sent him agayne emptye. And moreouer he sent vnto thē another seruaunt/ & at hym they cast stones & brake hys heed/ and sent him agayne all to reuyled. And agayne he sent another/ & him they kylled: & many other/ beetinge some & kyllinge some.

Yet had he one sonne whō he loued tenderly/ him also he sent at ȳ last vnto thē sayinge
they will feare my sonne. *But the tenauntes Math. xxi. d. Genes. xxxvij. B
sayde amōgest thē selues: this is ȳ heyre: come Luke. xx. c.
let vs kil him & the inheritance shalbe oures And they toke hym & kylled hym/ & cast hym oute of the vyneyarde. What shall then the Lorde of the vineyarde do? He will come and destroye the tenauntes/ & let out the vineyarde to other. Have ye not redde thys scrypture?
*The stone wheych the bylders dyd refuse/ is Psal. cxviii. c.
made the chefe stoone in ȳ corner: thys was Math. xxi. d.
done of the Lorde/ and is meruelous in oure eyes. And they went about to take hym/ but they feared the people. For they perceaued that he spake that symilitude agaynst them. And they left him and went their waye.

*And they sent vnto him certayne of ȳ Pha Math. xxii. b. Luke. xx. d.
rises with Herodes seruantes/ to take him in his wordes. And assone as they were come they
B sayd vnto hym: master we knowe that thou arte true/ & carest for no mā: for thou considerest not ȳ degre of mē/ but teachest ȳ waye of God truly: Is it lawfull to paye tribute to Cesar/ or not? Ought we to geue/ or ought we not to geue? He understode their simulacion & sayde vnto them: Why tempte ye me? Bringe me a peny/ ȳ I maye se it. And they brought. And he sayde vnto them: Whose is thys ymage and superscrypcyon? And they sayd vnto him/ Cesars. And Jesus answered and sayde vnto them: * Then geue to Cesar Roma. xiii. b.
that wheych belongeth to Cesar: and to God/ Math. xxii. c.
that which perteyneth to God. And they meruelled at hym.

Then came ȳ Saduces vnto hym/ which sayd/ ther is no resurreccyon. And they asked hym sayinge: * Master/ Moses wroote vnto Math. xxii. a. Luke. xx. d.
vs yf eny mans brother dye/ & leue hys wyfe Deut. xxv. b.
behynde him/ and leue no chyldren: that then hys brother shuld take hys wyfe/ and reyse vp seed vnto hys brother. There were seuen brethren: and the fyrst toke a wyfe/ and whē he dyed leeft no seed behynde hym. And the seconde toke hyr/ and dyed: nether leeft eny seed And the thyrde lyke wise. And seuen had her and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurreccyon then whē they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceaued and understande not the scryptures/ nether the power of God?
For when they shall ryse agayne from deeth/ C
they nether mary/ nor are marryed: but are as

the angels which are in heauē. As touchyng the deed/that they shall rysse agayne: haue ye not redde in the boke of Moses/howe in the
Exo.iij.b. bushe God spake vnto hym sayinge: *I am the God of Abraham and God of Isaac/ and the God of Jacob? Ye is not the God of the deed/but the God of the lyuynge. Ye are therfore greatly deceaued.

Mat.xxij.d. *And ther came one of the Scrybes that had hearde them disputynge together/ & perceaued that he had answered them well/and asked hym: whych is the kyrste of all the cōmaundementes? Jesus answered hym: the kyrste of all the cōmaundementes is. Heare
Math.xxij.b. Israel: *The Lorde God/is one Lorde. And
Exod.xx.a. thou shalt loue the Lorde thy God wyth all
Deut.vi.a. thy hert/and wyth all thy soule/and wyth all thy mynde/and wyth all thy strength. This is the kyrste cōmaundment. And the seconde
Leui.xix.d. is lyke vnto thys: *Thou shalt loue thy negh
Math.xxij.d. bour as thy selfe. Ther is none other com-
Roma.xiij.c. maundment greater then these.
Gala.v.b.

And the Scrybe sayde vnto him: well master/ thou hast sayde the truthe/ that ther is one God & that ther is none but he. And to loue him with all the herte/ & with all ỳ mynde & with all the soule/ & wyth all ỳ strength: & to loue a mans neyghbour as hym selfe/is a greater thinge then all burnt offeringes & sa crifices. And whē Jesus sawe ỳ he answered
a *Thou art not farre from the kyngdome of God/ that is thou hast ỳ true knowledge of ỳ lawe & lackest nothig but fayth and truste in me/ by which only cōmeth euerlastynge lyfe.
discretly/he sayde vnto him: a *Thou arte not farre from the kingdome of God. And no mā after that/durst aske hym eny question.

And Jesus answered and sayd/ teachinge in the tēple: how sayde the Scrybes ỳ Christ is the sonne of Dauid? for Dauid hym selfe inspyred with the holy goost/sayde: The Lord sayde to my Lorde/ syt on my ryght hande
b *tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: and by what meanes is he then hys sonne? And moche people hearde him gladly.
b *Tyll I make thyne enemyes thy fote stole. &c. looke in Mat.xxij.d.

And he sayde vnto them in his doctrine: beware of ỳ Scribes which loue to go in lōge clothynge: and loue salutacyons in the market places/ and the cheke seates in the synagoges/ and to syt in the vppermost roumes at feastes/ and deuoure wydowes houses/ & that vnder a coloure of lōge prayinge. These shall receaue greater dampnacyon.

✠ And Jesus sat ouer agaynst the treasury/ and beheldе how the people put money into the treasury. And many that were ryche cast in moch. And ther cam a certayne poore wydowe/ & she threwe in two mytes/ whych make a farthynge. And he called vnto hym his disciples and sayde vnto them: Verely I saye vnto you/ that thys poore wydowe hath cast moare in/ then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte/ dyd cast in all ỳ she had/ euen all her liuinge. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

¶ The. xiij. Chapter. ✠

And as he wēt out of the tēple/ one of hys disciples sayde vnto hym: Mat.xxiij.a.
Master/se what stones/and what Luke.xxi.b.
byldynges are here. And Jesus answered and sayde vnto him: Seest thou these greate byldinges? There shall not be leefte one stone vpon a nother/ that shall not be throwen doune. And as he sate on mounte Olyuete/ouer agaynst the temple/ Peter/ & James and John/and Andrew asked hym secretly: tell vs/ when shall these thinges be? And what is the sygne when all these thingz shalbe fulfylled? And Jesus answered them/ and began to saye: *take hede lest eny man de Math.xxiij.a.
ceaue you. For many shall come in my name Luke.xxi.b.
sayinge: I am Christ/ & shall deceaue many.

When ye shall heare of warre and tydinges of warre/ be ye not troubled. For soche thinges must nedes be. But the ende is not yet. For ther shall nacyon aryse agaynste nacyon/ and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters/ and kamyshment and troubles. These are the B
begynnynge of sorowes. *But take ye hede John.xvi.a.
to youre selues. For they shall bringe you vp to the counsels and into the synagoges/ and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. And the Gospell must kyrste be publisshed amonge all nacyons. Math.x.c.

*But when they leade you and present you Luke.xxi.c.
take no thought afore hande what ye shall saye/ nether ymagion: but whatsoeuer is geuen you at the same tyme/ that speake. For it shall not be ye that shall speake/ but the holy goost. Ye and the brother shall deliuer ỳ brother to deeth/ and the father the sonne/ & the children shall rysse agaynste their fathers and mothers/ and shall put them to deeth. And ye shall be hated of all men for my names sake. But whosoeuer shall endure vnto the ende/ the same shalbe sake.

*Moreouer when ye se the abhominacyon Mat.xxiiij.a.
that be tokeneth desolacion/ wherof is spokē Luke.xxi.d.
by Daniel ỳ prophet/ stande where it ought Danie.ix.g.
not/ let him ỳ redeth vnderstāde. Then let thē ỳ be in Jurie/ fle to the mountaynes. And let hym that is on the house toppe not descende doune into the house/ nether entre therin/ to fetche eny thynge oute of hys house. And let him ỳ is in ỳ felde/ not tourne backe agayne vnto the thinges which he leeft behynde him for to take hys cloches wyth hym. Wo shall be then to them that are wyth chylde/ and to them that geue soucke in those dayes. But

praye/

b That your flyght be not in the winter. Idem Matth. xxiij.b.
praye *that youre flyght be not in ỳ winter. For ther shalbe in those dayes suche trybulacion/ as was not frō the begynnyng of creatures which God created vnto this tyme/ nether shalbe. And excepte that the Lord shuld shorten those dayes/ no man shulde be saued But for the electes sake/ which he hath chosen/ he hath shortened those dayes.

¶ *And then/ yf eny mā saye to you: lo/ here
Mat.xxiiij.b. is Christ: lo/ he is there/ beleue not. For false
Luke.xvij.e. Christes shall rysse/ & false prophetes/ & shall shewe myracles & wondres/ to deceaue yf it were possible/ euē ỳ electe. But take ye hede: behold/ I haue shewed you all thingz before.

Mat.xxiiij.c. * Moreouer in those dayes/ after that tri-
Joel.ij.c bulacion/ the sunne shall were darke/ & the mone shall not geue her lyght/ & the starres of heuē shall fall: & the powers which are in heuen/ shall moue. And then shall they se the sonne of man cōmynge in the cloudes/ with greate power and glory. And then shall he sende his angels/ & shall gather to gether his electe from the lower wyndes/ and from the one ende of the worlde to the other.

Learne a symilitude of ỳ fygge tree. Whē his brasches are yet tender/ & hath brought
D forth leues/ ye knowe that sommer is neare So in lyke maner when ye se these thynges come to passe: understand/ that it is nye euen at the dores. Verely I saye vnto you/ ỳ thys generacion shall not passe/ tyll these thinges be done. Heuen and erth shall passe/ but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the Angels
b Nether the sonne him selfe &c. As concerning his manhode he was kept then his father/ and therfore knewe it not/ although by his Godhede he knewe it.
which are in heuē: b *nether ỳ sonne him selfe: saue the father only.

Take hede/ watche & praye/ for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey/ and hath lefte hys house/ and geuē auctorite to hys seruantes/ and to euery mā his worke/ and cōmaunded the porter to watche. Watche therfore/ for ye knowe not when ỳ master of the house will come/ whether at euen or at midnyght/ whether at the cocke crowyng or in ỳ daunynge: lest ỳ he come sodēly he shuld fynde you slepynge. And that I saye vnto you/ I saye vnto all men/ watche.

¶ Mary Magdalen anoynteth Christ. The ester läbe is eate. Christ is take. Peter denyeth him: with many other thynges that were demaunded of Christ.

¶ The. xiiij. Chapter. ✠

After two dayes followed ester/ and
Mat.xxvi.a. the dayes of swete breed. And the
Luke.xxii.a hye Prestes & the Scribes sought meanes how they myghte take him by crafte and put him to deeth. But they sayde: not in the feast daye/ least eny bulynes aryse amonge the people.

Mat.xxvi.a. John.xii.a *When he was in Bethania/ in ỳ house
of Simon ỳ leper/ euē as he sate at meate/ ther cam a womā hauyng an alabaster boxe of oyntmēt called narde/ that was pure and costly: & she brake the boxe & powred it on is heed. And ther were some ỳ were not cōtent in thē selues/ & sayde: what neded this waste of oyntment? For it myght haue bene soolde for more then thre hundred pens & bene geuē vnto ỳ poore. And they grudged agaynst her.

And Jesus sayde: lett her be in reest/ why trouble ye her? She hath done a good worke on me. For ye shall haue poore with you all wayes: & when soeuer ye will ye maye do thē good: but me ye shall not haue alwayes. She hath done ỳ she coulde: she came afore hande to anoynt my body to hys burynge warde. Verely I saye vnto you: wheresoeuer this Gospell shalbe preached throw out the whole worlde: this also ỳ she hath done/ shal be rehearsed in remembraunce of her.

*And Judas Iscarioth/ one of the twelue/ B
went awaye vnto the hye Prestes/ to betraye Mat.xxvi.b.
him vnto them. When they herde that/ they Luke.xxii.a
were gladde/ and promysed that they wolde geue hym money. And he sought/ howe he myght conueniently betraye him.

And the kyrste daye of swete breed/ when men offer ỳ pascall lambe/ his disciples sayd vnto him: where wilt thou ỳ we go & prepare/ that thou mayst eate the ester lambe? And he sent forth two of his disciples/ & sayde vnto them. Go ye into ỳ cytie/ & ther shall a mā mete you beryng a pitcher of water/ folowe him. And whither soeuer he goeth in/ saye ye to the good mā of ỳ house/ the master aketh where is the geest chambre/ where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour/ paued and prepared: there make ready for vs. And his disciples went forth and came to ỳ cytie and founde as he had sayde vnto them: and made ready the ester lambe.

*And at euē he came with the. xij. And as C
they sate at borde and ate/ Jesus sayde: Ve- Math.xxvi.b.
rely I saye vnto you: that one of you shall be- Luke.xxii.b.
traye me which eateth with me. And they be- John.xiii.c
ganne to morne/ & to saye to him one by one: is it I? And another sayde: is it I? He answered & sayd vnto them: It is one of the. xij. and the same deppeth with me in the platter. The sonne of man goeth/ as it is wrytten of hym: but wo be to that man/ by whome the sonne of man is betrayed. Good were it for him: yf that man had neuer bene borne.

And as they ate/ Jesus toke breed/ blessed and brake and gaue to them and sayd: Take/ eate/ this is my body. And he toke ỳ cup/ gaue thankes/ & gaue it to thē/ & they all dranche of it. And he sayde vnto them: This is my bloude of the new Testament which is sheed

for many. Verely I saye vnto you: I wyll drincke no moore of this frute of the vyne/ vntyll ý daye/ ý I drincke it new in ý kyngdome of God. And whē they had sayde grace: they went out to mount olyuete.

And Jesus sayd vnto thē: All ye shalbe offended thorow me this night. For it is writtē: I wyll smyte the shepherd/ & the shepe shalbe scattered. But after ý I am rysen agayne/ I will go into Galile before you. *Peter sayd vnto him. And though all men shuld be offended/ yet wolde not I. And Jesus sayde vnto him: Verely I saye vnto the/ this daye euē in this night before ý cocke crowe twyse/ thou shalt denye me thryse. And he spake boldyer: no/ yet I shulde dye with the/ I wyll not deny the. Lykewyse also sayde they all.

Math.xxvi.c. Luke.xxij.d. John.xiij.d.

Mat.xxvi.d.

*And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here whyll I go aparte & prayе. And he toke with him Peter/ James & John/ & he began to waxe abashed & to be in an agonye & sayd vnto them: My soule is very heuy euen vnto the deeth/ tary here and watche. And he went forth a lytle and fell doune on the grounde & prayed: ý yf it were possible/ ý houre might passe frō him. And he sayde: *Abba father/ all thynges are possible vnto ý take awaye this cup from me. Neuertheless not that I wyll: but that thou wilt/ be done.

Math.xxvi.d. Luke.xxij.e

And he cam & founde thē slepyng/ & sayde to Peter: Simon slepest thou? Couldest not thou watche with me one houre? watche ye/ & prayе lest ye entre into tēptacion/ ý spryte is redy/ but the flesh is weeke. And agayne he went awaye & prayde and spake the same wordes. And he returned & fonde thē a slepe agayne for their eyes were heuy: nether wist they what to answere him. And he came the thyrde tyme & sayde vnto them: slepe a* hens forth/ and take youre ease/ it is ynough. The houre is come/ beholde ý sonne of mā shalbe deliuered into ý handes of synners. Ryse vp/ let vs go. Lo he ý betrayeth me/ is at hande.

a* Slepe hence forth and take your ease/ looke in Mat.xxvi.d

And immediatly whill he yet spake/ came Judas one of the twelue/ & wīhim a greate nomber of people with sweardes and staues from the hye Prestes and Scribes & elders. And he that betrayed hym had geuen them a generall token sayeng: whosoeuer I do kisse/ he it is: take him & leade him awaye warely. And as sone as he was come/ he wēt streight waye to him/ & sayde vnto him: master master/ & kyssed him. And they layde their hādes on him/ and toke hym. And one of them that stode by/ drawe out a swearde/ and smote a seruaunt of the hye Preste/ and cut of his eare.

F And Jesus answered & sayd vnto them: ye become out as vnto a theefe wī sweardes & wī staues/ for to take me. I was dayly with you in the tēple teachinge/ & ye toke me not: but ý the scriptures shuld be fulfylled. And they all forsoke him & ranne awaye. And ther followed him a certayne yonge man/ clothed in lynnē vpō the bare/ & the yongemen caught him/ & he lefte his lynnē/ & fleed from thē naked. *And they leed Jesus awaye to the hyest Preste of all: & to him cam all ý hye Prestes/ and the elders/ and the Scribes. And Peter followed him a greate waye of euen into the pallys of the hye preste/ and sat with the seruauntes/ and warmed him selfe at the fyre.

Math.xxvi.e. Luke.xxij.e. John.xviij.b

And ý hye Prestes & all ý counsell sought for witnes agaynst Jesu/ to put him to death & founde noone. Yet many bare false witnes agaynste him/ but their witnes aggreed not to gether. And ther arose certayne & brought false witnes agaynst him sayinge. We herde him saye: I will destroye thys temple made with handes/ and with in thre dayes I wyll bylde another/ made wythout handes. But their witnes agreed not to gether.

And ý hyeste Preste stode vp amōgest thē/ & asked Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst ý? And he held is peace/ & answered nothing. Agayne ý hyeste Preste asked him & sayde vnto him: Arte thou Christ ý sonne of the blessed? And Jesus sayd: I am. *And ye shall se the sonne of mā syt on the ryght hand of power/ & come in the cloudes of heauen. Then the hyest preste rent his clothes & sayd: what nede we eny further of wytnes? Ye haue heard blasphemy/ what thincke ye? And they all gaue sentence that he was worthy of deeth. And some begāne to spit at him/ & to couer his face/ & to bete him with fistes/ and to saye vnto him/ arede vnto vs. And the seruauntes bofeted him on the face.

G Mat.xxvi.f. Luke.xxij.g.

And as Peter was beneeth in the pallys/ ther cam one of ý wenches of ý hyest preste: & *whē she sawe Peter warmynge him selfe/ she loked on him/ & sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayīg: I knowe him not/ nether wot I what thou sayest. And he wēt out into the porche/ and ý cocke crewe. And a damsell sawe him: & agayne beganne to saye to thē ý stode by/ this is one of thē. And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of thē/ for thou arte of Galile/ & thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not thys man of whom ye speake. And agayne the cocke krewe/ *& Peter remembred the worde that Jesus sayde vnto him/ before ý cocke crowe twyse/ thou shalt denye me thryse/ & beganne to wepe.

Math.xxvi.g. Luke.xxij.f. John.xviij.c.

Math.xxvi.h. Luke.xxij.f.

¶ The passyon of Christ. Of his death and burynall.

¶ The.xv. Chapter.

And

A Mat.xxvij.a. Luke.xxiij.a John.xviij.e

AND anone in the dawninge the hye Prestes helde counsell wī ý elders & the Scribes/ & the whole congregacion & bounde Jesus & ledde him awaye & delyuered hym to Pilate. And Pylate asked hym: arte thou the kynge of ý Jewes? And he answered and sayd vnto him: thou sayest it. And ý hye prestes accused him of many thynges. Wherfore Pylate asked him agayne sayinge: * Answerest thou nothing? Beholde how many thynges they lay vnto thy charge. Jesus yet answered neuer a worde/ so that Pylate merueled.

Mat.xxvij.b. Luke.xxiij.b

At that feast Pylate was wont to delyuer at their pleasure a preloner: whōsoeuer they wolde desyre. And ther was one named Barrabas/ which laye bounde wī them ý made insurreccion/ & in the insurreccyon cōmitted murther. And the people called vnto him/ and began to desyre accordynge as he had euer done vnto them. Pylate answered them and sayde: Will ye that I lowse vnto you ý kyng of ý Jewes? For he knewe ý the hye Prestes had delyuered him of enuy. But ý hye prestes had moued the people that he shulde rather delyuer Barrabas vnto them.

And Pylate answered agayne/ and sayde vnto thē: *What wyll ye then that I do with him whō ye call the kyng of the Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto thē: What euyll hath he done? And they cryed the moare feruentlye: Crucifie hym. And so Pylate wyllinge to content ý people lowsed them Barrabas/ and deliuered Jesus whē he had scourged him/ for to be crucified.

Mat.xxvij.d Luke.xxiij.e

B And the soudyers ledde him awaye into ý commen hall/ and called together the whole multitude/ & they clothed him with purple/ & they platted a croune of thornes & crouned him with all/ & begāne to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede/ and spat vpon him/ and worsheped him.

And whē they had mocked him/ they toke the purple of him/ & put his awne clothes on him and ledde him out/ to crucifie him. *And they compelled one that passed by/ called Simon of Cyrene (which cam oute of the feide/ and was father of Alexander and Rufus) to beare his crosse. And they brought hym to a place named Golgotha (which is by interpretacion/ the place of deed mens scoulles) and they gaue him to drinke/ wyne mingled with myrre/ but he receaued it not.

Math.xxvii.d Luke.xxiii.e.

C And when they had crucyfied hym/ they parted his garmētes/ castinge lotes for thē/ what euery man shulde haue. And it was aboute ý thirde houre/ & they crucified him. And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with him two theues: the one on the ryght hande/ and the other on his lyfte. And the scripture was fulfilled which sayeth: *he was counted amonge the wycked.

Esaie.liii.d.

*And they ý wēt by rayled on him: waggynge their heedes and sayinge: A wretche/ that destroyest the temple/ and bildest it in thre dayes: saue thy selfe/ & come doune from the crosse. Lykewyse also mocked him ý hye Prestes amonge them selues with the Scribes & sayde/ he saued other men/ him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse/ that we maye se and beleue. And they that were crucyfied with him/ checked him also.

Math.xxvii.e. Luke.xxiii.e

And when ý sixte houre was come darknes arose ouer all the erth vntyll the nynthe houre. And at the nynthe houre Jesus cryed wī a loude voyce sayinge: Eloi/ Eloi/ lamaabathani/ which is yf it be interpreted: * my God my God why hast thou forsakē me. And some of thē that stode by/ when they heard that/ sayd: beholde he calleth for Helias. And one ran and fylled a sponge full of beneger/ and put it on a rede/ & gaue him to drincke/ sayinge: let him alone/ let vs se whether Helyas will come and take him doune.

Psal.xxi.a

D

But Jesus cryed with a loude voyce/ and gaue vp the goost. And a* the vayle of the tēple dyd rent in two peces/ frō the toppe to ý bottome. And when the Centurion whych stode before hym/ sawe ý he so cryed & gaue vp the goost/ he sayde: truly this mā was ý sonne of God. Ther were also wemen a good waye of beholdynge him: amonge whō was Mary Magdalen and Mary the mother of James the lytle/ & of Joses/ and Mary Salome: which also when he was in Galile/ followed him & mynistred vnto him/ and many other wemen which came vp with him vnto Jerusalem.

a* The vayle of ý tēple rent in two peces &c. This vayle was a certen clothe that hanged in the tēple denydinge: the moost holyplace from ý rest of the temple. as oure clothe that is hanged vp in lent denydeth the auture from the rest of the churche. The rentyngе of which vayle signyfyed that ý shadowes of Moses lawe shuld vanische awaye at ý floryshinge lyght of the Gospell.

And now when nyght was come (because it was the euē that goeth before the sabboth) Joseph of Arimathia a noble Councellour which also loked for the kyngdome of God/ came & wēt in boldely vnto Pilate/ & begged the body of Jesu. And Pilate merueled that he was alredy deed/ and called vnto hym the Centurion/ and asked of him/ whether he had bene eny while deed. And when he knewe the trueth of ý* Centurion/ he gaue the body to Joseph. And he bought a lynnen clothe/ and toke him doune/ and wrapped him in the lynnen clothe/ and layde hym in a tombe that was hewen oute of the sepulcre. And Mary Magdalen and Mary Joses beheld where he was layde. F

*Centurion is a Captayne of an hūdred men.

¶ Christ is rysen agayne and apered to the Apostles to whom he cōmytteth the preachynge of the Gospell.

¶ The

¶ The .xvi. Chapter. ✠

A Matth.xxviii.a Luke.xxiiii.a. John.xx.a

AND when the Saboth daye was past/Mary Magdalen/ & Mary Jacoby/ & Salome/bought odoures/ ȳ they myght come & anoynt him. And erly in the mornyng the nexte daye after the Saboth daye/ they came vnto the sepulcre/whē the sunne was rysen. And they sayde one to another: who shall rolle vs awaye the stone from the doore of ȳ sepulcre? And when they loked/they sawe how ȳ stone was rolled awaye: for it was a very greate one. And they went into ȳ sepulcre/and sawe a younge man syttyng on the ryght syde/clothed in a longe white garmēt/ and they were abashed. * And he sayde vnto them/ be not B afrayed: ye seke Jesus of Nazareth/ whych was crucyfied. He is rysen/he is not here. Beholde the place/where they put him But goo youre waye/and tell his disciples/ & namely Peter: he will go before you into Galile: there shall ye se him/ as he sayd vnto you. ✠ And they went oute quyckly and fleed from the sepulcre. For they trembled & were amased. Nether sayde they eny thynge to eny mā/ for they were afrayed.

Matth.xxviii.a Luke.xxiiii.a.

✠ When Jesus was rysen ȳ morow after the Saboth daye/he appered fyrst to Mary Magdalen/out of whom he cast seuē deuyls C And she went and tolde them that were with him/as they mourned & weapte. And though they herde that he was alyue and had appered to her/yet they beleued it not. * After ȳ/ he appered vnto two of thē in a straunge fygure/as they walked & went into the country. And they went & tolde it to the remnaūt. And they beleued them nether. ✠

Luke.xxiiii.b

✠ After that/ he appered vnto the eleuē as they sate at meate: and cast in their teth their vnbeleife & hardnes of herte: because they beleued not them which had sene him after hys resurrecciō. And he sayde vnto them: * Goo ye into all the worlde/ and preache the gladtydinges to all creatures/he that beleueth & is baptised/shalbe saued. But he ȳ beleueth not/shalbe dampned.

D * Go ye and preache ȳ glad tydynges vnto all creatures/ that is vnto all nacions of the worlde.

And these thinges shall folowe thē that beleue. In my name they shall cast out deuyls/ & shall speake w̄ newe tōges/ & shall kyll serpentes. And yf they drinke any dedly thynge/ it shall not hurte them. C They shall laye their handes on the sycke/ & they shall recouer.

So then when the Lorde had spoken vnto them/he was receaued into heauen/ & sate him doune on ȳ ryght hand of God. And they went forth/and preached euery where. And the Lorde wrought with them/ & conferyrmed the worde with myracles that folowed. ✠

¶ The ende of the Gospell of S. Marcke.

¶ The Gospell of S. Luke.

FOr as moche as many haue takē in hande to compyle a treates of those thynges/ which are surely knowē amōge vs/ euē as they declared thē vnto vs which frō the begynnyng sawe them their selues/ and were ministers at the doynge: I determyned also as sone as I had searched out dyligently all thynges frō the begynnyng/that then I wolde wryte vnto the/good Theophilus: ȳ thou mightest knowe the certente of those thinges wherof thou arte informed.

¶ The cōcepcion and byrth of John the baptist. The cōcepcion of Christe. The thankfull songes of Mary and Zachary.

¶ The fyrst Chapter.

THere was in the dayes of Herode the kynge of Jurie a certayne Preste named Zacharias/ of the course of Abia. And hys wyfe was of the daughters of Aaron: and her name was Elizabeth. Booth were perfect before God/and walked in all the lawes and ordynaunces of the Lorde/ that no man coulde fynde fawte with them. And they had no chylde/because that Elizabeth was barrē and booth were well stricken in age. A

And it came to passe/ as he executed the Preastes offyce before God/ as hys course came (accordyng to the custome of ȳ Prestes offyce) his lot was to burne incense. And he went into the temple of the Lorde/ and the whoale multitude of ȳ people were without in prayer whill the incense was aburnynge. And ther appered vnto him an Angell of the Lorde standynge on the ryght syde of ȳ aultare of incense. And when Zacharias sawe him

him/he was abashed/ & feare cam on him.

B Gene.xviii.b

And the Angell sayde vnto him: feare not Zachary/ for thy prayer is heard: * And thy wyfe Elizabeth shall beare the a sonne/ and thou shalt call his name John/ & thou shalt haue ioye and gladnes/ & many shall reioyce at his byrth. For he shalbe greate in ȳ syght of the Lord/ & shall nether drincke wyne ner stronge drincke. And he shalbe fylled with ȳ holy goost/euē in his mothers wombe: & many of the chyldrē of Israel shall he tourne to their Lorde God. And he shall go before him in the spryte & power of Helias/ to tourne the * hertes of the fathers to the chyldrē/ and the vnbeleuers to the wyldome of the iuste men: to make the people redy for the Lorde.

* To make the chyldren haue lyke an harte to God as Abraham and the fathers had.

And Zacharias sayde vnto ȳ angell: wherby shall I knowe this? seyng that I am olde and my wyfe well stricken in yeres. And the angell answered and sayde vnto hym. I am Gabriel that stande in the presens of God/ & am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme/ & not be able to speake/ vntyll ȳ tyme ȳ these thynges be performed/because thou beleuedst not my wordes which shalbe fulfylled in their season.

And the people wayted for Zacharias and merueyled that he tarryed in the temple. And when he came out/ he coulde not speke vnto thē. Wherby they perceaued that he had sene some vision in the temple. And he beckened vnto them/ & remayned speachlesse.

C ✠ And it fortuned/as sone as ȳ tyme of his offyce was oute/he departed home into hys awne house. And after those dayes/ his wyfe Elizabeth cōceaued/ & hyd her selfe fyue monethes sayynge: This wyse hath God dealte with me in the dayes whē a * he loked on me/ to take frō me the rebuke ȳ I suffred amōge men. And in the fyrste moneth the angell Gabriel was sent from God vnto a cytie of Galile/named Nazareth/to a virgin spouled to a mā whose name was Joseph/ of ȳ house of Dauid/ & the virgins name was Mary. And the angell wēt in vnto her/ & sayde: b * Hayle full of grace/ the Lorde is with the: blessed arte thou amonge wemen.

a * When he loked vpon me. that is whē he shewed fauoure or grace to me.

b * Hayle full of grace: that is/hayle as one to whome the Lorde hath shewed aboundant fauoure.

When she sawe hym she was abashed at his sayynge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. Lo/ thou shalt conceaue in thy wombe/ and shalt beare a sonne/ & shalt call his name Jesus. He shalbe greate/ & shalbe called ȳ sonne of ȳ hyest. And the Lorde God shall geue vnto hym the seate of his father Dauid/ & he shall raygne ouer the house of Jacob for euer/ and of hys kyngdome shalbe none ende.

Then sayde Mary vnto the angell: How D shall this be/seyng I knowe not a man? And the angell answered & sayd vnto her: The holy goost shall come vpon the/ & the power of the hyest shall ouer shaddowe the. * Therfore Esaie.vii.a also that holy thynge wych shalbe borne/ shalbe called the sonne of God. And beholde thy cosen Elizabeth she hath also conceaued a sonne in her age. And thys is her fyrste moneth/ though she be called barren: for with God can nothynge be vnpossible. And Mary sayde: beholde the hande mayden of ȳ Lorde/ be it vnto me euen as thou hast sayde. ✠ And the angell departed from her.

✠ And Mary arose in those dayes/ & went into the mountayns with haste/into a cytie of Jurie/ & entred into the house of Zachary/ & saluted Elizabeth. And it fortuned/as Elizabeth heard the salutacion of Mary/ the babe sprōge in her belly. And Elizabeth was fylled with the holy goost/ & cryed w̄ a loude E boyce/ & sayde: Blessed arte thou amonge the wemen & blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shulde come to me? For lo/ as sone as ȳ voyce of thy salutaciō sownded in myne eares/the babe sprange in my belly for ioye. And blessed arte thou that beleuedst: for those thynges shalbe performed wych were tolde ȳ frō the Lord. And Mary sayde:

My soule magnyfyeth the Lorde. And Magnificat my spryte reioyseth in God my sauiour. ✠ For he hath loked on the poore degre of hys hande mayden. Beholde now frō hence forth shall all generacions calle me blessed. For he ȳ is myghty hath done to me greate thinges/ and holye is his name. And his mercy on thē that feare him thorow out all generacions. He sheweth strēgth * with his arme/he scattereth them that are proude in the ymaginacyon of their hertes. He putteth doune the myghty from their seates/and exalteth them of lowe degre. He fylleth the hongry w̄ good thynges: & sendeth awaye the ryche emptye. He remembreth mercy: and helpeth hys seruaunt Israel.

F * He sheweth strenghe with his arme. c. The arme is Christ as it is expounded. Esaie.li.c

* Euē as he promyled to oure fathers/Abraham and to hys seede for euer. Genc.xvii.c F And Mary abode wyth her aboute a.iii. monethes/ and retourned agayne to her awne house.

✠ Elizabethes tyme was come ȳ she shuld be delyuered/ and she brought forth a sonne. And her neyghboures and her cosins heard tell how the Lorde had shewed great mercy vpon her/and they reioyced with her.

And it fortuned the eyght daye: they came to circumcyse the chyld: and called hys name Zacharias/after ȳ name of his father. How be it his mother answered and sayde: not so/ but he shalbe called John. And they sayd vnto her:

to her: Ther is none of thy kynne/that is named with this name. And they made signes to his father/how he wolde haue hym called. And he asked for writing tables and wroote saying: his name is John. And they maruelled all. And hys mouthe was opened immediatly/& his tonge also/& he spake lawdyng God. And feare came on all them that dweit nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countre of Jurie and all they that herde thē layde them vp in their hertes saying: What maner chylde shall this be? And the hande of ý Lord was with him.

And his father Zacharias was fylled with the holy goost/and prophesyed sayinge.

Benedictus

Blessed be the Lorde God of Israel/for he hath* visited and redemed his people. ✠

* Hath visited. that is he hath remembred his people as in Gene. l.d.

And hath reysed vp an horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy Prophetes which were sens the worlde began. That we shuld be saued frō oure enemyes & from the handes of all that hate vs.

To fulfyl the mercy promysed to oure fathers/and to remember his holy couenaunt.

Gene. xxii. c.

*And to performe ý oothe which he sware to oure father Abrahaam/for to geue vs.

That we delyuered oute of the handes of oure enemyes/myght serue him whithy oute feare/all the dayes of oure lyfe/in suche holynes & rychtewelnes as are accept before him. And thou chylde shalt be called the Prophete of the hyest: for thou shalt go before ý face of the Lorde/to orepare his wayes: And to geue knowledge of saluacyon vnto hys people for the remission of synnes. Through the tender mercy of oure God/wherby the dayes* spryngye from an hye hath visyted vs.

d* Christ is the daye spryngye ý geueth lyght to them that syt in darchnes of the ignorauncē of God.

To geue lyght to thē that sate in darchnes and in shadowe of deth/& to gyde oure fete into the waye of peace. And the chylde grew and wexed stronge in spyrete/and was in wildernes/tyll ý daye came whē he shuld shewe him selfe vnto the Israhelites.

¶ The byrth & circumcision of Christ. How he was receaued in to the temple/how Simeon & Anna prophecye of him/& how he was founde in the temple among the doctours.

¶ The seconde Chapter. ✠

A And it chaunced in those dayes: ý there went oute a cōmaundement from Auguste the Emperour/that all the worlde shuld be taxed. And this taxinge was the fyrst/and executed whē Syrenius was lieftenaunt in Siria. And euery man went vnto hys awne cytye to be taxed. And Joseph also ascended from Galile/oute of a cytye called Nazareth/into Jurie: vnto the cytie of Dauid which is called Bethleem/because he was of the house & lynage of Dauid/to be taxed with Mary his spouled wyfe which was with chylde.

And it fortuned whill they were there/her tyme was come that she shuide be delyuered. And she broughte forth her a* fyrst begotten sonne/and wrapped hym in swadlynge cloothes/& layde him in a manger/because ther was no roume for them within ý ynne.

a* First begotten sonne. loke in Math. i.d.

B And ther were in ý same region shepherdes abydinge in the feld and watchyng their flocke by nyght. And lo the angell of ý Lord stode harde by them/and the brightnes of the Lorde shone rounde aboute thē/& they were sore afrayed. But the angell sayde vnto thē: Be not afrayed. For beholde/I bringe you tydinges of greate ioye/that shall come to all the people: for vnto you is borne this daye in ý cytie of Dauid/a saueoure which is Christ the Lorde. And take this for a sygne: ye shall fynde the chylde swadled & layed in a māger. And streyght waye ther was with the angell a multitude of heuenly sowdyers/laudynge God and sayinge: Glory to God on hye/and b* peace on the erth: & vnto men reioyling. ✠

b* And peace on the erthe. Peace here signifieth reconciliacion or remission of oure synnes/as paul calleth Christ oure peace. Ephe. ij. c.

And it fortuned/as sone as ý angels were gone awaye from thē into heuen/✠ the shepherdes sayde one to another: let vs go euē vnto Bethleem/& se this thynge ý is hapened/which the Lorde hathe shewed vnto vs. And they came with haste and founde Mary and Joseph and the babe layde in a manger. And when they had sene it/they publisshed abrode the sayinge which was tolde thē of ý chylde. And all ý hearde it/wondred at those thinges which were tolde thē of the shepperdes. But Mary kept all those sayinges/and pondered them in her hert. And the shepherdes retourned/praysynge and laudynge God for all ý they had herde and sene/euen as it was told vnto them. ✠

✠ And when the eyght daye was come that the chylde shuld be circuciled/his name was called Jesus/which was named of ý Angell before he was conceaued in the wombe. ✠ D Leui. xii.

✠ And when the tyme of their purificaciō (after the lawe of Moses) was come/they brought him to Hierusalem/to presente hym to the Lorde (as it is wrytten in the lawe of the Lorde: euery man chylde that fyrst openeth ý c* matrix/shalbe called holy to ý Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions. And beholde ther was a man in Hierusalem whose name was Simeon. And ý same man was iuste & feared God & longed for the consolacion of Israel & the holy goost was in him. And an answer was geuen hym of the holy goost/that he shulde not se deeth/before he had sene the Lordes Christ. And he came

c* All that fyrst open ý matrix. loke in Exo. xxxiii. c. and Gene. xxxviii.

came by inspyracyon into the temple.

And when the father and mother brought in the chylde Jesus/to do for hym after the custome of the lawe/then toke he hym vp in his armes and sayd. Lorde/now lettest thou thy seruaunt departe in peace accordynge to thy promes. For myne eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people. A lyght to lighten the gentyls/and the glory of thy people Israel. ✠

✠ And his father and mother meruelled at those thynges which were spokē of him. And Simeon blessed them/and sayde vnto Mary his mother: beholde/this chyld shalbe ý fall and resurrecciō of many in Israel/& a signe which shalbe spokē agaynst. And moreouer b* the swearde shall pearce thy soule/that the thoughtes* of many hertes maye be opened.

b* The swerde shall pearce thy soule &c. ý because ý sonne of God/ whom thou refusest ý thou hast borne (and ý truthe which shall preache/ and those that shall came vnto ý/ shalbe a sygne sayde of ý wycked: the sworde of great griefe & sorow shall pearce thy soule/ý is thy wife.

* That the thoughtes of many hertes maye be opened. The bnlessynge do a gyne saye him: the fayr skull shall thrust thorow wyth the swerde of sorowfulnes/ whē his agayne Christ/ and by this signe Christ are the hyers though ý ments and affectes of mē dyscloseed and made open/ by the okes of ý wyc- ked and of the ryghtfull.

✠ And ý same daye two of them went their/ý was fyftene myles from Hierusalem/called Emaus. And they talked together of all these thinges which were done. And it fortuned/as they talked and reasoned together/that Jesus himselfe drewe nye and went with them. But their eyes were holdē that they shuld not know him. And he sayde vnto them: What maner of communycacion is this that ye haue one to another/as ye walke and are sorowfull? And one of them/whose name was Cleophas/answered and sayde vnto him: Art thou a straynge man in Hierusalem and hast not knowen what thinges are done therin these dayes? And he sayde vnto them: What thinges? And they sayde vnto him: Of Jesus of Nazareth/which was a prophete mighty in dede and in worde before God and all the people. And how our princes and our priestes delyuered him to be condemned to death/and crucified him. But we trusted that he shuld haue redemed Israel. And besides all this/to day is the thyrde daye that these thinges were done. Also certeyne women of our company made vs afrayed/which were early at the sepulcre. And when they found not his body/they came and sayde that they had sene a syght of angelles/which sayde that he was alyue. And certeyne of our company went to the sepulcre/and found it euen as the women had sayde/but him they sawe not. Then sayde he vnto them: O ye folyshe and slowe in hert to beleue all that the prophetes have spoken. Ought not Christ to have suffered these thinges and to entre into his glory? And he began at Moses and all the prophetes/and expoundyd vnto them in all the scryptures the thinges that were written of him. And they drewe nye vnto the towne where they went/and he made as though he wolde go further. But they constrayned him/sayinge: Abide with vs/for it is nye nyght and the daye is ye gone. And he went in to tarye with them. And it fortuned/as he sat at the table with them/he tooke bread and blessed/and brake and gaue them. And their eyes were opened and they knewe him/and he vanished out of their sight. And they sayde one to another: Did not our hert burne within vs/while he talked with vs by the wayes and while he opened vnto vs the scryptures? And they arose vp the same houre and went vp to Hierusalem/and found the eleuen gathered together and their companyons/sayinge: The Lorde is rysen in deede and hath appeared to Simon. And they tolde what thinges were done by the wayes and how they knewe him in breakynge of bread. ✠

¶ The preachynge/baptyme/and prisonment of John. The baptyme of Christ/and a rehearsall of the generacion of the fathers.

¶ The iij. Chapter. ✠

A In the fyftene yere of the raygne of Tiberius the Emperoure/Pontius Pylate beynge lieftenaunt of Jurie/& Herode beynge Tetrach of Galile/and his brother Philip a* Tetrach in Iturea and in the region of Traconites/ and Lysanias the Tetrach of Abyline/when Anna and Cayphas were the hye prestes the worde of God came vnto John the sonne of Zacharias in the wyldernes. And he came in to all the cootes aboute Jordan/preachyng the baptyme of repentaunce for the remission of synnes/as it is wrytten in the boke of the sayinges of Esaias ý Prophet which sayeth *The voyce of a cryar in wyldernes: prepare ý waye of ý Lord/make his pathes straight. Euery valley shalbe fylled/and euery mountayne and hyll shalbe brought lowe. And croked thinges shalbe made streight: & ý rough wayes shalbe made smoth: & all flesshe shall se the saueour sent of God. ✠

a* Tetrarcha/ loke in Math. iij. a.

Esaie. xl. a. John. i. c.

Then sayde he to the people that were come to be baptised of him. b* O generacion of vypers/who hath taught you to flye from ý wrath to come? Bryngye forth due frutes of repentaunce/& begynne not to saye in youre selues/we haue Abrahā to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldren vnto Abraham. Now also is the axe leyde vnto the rote of the trees: so that euery tree which bryngeth not forth good frute/shalbe hewen doune/and caste in to the fyre.

B b* Generacion of vypers/ loke in Math. iij. b.

And the people asked him sayinge: What shall we do then? He answered and sayde vnto them: He that hath two cotes/lett hym parte with hym that hath none: and he that hath meate/let hym do lykewyse. C

Then cam ther publicans to be baptised/ and sayde vnto him: Master/what shall we do? And he sayd vnto them: requyre no more then that which is appoynted vnto you.

The soudyoures lykewyse demaunded of him sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: nether trouble eny mā wrongfully: but be content with youre wages.

As ý people were in a doute/and all men disputed in their hertes of John/whether he were very Christ: John answered & sayde to them

the all: I baptyse you with water but a stroger then I cometh after me/ whose shoe latchet I am not worthy to vnlouse: he wyll baptise you with the holy goost/ & with fyre: which hath his fanne in his hande/ and wyll pourge his flooze/ & will gather the corne in to his barne: but the *chaffe wyll he bourne with fyre that neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

*But the chaffe wyll he bourne/ looke in Math.iii.c.

D Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe/ and for all the euyls which Herode had done) added this aboue all/ and leyd John in prison.

Math.iii.a. Marke.i.b.

*And it fortuned as all ỳ people receaued baptime (& when Jesus was baptysed & dyd praye) ỳ heauẽ was opened & the holy goost cam doune in a bodely shape like a doue vpõ him/ and a voyce came from heauen sayinge: Thou arte my dere sonne/ in the do I delyte.

Math.iii.a. Marke.i.b

E And Jesus hym selfe was aboute thirty yere of age whẽ he beganne/ beynge as men supposed the sonne of Joseph: which was ỳ sonne of Heli: which was the sonne of Mathat: which was ỳ sonne of Leui: which was the sonne Melchi: which was ỳ sonne of Janna: which was ỳ sonne of Joseph: which was the sonne of Matatthias: which was ỳ sonne of Amos: which was the sonne of Nahum: which was the sonne of Esli: which was the sonne of Nagge: which was the sonne of Maath:: which was ỳ sonne of Matathias: which was the sonne of Semei: which was the sonne of Joseph: which was the sonne of
F Juda: which was ỳ sonne of Johanna: which was the sonne of Rhesia: which was ỳ sonne of Zorobabel: which was the sonne of Salathiel: which was the sonne of Neri: which was the sonne of Melchi: which was ỳ sonne of Addi: which was ỳ sonne of Cosam: which was the sonne of Helmadami: which was ỳ sonne of Her: which was the sonne of Jeso: which was the sonne of Heliezer: which was ỳ sonne Joram: which was ỳ sonne of Mattha: which was ỳ sonne of Leui: which was the sonne of Simeon: which was the sonne of Juda: which was ỳ sonne of Joseph: which was the sonne of Jonam: which was ỳ sonne of Heliachim: which was ỳ sonne of Melca: which was the sonne of Menam: which was the sonne of Mathathan: which was ỳ sonne
G of Nathan: which was the sonne of Dauid: which was the sonne of Jesse: which was the sonne of Obed: which was ỳ sonne of Boos: which was ỳ sonne of Salmon: which was the sonne of Naason: which was the sonne of Aminadab: which was the sonne of Aram: which was the sonne of Esrom: which was ỳ sonne of Phares: which was the sonne of Juda: which was ỳ sonne of Jacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: which was the sonne of Saruch: which was the sonne of Ragau: which was the sonne of Phalec: which was the sonne of Heber: which was ỳ sonne of Sala: which was the sonne of Cainan: which was ỳ sonne of Arphaxat: which was the sonne of Sem: wich was the sonne of Noe: which was the sonne of Lameth: which was the sonne of Mathusala: which was the sonne of Enoch: which was ỳ sonne of Jareth: which was the sonne of Malalehel: wich was the sonne of Cainan: which was the sonne of Enos: which was the sonne of Seth: which was ỳ sonne of Adam: which was the sonne of God.

¶ Jesus is led in to the wylderneke/ and fasteth all ỳ tyme of his temptacion/ ouercõmeth the deuell/ goeth into Galile/ preacheth at Nazareth and Capernaum: the Jewes despyse him: the deuels knowledge hym: he commeth in to Peters house/ healeth his mother in lawe/ and doth greate myracles.

¶ The.iiij.Chapter.

A Jesus then full of ỳ holy goost returnyd from Jordan & was caried of the spyrete into wyldernes/ and was .xl. dayes tempted of ỳ deuyll. And in those dayes ate he nothinge. And whẽ they were ended/ he after warde hongred. And the deuyll sayde vnto him: yf thou be the sonne of God cõmaunde this stone that it be breed. And Jesus answered him sayinge: *It is wrytte/ man shall not lyue by breed only/ but by euery worde of God.

Math.iii.d Marke.i.b

Deuit.viij.d

And the deuyll toke him into an hye mottayne/ and shewed him all the kyngdom of ỳ worlde euẽ in the twinckelyng of an eye. And the deuyll sayde vnto him: all this power wyll I geue the euery whit & the glory of thẽ: for that is delyuered to me and to whosoeuer I wyll/ I geue it. If thou therfore wylt worshyppe me/ they shalbe all thyne. Jesus an-
B swered him and sayde: hence from me Satan. For it is wrytten: Thou shalt honoure ỳ Lorde thy God and him only serue.

And he caryed him to Jerusalem/ & set him on a pynacle of the temple/ & sayd vnto hym: Yf thou be the sonne of God/ cast thy selfe doune from hens. For it is wrytten/ he shall geue his Angels charge ouer ỳ to kepe the/ and wyth their handes they shall stay the vp that thou dasshe not thy fote agaynst a stone. Jesus answered and sayde to him/ it is sayd: *thou shalt not tempte the Lorde thy God. As sone as the deuyll had ended all hys temtacions: he departed from him for a season.

Deut.vi.c

C Math.iiij.c. Marke.i.c.

✠ And Jesus retourned by the power of ỳ spyrete in to Galile/ & there wẽt a fame of him thorow oute all ỳ region rounde aboute. And he taught

he taught in their synagoges & was cõmended of all men.

Math.xiij.b. Marck.vi.a

*And he came to Nazareth where he was nourled & as his custome was/ wẽt into the synagoge on the Saboth dayes/ & stode vp for to rede. And ther was delyuered vnto him the boke of the Prophete Esaias. And when he had opened the boke he founde the place/ where it was wryttẽ. *The spyrete of ỳ Lorde vpon me/ because he hath annoynted me: to preache ỳ Gospell to the poore he hath sent me: & to heale the brokẽ harted: to preache deliueraũce to ỳ captyue/ & syght to ỳ blynde/ & frely to set at lyberte thẽ that are bruised/ & preache the acceptable yere of the Lorde.

Esaie.lxi.a.

D And he closed the boke/ & gaue it agayne to the minister/ and sate doune. And the eyes of all ỳ were in the synagoge/ were fastened on him. And he began to saye vnto thẽ. Thys daye is this scripture fulfilled in your eares. And all bare hym wytnes/ & wondred at the gracious wordes which proceded out of hys mouth. ✠ & sayd: Is not this Josephs sonne?

And he sayde vnto thẽ: Ye maye very well saye vnto me this prouerbe. Phisicion/ heale thy selfe. ✠ Whatsoeuer we haue heard done in Capernaum/ do the same here likewyse in thyne awne countre. And he sayde/ verely I saye vnto you: No Prophet is accepted in his
E awne countre.

But I tell you of a truthe/ *many wydowes were in Israel in ỳ dayes of Helyas/ whẽ heuyn was shut thre yeres and syxe monethes/ whẽ great famyshmẽt was through out all the land/ and vnto none of them was Helyas sent/ saue in to Sarepta belydes Sidon vnto a woman that was a wydowe. *And many lepers were in Israel in ỳ tyme of Helisseus the Prophete: and yet none of thẽ was heled/ saue ynge Naaman of Syria.

iij.Reg.xvij.b. Jacob.v.d

iiij.Reg.v.d

And as many as were in ỳ synagoge whẽ they herde that/ were fylled wyth wrath: and rose vp/ & thrust him out of the citie/ & ledde him euen vnto the edge of the hyll/ wher on their citie was bylte/ to cast hym doune hedlynge. But he went his waye euẽ thorow the
F myddes of thẽ: ✠ ✠ * and came into Capernaum a cytie of Galile/ & there taught them on the Saboth dayes. And they were astonyed at his doctrine: for his preachynge was with power. * And in the synagoge ther was a man whych had a spyrete of an vncleane deuell/ & cryed wt alounde voyce sayinge: let me alone/ what hast thou to do with vs/ thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euẽ ỳ holy of God. And Jesus rebuked him sayig: holde thy peace & come out of him. And the deuyll threwe him in the myddes of thẽ & came out of him/ & hurt him not. And feare cam on thẽ

Math.viij.d Marke.vi.a.

Math.viij.d Marke.i.c.

all/ & they spake amonge thẽselues sayinge: what manner a thynge is this? For with auctorite and power he commaudeth the foule spyretes/ and they come out? And the fame of him spreed abroode thorow out all places of the countre round aboute. ✠

✠ *And he rose vp & came out of the synagoge/ & entred into Simons house. And Simons motherelawe was taken with a great feuer/ & they made intercessiõ to him for her. And he stode ouer her/ & rebuked the feuer: and it leeft her. And immediatly she arose & mynistred vnto them.

Matth.viij.ii Marcke.i.c

G When the sonne was doune/ all they that had sycke taken wt diuers diseases/ brought them vnto him: & he layde his hãdes on euery one of them/ & healed thẽ. * And deuyls also came out of many of thẽ cryinge and sayinge: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

Mar.i.b and.iij.b

As sone as it was daye/ he departed & wẽt awaye into a desert place/ & ỳ people sought him & came to him/ & kept him that he shuld not departe from thẽ. And he sayde vnto thẽ. I muste to other cities also preache ỳ kyngdome of God: ✠ for therfore am I sent. And he preached in the synagoges of Galile.

¶ Christ preacheth in ỳ shippe. The disciples forsake all/ and folowe him. He cleuseth the leper/ healeth the man of the palsye/ calleth Mathew the customer/ and eateth with open synners.

¶ The.v.Chapter.

A It came to passe as ỳ people preased vpõ him/ to heare the worde of God/ that he stode by the lake of Genezareth: * & sawe two shippes stãde by the lake syde/ but ỳ fishermen were gone out of them/ and were washynge their nettes. And he entred into one of ỳ shippes/ which perteyned to Simõ/ and prayed him/ that he wolde thrust out a lyttell frõ ỳ lande. And he sate doune and taught the people out of the shyp. When he had leeft speakynge/ he sayd vnto Simon: Launche out into ỳ depe/ & let slippe youre nettes to make a draught.

Marcke.iiij.a.

B And Simon answered and sayde to hym: Master/ we haue labored all nyght/ & haue taken nothinge. Neuerthelater at thy worde I wyll lose forth the net. And when they had so done/ they incloseda greate multytude of fyshes. And their net brake: but they made signes to their felowes wych were in the other ship/ that they shuld come & helpe them. And they came: and fylled bothe the shyppes that they sonke agayne.

When Simon Peter sawe that/ he fell doune at Jesus knees sayinge: Lorde go frõ me/ for I am a synfull mã. For he was vtterly astonyed and all that were with him/ at ỳ

D draught

draught of fysshe whych they toke: & so was also James & John ye sonnes of Zebede which were parteners w̃ Simon. And Jesus sayde vnto Simõ: feare not, frõ hence forthe thou shalt catche mẽ. And they brought ye shippes to lande, & forsoke all, and folowed him. ✠

C * And it fortuned as he was in a certayne citie: beholde, ther was a mã full of leprosy: & whẽ he had spyed Jesus, he fell on his face, & beseyght him sayeng: Lorde yf thou wylt, thou canst make me cleane. And he stretched forth his hand, & touched him sayeng: I will, be thou cleane. And immediatly the leprosy departed frõ him. And he warned hym, that he shuld tell no man: but that he shuld go * & shewe him selfe to the Preste, & offer for hys cleansynge accordinge as Moses cõmaundement was, for a wytnes vnto them.

But so moche the moare wẽt ther a fame abroade of him, & moche people came to gether to heare, & to be healed of hym, of their infirmityes. And he kepte him selfe aparte in the wyldernesses, & gaue him selfe to prayer.

✠ And it happened on a certayne daye, that D he taught: and ther sate the Pharisees and doctours of lawe, which were come oute of all ye townes of Galile, Jurie, & Jerusalem. And the power of the Lord was to heale thẽ. * And beholde, men brought a man lyinge in hys beed which was takẽ with a palsie: & sought meanes to bringe him in and to laye him before him. And when they coulde not fynde by what waye they might bring him in, because of the preale, they wẽt vp on the toppe of the house, & let him doune thorowe the tylynge, beed & all, in ye myddes before Jesus. When he sawe their fayth, he sayde vnto him: man, thy synnes are forgeuẽ the. And the Scribes & ye Phariseis begane to thyncke sayeng: What felowe is thys which speaketh blasphemy?

E * Who can forgeue synnes but God only?

When Jesus perceaued their thoughtes, he answered & sayde vnto thẽ: What thynke ye in youre hertes? Whether is easyer to saye, thy synnes are forgeuẽ the, or to saye: ryse & walke? But ye maye knowe that ye sonne of mã hath power to forgeue synnes on erth, he sayde vnto the sycke of the palsye: I saye to the, aryse, take vp thy beed and go home to thy house. And immediatly he rose vp before thẽ, & toke vp his beed where on he laye, & departed to his awne house praysing God. And they were all amased & they lauded God, and were fylled with feare sayeng: We haue sene F straunge thynges to daye. ✠

* And after that he went forth and sawe a publican named Leuy, syttyng at ye receyte of custome, & sayde vnto him: folow me. And he leeft all, rose vp, & folowed him. And that same Leuy made him a great feaste at home in his awne house. And ther was a great cõpany of publicans & of other ye sate at meate with him. * And ye Scribes & Phariseis murmured agaynst his disciples, sayinge: Why eate ye and drincke ye with puplicans & synners? Jesus answered and sayde vnto them: They that are whole nede not of ye phisicion: but they that are sycke. I came not to call ye ryghtewes, but synners to repentaunce.

Then they sayde vnto hym: Why do ye disciples of John fast often and praye, & ye disciples of the Phariseis also: and thyne eate & drincke? And he sayd vnto thẽ: * Can ye make the chyldren of the weddynge fast, as longe as the brydgrome is present with them? The dayes wyll come, when the brydgrome shalbe taken awaye from thẽ: then shall they fast in those dayes.

Then he spake vnto thẽ a symilitude: No man putteth a pece of a newe garment, into an olde vesture: for yf he do: then breaketh he the newe, & the pece that was taken out of ye newe, agreeth not with the olde. Also, no mã poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh the vessels, & runneth out it selfe, & the vessels perisshe: But newe wyne must be poured into newe vessels, & both are preserued. Also, no mã ye drynketh olde wyne, straygh waye can awaye vp newe for he sayeth, ye olde is pleasaunter.

¶ Cheercisteth the disciples, that plucke the eares of corne, he healeth the mã with the wythered hande, choseth his twelue Apostles, maketh a swete sermon, and teacheth to do good for euell.

¶ The. vi. Chapter.

IT happened on an after Saboth, that he wẽt thorow the corne feld, and that hys disciples plucked the eares of corne, & ate, and rubbed them in their handes. And certayne of ye Phariseis sayde vnto them: Why do ye that which is not lawfull to do on the Saboth dayes? And Jesus answered them and sayde: * Haue ye not redde what Dauid dyd, when he hym selfe was an hungred and they whych were whym: how he went into the house of God, & toke and ate the loues of halowed breed, & gaue also to them which were w̃ him: which was not lawfull to eate, but for the Prestes only. And he sayde vnto them: The sonne of man is Lorde of the Saboth daye.

✠ * And it fortuned in another Saboth also, that he entred into the synagoge & taught. B And ther was a man whose ryght hand was dryed vp. And the Scribes & Phariseis watched him, to se whether he wolde heale on the Saboth daye, ye they myght fynde an accusacyon agaynst hym. But he knewe their thoughtes, & sayde to the man which had the wyddred hand: Ryse vp, & stande forthe in ye myddes

myddes. And he arose & stepped forthe. Then sayde Jesus vnto thẽ: I will aske you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill? to saue lyfe or for to destroye it? And he beheld them all in cõpasse, & sayde vnto the mã: Stretche forth thy hande. And he dyd so: & his hande was restored, & made as whole as ye other. And they were fylled full of madnes, & comuned one w̃ another, what they myght do to Jesu. ✠

C * And it fortuned in those dayes, that he wẽt out into a mountayne for to praye, and cõtinued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whych also he called Apostles. Simon whom he named Peter, & Andrew his brother. James and John, Philip and Bartlemew, Mathew & Thomas, James ye sonne of Alpheus & Simon called Zelotes, and Judas James sonne, & Judas Iscarioth, which same was the traytour.

✠ And he came doune with them and stode in the playne felde with the company of hys disciples, & a greate multitude of people out of all parties of Jurie and Jerusalem, & frõ the see coste of Tyre & Sidon, which came to heare him, and to be healed of their dyseases: and they also that were vexed with foule spretes, & they were healed. And all ye people prealed to touche him: for there went vertue out of him, and healed them all.

D And he lyfted vp his eyes vpõ ye disciples, and sayde: Blessed be ye a * poore: for yours is ye kyngdom of God. Blessed are ye that honger now: for ye shalbe satisfyed. Blessed are ye that wepe now: for ye shall laugh. Blessed are ye when men hate you, & thrust you oute of their companye, and rayle, and abhorre youre name as an euyll thynge, for ye sonne of mãnes sake. Reioyse ye then, & be gladde: for beholde, youre reward is greate in heuen. ✠ After this manner their fathers entreated the Prophetes.

But wo be to you that are b * ryche: for ye haue therin youre cõsolacion. Wo be to you that are full: for ye shall hõger. Wo be to you that now laugh: for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

But I saye vnto you whych heare: Loue youre enemyes. Do good to them which hate you. Blesse thẽ ye curse you. And praye for thẽ which wrõgfully trouble you. And vnto him ye smyteth the on ye one cheke, offer also ye other. And him ye taketh awaye thy goune, forbyd not to take thy coote also. Geue to euery mã that asketh of the. And of him that taketh awaye thy goods, aske thẽ not agayne. E * And as ye wolde that men shuld do to you, so do ye to them lyke wyse.

If ye loue thẽ which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for them whych do for you: what thanche are ye worthy of? For the very synners do euẽ the same. If ye lende to them of whome ye hope to receaue: what thanche shall ye haue: for the very synners lende to synners to receaue as moch agayne. Wherfore, loue ye youre enemyes, do good & lende, looynge for nothynge agayne: & youre reward shalbe greate, and ye shalbe ye chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll. F

✠ Be ye therfore mercyfull, as youre father is mercyfull. * Judge not, & ye shall not be iudged. Condemne not: and ye shall not be condemned. Forgeue, and ye shalbe forgeuẽ. Geue, and it shalbe geuen vnto you: good measure, pressed doune, shakẽ together and runnynge ouer, shall men geue into youre bosomes. * For with what measure ye mete, with ye same shall men mete to you agayne.

And he put forth a symilitude vnto them: Can the blynde leade ye blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfecte, euẽ as his master is. Why seest thou a moote in thy brothers eye, & consyderest not the beame that is in thyne awne eye? Other how cannest thou saye to thy brother: Brother, let me pull out ye moote that is in thyne eye: whẽ thou perceauest not the beame that is in thyne awne eye? Ypocrite cast oute the beame out of thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye. ✠

* It is not a good tree that bringeth forthe euyll frute: nether is that an euyll tree, that bringeth forthe good frute. For euery tree is G knowen by his frute. Nether of thornes gather men fygges, nor of bullshes gather they grapes. A good mã out of the good treasure of his herte, bryngeth forth ye which is good. And an euyll man oute of the euyll treasure of his hert, bringeth forthe ye which is euyll. For of the abondaunce of ye hert, hys mouth speaketh.

Why call ye Master Master: and do not as I byd you? Whosoeuer cometh to me, and heareth my sayinges, & doth the same, I will shewe you to whome he is lyke. He is lyke a man which bylt an house: and dygged deepe & layde the foundacyon on a roche. When the waters arose, the flud bet vpon that house, & coulde not moue it. For it was grounded vpõ a roche. But he that heareth and doth not, is lyke a man that without foundacion bylt an house vpon the erth, agaynst which ye fludde dyd beat: and it fell by and by. And the fall of that house was greate.

He healeth the Captaynes seruaunt: rayleth vp the wedowes sonne from death to lyfe/ enfourmeth the disciples whom John baptist sent vnto him/ commendeth John/ and reproueth the Jewes for their vnfayth fulnes. He eateth wyth the Phariſee. The woman washeth his fete with her teares/ & he forgeueth her hir synnes.

¶ The.vij.Chapter.

A When he had ended all his sayinges in the audience of ye people/ he entred into Capernaum. And a certayne *Centurions seruaunt was sycke & redy to dye/ whō he made moche of. And whē he hearde of Jesu/ he sent vnto him the elders of the Jewes/ beseechinge him ye he wolde come & heale hys seruaunte. And they cam to Jesus & besought him instātly sayig: He is worthy ye thou shuldest do this for him. For he loueth oure nacyon/ and hath bylt vs a synagoge. And Jesus went with them.

*Centurion/ is a Captayne ouer an hydred men.

And when he was not farre frō the house/ the Centurion sent frendes to him: saying vnto him *Lorde trouble not thy selfe: for I am not worthy ye thou shuldest enter vnder my roffe. Wherfore I thought not my selfe worthy to come vnto the: but saye ye worde/ & my seruaunt shalbe whole. For I yfte wyse am a man vnder power/ and haue vnder me souldiers/ & I saye vnto wone: go/ and he goeth. And to another/ come: and he cometh. And to my seruaūt/ do this: & he doeth it. Whē Jesus herde this/ he merueyled at him/ and turned him about & sayd to ye people ye folowed him: I saye vnto you/ I haue not founde so great fayth/ no/ not in Israel. And they that were sent/ turned backe home agayne/ and founde the seruaunt that was sycke/ whole.

B Matth.viij.a

✠ And it fortuned after that/ that he went into a cytie called Naim/ & many of his disciples went with him & moche people. Whē he came nye to the gate of ye cytie: beholde ther was a deed mā caryed out which was ye only sonne of his mother/ & she was a wydowe/ & moche people of the cytie was with her. And when the Lord sawe her/ he had compassion on her/ and sayde vnto her: wepe not. And he wēt & touched the coffyn/ and they that bare him/ stode styll. And he sayde: Yonge man/ I saye vnto the/ aryse. And the deed sate vp/ & beganne to speake. * And he delyuered hym to his mother. And there came a feare on thē all. And they glorifyed God sayinge: a greate Prophet is rysen amonge vs/ & God hath visited his people. ✠ And this rumor of hym went forthe throughout all Jurie/ & thorow out all the regions which lye rounde about.

C

iii.Regum.iii.d
iiii.Reg.iiii.d.

And ye disciples of John shewed him of all these thyngs. And John called vnto hym two of his disciples/ & sent thē to Jesus sayinge: Arte thou he ye shulde come: or shall we loke for another? When ye men were come vnto him they sayde: John baptiste sent vs vnto ye sayinge: Arte thou he ye shulde come: or shall we wayte for another? And at ye same tyme he cured many of their infirmities & plages/ & of euyll spretes/ and vnto many that were blynde he gaue syght. And Jesus answered/ & sayd vnto thē: Go youre wayes and shewe John what things ye haue sene & harde/ how that the blynde se/ the halt go/ the leypers are clensed/ the deafe heare/ the deed arise/ to ye poore is ye glad tydinges preached/ & a* happy is he/ that is not offended by me.

D

a* Happy is he that is not offended by me &c. To be offended in Christ/ is to wyll neither to knowe hym/ neither yet to beleue in hym: & not to be offended in him is to receaue hym & knowledge hym a perfyt fayth that he is oure sayuoure.

When ye messengers of John were departed/ he bega to speake vnto ye people of John What wēt ye out into ye wyldernes for to se? went ye to se a rede shaken with the wynde? But what wēt ye out for to se? A mā clothed in softe raymēt? Beholde they whych are gorgeously apparelled/ and lyue delycatly/ are in kynges courtes. But what went ye forth to se? A Prophete? Ye I saye to you/ & moare then a Prophete. Thys is he of whom it is writtē: Behold I sende my messenger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater Prophete then John/ amonge wemens childrē is ther none: Neuerthelesse b* one that is lesse in the kyngdome of God/ is greater then he. ✠

E

b* One ye is lesse in the kyngdome of heauē is greater then he &c. Loke in Matth.xi.b

And all the people that hearde/ & the publicans/ iustified God/ & were baptyled wyth the baptime of John. But the Phariſes and Scribes despised ye counsell of God against them selues/ and were not baptised of him.

And the Lorde sayd: Wher vnto shall I lyken ye men of this generacion/ & what thinge are they lyke? They are lyke vnto childrē sittynge in the market place/ & crynge one to another/ & sayinge: We haue piped vnto you/ & ye haue not daunced: we haue mourned to you/ & ye haue not wept. For John Baptist came/ nether eatynge breed ner drynckynge wyne/ & ye saye: he hath ye deuyll. The sonne of mā is come & eateth & drincketh/ & ye saye: beholde a mā which is a glottē/ & a drynckar of wyne/ a frende of publicans and synners. Yet is c* wysdome iustified of hir chyldren.

F

c* Wysdome is iustyfyed of her chyldren. Loke in Matth.xi.c.

✠ And one of the Phariſes desyred hym ye he wolde eate with him. And he wēt into the Phariſes house/ & sate doune to meate. And beholde a woman in that cytie/ which was a synner/ as sone as she knewe that Jesus sate at meate in the Phariſes house/ she brought an alablaster bore of oyntmēt/ & she stode at his fete behynde him weppynge/ & beganne to wesshe his fete with teares/ and dyd wipe thē with the heares of her heed/ & kyssed his fete/ and anoynted them with oyntment.

When the Phariſe which bade him/ sawe that/ he spake vō in him selfe/ saying: If this man were a prophete/ he wolde surely haue

knowen who & what maner woman thys is which toucheth him/ for she is a synner. And Jesus answered & sayde vnto him: Simon I haue some what to saye vnto ye. And he sayd: master saye on. There was a certayne lender which had two detters/ the one ought fyue hundred pence & the other fyfty. When they had nothinge to paye he forgaue thē bothe. Which of thē tell me/ wyll loue him moost? Simon answered and sayd: I suppose/ that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

G

And he turned to the woman & sayde vnto Simon: Seest thou this womā? I entred in to thy house/ & thou gauest me no water to my fete: but she hath wesshed my fete wō teares & wyped thē with the heeres of her heed. Thou gauest me no kysse: but she/ sence the tyme I came in/ hath not ceased to kysse my fete. Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete wyth oyntmēt. Wherfore I saye vnto the: d* many synnes are forgeuē her: for she loued moche To whō lesse is forgeuē/ the same doeth lesse loue. And he sayde vnto her/ thy synnes are forgeuen the. And they that sate at meate wō him/ beganne to saye with in them selues: Who is thys which forgeueth synnes also? And he sayd to the womā: Thy fayth hath saued the: Go in peace ✠

d* Many synnes are forgeuen her because she loued moche. Not that her was obtayned remissiō of her synne/ but fayth wherby of which loue proceaded: and therfore Christ openly testyfyeth/ thy fayth hath made the safe. For fayth sayne Paul/ without fayth is it impossible to please god. Heb.xi.a

Christ with his Apostles goeth frō towne to towne and preacheth/ shewyng the parable of the sede/ telleth who is his mother & his brother/ stylleth ye ragyng of the see/ delyuereth ye possessed/ & dryueth the deuels in to the heerde of swyne/ helpeth the sycke woman and the same Jairus daughter.

¶ The.viii.Chapter.

A Ano it fortuned after that/ that he him selfe went through out cytyes and tounes/ preachynge/ and shewynge the kyngdome of God/ and the twelue with him. And also certayne women/ whych were healed of euell spretes/ & infirmities: Mary called Magdalen/ out of whom went seuē deuyls/ and Joanna ye wyfe of Chusa Herodes stewarde/ & Sulanna & many other: which ministred vnto thē of their substaunce. ✠ * Whē moch people were gathered to gether/ & were come to him oute of all cyties/ he spake by a symilitude. A sower went out to sowe his seede: and as he sowed some fell by the waye syde/ and it was trode vnder fete/ and the foules of the ayre deuoured it vp. And some fell on stone/ and as sone as it was spronge vp/ it widered awaye/ because it lacked moysture. And some fell amōge thornes/ and the thornes sprange vp with it/ and choked it. And some fell on good grounde and sprange vp/ and bare frute/ an hundred foolde. And as he sayd these thyngs/ he cryed: He that hath eares to heare/ let him heare.

Matth.xii.c.
Marc.iiij.a

And his disciples asked him saying: what maner symilitude is this? And he sayde: a* vnto you is it geuē to knowe the secretes of the kyngdom of God: but to other in similitudes: that when they se they shuld not se/ and whē they heare they shuld not vnderstande.

a* Vnto you is it geuen to knowe the secrettes of God &c. Loke in Mar.iiij.b.

The symilytude is this. The seede is the worde of God. Those ye are beside the waye/ are they that heare/ and afterwarde cometh the deuyll and taketh awaye the worde oute of their hertes lest they shuld beleue and be saued. They on ye stōnes/ are they which whē they heare/ receaue ye worde with ioye. But these haue no rotes/ which for a whyle beleue/ and in tyme of temptaciō go awaye. And ye which fell amōge thornes/ are they whych heare/ and go forth/ & are choked with cares and with ryches/ and voluptcous lyuinge/ & bringe forth no frute. That in ye good grounde/ are they which with a good and pure herte/ heare the worde and kepe it and bringe forth frute with pacience. ✠

*No mā lightheth a candell/ & couereth it vnder a vessell/ nether putteth it vnder the table but setteth it on a cādellsticke/ that they that enter in/ maye se the lyght. No thinge is in secret that shall not come abroode: Nether eny thinge hyd/ that shall not be knowē/ & come to lyght. Take hede therfore how ye heare. For whosoeuer hath/ to hym shalbe geuen: And whosoeuer hath not/ frō him shalbe takē/ euē ye same which he supposed ye he hath.

C

Matth.v.b
Marche.iiii.c.

b* Whosoeuer hath/ to hym shalbe geue &c. Loke in Mat. xiii.b.

Then came to him his mother and his brethren/ and coulde not come at him for preasse And they tolde him sayinge: Thy mother and thy brethren stande without/ & wolde se the. He answered and sayde vnto them: my mother & my brethren are these which heare the worde of God and do it.

c* Mother & brethrē/ as oure chynge brethrē Loke in Genesis xiii.b.

✠ And it chanced on a certayne daye that he went into a shippe & his disciples also/ & he sayde vnto thē: Let vs go ouer vnto the other syde of the lake. And they launched forthe. And as they sayled/ he fell a slepe/ and there arose a storme of winde in the lake/ and they were fylled with water/ & were in ieopardy. And they went to him & awoke him sayinge: Master Master/ we are loost. Then he arose & rebuked ye wynde & the tēpest of water/ and they ceased/ and it wexed calme. And he sayde vnto thē: where is youre fayth? They feared and wondred sayinge one to another: what felowe is this? for he cōmaudeth both the wyndes & water/ & they obey him? And they sayled vnto the region of the Gaderenites/ which is ouer agayns Galile.

D

And as he went out to land/ ther met hym a certayne mā out of ye cytie/ which had a deuyll longe tyme/ & ware no clothes/ nether abode in eny house: but amonge graues.

When he sawe Jesus/he cryed / & fell doune
before him/& with a loude voyce sayd: What
haue I to do with the Jesus the sonne of the
God moost hyest? I beseche the torment me
not. Then he cõmaunded the foule spryete to
come out of ỳ mã. For ofte tymes he caught
him/& he was bounde with chaynes / & kept
with fetters:and he brake ỳ bondes / & was
caryed of the fende/into wyldernes.

And Jesus asked him sayng:What is thy
d*Legion/after Vegecius comprehendeth at the least.vi. thousande.vij. hundred.x.xxij
name? And he sayd:[d]* Legiõ/because many
deuyls were entred into hym. And they be-
sought him/that he wolde not cõmaunde thẽ
to go out into the depe. And ther was there
by an heerde of many swyne / fedynge on an
hyll and besought him/that he wolde suffre
them to enter into them. And he suffred them.
Then went the deuyls out of the mã/and en-
tred into the swyne: And the heerd toke their
course and ran heedlynge into the lake / and
were choked. When the herdmen sawe what
had chaunced/they fleed & tolde it in the citie
and in the villages.

And they came out to se what was done: &
came to Jesus/and founde the man / oute of
whõ the deuyls were departed/syttynge at ỳ
fete of Jesus/clothed & in his ryght mynde/&
they were afrayde. They also which sawe it
tolde thẽ by what meanes he that was pos-
sessed of the deuyll/ was healed. And all the
whole multitude of the cõtreye of ỳ Gadere-
nites/besought him ỳ he wolde departe frõ
thẽ: for they were takẽ wỳ greate feare. And
he gate hym into ỳ shippe & returned backe
¶ agayne.* Then the mã out of whõ ỳ deuyls
Marc.v.b. were departed/besought him that he myght
be wỳ him. But Jesus sent him awaye sayng
Go home agayne into thyne awne house / &
shewe what great thynges God hath done to
the. And he wẽt his waye/& preached throw
out all the cytye what great thynges Jesus
had done vnto him.

And it fortuned when Jesus was come
agayne ỳ the people receaued him. For they
Math.ix.c Marc.v.b all wayted for hym: * And beholde ther came
a man named Jairus (and he was a ruler of
ỳ synagoge) and he fell doune at Jesus fete/
& besought him that he wolde come into hys
house/for he had but a daughter only /vpon
a twelue yere of age / and she laye a dyynge.
And as he went the people thronged him.

And a woman hauynge an issue of blood
twelue yeres (which had spent all her substã-
ce amonge Phisicions/nether coulde be hol-
pen of eny) came behinde him / & touched the
hem of his garment / & immediatly her issue
of blood staunched. And Jesus sayde: Who is
it that touched me? When euery mã denyed/
Peter & they ỳ were wỳ him/sayde: Master/
the people thrust the and bexe the: and sayest
thou who touched me? And Jesus sayd: Sõ-
me body touched me. For I perceaue ỳ vertue
is gone oute of me. When the woman sawe
that she was not hyd/she came trymblinge/&
fell at his fete/& tolde him before all ỳ people
for what cause she had touched him/and how
she was healed immediatly. And he sayde vn
to her: Daughter be of good comforte.* Thy Matth.ix.d. Marc.v.d
fayth hath made the hoale/go in peace.

While he yet spake/there came one frõ the
rulers of the synagogis house which sayde to
him: thy daughter is deed / disease not ỳ ma-
ster. When Jesus heard that/ He answered
the father/sayng:* Feare not / beleue only & Matth.ix.d Marc.v.d
she shalbe made whole. And when he cam to
the house he suffred no mã to go in with him/
saue Peter/James and John / & the father &
the mother of the mayden. Euery body weept
& sorowed for her. And he sayde: Wepe not:
for she is not deed / but slepeth. And they
lewgh him to scorne. For they knew that she
was deed. And he thrust thẽ all out/ & caught
her by the hande: and cryed sayynge: Mayde
aryse. And her spryete came agayne / and she
rose straygh waye. And he commaunded to
geue her meate. And the father & ỳ mother of
her were astonyed. But he warned them that
they shuld tell no man what was done.

¶ He sendeth out the.xii. Apostles to preache. Herode
heareth tell of him. He fedeth fyue thousand mẽ with
fyue loaues & two fyshes/the disciples cõfesse him to
be the sonne of God. he transfygureth him selfe vpon
the mount/delyuereth the possessed / and teacheth hys
disciples to be lowly. They desyre vengeaunce / but he
reproueth them.

¶ The.ix. Chapter. ✠

Then called he ỳ .xii. to gether and
gaue thẽ power/ & auctorite ouer Matth.x.a. March.vi.a
all deuyls/& that they might heale
diseases. And he sent thẽ to preache
the kyngdom of God/& to cure the sych. And
he sayde to thẽ: Take nothyng to lucker you
by ỳ waye: a* nether staffe/nor scrype/nether a * Nether staffe or robbe
breed/nether money/nether haue two cotes. & c. Looke in Marche.vi.
And whatsoeuer house ye enter into there
abyde & thence departe. And whosoeuer wyll
not receaue you/whẽ ye go out of that citie/
shake of the very dust from youre fete / for a
testimony agaynst them. And they wẽt out/
and went thorow the tounes/ preachyng the
gospell and healynge euery wheare. ¶

And Herode the [b]* Tetrarch hearde of all b * Tetrarch is expounded in Matth. xiiij.a
that was done by him/ and douted/because ỳ
it was sayde of some / that John was rysen
agayne from deeth: and of some/ that Helyas
had appered: and of some/ that one of ỳ olde
Prophetes was rysen agayne. And Herode
sayd: John haue I beheaded: who then is this
of whom I heare suche thynges? And he de-
syred to se him. B

And the Apostles retourned: and tolde him
what

Mat.xiiij.b. Marc.vi.d John.vi.a what great thynges they had done. * And he
toke them & wẽt aside into a solitary place/
nye to a cytie called Bethsaida. And ỳ people
knewe of it/& folowed him. And he receaued
them/& spake vnto them of the kyngdome of
God & healed thẽ that had nede to be healed.
And when ỳ daye beganne to weare awaye/
then came the twelue & sayd vnto him: sende
the people awaye/that they maye go in to ỳ
tounes and villages rounde about & lodge/&
get meate/for we are here in a place of wyl-
dernes. But he sayde vnto them: Geue ye thẽ
to eate. And they sayde. We haue no mo but
fyue loues and two fyshes / except we shuld
go & bye meate for all this people. And they
were aboute a fyue thousande men. And he
sayde to his disciples: Cause thẽ to syt doune
by fyfties in a company. And they dyd so/and
made them all syt doune. And he toke ỳ fyue
loues/& the two fishes/& loked vp to heuen/
and blessed them/and brake/and gaue to the
disciples/to sett before the people. And they
ate/& were all satisfyed. And there was takẽ
vp of ỳ remayned to thẽ / twelue basketes
¶ full of broken meate.

Math.xvi.b. Marc.viij.c. * And it fortuned as he was alone praying/
his disciples were with hym/ & he asked thẽ
sayynge: Who saye the people ỳ I am? They
answered & sayd: John Baptist: Some saye
Helyas. And some saye / one of the olde pro-
phetes is rysen agayne. He sayde vnto them
who saye ye that I am? Peter answered and
sayde: thou arte the Christ of God. And he
warned & cõmaunded thẽ that they shuld tell
no mã that thinge sayng: ỳ the sonne of mã
must suffre many thynges/and be reproued
of the elders/& of the hye prestes and scrybes
& be slayne/and the thirde daye rise agayne.

And he sayde to them all/ yf eny man wyll
come after me/let him denye hym selfe / and
c*Whosoeuer wyll saue hys lyfe &c. that is: whosoeuer (in this worlde) reputeth to hys lyfe/ ỳ he wyll not put it in iopardy for me when tyme requyreth/ the same shall lose his lyfe eternally. &c.
take vp his crosse dayly & folowe me.* Who-
soeuer wyll saue hys lyfe / shall lose it. And
wholeuer shall lose his lyfe for my sake/ the
same shall saue it. For what auauntageth it
a man to wynne the whole worlde yf he loose
hym selfe or runne in domage of hym selfe?
For wholoeuer is ashamed of me / and of my
sayynges: of hym shall ỳ sonne of mã be asha-
med/ whẽ he cometh in his awne glorie / and
in the glorie of his father/& of ỳ holy angels.

And I tell you of a surety. d* There be some
d*There be some of them that stande &c. shall not tast of deeth tyll they se the kyngdom of God &c. This kingdom of God which Marche in .ix.chap
of them that stande here whych shall not tast
of deeth/tyll they se the kyngdome of God.

¶ And it folowed about an.viij. dayes after
those sayynges/that he toke Peter/James/&
John & went vp into a mountayne to praye
And as he prayed/ the fashyon of his counte-
naunce was chaunged/ & his garment was
whyte & shoone. And behold two men talked
with him/and they were Moses and Helyas
which appered gloriously/& spake of his de-
partynge/which he shuld ende at Jerusalẽ.
Peter & they that were wỳ him/were heuy wỳ
slepe. And when they woke / they sawe hys
glorie/and two men standynge with him.

And it chaunced as they departed frõ him/
Peter sayde vnto Jesus: Master / it is good
beynge here for vs: Let vs make thre taber-
nacles/one for the & one for Moses/& one for
Helyas: & wist not what he sayde. Whyll he
thus spake/there came a cloude & shadowed
them and they feared when they were come
vnder the cloude. And there came a voyce out
of the cloude sayng: This is my deare sonne
heare him. And as sone as ỳ voyce was past/
Jesus was founde alone. And they kept it
close: & tolde no man in those dayes eny of
those thynges which they had sene.

And it chaunced on the nexte daye as they
came doune from the hyll/moche people met
him. And beholde a man of the cõpany cryed
out sayynge: Master/ I beseche the beholde
my sonne / for he is all that I haue: and se/a
spryete taketh him & sodenly he cryeth/and he
teareth him that he fometh agayne/and with
moche payne departeth frõ him/whẽ he hath
rent him/ & I besought thy disciples to cast
him oute/ & they coulde not. Jesus answered
and sayd: O generacion wỳ out fayth/& cro-
ked: how longe shall I be wyth you? & shall F
suffre you? Bryngе thy sonne hydder. As he
yet was a commyng/ the fende rent him and
tare hym. And Jesus rebuked the vnclene
spryete/and healed the chylde / and delyuered
him to his father. And they were all amased
at the myghty power of God.

Whyll they wondred euery one at all thingꝯ
which he dyd/he sayde vnto his disciples: Let
these sayynges synke doune into youre eares
The tyme wyll come / when the sonne of mã
shalbe deliuered into the handes of men. But
they wist not what that worde meant/ and it
was hyd from them / that they vnderstode it
not. And they feared to aske him of ỳ sayynge

*Then ther arose a disputacion amõge thẽ
who shuld be the greatest. When Jesus per- Math.xviij.a Marc.ix.e. Luke.xvij.f.
ceaued the thoughtes of their hertes/he toke
a chylde/& set him hard by him/ & sayde vnto
thẽ. Wholoeuer receaueth this chylde in my
name/receaueth me. And wholoeuer recea-
ueth me/receaueth him ỳ sent me. For he ỳ
is least amõge you all/ ỳ same shalbe greate. G

And John answered and sayd: Master we
sawe one castynge oute deuyls in thy name/
& we forbade hym/ because he foloweth not
with vs. And Jesus sayd vnto him: forbyd ye
him not. For he ỳ is not agaynst vs/is wỳ vs.

And it folowed when the tyme was come
that he shulde be receaued vp/ then he set his
face to go to Jerusalem / & sent messengers

before him. And they went and entred into a
citie of ȳ Samaritãs to make redy for him.
But they wold not receaue him/becaule his
face was as though he wolde go to Ierusa-
lem. When his diſciples James & John ſawe
that/they ſayde. Lord/wilt thou that we cõ-
maunde/that fyre come doune from heuen
& conſume them/euen as Helias dyd? Iesus
turned about/& rebuked thẽ ſaying: ye wote
not what maner ſpryte ye are of. The ſonne
of mã is not come to deſtroye mẽnes lyues/
but to ſaue them. And they went to another
toune. ✠ And it chaunced as he went in the
waye/a certayne man ſayde vnto him: I will
folowe the whyther ſoeuer thou goo. Iesus
ſayde vnto him: foxes haue holes / & bryddes
of the ayer haue neſtes: but the ſonne of mã
hath not where on to laye his heed.

And he ſayde vnto another: folowe me.
And the ſame ſayde: Lorde ſuffre me fyrſt to
go & bury my father. Iesus ſayde vnto hym.
Let the e* deed bury their deed: but go thou
and preache the kyngdome of God.

e* Let the deed bury their deed &c. That is/let the mẽ ydelles alone wt their in fydelite/and fo lowe thou me/ that is beleue thou in me. &c. And go preache the kyngdome of God. &c.

And another ſayd: I wyll folowe ȳ Lord:
but let me fyrſt go byd thẽ fare well / which
are at home at my houſe. Iesus ſayde vnto
hym: No man that putteth hys hande to the
plowe/& loketh backe/is apte to the kyng-
dome of God. ✠

The ſendeth the ſeuentye before him to preache / and
geueth them a charge how to behaue thẽ ſelues/prayſ-
eth his heauenly father/ anſwereth the Scrybe that
tempted him/& (by the example of the Samaritane)
ſhewẽth who is a mans neyghboure/ Martha rece-
ueth the Lorde in to her houſe. Mary Magdalene is
feruent in hearinge his worde.

Magdalene

¶ The.x.Chapter. ✠

After theſe thynges/ȳ Lord apoyn-
ted other ſeuentye alſo / & ſent thẽ
two & two before hym into euery
citie & place/ whither he hym ſelfe
wolde come. And he ſayde vnto thẽ / the har-
ueſt is greate but the laborers are feawe.
Praye therfore the Lorde of the harueſt / to
ſende forth laborers in to hys harueſt. Goo
youre wayes: beholde/I ſende you forthe as
lambes amonge wolues. Beare no wallet/
nether ſcryppe/nor ſhoes/& ſalute no mã by
the waye. Into whatſoeuer houſe ye enter/
fyrſt ſaye: Peace be to this houſe. And yf the
B ſonne of peace be there / youre peace ſhall
reſt vpon hym: yf not / it ſhall turne to you
agayne. And in the ſame houſe tary ſtyll / ea-
tynge & drynckynge ſuche as they haue. For
the laborer is worthy of his rewarde. ✠

Go not frõ houſe to houſe: & into whatſoe-
uer citie ye entre/ yf they receaue you / eate
ſuche thynges as are ſet before you / & heale
the ſycke that are there/& ſaye vnto thẽ: the
kyngdom of God is come nye vpõ you.* But
into whatſoeuer citie ye ſhall enter/ yf they
receaue you not/go youre wayes out into ȳ
ſtretes of the ſame & ſaye: euẽ the very duſt/
which cleaueth on vs of your citie/ we wype
of agayn̄ſt you: Notwithſtandynge / marke
this ȳ the kyngdome of God was come nye
vpõ you. Ye & I ſaye to you: ȳ it ſhalbe eaſier
in that daye for Sodome then for that cytie.

Mat.x.a

¶ Wo be to ȳ Chorazin: wo be to the Beth-
ſaida. For yf the myracles had bene done in
Tyre & Sidõ/which haue bene done in you/
they had a greate whyle agone repented ſyt-
ting in heere & aſhes. Neuertheleſſe it ſhalbe
eaſier for Tyre & Sidon/at the iudgement/
then for you. And thou Capernaum whych
arte exalted to heauen/ſhalt be thruſt doune
to hell.* He ȳ heareth you/heareth me: & he ȳ
deſpyſeth you/deſpiſeth me: & he that deſpy-
ſeth me/deſpyſeth him that ſent me.

Mat.x.b
John.xiij.c.

And the ſeuentye turned agayne wt ioye/
ſayinge: Lorde euẽ the very deuels are ſub-
dued to vs thorowe thy name. And he ſayde
vnto thẽ: I ſawe Satan/as it had bene light-
enyng/faule doune from heauẽ. Beholde I
geue vnto you power to treade on ſepentes &
ſcorpiõs/& ouer all maner power of the ene-
mye: & nothynge ſhall hurte you. Neuerthe-
leſſe/in this reioyſe not/ that the ſpyrites are
vnder youre power: but reioyſe / becauſe
youre names are wrytten in heauen.

That ſame tyme reioyſed Iesus in ȳ ſpryte/ D
& ſayde: I cõfeſſe vnto the father: * Lorde of
heauẽ & erth/that thou haſt hyd theſe thyngs
from the wyſe & prudẽt/ & haſt opened them
to the babes. Euen ſo father/for ſo pleaſed it
the. All thynges are geuen me of my father.
And no man knoweth who the ſonne is/ but
the father: nether who the father is/ ſaue the
ſonne/& he to whõ ȳ ſonne wyll ſhewe hym.

Mat.xi.d.

And he turned to his diſciples/& ſayd ſecret
ly: ✠ Happy are the eyes/ which ſe that ye ſe.
For I tell you that many prophetes & kyngs
haue deſired to ſe thoſe thynges which ye ſe/
& haue not ſene thẽ: & to heare thoſe thynges
which ye heare/and haue not hearde them.

And beholde a certayne lawer ſtode vp/& E
tempted him/ſaying:* Maſter what ſhall I
do to inheret eternall lyfe? He ſayde vnto
him:: What is wrytten in the lawe? How re-
deſt thou? And he anſwered & ſayde: * Loue
thy Lorde God/with all thy hert / & wyth all
thy ſoule and with all thy ſtrengthe/& wyth
all thy mynde: & thy neyghbour as thy ſelfe.
And he ſayde vnto him: ¶ Thou haſt anſwered
ryght. This do and thou ſhalt lyue. a* He wil-
lynge to iuſtifye him ſelfe/ſayde vnto Iesus:
Who is then my neyghbour?

Mat.xviij.d
Deut.vi.b.

a* He wyllynge to iuſtifye him ſelfe &c. That is/he wyllynge to ſet forth him ſelfe as iuſt and as one ȳ was learned/ ſayde who is myneyghbour. &c.

Iesus anſwered & ſayde: A certayne man
deſcended frõ Hierusalẽ into Hierico / & fell
into the handes of theues/which robbed him
of his raymẽt and wounded hym/ & departed
leuynge

Mat.x.a.

leuynge him halfe deed. And by chaunce ther
came a certayne Prieſte that ſame waye/ &
F whẽ he ſawe hym/he paſſed by. And lyke wyſe
a Leuite/when he was come nye to ȳ place/
went and loked on him/and paſſed by. Then
a certayne Samaritane/as he iorneyed/ca
me nye vnto him & when he ſawe him/he had
cõpaſſion on him/& went to & bounde vp his
woundes/& poured in oyle & wyne/& put him
on his awne beaſte/& brought him to a cõmẽ
ynne/& made prouiſion for him. And on ȳ mo
rowe whẽ he departed/ he toke out two pẽce
& gaue thẽ to ȳ hoſt/& ſayde vnto him: Take
cure of hym/ and whatſoeuer thou ſpendeſt
moare/when I come agayne/I will recom-
pence the. Which now of theſe thre thynkeſt
thou/was neyghbour vnto him that fell into
the theues handes? And he ſayde: he that ſhe-
wed mercy on hym. Then ſayde Iesus vnto
G him: Go and do thou lyke wyſe. ✠

✠ It fortuned as they wẽt/that he entred
into a certayne toune. And a certayne womã
named Martha/receaued him into her hou-
ſe. And this woman had a ſiſter called Ma-
ry/wych ſate at Iesus fete/and hearde hys
preachinge. And Martha was cõbred about
moche ſeruinge/& ſtode & ſayd: maſter/doeſt
thou not care/that my ſyſter hath left me to
miniſter alone? Byd her therfore/ ȳ ſhe helpe
me. And Iesus anſwered/and ſayde vnto her
b* Martha/ Martha/ thou careſt/& arte trou-
bled about many thinges: verely one is ned-
full. b* Mary hath choſen her ȳ good parte/
which ſhall not be taken awaye from her. ✠

b* Mary hath choſen her that good parte &c. That is / ſhe hath choſen the ſeyngs of the worde of God which euer endureth / and is the only waye to euerlaſtyng lyfe.

The teacheth hys diſciples to praye: dryueth out a de-
uell/and rebuketh the blaſphemous Phariſes. They
requyre ſygnes and tokens. He eateth with the Pha-
riſee and reproueth the ypocriſye of the Pharyſes/
ſcrybes and ypocrytes.

¶ The.xi.Chapter.

And it fortuned as he was praying
in a certayne place: whẽ he ceaſed
one of his diſciples ſayde vnto him
Maſter/teache vs to praye/as Io-
hn taught hys dyſcyples. And he ſayde vnto
them: when ye praye/ ſaye: O oure father
which arte in heauen/halowed be thy name.
Thy kyngdome come. Thy will be fulfylled/
euen in erth as it is in heauen. Oure dayly
breed geue vs euermore. And forgeue vs our
ſynnes: for euen we forgeue euery man ȳ
trealpaſeth vs. And leade vs not into temp-
tacion. But delyuer vs from euyll.

And he ſayde vnto them: ✠ yf any of you
ſhuld haue a frende/& ſhuld go to him at mid
nyght/& ſaye vnto him: frende lende me thre
loues/for a frende of myne is come out of ȳ
waye to me/& I haue nothinge to ſet before
B him: & he within ſhuld anſwere & ſaye/trou-
ble me not/the dore is now ſhut/ and my ſer
uauntes are with me in the chamber / I can
not ryſe & geue them to the. I ſaye vnto you/
though he wolde not aryſe and geue him/be-
cauſe he is his frende: yet becauſe of hys im-
portunite he wold ryſe/& geue him as many
as he neded. And I ſaye vnto you: * aſke/ & it
ſhalbe geuẽ you. Seke / and ye ſhall fynde.
Knocke/and it ſhalbe opened vnto you. For
euery one ȳ aſketh/receaueth: & he ȳ ſeketh/
findeth: & to him ȳ knocketh/ſhall it be ope-
ned. Yf ȳ ſonne ſhall aſke breed of eny of you
that is a father: will he geue him a ſtone? Or
yf he aſke fiſhe/will he for a fiſhe geue him
a ſerpẽt? Or yf he aſke an egge: will he offer
him a ſcorpion? Yf ye then which are euyll/
can geue good gyftes vnto youre childrẽ/how
moche moare ſhall ȳ father of heauẽ geue an
holy ſpryte to thẽ/that deſyre it of him? ✠

Mat.vij.a.
John.xvi.b
Iaco.i.a

✠ And he was caſtinge out a deuyll/ whych
was domme. And it folowed when the deuill
was gone out/the dõme ſpake / & the people
wondred. But ſome of them ſayd: he caſteth
out deuyls by the power of a* Belzebub the
cheke of the deuyls. And other tẽpted him ſe-
kynge of him a ſygne from heauen. But he
knewe their thoughtes / & ſayde vnto them:
Euery kyngdom deuided with in it ſelfe ſhal
be deſolate: and one houſe ſhall fall vpõ ano-
ther. So yf Satan be deuyded with in hym
ſelfe: how ſhall hys kyngdome endure? Be-
cauſe ye ſaye ȳ I caſt out deuyls by ȳ power
of Belzebub. If I/ by ȳ power of Belzebub
caſte out deuyls: by whom do youre chyldren
caſt them out. b* Therfore ſhall they be your
iudges. But yf I/ with ȳ fynger of God caſt
out deuyls/ no doute the kyngdome of God
is come vpon you.

a* Of Belzebub reade. Mat.x.c.

b* If I by the fynger of God caſt out deuyles &c. that is/ yf I by ȳ power of God caſt them out &c.

When a ſtronge mã armed watcheth hys
houſe: that he poſſeſſeth is in peace. But whẽ
a ſtronger then he cometh vpõ him and ouer-
cõmeth him: he taketh from him hys harnes
wherin he truſted & deuydeth his goodes. He
that is not with me/is agayn̄ſt me. And he ȳ
gathereth not with me/ſcattereth.

When the vnclene ſpryte is gone oute of a
man/he walketh through waterleſſe places/
ſekinge reeſt. And when he fyndeth none/ he D
ſayeth: I will returne agayne vnto my houſe
whence I came out. And when he cõmeth/he
fyndeth it ſwept and garniſhed. Then goeth
he & taketh to him ſeuẽ other ſpretes worſſe
then him ſelfe: & they enter in/ & dwell there.
And the ende of that man / is worſſe then the
begynnynge.

And it fortuned as he ſpake thoſe thinges/
a certayne womã of the cõpany lyfte vp her
voyce/& ſayde vnto him: Happy is ȳ womble
that bare the/and the pappes which gaue ȳ
ſucke. But he ſayde: Ye/happy are they that
heare the worde of God and kepe it. ✠

When ȳ people were gathered thicke to

gether:he began to saye:This is an euyll nacio:they seke a signe/ & ther shall no sygne be geuen thē/but the sygne of Jonas ȳ prophet. For as Jonas was a sygne to the Niniuites/ so shall the sonne of man be to thys nacyon.
*The quene of the southe shall ryse at iudgement/with the men of this generacion/ & cōdempne thē:for she came frō ȳ ende of ȳ worlde/ to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Niniue shall ryse at the iudgement wt thys generacion: & shall cōdempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

iij.Reg.x.a. ij.Paral.ix.a. Math.xij.d.

✠ *No mā lighteth a candell/and putteth it in a preuy place/ nether vnder a bushell: but on a candelsticke/that they that come in maye se the lyght. The lyght of thy body is ȳ eye. Therfore when thyne eye is syngle:then is all thy body full of lyght. But yf thyne eye be euill:then shal all thy body be ful of darcknes. Take hede therfore that the light whych is in the/be not darcknes. For yf all thy body shalbe lyght/hauinge no parte darcke: then shall all be full of light/euen as when a candell doeth lyght the with his brightnes. ✠

Math.v.b. Mark.iiij.c. Luke.viij.a.

And as he spake/a certayne Pharyse besought him to dyne with hym:and he went in & sate doune to meate. When the Pharise sawe that/ he marueyled that he had not fyrst wesshed before dyner. And the Lorde sayde to him:*Now do ye Phariseis/ make clene ȳ out syde of the cup/and the platter:but youre inwarde parttes are full of rauenynge & wyckednes. Ye foles/ dyd not he that made that which is without:make that which is within also? Neuertheless geue almose of ȳ ye haue and beholde all is clene to you. But wo be to you Phariseis/for ye tithe ȳ mynt & rewe/ & all manner erbes/ & passe ouer iudgemēt & the loue of God. These ought ye to haue done & yet not to haue left the other vndone.

Wat.xxiii.c.

Wo be to you Phariseis:for ye loue the vppermost seates in the synagoges/ & greting in the markets. Wo be to you scribes & Phariseis ypocrytes/for ye are as graues whych appere not/ & the men that walke ouer them are not ware of them. Then answered one of the lawears/ & sayd vnto hym: Master/thus sayinge thou puttest vs to rebuke also. Then he sayde:wo be to you also ye lawears:for ye lade mē with burthēs greueous to be borne/ & ye youre selues touche not ȳ packes wyth one of youre syngers. Wo be to you:ye bylde the sepulchres of the Prophetes/ & youre fathers killed them/truly ye beare witnes/that ye alowe the dedes of youre fathers:for they kylled them/and ye bylde their sepulchres. Therfore sayd the wysdome of God: I wyll send them Prophetes & Apostles/and of thē they shall slee & persecute:that the bloude of all Prophetes/ whych was sheed frō the beginninge of the worlde/maye be requyred of this generacion/frō the blood of *Abell vnto ȳ bloud of Zachary/which perished betwene the aulter & the temple. Verely I saye vnto you:it shalbe requyred of this nacion.

Gen.iiij.a. ij.Paral.xxiij.a.

Wo be to you lawears: for ye haue taken awaye the keye of knowledge/ye entred not in youre selues/ & them ȳ came in ye forbade. When he thus spake vnto them/the lawears and the Phariseis begā to wexe busye about him/and to stop his mouth with many questions/layinge wayte for him/and sekinge to catche some thynge of hys mouth/ wherby they myght accuse hym.

¶ The leuen of the Phariseis/Christe conforteth hys dyscyples agaynste persecucion warneth them to beware of couetousnes/by the symilitude of a certayne ryche man: he wyll not haue thē to hange vpō earthly thynges/but to watch and to be ready agaynst hys commynge.

¶ The.xii.Chapter.

A Ther gathered to gether an innumerable multytude of people (in so moche ȳ they trood one another) he began to saye vnto his disciples:first of all beware of the a *leuen of ȳ Phariseis whych is ypocrisy. For ther is nothynge couered/that shall not be vncouered: nether hyd ȳ shall not be knowen. For what soeuer ye haue spoken in darknes:that same shalbe hearde in ȳ light. And ȳ which ye haue spokē in the eare euē in secret places/shalbe preached euen on the toppe of the houses.

a * What leuen the faythfull must be ware of/is more euydently shewed in Math.xvi. where by leuen is vnderstāded the doctryne & intencyon of ȳ Pharyseis/ & of all other mē

I saye vnto you my frendes:be not afrayde of them that kyll the body/ and after ȳ haue no moare that they can do. But I wil shewe you/ whom ye shall feare. Feare hym whych after he hath kylled/ hath power to cast into hell. Yee I saye vnto you/him feare. Are not fyue sparowes bought for two farthynges? And yet not one of them is forgotten of God. Also euē the very heeres of youre heedes are nombred. Feare not therfore:ye are moare of value then many sparowes.

B lyke condycioned vnto thē: here it is noted by the name of ypocrisye because it is deceatefull/false/ and vngodlye & maketh all the louers therof ypocrites.

I saye vnto you: whosoeuer confesseth me before men/euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before mē: shalbe denyed before the angels of God. And whosoeuer speaketh a worde agaynst b *the sonne of mā it shalbe forgeuen him. But vnto him ȳ blasphemeth ȳ holy goost/it shall not be forgeuē. When they bryngе you vnto the synagoges/ & vnto ȳ rulers and officers/take no thought how or what thinge ye shall answer or what ye shall speake. For ȳ holy goost shall teache you in the same houre/what ye ought to saye

b * To speake a worde against the sonne of mā is/to be offended with the humanitye or mātheed of Jesus Christ for hys humble & lowe degree as were many of the Jewes. John.vij.

✠ One of the company sayde vnto hym: Master bydd my brother deuide ȳ enheritance with

Math.xii.c. Marc.iij.d.

with me. And he sayde vnto hym: Man/who made me a iudge or a deuyder ouer you? Therfore he sayde vnto thē:take hede/ & beware of couetousnes. *For no mannes lyfe standeth in the aboundaunce of the thynges which he possesseth. And he put forth a symylitude vnto thē saying: The grounde of a certayne ryche man brought forth frutes plenteously/ and he thought in hym selfe saying: what shall I do? because I haue no roume where to bestowe my frutes? And he sayde: This will I do. I wyll destroye my barnes/ & bylde greater/ & therin wyll I gadder all my frutes/ & my goodes: and I wyll saye to my soule: Soule thou hast moche goodes layde vp in stoore for many yeares/take thyne ease: eate/drincke/ & be mery. But God sayde vnto him: Thou fole/this night will they fetche awaye thy soule agayne frō the. Then whose shall those thinges be which thou hast prouided? So is it with him that gadereth riches? & is not riche in God.

And he spake vnto hys disciples: Therfore I saye vnto you: Take no thought for youre lyfe/what ye shall eate: nether for youre body/what ye shall put on. The lyfe is moare then meate/ & the bodye is moare then rayment. Consydre the rauens/ for they nether sowe nor repe/ which nether haue stoore house ner barne/ and yet God fedeth them. How moche are ye better then foules. Which of you with takinge thought can adde to hys stature one cubyt? If ye then be not able to do ȳ thīge which is least: why take ye thought for the remnaūt? Consydre ȳ lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ ȳ Salomon in all this royalte/was not clothed lyke to one of these.

If the grasse which is to daye in the felde/ & to morowe shalbe cast into ȳ fornace/ God so clothe/ how moche more wyll he clothe you/o ye endued wt lytle fayth? And ake not what ye shall eate or what ye shall drincke/ nether clyme ye vp an hye:for all soche thinges the hethen people of the worlde seke for. Youre father knoweth that ye haue neade of soche thynges. Wherfore seke ye after the kyngdome of God/and all these thynges shal be mynystred vnto you. ✠ Feare not lytell flocke/for it is youre fathers pleasure/ to geue you a kyngdome. *Sell ȳ ye haue/ & geue almes. And make you bagges/ whych were not olde/ & treasure ȳ fayleth not in heuen/where no thefe cometh/nether moth corrupteth. For where youre treasure is/ there wyll youre hertes be also.

Luke.xvi.a. Luke.x.c.

Let youre loynes be gerdde about/ & your lyghtes brēnyng/ & ye youre selues lyke vnto men ȳ wayte for their master/when he wyll returne frō a wedding: ȳ allone as he cōmeth & knocketh/they maye open vnto him. Happy are those seruantes/which the Lorde whē he commeth shall fynde wakynge. Verely I saye vnto you/he will gyrdde him selfe about & make thē to syt doune to meate/ & walke by & mynyster vnto them. And yf he come in the seconde watche/ye yf he come in the thyrde watche/ & shall fynde thē so/happy are those seruauntes. This vnderstonde/ ȳ yf ȳ good man of the house knewe what houre ȳ thefe wolde come/he wolde suerly watche: & not suffer his house to be brokē vp. Be ye prepared therfore: for the sonne of man wyll come at an houre when ye thynke not. ✠

Then Peter sayd vnto him:*Master/tellest thou thys symylytude vnto vs/ or to all mē? And ȳ Lord sayde: If there be any faythfull seruaunt & wyse/whom his Lorde shall make ruler ouer his houshold/to geue them their duetie of meate at due season:happy is that seruaūt/ whō hys master when he cōmeth/shall fynde so doyng. Of a trueth I saye vnto you: ȳ he wyll make hym ruler ouer all ȳ he hath. But & yf ȳ euyll seruaūt shall saye in his hert: My master wyll deferre his commynge/and shall begynne to smyte the seruaūtes & maydens/ & to eate & drynche & to be dronckē: the lorde of ȳ seruaūt wyll come in a daye when he thinketh not & at an houre when he is not ware/ & wyll deuyde hym / & of this worldes wyll geue hī his reward wt the vnbeleuers.

Mat.xxiiij.& Mar.xiij.c.

The seruaūt that knewe his masters will & prepared not hym selfe/nether dyd accordinge to his will/shalbe betē wt many stripes. But he that knewe not/and yet dyd cōmitte thynges worthy of strypes/ shalbe beaten with feawe strypes. For vnto whom moche is geuen/ of hym shalbe moche requyred. And to whom men moche commit/ the more of hym will they aske.

I am come to sende fyre on erth: and what is my desyre/ but that it were all readye kyndled? Notwithstandynge I must be baptyled wt a baptyme: & how am I payned tyll it be ended? Suppose ye ȳ I am come to send *peace on erth? I tell you naye/ but rather debate. For frō hence forth ther shalbe fyue in one house deuyded/ thre agaynst two/ & two agaynst thre. The father shalbe deuyded agaynst the sonne/ & the sonne agaynst the father. The mother agaynst the doughter/ & ȳ doughter agaynst ȳ mother. The motherelawe agaynst hyr doughterelawe/ and the doughterelawe agaynst hyr motherelawe.

d * So the peace as this worlde loueth (whych is then at peace when mennes appetytes & desyres are satisfied/ & when the euell agree wt the euell) cam I not to sende on the erth: but therfore cam I/ wt ȳ wordes of very peace/ to destroye the peace of this worldes. For seyth the doctrine of the Gospell (which teacheth all peace) shalbe enuied of many/ it cānot be but debate must ryse euen amongest greatest frynddes: while they that loue this world will sooner refuse cruelte to warde thē they loue best, then leaue the vyces whyche they haue bene accustomed vnto. And agayne/ those whom the fyre of the charitye belonging to ȳ Gospell hath touched/ wyll by no meanes suffer the selues to be deuyded frō that which they haue begōne to cleaue to: bet wyrte thefe am I not cōme to set peace/but debate.

Then sayde he to the people: when ye se a cloude ryse out of the west strayght waye ye saye: we shall haue a shower/ & so it is. And when ye se the south wynde blowe/ ye saye: we shall haue heet/and it commeth to passe. Ypocrites/ye can shyll of ȳ fassion of ȳ erth

and of

and of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye not of youre selues what is ryghte.

Whyll thou goest with thine aduersary to the ruler: as thou arte in the waye/ geue diligence that thou mayst be delyuered frō hym/ least he bryngē the to the iudge/ & the iudge deliuer the to ye iaylar/ & the iaylar cast ye in to prison. I tell the/ thou departest not thence tyll thou haue made good the e*vtmost myte

e *Of thys Math. v. d.

¶ Of the Galileans whom Pylate slewe/ & of those that dyed in Syloe. The symylitude of the fygge tree. Christe healeth the sycke woman. The parable of the mustarde sede & leuen. Fewe entre into the kyngdom. Christ reproueth Herode and Ierusalem.

¶ The. xiij. Chapter.

A There were present at ye same season that shewed him of the Galileans/ whose bloude Pylate mēgled with their awne sacrifyce. And Iesus answered/ & sayde vnto them: Suppose ye ye these Galileans were greater synners then all the other Galileans/ because they suffred suche punyshment? I tell you naye: but except ye repent/ ye shall all like wyse perysche. Or those. xviij. vpon which the toure in Syloe fell/ & slewe thē/ thinke ye that they were synners aboue all mē that dwel in Ierusalē? I tell you naye: But excepte ye repent/ ye all shall lyke wyse perysche.

B ✠ He put forthe this similitude: a certayne mā had a fygge tree planted in his vyneyarde & he came & sought frute theron/ and founde none. Then sayde he to the dresser of hys vyneyarde: beholde/ this thre yeare haue I come & sought frute in this fygge tree/ & fynde none: cut it doune: why combreth it ye grounde: and he answered & sayde vnto hym: Lorde let it alone this yeare also/ tyll I dygge rounde aboute it/ & donge it/ to se whether it will beare frute: & yf it beare not then/ after ye /cut it doune. And he taught in one of their synagoges on the Saboth dayes. And beholde ther was a woman which had a spryte of infirmite. xviij. yeares: & was bowed together & coulde not lykte vp her selfe at all. When

C Iesus sawe her/ he called her to him/ & sayde to her: woman thou arte delyuered from thy dysease. And he layde hys handes on her/ and immediatly she was straygh/ and glorykyed God. And ye ruler of the synagoge answered wyth indignacyon (because that Iesus had healed on the Saboth daye) and sayde vnto ye people. Ther are syxe dayes in whych men ought to worke: in them come and be healed/ and not on the Saboth daye.

Then answered hym the Lorde/ and sayd: *ypocryte/ doth not eache one of you on the Saboth daye/ lowse his oxe or his asse from the stall/ & leade him to ye water? And ought not thys daughter of Abraham/ whom Sa-

Math. xij. a. Luke. xiij. a.

tan hath bounde lo. xviij. yeares/ be lowsed frō this bonde on ye Saboth daye? And when he thus sayde/ all his aduersaries were ashamed/ and all the people reioyced on all the excellent dedes/ that were done by him. ✠

Then sayde he: what is the kyngedome of D God lyke? or wherto shall I cōpare it? It is lyke a grayne of mustard seede/ whych a mā toke and sowed in his garden: and it grewe & wexed a greate tree/ and the fowles of ye ayer made nestes in the braunches of it.

And agayne he sayde: wher vnto shall I liken the kyngdome of God? it is lyke leuen/ which a woman toke/ and hydde in thre bushels of floure/ tyll all was thorow leuended. And he went thorow all maner of cyties and E tounes teachinge/ and iorneyinge towardes Ierusalem. Then sayde one vnto him: Lorde/ are ther feawe ye shalbe saued? And he sayde vnto thē: stryue w̄ youre selues to enter in at the strayte gate: for many I saye vnto you/ will seke to enter in/ and shall not be able. *When the good mā of the house is rysen vp/ and hath shet to the dore/ ye shalle beginne to stande without/ & to knocke at ye dore sayinge Lorde Lorde/ open vnto vs: and he shall answer & saye vnto you: I knowe you not whē ce ye are. Then shal ye begin to saye: we haue F eaten in thy presence & droncke/ & thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. There shalbe wepinge & gnashinge of teth/ when ye shall se Abraham and Isaac & Iacob/ and all the Prophetes in the kyngdome of God/ & youre selues thrust oute at dores. And they shall come from the east & from the west & frō the northe & from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/ whych shalbe first: And ther are first which shalbe last.

*When the couenant made in the bloude of Christ is blynded/ then men payne them selues with holy workes/ trustinge therby to enter/ but all in vayne.

The same daye there came certayne of ye G Pharises and sayd vnto him: get ye out of the waye/ and departe hence: for Herode will kyll the. And he sayd vnto them. Go ye and tell ye fore/ beholde I cast oute deuyls and heale ye people to daye and to morowe/ and ye thyrd daye I make an ende. Neuerthelesse/ I must walke to daye and to morowe/ & the daye folowinge: for it can not be/ that a Prophet perisshe eny other where/ saue at Ierusalem.

*O Ierusalem/ Ierusalem/ which killest Math. xxiij. b. Prophetes/ & stonest thē that are sent to the: how often wolde I haue gathered thy childrē together/ as the hen gathered her nest vnder her wynges/ but ye wold not. Beholde youre habitacion shalbe left vnto you desolate. For I tell you/ ye shall not se me vntyll the tyme come that ye shall saye/ blessed is he that cōmyth in the name of the Lorde.

¶ Iesus

¶ Iesus eateth wyth ye Pharysee/ healeth the dropsy vpon the Sabboth/ teacheth to be lowly/ telleth of the great supper/ & warneth them that wyll folowe hym/ to laye their accomptes before what it wyll cost them. The salt of the earth.

¶ The. xiiij. Chapter. ✠

A And it chaunced that he went into ye house of one of ye chefe Pharises to *eate breed on a Saboth daye: & they watched hym. And beholde ther was a mā before him/ which had ye dropsye. And Iesus answered & spake vnto ye lawears and Pharises sayinge: is it laufull to heale on the Saboth daye? And they helde their peace. And he toke him & healed hym/ and let him go: and answered them sayinge/ which of you shall haue an asse or an oxe fallen into a pytt/ and wyll not straygh waye pull him out on the Saboth daye? And they couldē not answer him agayne to that.

*Eate breed/ that is to dyne/ or to take a repaste/ as Genes. xxiij. f.

He put forthe a similitude to ye gestes/ whē he marked how they preased to the hyest rou- B mes/ & sayd vnto thē: When thou arte bidden to a weddinge of eny man/ syt not doune in ye hyest roume/ lest a more honorable mā then thou be bidden of him/ and he that bade bothe him & the/ come and saye to the: geue this mā roume/ and thou then beginne with shame to take the lowest roume. But rather whē thou arte bydden/ go & syt in the lowest roume/ ye whē ye that bade the commeth/ he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshippe in the presence of them that C syt at meate with the.* For whosoeuer exalteth hym selfe/ shalbe brought lowe. And he that humbleth him selfe/ shalbe exalted. ✠

Math. xxiij. b. Luke. xviij. c.

Then sayde he also to him that had delyred him to diner: ✠ When thou makest a diner or a supper: call not thy frendes/ nor thy brethrē nether thy kynsmē/ nor yet ryche neyghbours: lest they bydde the agayne/ & a recōpence be made the. But when thou makest a feast/ cal the poore/ the maymed/ the lame & the blynde and thou shalt be happy/ for they cannot recompence the. But thou shalt be recōpensed at the resurrecciō of the iuste men.

When one of them that sate at meate also hearde that/ he sayde vnto him: happy is he ye eateth breed in the kyngdome of God. ✠

D Then sayd he to him: ✠ A certayne man ordened a greate supper/ & bade many/ & sent his seruaunt at supper tyme/ to saye to thē that were bidde/ come: for all thinges are now redy. And they all atonce begame to make excuse. The fyrst sayd vnto him: I haue bought a ferme/ and I must nedes go & se it/ I praye the haue me excused. And another sayd: I haue bought fyue yooke of oxen/ and I go to proue thē/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe and therfore I cannot come. And the seruaunt went/

Math. xxij. a. Luke. xiv. b.

and brought hys Master worde therof.

Then was the good man of the house dyspleased/ & sayd to his seruaunt: Go out quickly into the stretes & quarters of the citie/ and bringe in hyther ye poore & the maymed & the halt & the blynde. And ye seruaunt sayd Lorde it is done as thou cōmaundest & yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hye wayes & hedges/ & cōpel thē to come in/ that my house maye be fylled. For I saye vnto you/ that none of those men which were bidde/ shall taste of my supper. ✠

Ther went a greate cōpany with him/ and he turned & sayde vnto thē: ✠ *If a mā come to me/ & hate not his father & mother & wyfe and chyldren/ and brethren/ and systers: moreouer and hys awne lyfe/ he cannot be my disciple. And whosoeuer beare not his crosse/ and come after me cannot be my disciple.

Math. xvi. d. Mat. viij. d.

Which of you disposed to bylde a toure/ sitteth not doune before and counteth the cost/ whether he haue sufficiēt to performe it: lest after he hath layde the foundacyō/ and is not able to performe it/ all ye beholde it/ beginne to mocke him sayinge: thys man beganne to bylde/ and was not able to make an ende. Or what king goeth to make batayle against another kynge/ and sytteth not doune fyrst/ and casteth in his mynde/ whether he be able with ten thousande/ to mete him that cometh agaynst him with. xx. thousand. Or els whyll ye other is yet a greate waye of/ he wyll sende ambasseatours/ and desyre peace. So lyke wyse one of you that forsaketh not all that he hath/ can be my disciple. ✠

*Salt is good/ but yf salt haue loste hys saltnes/ what shall be seasoned ther with? It is nether good for the fande nor yet for the donge hyll/ but men cast it out at the dores. He that hath eares to heare/ let him heare.

Math. v. b. Mark. ix. g.

¶ The louynge mercy of God is opēly set forth in the parable of the hundreth shepe/ & of the ionne ye was loste

¶ The. xv. Chapter. ✠

A Then resorted vnto hym all the publicans and synners/ for to heare hym. And the Pharises and Scrybes murmured sayinge: He receaueth to his cōpany synners/ and eateth wyth them. Then put he forthe thys symilitude to them sayinge: What man of you hauynge an hundred shepe/ yf he loose one of them/ doth not leue nynty and nyne in the wylderness/ and go after that whych is loost vntyll he fynde hym? And when he hath founde hym/ he putteth hym on hys shulders wyth ioye: And a-lone as he cometh home/ he calleth to gether hys louers and neyghbours sayinge vnto them: Reioyce wyth me for I haue founde my shepe which was loost. I say B vnto you/

Math. ix. b. Marc. ij. b. Luke. v. f.

vnto you/that lyke wyse loye shalbe in heuē
ouer one synner that repenteth / moore then
ouer nynty & nyne iuste persons/which nede
no repentaunce. Ether what woman hauing
x. grotes/yf she loose one/doth not lyght a cā-
dell/& swepe the house/& seke diligently tyll
she fynde it? And when she hath founde it she
calleth her louers & her neghbours sayinge:
Reioyce with me/for I haue founde ye grote
ℭ wych I had loost. Lykewyse I saye vnto
you/ioye is made in the presence of ye angels
of God ouer one synner that repenteth. ✠

✠ And he sayde: A certayne man had two
sonnes/& the yonger of them sayde to his fa-
ther: father geue me the parte of the goodes ye
to me belongeth. And he deuyded vnto them
his substance. And not long after/ the yōger
sonne gaddered all ye he had to geder/ & toke
Deuter. xxix. a his iorney into a farre countre/and there* he
wasted his goodes vō ryetous lyuynge. And
when he had spent all that he had/ther arose
a greate derth thorow out all that same lāde/
& he began to lacke. And he went & claue to
a cytezyn of ye same countre/which sent him
to his feide/to kepe his swyne. And he wolde
fayne haue fylled his bely with the coddes ye
the swyne ate: and no man gaue to hym.

D Then he came to hym selfe and sayde: how
many hyred seruauntes at my fathers haue
breed ynough/& I dye for hōger. I will arise
& go to my father/& wyll saye vnto him: fa-
ther I haue synned agaynst heuē & before ye/
& am no more worthy to be called thy sonne/
make me as one of thy hyred seruaūtes. And
he arose and went to his father. And when he
was yet a greate waye of/ hys father sawe
him/& had cōpassyon/& ran & fell on his neck
& kyssed hym. And the sonne sayd vnto hym:
father/I haue synned agaynst heuē/& in thy
sight/& am no moare worthy to be called thy
ℭ sonne. But his father sayd to his seruaūtes:
bryngе forth that best garment and put it on
him/& put a ringe on his hande/& showes on
his fete. And bringe hyther that fatted caulfe
& kill hym/& let vs eate and be mery: for this
my sonne was deed/and is alyue agayne / he
was loste/& is now founde. And they began
to be merye. The elder brother was in the
feide/& whē he came & drewe nye to ye house/
he herde minstrelsy & daunsyng/ & called one
of his seruaūtes/& asked what those thinges
F meāte. And he sayde vnto him: thy brother is
come/& thy father had killed ye fatted caulfe/
bedause he hath receaued him safe & sound.
And he was angry/& wolde not go in. Then
came his father out & entreated him. He an-
swered & sayde to hys father: Lo these many
yeares haue I done the seruice/nether brake
at any tyme thy cōmaundment/& yet gauest
thou me neuer so moche as a kyd to make
mery with my louers: but assone as this thy
sonne was come/ whych hath deuoured thy
goodes with harlotes/thou haste for his plea
sure kylled ye fatted caulfe. And he sayd vnto
him: Sonne/ thou wast euer wyth me/ and
all that I haue is thyne: it was mete that we
shuld make mery and be glad: for thys thy
brother was deed/ and is alyue agayne: and
was loste/and is founde. ✠

ℭ The parable of the wycked Mammon. Not one tytle of Gods worde shall perysh. Of the ryche mā and poore Lazarus.

ℭ The. xvi. Chapter.

AND he sayd also vnto his disciples. A
✠ Ther was a certayn ryche mā/
which had a stewarde/that was ac
culed vnto him/that he had wasted
his goodes. And he called hym: and sayd vnto
him: How is it/that I heare this of the? Geue
a comptes of thy steward shyppe: For thou
mayste be no longer stewarde. The stewarde
sayd vō in hym selfe: what shall I do? for my
master will take a waye frō me the stewarde
shippe. I can not dygge/ and to begge/ I am
a shamed. I woote what to do/ that when I
am put out of the stewardshippe/they maye
receaue me into their houses.

Then called he all hys masters detters/ & B
sayd vnto the fyrst: how moche owest thou
vnto my master? And he sayd an hondred ton-
nes of oyle. And he sayd to him: take thy bill/
& syt doune quyckly and wryte fyftye. Then
sayd he to another: what owest thou? And he
he sayde: an hondred quarters of wheate. He
sayd to him: Take thy bill/ and wryte foure
score. And the Lorde commended the vniust
stewarde because he had done wysly. For the
chyldren of thys worlde are in their kynde/
wyser then the chyldren of lyght. And I saye ℭ
also vnto you: a* make you fredes of ye wicked
māmon/ ye whē ye shall departe/ they may re-
ceaue you into euerlastinge habitacions. ✠

✠ He that is faythfull in ye whych is leste
the same is faythfull in moche. And he ye is
vnfaythfull in ye least: is vnfaythfull also in
moche. So then yf ye haue not ben faythful
in ye wicked māmon/ who will beleue you in
that whych is true? And yf ye haue not bene
faythfull in another mannes bu[s]ynes: who
shall geue you youre awne? No seruaunt cā
serue. ij. masters/ for other he shall hate ye one
& loue the other/ or els he shall lene to ye one &
dispyse ye other. Ye cā not serue God & mamō.

All these thinges herde the Pharyses also
whych were couetous/ & they mocked hym.
And he sayd vnto thē: Ye are they which* iu-
stifye youre selues before men: but God kno
weth youre hertes. For that which is hyghlie
estemed amonge men/is abhominable in the
syght of God. ✠

a* Make you fredes of the wycked Mammō. This word Mammon is a worde of the Sirīā speche/ and signyfyeth ryches. So that ye text meaneth: Bestowe youre ryches accordīg to the worde of God/ that God be pleased with youre doynges & not deceatfully as thys felowe dyd.

B* ye are they ye iustifye youre selues. &c. Of this is spoke afore in the. x. Chap. c.

The lawe

The lawe and the Prophetes raygned vn-
tyll the tyme of John: and sence that tyme ye
kyngdome of God is preached/ & euery man
stryueth to go in. Soner shall heuen & erth
perysshe then one tytle of the lawe shall pe-
rysshe. Whosoeuer forsaketh his wyfe & ma-
ryeth another breaketh matrimony. And eue
ry man which maryeth her ye is deuorced frō
her husbande/committeth adiuoutry also.

ℭ ✠ Ther was a certayne ryche man/ which
was clothed in purple and fyne bysse/ & fared
deliciously euery daye. And there was a cer-
tayne begger named Lazarus/ whyche laye
at his gate full of soores desyringe to be re-
fresched with the cromes whyche fell frō the
ryche mānes borde. Neuertheleslе/ ye dogges
came and licked hys soores. And it fortuned
that the begger dyed/and was caryed by the
angelles into * Abrahams bosome. The ry-
che man also dyed/ and was buryed.

And beinge in hell in tormētes/he lyfte vp
F his eyes and sawe Abraham a farre of/ & La
zarus in his bosome/ & he cried & sayd: father
Abraham/haue mercy on me/ & sende Laza-
rus ye he maye dyppe the typpe of his fynger
in water/ & cole my tōge: for I am tourmēted
in this flame. But Abraham sayd vnto hym:
Sonne/ remēber that thou in thy lyfe tyme/
receauedst thy pleasure/ & contrary wyse La
zarus payne. Now therfore is he cōforted/ &
thou art punished. Beyonde all this/ bytwe-
ne you and vs ther is a greate space set/ so ye
they which wolde go from hence to you can-
not: nether maye come from thence to vs.

Then he sayd I praye the therfore father/
send him to my fathers house. For I haue fy-
ue brethren: for to warne thē lest they also co
me into the place of tourment. Abrahā sayd
vnto him: they haue Moses & the Prophetes
let them heare thē. And he sayd: naye father
Abraham/ but yf one came vnto them from
the deed/ they wolde repent. He sayde vnto
hym: If they heare not Moses and the Pro-
phetes/ nether wyll they beleue/ though one
rose from deeth agayne.

ℭ Christ teacheth his disciples to auoyde occasyons of euell/ one to forgeue another/ stedfastly to trust in God and no mā to presume in his awne workes. He healeth the ten lepers/ speaketh of the latter dayes/ and of the ende of the worlde.

ℭ The. xvij. Chapter.

THen sayde he to hys disciples/ it cā
not be auoyded but that offences
wyll come. Neuertheleslе wo be to
hym thorow whom they come. It
were better for him that a mylstone were hā-
ged aboute his necke/ & that he were cast in-
to the see/ then that he shulde offende one of
these lytleōs. Take hede to youre selues. * If
thy brother trespas agaynst the/ rebuke him
and yf he repēt/ forgeue him. And though he
synne agaynst the seuen tymes in a daye/ &
seuen tymes in a daye tourne agayne to the
sayinge: it repenteth me/ forgeue him.

And the Apostles sayde vnto the Lorde:
increase oure fayth. And the Lorde sayde: yf
ye had fayth lyke a grayne of mustard seede/ & ye
shuld saye vnto thys sycamine tree/ plucke
thy selfe vp by the rootes/ and plant thy selfe
in the see: he should obey you.

Who is it of you yf he had a seruaūte plo-
winge or fedinge catel/ that wolde saye vnto
him when he were come from the feide: Go
quickly and syt doune to meate: & wolde not
rather saye to hym/ dresse wherwyth I maye
sup/ and gyrde vp thy selfe and serue me/ tyll
I haue eaten & dryncken: & afterwarde/ eate
thou/ and drincke thou? Doeth he thāke that
seruaunt because he dyd that which was cō-
maunded vnto him? I trowe not. So lyke wy-
se ye/ when ye haue done all those thynges ℭ
which are commaunded you saye/ we are vn-
profitable* seruauntes. We haue done that
which was oure duety to do.

* In worthes maye no fayth be put/ for by them no man is iustifyed before God. but by Christes blood onlye.

✠ And it chaunced as he went to Ierusalē/
that he passed thorow Samaria and Galile.
And as he entred into a certayne toune/ ther
met him ten men ye were lepers. Which stode
a farre of & put forth their voyces and sayde:
Iesu master/ haue mercy on vs. Whē he sa-
we them/ he sayde vnto them: Go and shewe
youre selues vnto ye Prestes. And it chaunced B
as they went/ they were clensed. And one of
thē/ when he sawe that he was clēsed/ turned
bache agayne/ & wyth a loude voyce prayseth
God/ & fell doune on his face at his fete/ and
gaue him thākes. And ye same was a Sama-
ritane. And Iesus answered & sayde: are ther
not ten clensed? But where are those nyne?
Ther are not founde that returned agayne/
to geue God prayse saue only this straūger.
And he sayde vnto him: arise/ & go thy waye
thy fayth hath made the whole. ✠

✠ When he was demaunded of the Pha-
rises/ whē the kyngdome of God shuld come ℭ
he answered them & sayde: The kyngdome of
God cometh not with waytinge for. Nether
shall men saye: Lo here/ lo there. For beholde
the* kyngdome of God is with in you.

* The kyngdome of God is to loue God wiely all thyne hert/ and to put thy hole trust in hi/ and to put thy
co[n]ordynge to ye couenaunt made in Christ/ and for christes sake to loue thy neyboure as Christ loued the. And all this is wrytten in the.
Math. xvi. c.
Mark. xvij. b.
Luke. xvij. c.

And he sayde vnto the disciples: the dayes
will come/ when ye shal desyre to se one daye
of the sonne of man/ & ye shall not se it. And
they shal saye to you: Se here/ Se there. Go
not after them/ nor folowe them/ for as the
lyghtenynge that apereth out of ye one parte
of heuen: and shyneth vnto the other parte of
heauen* So shall the sonne of man be in his
dayes. But fyrst must he suffre many thinges/
and be refused of this nacion.

As it happened in the tyme of Noe: so shall F
it be in ye tyme of the sonne of man. They ate

they dranke

they dranke/they maryed wyues & were maryed/ euē vnto that same daye that Noe wēt into the Arke/& the floud cam & destroyed thē all. Lykewyse also/as it chaūced in ȳ dayes of Lot. They ate/they drancke/they bought they solde/they planted/they bylte. And euen the same daye that Lot went out of Sodom it rayned fyre & brymstone frō heauē/ and destroyed thē all. After these ensamples/ shal it be in ȳ daye whē ȳ sonne of mā shall appere.

G At that daye he that is on the house toppe & his stuffe in ȳ house: let him not come doune to take it out. And lykewise let not him ȳ is in the feldes/ turne backe agayne to ȳ he lefte behinde. Remēber Lottes wyfe. Whosoeuer wyll go about to saue hys lyfe/ shall lose it: & whosoeuer shall lose hys lyfe/ shall saue it. I tell you in ȳ nyght/ther shalbe two in one beed/ ȳ one shalbe receaued & the other shalbe forsakē. Two shalbe also agrindinge together: the one shalbe receaued / and the other forsaken. And they answered/& sayde to hym: wheare Lorde? And he sayde vnto them: wherfoeuer the a *body shalbe/ther wyll the egles resorte.

a * Wherefoeuer the body shalbe/ther wyll the egles resorte/ ȳ is not here as the sonne of man shalbe to iudge the worlde/ther shall all gather to gether vnto me.

The teacheth to be feruent in prayer continually. Of the Pharisee & the publican. The kyngdome of God belongeth vnto chyldre. Christe answereth the ruler/ and promyseth rewarde vnto all soch as suffre softe for his sake/and folowe hym. The blynde man is restored to his syght.

¶ The.xviij.Chapter. ✠

A Nd he put forth a symilitude vnto thē/signifyyng that men ought alwayes to praye & not to be wery/ sayinge: Ther was a Judge in a certayne cytie/ whych feared not God nether regarded man. And ther was a certayne wedowe in the same citie/which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God nor care for man/ yet because thys wedowe troubleth me/ I wil auenge her lest at ȳ laste B the come & bagge on me. And the Lorde sayd heare what the vnryghtewes Judge sayeth. And shall not God auenge his electe/whych crye daye and nyght vnto hym/ ye though he deferre them? I tell you he will auenge them and that quickly. ✠ Neuertheless/whē the sonne of mā cometh/ suppose ye/that he shal fynde fayth on the erth.

✠ And he put forth this symilitude/vnto certayne which trusted in them selues ȳ they were perfecte/and despyled other. Two men went vp into the tēple to praye: ȳ one a Pharise & the other a publicā. The Pharise stode C & prayed thus with him selfe. God I thanke the that I am not as other men are/extorsioners/vnrighte/aduoutrers/or as this publicā. I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode a farre of/& wolde not lyfte vp his eyes to heauē/ but smote hys brest sayinge: God be mercyfull to me a synner. I tell you thys man departed home to hys house iustyfyed moare then the other.* For euery man that exalteth hym selfe/ shalbe brought low: And he that humbleth him selfe/ shalbe exalted. ✠ Math.xxiij.d.

*They brought vnto him also babes/that D he shulde touche thē. whē his disciples sawe that/ they rebuked thē. But Jesus called thē vnto him/& sayde: Suffre chyldren to come vnto me/& forbidde them not. For of soche is the kyngdome of God. Verely I saye vnto you: whosoeuer receaueth not ȳ kyngdome of God as a chylde: he shall not enter therin. Math.xix.b. Marke.x.b.

And a certayne ruler asked hym sayinge: good master: what ought I to do/to obtayne eternall lyfe? Jesus sayde vnto him: Why callest thou me good? None is good/ saue God only. Thou knowest the cōmaundementes: Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honoure thy father and thy mother. And he sayde all these haue I kept frō my youthe. Whē Jesus hearde ȳ/he sayde vnto him: Yet lackest thou one thinge. a *Sell al that thou hast/& distribute it vnto the poore/& thou shalt haue treasure in heauen/and come/& folowe me. Whē he hearde E that/he was heuy: for he was very ryche. Exod.xx. a *Sell al that thou hast &c. Luke in Mark.x.

When Jesus sawe hym morne/ he sayde: with what difficulte shall they that haue ryches/ enter into the kyngdome of God: it is easyer for a camell to go thorowe a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then sayde they ȳ hearde that. And who shall then be saued? And he sayde: Thynges whych are vnpossyble wyth men are possyble wyth God.

Then Peter sayde: Lo we haue lefte all/ & & haue folowed the. And he sayde vnto them: *Verely I saye vnto you/ ther is no mā that leaueth house/ other father & mother/ other brethren/ or wyfe/ or chyldren for the kyngdome of Goddes sake/ which same shall not receaue moche moare in thys worlde: and in the worlde to come/lyfe euerlastinge. Math.xix.b. Marke.x.b.

✠ He toke vnto him ȳ twelue/and sayde vnto them. Beholde we go vp to Jerusalem/ & all shalbe fulfylled that are wrytten by the Prophetes of the sonne of man. He shalbe deliuered vnto the gentyls/& shalbe mocked and shalbe despytfully entreated/and shalbe spetted on: and whē they haue scourged him/ they will put him to deeth/and the thyrd daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hyd from them. And they perceaued not the thynges whych were spoken.

*And it

G *And it came to passe/as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde beggynge. And when he hearde the people passe by/he asked what it meant. And they sayde vnto hym/ ȳ Jesus of Nazareth passed by. And he cryed sayinge: Jesus ȳ sonne of Dauid/ haue thou mercy on me. And they which wēt before rebuked hym/ that he shuld holde his peace. But he cryed so moche ȳ moare/ *thou sonne of Dauid haue mercy on me. And Jesus stode styll/ & commaunded him to be brought vnto him. And whē he was come neare/ he asked him sayinge: what wilt thou that I do vnto the? And he sayde: Lorde that I maye receaue my syght. Jesus sayde vnto him: receaue thy syght: thy fayth hath saued the. And immediatly he sawe/ and folowed him/ prayslynge God. And all the people/ when they sawe it/ gaue laude to God. ✠ Math.xx.d. Mark.x.g. Marc.x.g.

¶ Of Zacheus/and the ten seruauntes to whom the talentes were delyuered. Christ rydeth to Jerusalem/ and wepeth ouer it.

¶ The.xix.Chapter. ✠

A Nd he entred in & wēt thorow Hierico. And beholde/ther was a man named Zacheus/which was a ruler amonge the Publicans/& was riche also. And he made meanes to se Jesus/ what he shuld be: & coulde not for ȳ preace/ because he was of a lo stature. Wherfore he ran before/ & clymed vp into a wylde fygge tree/to se him: for he shulde come ȳ waye. And when Jesus cam to the place/ he loked vp/and sawe him/and sayd vnto him: Zache/ come doune attōce/ for to daye I must abyde at thy house. And he came doune hastelye & receaued him ioyfully. And whē they sawe ȳ they all groudged sayinge: He is gone in to tary with a man that is a synner.

B And Zache stode forth and sayd vnto the Lorde: beholde Lorde/ ȳ haulfe of my goodes I geue to the poore/ and yf I haue done eny man wronge/ I wyll restore hym fower folde. And Jesus sayd to him: this daye is healthe come vnto thys house/ for as moche as he also is become ȳ chylde of Abraham.* For the sonne of man is come to seke and to saue that which was loofte. ✠ Luke.xix.c.

As they hearde these thinges/he added ther to a symylitude/because he was nye to Hierusalem/and because also they thought that the kyngdome of God shuld shortely appere. He sayde therfore: ✠ *a certayne noble man went into a farre countre/ to receaue hym a kyngdome/and then to come agayne. And he called his ten seruauntes and delyuered thē ten pounde/sayinge vnto thē: by and sell till I come. But his citezens hated him/and sent me sengers after hym sayinge: we wyll not C haue this man to raygne ouer vs. Math.xxv.b. Marc.xiij.b.

And it came to passe/ when he was come agayne & had receaued his kyngdome/he cōmaunded these seruauntes/to be called to him (to whom he gaue hys money) to wit what euery mā had done. Then came ȳ first/sayinge Lorde/ thy pounde hath encreased tē poūde. And he sayd vnto him. *Well good seruaunt because thou wast faythfull in a very lytell thinge/take thou auctorite ouer ten cyties. And ȳ other came sayinge: Lorde thy pounde hath encreased fyue pounde. And to the same he sayde: & be thou also ruler ouer fiue cities. Math.xxv.b.

And ȳ thyrde came & sayde: Lorde beholde here thy pounde/ whych I haue kepte in a napkyn/for I feared the/ because thou arte a strayte man: thou takest vp ȳ thou laydest not doune/ & repest that thou dyddest not sowe. And he sayde vnto him: *Of thyne awne D mouth/iudge I the thou euyll seruaūt. Knewest thou that I am a strayte mā takinge vp that I layde not doune/& reppynge that I dyd not sowe? Wherfore then gauest not thou my money into the banke/that at my cōminge I might haue required mine awne w vasiage. Math.xxv.b.

And he sayde to thē that stode by: take frō him that pounde/& geue it him that hath ten pounde. And they sayde vnto hym Lorde he hath ten pounde. I saye vnto you/that *vnto all them that haue/it shalbe geuen: & frō him that hath not/euen that he hath shalbe taken from him. Moreouer those myne enemyes/ E wyhych wolde not ȳ I shuld raygne ouer thē bryngе hydder/& slee them before me. *And when he had thus spoken/ he proceded forth before/assendinge vp to Jerusalem. ✠ Co hym that hath/ it shall be geuen. Luke in Math.xxij.b. Math.xxi.a. Marke.xi.a.

And it fortuned/when he was come nye to Bethyphage & Bethany/besides moūte Oliuete/he sent two of his disciples sayinge: go ye into ȳ toune whych is ouer agaynst you. In the which assone as ye are come/ ye shall fynde a colte tyed/wheron yet neuer mā sate. Loose him and bringe him hyder. And yf eny man aske you/ why that ye loose hym: thus saye vnto him/the Lorde hath nede of hym.

They that were sent/ went their waye and founde/euen as he had sayde vnto them. And as they were aloosinge the coolte/the owners sayde vnto them: why loose ye the coolte? And they sayde: for the Lorde hath nede of F hym. And they brought hym to Jesus. And they cast their rayment on the colte / and sett Jesus theron. And as he went/ they spredde their clothes in the waye.

And when he was now come/ wheare he shuld go doune frō ȳ moūte Oliuete/ ȳ whole multitude of the disciples begā to reioyce/ & to laude God with a loude voyce/ for all the myracles that they had sene/ sayinge: blessed be the kynge that cōmeth in the name of the Lorde: peace in heauen/& glory in the hyest.

G And

And some of the Pharises of the cōpany sayd
vnto hym: Master rebuke thy disciples. He
answered/ & sayde vnto thē: I tel you yf these
shuld holde their peace/the stones wolde crie

✠ And whē he was come neare/he beheld
the citie/ & wept on it sayinge: If thou had-
dest knowē those thinges which belōge vnto
thy a*peace/euē at this thy tyme? But now
are they hydde frō thyne eyes. For the dayes
shall come vpon the/that thy enemyes shall
cast a banke aboute the/ and compasse the
rounde/ & kepe the in on euery syde/ & make
the euen with the grounde/with thy children
G which are in the. And they shall not leue in ÿ
one stone vpon another/ because thou kno-
west not the tyme of thy visitacion.

And he went in to the temple/ & beganne
to cast out them that solde therin/ and them
that bought sayinge vnto them/it is wrytte:
my house is the house of prayer:but ye haue
made it a den of theues. And he taught dayly
in the tēple. I*The hye Prestes and the scri-
bes and the chefe of the people went about
to destroye hym: but coulde not fynde what
to do. For all the people stacke by him/ & ga-
ue him audience.

¶ They aske Christ one question/and he asketh them another. The parable of the vyneyarde. Of trybute to be geuen vnto Cesar and how Christ stoppeth the mouthes of the Saduces.

¶ The.xx.Chapter. ✠

A And it fortuned ī one of those dayes
as he taught ÿ people in the tēple
& preached the gospell:the hye Pre-
stes & the Scrybes came with the
elders & spake vnto him sayinge:*Tell vs by
what auctoryte thou doest these thynges?
Ether who is he that gaue ÿ this auctorite?
He answered and sayde vnto them:I also wil
aske you a question/ and answer me. The
baptyme of John: was it from heauen or of
a*men? And they thought with in them selu-
sayinge:yf we shall saye from heauen:he wil
saye:why then beleued ye hym not? But and
yf we shall saye of men/ all the people wyll
stone vs. For they be perswaded that John is
a Prophete. And they answered that they
coulde not tell whence it was. And Jesus
sayde vnto them: nether tell I you by what
B auctorite I do these thinges.

Then beganne he to put forth to ÿ people
thys symylitude. *A certayne man planted a
vyneyarde/ & let it forthe to fermers/ & went
him selfe into a straunge cōtre for a greate
season. And whē the tyme was come/he sent
a seruaunt to his tenauntes that they shuld
geue him of the frutes of the vyneyarde. And
the tenauntes dyd bet him/ & sent him awaye
empty. And agayne he sent yet another ser-
uaunt. And they dyd bet him/ & koule entrea-
ted him also/ & sent him awaye emptye. Mo
reouer/ he sent the thyrde to/ and hym they
wounded/and cast oute. Then sayde ÿ lorde
of ÿ vyneyarde: what shall I do? I will sende C
my deare sonne/him peraduenture they will
reuerence/when they se him.

But when the fermers sawe hym/ they
thought in thē selues sayinge:this is ÿ heyre/
come let vs kyll hym/ that the enheritaunce
maye be oures. And they cast hym out of the
vyneyarde:and kylled hym. Now what shall
the lorde of the vyneyarde do vnto them? He
will come and destroye these fermers/ & wyll
let out hys vyneyarde to other. When they
heardde that/they sayde:God forbyd.

And he beheld thē and sayde:what mea-
neth this then that is wrytte:* the stone that
the bylders refused/the same is made ÿ heed
corner stone? Whosoeuer stomble at ÿ stone
shalbe broken:but on whosoeuer it fall pō/
it wyll grinde hym to powder. And the hye
prestes and the Scribes the same houre wēt
about to laye handes on him/but they feared
the people. For they perceaued that he had
spoken this symylitude agaynst them. D

And they watched him/ & sent forth spies/
which shuld fayne thē selues perfecte/ to ta-
ke him in his wordes/ & to delyuer hym vnto
the power & auctorite of the debite. And they
asked him sayinge: Master/we knowe ÿ thou
sayest & teachest right/nother cōsiderest thou
eny mannes degre/ but teachest the waye of
God truly. Is it laufull for vs to geue Cesar
tribute or no? He perceaued their craftines/
& sayde vnto thē: *why tēpt ye me? Shewe
me a peny. Whose ymage and superscripcio
hath it? They answered & sayde: Cesars. And
he sayde vnto thē: geue then vnto Cesar/that
which belōgeth vnto Cesar: & to God ÿ which
pertayneth to God. And they coulde not re-
proue his sayinge before ÿ people. But they
maruayled at his answer/ & helde their peace

Then came to him certayne of the Sadu- E
ces which denye that ther is eny resurrecciō.
And they asked him sayinge:* Master/Mo-
ses wrote vnto vs/yf eny mānes brother dye
hauinge a wyke/ & ÿ same dye without yssue:
that then his brother shulde take his wyke/ &
rayse vp seede vnto hys brother. Ther were
seuen brethren/ & the fyrste toke a wyke/ and
dyed without chyldren. And the seconde toke
the wyke/ & he dyed chyldlesse. And the thyrde
toke her/ & in lyke wyse the resydue of the se-
uen/ & left no chyldren behinde them/ & dyed.
Last of all the woman dyed also. Now at the
resurrecciō whose wyke of them shall she be?
For seuen hadder to wyke.

Jesus answered and sayde vnto thē. The
F children of this worlde mary wyues/ & are ma-
ryed/but they whych shalbe made worthy to
enioye that

enioye that worlde and the resurreccyon frō
deeth/nether mary wyues nether are maried
nor yet cā dye eny moare. For they are equall
vnto the angels: & are the sonnes of God in
as moche as they are the children of ÿ resur-
reccion. And that the deed shall ryse agayne/
euen Moses sygnyfyed belydes the bushe/
when he sayde:*the Lorde God of Abraham
and the God of Isaac/and the God of Jacob.
For he is not the God of the deed/but of them
which liue. For all lyue in him. Then certay-
ne of the Pharises answered and sayde: Ma-
ster thou hast wel sayde. And after that durst
G they not aske him eny question at all.

Then sayde he vnto them: *how saye they
that Christ is Dauids sonne? And Dauid
him selfe sayeth in the boke of the Psalmes:
*The Lorde sayde vnto my Lorde/syt on my
ryght hande/ tyll I make thyne enemys thy
fote stole. Seinge Dauid calleth him Lord:
how is he then his sonne?

Then in ÿ audyence of all the people/ he
sayde vnto his disciples:*beware of ÿ Scri-
bes/whych delyre to go in lōge clothynge: &
loue gretinges in the markets/and the hyest
seates in the synagoges & the chefe roumes
at feastes/which deuoure widdowes houses
and that vnder a coloure of longe prayinge:
the same shall receaue greater damnacion.

¶ Christ commendeth the poore wyddow/telleth of ÿ destruccion of Jerusalem/of false teachers/of the tokēs and troubles for to come/ of the ende of ÿ worlde/ and of hys awne commynge.

¶ The.xxi.Chapter.

A As he beheld/he sawe ÿ ryche mē/
how they cast in their offerynges
into ÿ treasury. And he sawe also a
certayne poore wyddowe/ whych
cast in thyther two mytes. And he sayde:of a
trueth I saye vnto you/this poore wyddowe
hath put in moare then they all. For they all
haue of their superfluyte added vnto ÿ offe-
ringe of God:but she/of her penury hath cast
in all the substaunce that she had.

As some spake of the temple/how it was
garnished with goodly stones & Jewels/ he
sayde.*The dayes wyll come/when of these
thynges whych ye se/shall not be lefte stone
vpon stone/that shall not be throwen doune.
And they asked hym sayinge: Master when
shal these thinges be/ & what signe will therbe
when suche thinges shall come to passe.

And he sayd:take hede/ ÿ ye be not decea-
ued. For many will come in my name sayinge
I am he:and the tyme draweth neare. Folo-
we ye not them therfore. But when ye heare
of warre and dissencion:be not afrayed. For
these thynges must fyrst come: but the ende
foloweth not by & by. Then sayd he vnto thē:
¶ Nacyon shall ryse agaynst nacyon/ & kyng-
dome agaynst kyngdome/ and greate erthq-
uakes shalbe in all quarters/and honger/
and pestilēce: & fearfull thinges. And greate
sygnes shall ther be from heauen.

But before all these/ they shall laye their
handes on you and persecute you/delyuerin-
ge you vp to the Synagoges & into prison/
and bringe you before kynges & rulers for
my names sake. And this shall chaunce you
for a testimoniall. Let it sticke therfore fast
in youre hertes/not once to stody before/what
ye shall answere:for I wil geue you a mouth
and wysdome/ where agaynste/ all your ad-
uersaryes shall not be able to speake nor re-
sist. Ye & ye shalbe betrayed of youre fathers
and mothers/and of youre brethren/ & kynsf-
men/and louers/and some of you shall they D
put to deeth. And hated shall ye be of all men
for my names sake. Yet ther shall not one he-
re of youre heedes perysche. With youre
a*pacience possesse youre soules.

And when ye se Jerusalem beseged wyth
an hoste/then vnderstande that the desolacio
of the same is nye. Then let them whych are
in Jewrye flye to the mountaynes. And let
them whych are in the myddes of it/ departe
oute. And let not them that are in other coun
treyes/enter ther in. For these be the dayes of
vengeance/to fulfill all that are writtē. But
wo be to them that be with chylde/ & to them
ÿ geue sucke in those dayes: for ther shalbe
greate trouble in the lande/and wrath ouer
all thys people. And they shall fall on the ed-
ge of the swearde/ and shalbe leed captyue/
into all nacyons. And Jerusalem shalbe tro-
den vnder fote of the gentyls/vntyll the tyme
of the gentyls be fulfylled.

✠ And ther shalbe sygnes in ÿ sunne/and
in the mone/ and in the starres: & in the erth
the people shalbe in sore perplexite/ ÿ they
shall not tell whych waye to turne them sel-
ues. The see and the waters shall roore/ and
mēnes hertes shall fayle them for feare/ and
for lokynge after those thinges whych shall
come on the erth. For the powers of heauen
shall moue. And then shall they se ÿ sonne of
man come in a cloude wyth power & greate
glory. When these thinges begynne to come
to passe:then loke vp/ & lifte vp youre b*hea-
des for youre redempcion draweth nye.

And he shewed them a symylitude: beholde
the fygge tree/and all other trees/when they
shoutt forth their buddes/ ye se & knowe of
youre awne selues that sommer is then nye
at hand. So lyke wyse ye (when ye se these
thinges come to passe) vnderstande/that the
kyngdome of God is nye. Verely I saye vnto
you:this generacyon shall not passe/tyll all
be fulfylled. Heauen and erth shall passe:but
my wordes shall not passe. F

✠ Take hede to youre selues/lest youre hertes be ouercome wyth surfettinge & drõkennes and cares of thys worlde: and that/ G ỳ daye come on you vnwares. For as a snare shall it come on all them that syt on the face of the erthe. Watche therfore contynually & praye/ that ye maye obtayne grace to flye all this that shall come/and that ye maye stande before the sonne of man. ✠

In the daye tyme/ he taught in the temple and at nyght/he went out/and had abydinge
John.viij.a. in the mount oliuete. * And all ỳ people came in the morynynge to hym in the temple/for to heare hym.

¶ Christ is betrayed. They eate the easter lãbe. The institucyon of the sacrament. They stryue who shalbe greatest/he reproueth thē: He prayeth thre tymes vpon the mount. They take hym and bringe him to the hye prestes house: Peter denyeth him thryse/& they bringe hym before the councell.

¶ The. xxiij. Chapter. ✠

A THe feast of swete breed drue nye
Math.xxvi.a. whych is called ester/ and the hye
Marc.xiiij.a. Prestes & Scribes sought how to kyll him/but they feared ỳ people. Then entred Satan into Judas/ whose syr name was Iscariot (which was of the nõbre of ỳ twelue) & he went his waye & cõmuned with the hye prestes & officers how he myght betraye him to thē. And they were glad: & promised to geue him money. And he consented/ and sought opportunyte to betraye hym vnto
Math.xxvi.b. them when the people were awaye.
Marc.xiiij.a. * Then came the daye of swete breed/whē of necessyte the esterlambe must be offered. And he sent Peter & John sayinge: go & prepare vs the esterlãbe/ ỳ we maye eate. They sayde to him. Where wilt thou/that we prepare? And he sayde vnto thē. Beholde whē ye
B be entred into the citie/ther shall a man mete you bearinge a pitcher of water/him folowe into the same house that he entreth in/& saye vnto the good man of the house. The master sayeth vnto the: where is the gest chamber/ where I shal eate mine ester lambe with my disciples? And he shal shew you a greate parloure paued. Ther make redy. And they wẽt and founde as he had sayde vnto them: & made redy the ester lambe.

And whē ỳ houre was come/he sate doune and the twelue Apostles wyth hym. And he sayde vnto them: I haue inwardly desyred to eate this ester lambe wyth you before that I suffre. For I saye vnto you: hence forth I will not eate of it eny moore/ vntyll it be fulfilled
Math.xxvi.c. in the kyngdome of God * And he toke ỳ cup
Mark.xiiij.c. and gaue thankes/and sayd. Take thys/and
i.Cor.xi.c. deuyde it amonge you. For I saye vnto you: I wyll not drynche of the frute of the vyne/ vntyll the kyngdome of God be come.

And he toke breed/gaue thankes/& gaue to them/sayinge: Thys is my body wych is geuen for you. Thys do in the remembraunce of me. Lykewyse also/when they had supped/he toke the cup sayinge: This cup is the newe testament in my blonde/ wych shall for you be shedde.

Yet beholde/ ỳ hande of him that betrayeth me/is wyth me on the table. And the sonne of man goeth as it is apoynted: But wo be to that man by whō he is betrayed. And they began to enquyre amõge them selues/which of them it shulde be/that shulde do that. C

✠ * And ther was a stryke amonge them/ Math.xxiij.a.
which of thē shuld be takē for ỳ greatest. And Marc.ix.c
he sayde vnto thē: the kynges of the gentyls Luke.ix.f.
raygne ouer them/ and they that beare rule ouer them/are called gracious lordes. But ye shall not be so. But he ỳ is greatest amõge you/ shalbe as the youngest: and he that is chefe/ shalbe as the mynister. For whether is greater/he that sytteth at meate: or he ỳ serueth? Is not he that sitteth at meate? And I am amõge you/as he that ministreth. Ye are they which haue bydden wyth me in my tẽptacions. And I apoynt vnto you a kingdome as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome/ and syt on seates/ and iudge the twelue trybes of Israell. ✠

And ỳ Lord sayde: Simon/ Simõ beholde Satan hath desyred you/ to syfte you/ as it were wheate: but I haue prayed for the/that thy fayth fayle not. And when thou arte conuerted/strengthe thy brethren. And he sayde D
vnto hym. * Lorde I am redy to go wyth the Math.xxvi.c.
into prisona to deeth. And he sayde: I tell the Mark.xiiij.c.
Peter/ ỳ cocke shall not crowe thys daye/tyl thou haue thryse denyed ỳ thou knewest me.

And he sayde vnto them: when I sent you wythout wallet and scryppe & shoes: lacked ye eny thinge? And they sayd/no. And he sayd to them: but now he that hath a wallet let him take it vp/and like wyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I saye vnto you/ that yet that wych is wrytten/ must be performed
Math.xxvi.f. in me: * euen wyth the wycked was he nom-
Mark.xiiij.e. bred. For those thynges wych are wrytten
John.xviij.f. of me/haue an ende. And they sayde; Lorde/ beholde here are two swerdes. And he sayde vnto them: it is ynough.

And he came out/& went as he was wõte to mounte Oliuete. And the disciples folowed hym. And when he came to the place/he sayde to thē: praye/lest ye fall into tẽptaciõ.

And he gate him selfe from them/about a stones cast/& kneled doune/& prayed/saying Father yf thou wilt/ withdrawe this cup frõ E
me. Neuerthelesse/not my will/but thyne be fulfylled. And ther appered an angell vnto hym from

hym from heauen/comforteynge hym. And he was in an agonye/ and prayed lom what lõger. And hys sweate was lyke droppes of bloud/trichlynge doune to the grounde. And he rose vp from prayer and came to his disciples/and founde them slepynge for sorowe/ and sayde vnto them: why slepe ye? Rise and praye/lest ye fall into temptacion.

Whyll he yet spake: beholde/ ther came a cõpany/& he that was called Judas one of ỳ twelue/went before them/ and preased nye vnto Jesus to kysse him. And Jesus sayd vnto him: Judas/betrayest thou ỳ sonne of man with a kysse? When they wych were about
F him sawe what wolde folow/they sayd vnto him: Lorde/shall we smite w̃ swearde. * And
Math.xxvi.c. one of thē smote a seruant of the hyest prestes
Mar.xiiij.e. of all/& smote of hys right eare. And Jesus
Lu.xxiij.b. answered & sayd: suffre ye thus. Sarre for the. And he touched his eare/and healed him.

Then Jesus sayde vnto the hye prestes & rulers of the temple and the elders wych which were come to him. Be ye come out/as vnto a thefe with swerdes & staues? When I was dayly with you in the temple/ ye stretched not forth handes agaynst me. But thys is euen youre very houre/ and the power of darcknes. Then toke they him/& ledde hym/ and brought hym to the hye Prestes house. And Peter folowed a farre of.

When they had kyndled a fyre in the mydes of the palys/ & were set doune to gether
Math.xxvi.g. * Peter also sate doune amonge thē. And wo
Mark.xiiij.g. ne of the wenches/beheld him as he sate by
Lu.xxiij.c. the fyer/& set good eye syght on him & sayde: this same was also with him. Then he denied him sayinge: woman I knowe hym not. And after a lytell whyle/ another sawe hym and sayde: thou arte also of thē. And Peter sayde: man I am not. And about the space of an houre after/another affirmed sayinge: verely euen thys felowe was wyth him/for he is of Galile/& Peter sayde: man I wote not what thou sayest. And immediatly whyll he yet spake/the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde/how he
G sayde vnto him/before ỳ cocke crowe/ thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Jesus/mocked him/& smote hym/ & blyndfolded hym/& smoote his face. And asked him sayinge: arede who it is that smoote the? And many other thynges deffyytfullye sayd they agaynst him.

And assone as it was daye ỳ elders of the people and the hye Prestes and Scribes/came to gether/& ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ ye wyll not beleue. And yf also I aske you/ ye wyll not answere me or let me go. Herafter shall the sonne of man syt on the right hand of the power of God. Then sayde they all: arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: * what nede Math.xxvi.g.
we eny further witnes? We oure selues ha- Marc.xiiij.g.
ue herde of hys awne mouthe.

¶ Jesus is brought before Pylate and Herode. The wemen make lamentacion for him. He prayeth for his enemyes/ forgeueth the thefe vpon hys right hande/ and dyeth on the crosse/and is buryed.

¶ The. xxiij. Chapter.

A ND ỳ whole multitude of thē arose/ A
& ledde him vnto Pylate. And they Math.xxvii.a.
begãne to accuse hym sayinge: we Marc.xv.a.
haue founde thys felowe peruer- Joh.xviij.c.
tinge the people/ and forbyddynge to paye tribute to Cesar: sayinge/that he is Christ a kynge. And Pylate appoled him sayinge: arte thou ỳ kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pilate to the hye Prestes/ and to the people: I fynde no faute in this man. And they were ỳ moore fearce sayinge. He moueth ỳ people/ teachynge thorow out Jewry/ and begaune at Galile/euen to this place.

When Pylate heard mencion of Galile he asked whether the mã were of Galile. And assone as he knewe that he was of Herodes iurisdicciõ he sent him to Herode/which was also at Jerusalem in those dayes. And when Herode sawe Jesus/he was exceedinglie glad B
for he was desyrous to se him of a lõge sea- son/because he had heard many thynges of hym/ and trusted to haue sene some myracle done by him. Then questioned he with hym of many thynges. But he answered hym not one worde. The hye Prestes and Scrybes/ stode forth and accused him straytly. And Herod with his men of warre/despised him/and mocked him/ and arayed hym in whyte/ and sent him agayne to Pylate. * And ỳ same daye Act.iiij.c.
Pylate and Herod were made frendes to gether. For before they were at variayance.

And Pylate called together ỳ hye Prestes and the rulers/& the people/ and sayde vnto them: ye haue brought this man vnto me/as one that peruerted the people. And beholde I C
haue examined him before you/& haue fonde no faute in this man/of those thinges where of ye accuse him. No nor yet Herode. For I sent you to hym: and lo nothinge worthy of deeth is done to him. I will therfore chasten him/& let hi loose. * For of necessite/he must Math.xxvii.b
haue let one loose vnto them at that feast. Marc.xv.a.

And all the people cryed atonce sayinge: John.xviij.d.
away with him/& delyuer to vs Barrabas: which for insurrection made in ỳ citie & mor they was cast in prison. Pilate spake againe

 to them

to thē wyllynge to let Jesus lowse. And they
cried sayinge: Crucify him/Crucify him. He
sayde vnto thē the thyrde tyme. What euyll
hath he done? I fynde no cause of deeth in hī
I will therfore chasten him/ & let hym lowse.
Math.xxvij.c. * And they cryed w̄ a loude voyce/ & required
Marc.xv.a. that he myght be crucyfyed. And the voyce of
John.xix.a. them and of the hye Prestes preuayled.

D And Pilate gaue sentence that it shuld be
as they required & let lowse vnto them/him ý
for insurreccion and mortherr/ was cast into
prison/whō they desyred: & delyuered Jesus
Math.xxvij.d. to do w̄ hym what they wolde. * And as they
Mark.xv.b. ledde him awaye/ they caught one Symō of
Syrene/cōmynge out of the felde: & on hym
layde they the crosse/ to beare it after Jesus.

And there folowed him a greate cōpany of
people & of wemē/ which wemē bewayled &
lamented him. But Jesus turned backe vnto
thē/ & sayde: Daughters of Jerusalem/ wepe
not for me: but wepe for youre selues/ & for
youre childrē. For beholde/ ý dayes wil come/
Esa.liiij.a. when men shall saye: * happy are ý baren &
Sapienc.iij.c. the wombes that neuer bare and the pappes
Galat.iiij.d. which neuer gaue sucke. Then shall they be-
ginne to saye to ý mountaynes/ fall on vs: &
to the hylles/ couer vs. For yf they do thys to
a grene tree/ what shalbe done to the dryye.

And ther were two euyll doers ledde wyth
Math.xxvij.d. him to be slayne. * And when they were come
Marc.xv.c. to ý place/ which is called Caluary/ ther they
John.xix.d. crucifyed him/ & ý euyll doers/ one on ý right
C hande & the other on ý lefte. Then sayde Je-
sus: father forgeue them/ for they woote not
what they do. And they parted his rayment/ &
cast loottes. And the people stode & beheld.

And ý rulers mocked him with thē sayinge
he holpe other men/ let hym helpe him selfe/
yf he be Christ ý chosen of God. The soudiers
also mocked him/ and came and gaue him ve
neger and sayde: yf thou be that kynge of the
Jewes saue thy selfe. And hys superscripciō
F was written ouer him/ in Greke/ in Latin/ &
Hebreu: This is the kynge of the Jewes.

And one of the euyll doers which hanged/
rayled on him sayinge: If thou be Christ saue
thy selfe and vs. The other answered and re-
buked him sayinge: Nether fearest thou God
because thou arte in the same damnacyon?
We are righteously punished/ for we receaue
accordynge to oure dedes: But thys man
hath done nothinge amysse. And he sayd vnto
Jesus: Lorde remēber me when thou comest
a * By Paradyse (as affyrmeth Erasmus in hys annotaciōs vpon thys text) is vnderstāde a place of synguler quietnes & pleasure.
into thy kyngdome. And Jesus sayde vnto
him: Verely I saye vnto ý/ to daye shalt thou
be with me in a * Paradyse.

And it was about the sixt houre. And ther
came a darknes ouer all the lande/ vntyll ý
nynth houre/ and the sonne was darckened.
And ý vayle of the tēple dyd rent euē thorow
the myddes. And Jesus cryed wyth a greate
voyce and sayd: Father/ into thy handes I cō
mende my spryete. And when he thus had sayd
he gaue vp the goost. When the Centurion G
sawe what had happened/ he glorifyed God
sayinge: Of a suretye this mā was perfecte.
And al the people that came to gether to that
syght/ beholdynge the thynges whych were
done: smoote their brestes/ & returned home.
And all his acquayntaunce/ and the wemen
that folowed hym from Galile/ stode a farre
of beholdynge these thynges.

And beholde ther was a man named Jo-
seph/ a councellour/ and was a good mā and
a iuste/ & did not consent to the cōsell & dede
of them/ which was of Aramathia/ a citie of
the Jewes: whych same also wayted for the
kyngdome of God: he went vnto Pylate and
begged ý boddy of Jesus/ & toke it doune/ &
wrapped it in a lynnē clooth/ & layed it in an
hewē toūbe/ wherin was neuer mān before
layed. ✠ And ý daye was ý Saboth euen/ &
the Saboth drue on. The wemen ý folowed
after which came wyth him from Galile/ be-
helde the sepulcre & how his body was layed.
And they returned & prepared odoures and
oyntmentes: but rested the Saboth daye/ ac-
cordynge to the commaundement.

C The wemē come to the graue/ Christ apearetb vnto the two disciples that go towarde Emaus/ stondeth in the myddest of all his dysciples/ openeth their vnderstandynge in the scryptures/ geueth them a charge/ & ascendeth vp to heauen.

C The .xxiiij. Chapter. ✠

ON ý morowe after ý Saboth/ early A
in the morninge/ they came vnto ý Math.xix.a.
toūbe & brought ý odoures wbych Mark.xvi.a.
they had prepared & other wemē w̄ Joha.xx.a.
thē. And they founde ý stone rowled awaye
frō ý sepulcre/ & went in: but founde not the
body of the Lorde Jesu. And it happened/ as
they were amased therat: Beholde two men
stode by them in shynynge vestures. * And as Math.xxviij.a.
they were afrayde/ and bowed doune their Marc.xvi.b.
faces to the erth: they sayd to them: why seke
ye the lyuynge amonge the deed? He is not
here: but is rysen. Remember how he spake
vnto you/ when he was yet wyth you in Ga-
lile/ sayinge: that the sonne of man must be
delyuered into the handes of synfull men/ &
be crucified/ and the thyrde daye ryse agayne.

And they remembred his wordes/ & return-
ned frō the sepulcre/ & tolde all these thynges B
vnto the eleuen & to all the remanaunt. * It Math.xxviij.b.
was Mary Magdalen and Joanna/ & Ma- Marc.xvi.c.
ry Jacobi/ and other that were wyth them/
which tolde these thynges vnto ý Apostles/
and their wordes semed vnto them fayned
thynges/ nether beleued they thē. Then arose
Peter and ran vnto the sepulcre/ & stowped
in and sawe the lynnē clothes layde by them
selfe/ and

selfe/ and departed wondrynge in hym selfe
at that whych had happened. ✠

✠ And beholde/ two of them went that
same daye to a toune whych was from Je-
rusalem about thre score furlonges/ called
Emaus: and they talked to gether of all the-
C se thynges that had happened. And it chaun-
sed/ as they commened to gether and reaso-
ned/ that Jesus him selfe drue neare/ & went
wyth them. But their eyes were holden/ that
they coulde not knowe hym. And he sayde
vnto them: What maner of communicaciōs
are these that ye haue one to another as ye
walke/ and are sadde? And the one of them
named Cleophas/ answered and sayde vnto
hym: arte thou only a straunger in Jerusa-
lem/ and haste not knowen ý thynges whych
haue chaunsed therin in these dayes? To
whom he sayd: what thynges?

And they sayd vnto him: of Jesus of Naza-
reth whych was a Prophet/ myght ye in dede
and worde before God/ and all the people.
And how the hye Prestes/ and oure rulers
delyuered hym to be condempned to deeth:
and haue crucyfyed hym. But we trusted
that it shuld haue bene he that shuld haue de
lyuered Israel. And as touchynge all these
thynges to daye is euen the thyrd daye/ that
they were done.

D Ye and certayne wemen also of oure com-
pany made vs astonyed/ whych came erly
vnto the sepulchre/ and founde not hys body:
and came sayinge/ that they had sene a vi-
sion of angels/ whych sayde that he was alye
ue. And certayne of them whych were wyth
vs/ went their waye to the sepulchre/ and
founde it euen so as the wemen had sayde:
but hym they sawe not.

And he sayde vnto them: O foles and slo-
we of herte to beleue all that the Prophetes
haue spoken. Ought not Christ to haue suf-
fered these thynges/ and to enter into hys glo-
ry? And he began at Moses/ and at all the
E Prophetes/ and interpreted vnto them in all
scryptures whych were wrytten of him. And
they drue nye vnto the toune which they wēt
to. And he made as though he wolde haue
gone further. But they constrayned hym
sayinge/ abyde wyth vs/ for it draweth to-
wardes nyght/ and the daye is farre passed.
And he went in/ to tary wyth them.

And it came to passe as he sate at meate
wyth them/ he toke breed/ blessed it/ brake &
gaue to them. And their eyes were opened &
they knewe hym: and he banysched out of
their syght. And they sayde betwene them sel-
ues: dyd not oure hertes burne wyth in vs/
whyll he talked wyth vs by ý waye/ and as
he opened to vs the scryptures? And they
roose vp the same houre/ & returned agayne
to Jerusalem/ and founde the eleuen gathe-
red to gether/ and them that were with them
whych sayde: the Lorde is rysen in dede/ and
hath apered to Simon. And they tolde what
thinges was done in the waye/ and how they
knewe him in breakynge of breed. ✠

As they thus spake ✠ Jesus hym selfe F
stode in the myddes of them/ and sayde vnto
them: peace be with you. And they were abas
shed and afrayde/ supposynge that they had
sene a spryete. And he sayde vnto them: why
are ye troubled/ and why do thoughtes aryse
in youre hertes? Beholde my handes and my
fete/ that it is euen my selfe. Handle me and
se: for spretes haue not flesshe and bones/ as
ye se me haue. And when he had thus spoken
he shewed them hys handes and his fete. And
whyll they yet beleued not for ioye and won-
dred/ he sayde vnto them: Haue ye here eny
meate? And they gaue him a pece of a broy-
led fishe/ and of an hony combe. And he toke
it/ and ate it before them.

And he sayde vnto them. These are the
wordes which I spake vnto you whyl I was
yet with you: that al must be fulfylled which
were wrytten of me in the lawe of Moses
and in the Prophetes/ and in the Psalmes:
* Then opened he their wyttes/ that they G
myght vnderstand the scryptures/ and sayde Act.xvij.a.
vnto them: Thus is it wrytten/ and thus it
behoued Christ to suffre/ and to ryse agayne
from deeth the thyrde daye/ and that repen-
tance and remission of synnes shuld be prea-
ched in his name amonge all nacyons/ ✠ &
must be begynne at Jerusalem. And ye are
wytnesses of these thynges. And beholde/ I
wyll sende the promes of my father vpō you.
* But tary ye in the citie of Jerusalē/ vntyll Act.i.a.
ye be endewed with power from an hye.

And he ledde them out into Bethany/ and
lyfte vp his handes and blessed them. * And it Actu.i.a.
cam to passe/ as he blessed them/ he departed Math.xvi.b.
from thē/ and was caryed vp into he-
uen. And they worshipped him/ and
returned to Jerusalem wyth
greate ioye/ & were cō
tinually in ý tēple
praysinge & lau-
dinge God:
Amen.

C Here endeth the Gospell of
Sayncte Luke.

¶ The Gospell of Sayncte Johan.

¶ The euerlastyng wyth of Christ/and how he became man. The testimony of Jhon. The callynge of Andrew/Peter.&c.

¶ The fyrst Chapter. ✠

A IN the beginnynge was the worde/ & the worde was with God: and the worde was God. The same was in the beginnynge wyth God. All thinges were made by it/and wythout it/ was made nothynge that was made. In it was lyfe/ & the lyfe was the lyght of men/ & a * the lyght shyneth in ȳ darcknes but the darcknes comprehended it not.

a * The lyght shyneth in the darcknes &c. By the light is vnderstande Christ & by the darcknes vngodlys vnbeleuinge mē/amōg whome Christ came & they receaued him not as Ephe.iiij.d

There was a man sent from God/ whose name was John. The same cam as a witnes to beare wytnes of the lyght/ that all men through him myght beleue. He was not that lyght: but to beare witnes of the lyght. That was a true lyght wych lyghteth all mē that come into the worlde. He was in the worlde/ and the worlde was made by hym: and yet b * the worlde knewe hym not.

b * The worlde knewe him not The worlde is here taken for the people of the worlde/as after in the.viij.a.and Mar.xvi.c.

He cam amonge hys awne/and hys awne receaued hym not. But as many as receaued hym/ to them he gaue power to be the B sonnes of God in that they beleued on hys name: wych were borne/not of bloude nor of the wyll of the flesche/ nor yet of the will of man: but of God.

And the worde was made flesche and dwelt amonge vs/ and we sawe the glory of it/ as the glory of the only begotten sonne of the father/ wych worde was full of grace and verite. ✠

✠ John bare wytnes of hym and cryed sayinge: Thys was he of whome I spake/he that cometh after me/ was before me/ because he was yer then I. And of hys fulnes haue al we receaued/euen c * (grace) for grace. For the lawe was geuen by Moses/ but grace and truthe came by Jesus Christ.

c * Grace for grace. By grace vnderstande fauour. The meanynge is/ for the fauoure that God the father hath to hys sonne Christ hath he receaued vs in to fauoure: so ȳ as Christ is beloued of hys father/ euen so are we beloued for hys sake as Rom.v.c.

b * No mā hath sene God at any tyme &c. There can no bodelye beholde the maiestie of God in his excellent nature as he is as we haue declared in Exod. xxxiii.d.

d * No mā hath sene God at any tyme. Christ

✠ No man hath sene God at eny tyme. The only begotten sonne/ which is in the bosome of the father/he hath declared him. ✠

✠ And this is the recorde of John: when the Jewes sent Prestes and Leuites frō Jerusalem/to aske hym/what arte thou? And he confessed and denyed not & sayde playnly: I am not Christ. And they asked hym: what then? arte thou Helyas? And he sayde: I am not. Arte thou ȳ Prophete? And he answered no. Then sayd they vnto him: what arte thou that we maye geue an answer to them that sent vs: What sayest thou of thy selfe? He sayde: I am ȳ e * voyce of a cryar in ȳ wildernes/ make strayght the waye of the Lorde/ as sayde the Prophete Esaias.

e * Voyce. that is/ I am that I preache I am sent to prouoke you synners & to crye on you to amende/that ye maye receaue Christ and hys grace.

And they whych were sent/ were of the Pharyses. And they asked hym/ and sayde vnto him: why baptisest thou then yf thou be not Christ/nor Helyas/ nether a Prophet? John answered thē sayinge: I baptyse wyth water: but one is come amonge you/ whom ye knowe not/he it is that cometh after me/ whiche was before me/ whose sho latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordā where John dyd baptise. ✠

✠ The nexte daye John sawe Jesus commynge vnto him/and sayde: beholde ȳ lambe of God/which taketh awaye the synne of the worlde. This is he of whom I sayd. After me cometh a man/wych was before me/for he was yer then I/and I knew him not: but that he shuld be declared to Israel/therfore am I come baptysinge wyth water.

And John bare recorde sayinge: I sawe ȳ C spryte descende from heuen/like vnto a doue and abyde vpon him/and I knewe hym not. But he that sent me to baptise in water/ the same sayde vnto me: * vpon whom thou shalt se the spryte descende and tary styll on hym/ the same is he which baptiseth with the holy goost. And I sawe and bare recorde that this is the sonne of God. ✠ Math.iij.d. Mark.i.b. Luke.iij.d

The nexte daye after/John stode agayne/ and two of hys disciples. And he beheld Jesus as he walked by/ and sayde: beholde the lambe of God. And the two dysciples heard hym speake and followed Jesus. And Jesus turned about/and sawe them followe/ & sayd vnto thē: what seke ye? They sayd vnto him: Rabbi (which is to saye by interpretacyon/ Master) where dwellest thou? He sayde vnto them: come and se. They came & sawe where he dwelt: and abode with him that daye. For it was about the tenth houre.

One of

One of ȳ two which heard John speake and followed Jesus/ was Andrew Simon Peters brother. The same fonde hys brother Simon first, and sayde vnto hym: we haue founde Messias/which is by interpretacyō/ annoynted: and brought hym to Jesus. And Jesus beheld him and sayde: thou arte Simon the sonne of Jonas/thou shalt be called Cephas: which is by interpretacion/a stone.

The daye folowyng Jesus wolde go into Galile/ & founde Philip/ and sayd vnto him/ folowe me. Philip was of Bethsaida ȳ citie of Andrew and Peter. And Philip founde Nathanael/ and sayde vnto hym. We haue founde hym of whome Moses in the lawe/ and the Prophetes dyd wryte. Jesus ȳ sonne of Joseph of Nazareth. And Nathanael sayd vnto hym: can there eny good thynge come oute of Nazareth? Philip sayde to him: come and se.

G Jesus sawe Nathanael comynge to hym/ and sayde of him. Behold a vryght Israelyte/ in whom is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered/and sayde vnto him: Before that Philip called the/when thou wast vnder ȳ fygge tree/ I sawe the. Nathanael answered and sayd vnto him: Rabbi/ thou arte the sonne of God/thou arte ȳ kyng of Israel. Jesus answered and sayde vnto him: Because I sayde vnto the/ I sawe the vnder ȳ fygge tree/thou beleuest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely/verely/ I saye vnto you: herafter shall ye see heuen open/and the angels of God ascendynge and descendynge ouer the sonne of man.

¶ Christ turneth the water vnto wyne/and dryueth ȳ byers & sellers out of the temple.

¶ The.ij. Chapter.

A AND the thryde daye/was ther a maryage in Cana a citie of Galile: & the mother of Jesus was there. And Jesus was called also and his disciples vnto the maryage. And when the wyne fayled/the mother of Jesus sayde vnto him: they haue no wyne. Jesus sayd vnto her: woman what haue I to do wyth the? myne houre is not yet come. His mother sayde onto the mynistres: whatsoeuer he sayeth vnto you/ do it. And ther were standynge there/ syxe waterpottes of stone after the maner of the purifyinge of the Jewes/ contaynynge two or thre fyrkins a pece.

And Jesus sayde vnto them: fyll ȳ water pottes with water. And they fylled thē vp to the brym. And he sayde vnto them: drawe out now/ & beare vnto the gouerner of ȳ feaste. B And they dare it. When the ruler of the feast had tasted the water that was turned vnto wyne/and knewe not whence it was (but ȳ mynistres which drue the water knewe) He called the brydegrome/ and sayde vnto hym: All men at the begynnynge/ set forth good wyne/and * when men be droncke/ then that which is worse. But thou hast kept backe ȳ good wyne/vnt yll now.

a * when men be droncke &c. That is/ when men be fylled & satisfyed.

This begynnynge of myracles dyd Jesus in Cana of Galile/and shewed his glory/and his disciples beleued on him. ✠ After that he descēded into Capernaum/ & hys b * mother/ and his brethren/and his disciples/ but contynued not manye dayes there.

b * His mother & brethren. lohe in Gene.xiij.b.

✠ And the Jewes ester was euen at hande/ and Jesus wēt vp to Jerusalem/ and founde syttynge in the temple those that solde oxen and shepe and doues & chaungers of money. And he made a scourge of small cordes/ and draue thē all out of the tēple/ with the shepe & oxen/ & powred out the chaungers money/ and ouerthrue the tables/and sayde vnto thē that solde doues: Haue these thinges hence/ & make not my fathers house an house of marchaundyse. And his disciples remēbred/ how that it was wryten: * the zele of thyne house hath euen eaten me.

D

D Psal.lxviij.b.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs/ seynge that thou dost these thynges? Jesus answered & sayde vnto them: * destroye thys temple/and in thre dayes I wyll reare it vp agayne. Then sayde ȳ Jewes: xlvi. yeres was this temple abyldynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. As sone therfore as he was rysen frō deeth agayne/ hys disciples remembred ȳ he thus sayde. And they beleued ȳ scripture/and the wordes which Jesus had sayde.

Math.xxvi.c. Marck.xiij.b

When he was at Jerusalem at ester in the feaste/many beleued on his name/ whē they sawe his myracles which he dyd. But Jesus put not hym selfe in their handes/ because he knewe all men/ and neded not/ that eny mā shuld testifie of him. For he knewe what was in man. ✠

¶ The cōmunycacion of Christ w̄ Nicodemus. The doctryne and baptyme of John/and what wytnesse he beareth of Christ.

¶ The.iij. Chapter. ✠

A THer was a mā of the Phariseis named Nycodemus a ruler amonge the Jewes. The same came to Jesus by nyght/and sayde vnto hym. Rabbi/we know ȳ thou arte a teacher which arte come from God. For no man coulde do suche myracles as thou doest/ except God were with hym. Jesus answered & sayd vnto him: Verely verely I saye vnto the: except a mā be borē a newe/ he cannot se the kyngdō of God. Nicodemus sayde vnto him: how can a mā be borē when he is olde? can he enter

 into

into his mothers wombe & be borē agayne?
Jesus answered: verely verely/I saye vnto ȳ:
* except ȳ a man be borē of water & of the spyrete/he cannot enter into ȳ kyngdō of God.
That which is borē of the flesshe is flesshe: & that whych is borē of the spyrete/ is spyrete.
Marvayle not that I sayd to the/ ye must be borē a newe. The wynde bloweth where he lysteth/ & thou heareſt hys sounde: but canst not tell whēce he cometh & whether he goeth. So is euery man that is borē of the spyrete.
And Nycodemus answered and sayde vnto him: how can these thynges be? Jesus answered & sayde vnto him: arte thou a master in Israel/ & knowest not these thynges? Verely/verely/I saye vnto the/we speake ȳ we know/ & testify that we haue sene: and ye receaue not oure wytnes. If when I tell you erthly thynges/ye beleue not: how shulde ye beleue/yf I shall tell you of heuenly thynges?
And b* no man aſcendeth vp to heauē/but he that came doune from heauen/ that is to saye/the sonne of man which is in heauen.
And as Moses lyfte vp the serpent in the wyldernes/euē so must the sonne of man be lyfte vp/ that none that beleueth in hym perisshe: but haue eternall lyfe. ✠
✠ For God so loueth the worlde/ that he hath geuē his only sonne/ that none that beleue in him/shulde perisshe: but shulde haue euerlastyng lyfe. For God sent not his sonne into ȳ worlde/to cōdempne the worlde: * but that the worlde through him/myght be saued. He that beleueth on hym/ shall not be condempned. But he that beleueth not/ is condempned all redy/ because he beleueth not in the name of the only sonne of God. And thys is the condempnacion/that lyght is come in to the worlde/ & the men loued darknes more then lyght/ because their dedes were euyll. For euery man that euyll doeth/ hateth the lyght: nether commeth to lyght lest hys dedes shuld be reproued. But he that doth trueth/ commeth to ȳ lyght that his dedes myght be knowē/how ȳ they are wrought in God. ✠
After these thynges cam Jesus & hys disciples into the Jewes land/ & ther he hasted with thē & baptised. And John also baptised in Enon besydes Salim/ because ther was moche water there/ & they came & were baptised. For John was not yet cast into prison.
✠ And ther arose a questiō betwene Johns disciples and the Jewes aboute purifyinge. And they came vnto John/ & sayde vnto him: Rabbi/he that was w̄ the beyonde Jordan/ to whō thou bareſt wytnes. Beholde ȳ same baptiseth/ & all men come to hym. John answered/ & sayde: a mā can receaue nothynge at all except it be geuē him from heauen. Ye youre selues are witnesses/how that I sayde

a * Except a mā be borne of water & of the spirite &c. By thys is sygnyfyed ȳ baptme/ wych is the mortifycacyon of ȳ flesche preached by John baptist/and the renuynge of ȳ spirite which is remyssyon of synnes obtayned by Christ.

b * No man aſcendeth into heauen/but he that cam from heauē &c. That is/ no man can come in heauen but by Christ ȳ sonne of God that cam from heauē &c. Only by his ryghteousnes must we aſcende.

c * But that ȳ world through hym myght be saued &c. The world heredoth only sygnifye ȳ the chosen and those that do beleue.

I am not Christ/but am sent before him. He ȳ hath the bryde/is the brydegrome. But the frende of the brydegrome/which standeth by and heareth him reioyseth greately of ȳ brydegromes voyce. This my ioye is fulfylled. He must increace: and I must decreace.
He that cōmeth from an hye is aboue all: He that is of ȳ erth/is earthly/and speaketh of the erth. He that commeth from heauen/ is aboue all/ & what he hath sene and hearde: that he testifieth: but no man receaueth hys testimonye. How be it/he that hath receaued his testimonye * b hath set to his seale ȳ God is true. For he whō God hath sent/ speaketh the wordes of God. * For God geueth not ȳ spyrete by measure (vnto hym). The father loueth the sonne and hath geuen all thynges into hys hande. He that beleueth on ȳ sonne/ hath euerlastynge lyfe: and he that beleueth not the sonne/ shall not see lyfe/but the wrath of God abydeth on him. ✠

b * hath set to hys seale &c. that is/ hath it prynted in hys belefe/as it were with a seale.

c * God geueth not the spirite by measure &c. How the spirite or the gyftes of the spirite are geuen by measure/reade Rom. xij. & i. Corint. xii. And euen so is the spirite it selfe yeue forth throw all christedome by measure: but to Christ/ wych alone hath put awaye all synnes and death was it geuen aboue measure. as in Ciij. iij.

¶ The louynge communicacyon of Christ with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

¶ The. iiij. Chapter.

As sone as the Lorde had knowledge/how ȳ Phariseſ had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but hys disciples) he lefte Jewry/and departed agayne into Galile. And it was so that he must nedes goo thorowe Samaria. Then came he to a citie of Samaria called Sichar/besydes ȳ possessyon that Jacob gaue to hys sonne Joseph. And there was Jacobs well. Jesus then weryed in hys iorney/ sate thus on the well. And it was a * about the syxte houre: & there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drincke. For hys disciples were gone awaye vnto the toune to bye meate. Then sayde the woman of Samaria vnto him: how is it/ ȳ thou beynge a Jewe/ askest dryncke of me/ wych am a Samaritane? For the Jewes medle not with the Samaritans. Jesus answered & sayde vnto hyr: yf thou knewest the gyfte of God/and who it is that sayeth to the geue me drincke/thou woldest haue asked of him/ & he wolde haue geuen ȳ water of lyfe. The woman sayde vnto hym. Syr thou hast nothynge to drawe with/ & the well is depe: from whence then hast thou ȳ water of lyfe? Arte thou greater then oure father Jacob which gaue vs ȳ well/ & he him selfe drāke therof/and hys chyldren/and his catell?
Jesus answered and sayde vnto hyr: whosoeuer drincketh of this water/ shall thyrst agayne. But whosoeuer shall drincke of the water that I shall geue hym/ shall neuer be more

a * About the syxte houre &c. The Jewes reckened ȳ houres of their daye from the sonne rysynge to the sonne settyng/ so that the syxte houre was vi. houres after the sonne rysynge which at that tyme of the yere was aboute none.

more a thyrst: but ȳ water that I shall geue him/shalbe in hym a well of water/ spryngynge vp into euerlastynge lyfe. The woman sayd vnto him: Syr geue me of that water/ ȳ I thyrst not/nether come hyther to drawe.
Jesus sayd vnto her. Go & call thy husband/ and come hyther. And the woman answered and sayde to him: I haue no husband. Jesus sayde to her: Thou hast well sayd/ I haue no husband. For thou hasse had fyue husbādes/ and he whom thou now hast/ is not thy husband. That saydest thou truely.
The woman sayde vnto hym: Syr I perceaue ȳ thou arte a Prophet. Oure fathers worshipped in thys mountayne: & ye saye ȳ in Jerusalem is ȳ place where men ought to worshippe. Jesus sayde vnto her: womā beleue me/the houre cometh/when ye shall nether in this mountayne nor yet at Jerusalem/ worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For saluacion cōmeth of the Jewes. But the houre cōmeth & now is/ when the true worshippers shall worshippe ȳ father in ȳ spyrete/ & in trouthe. For verely suche the father requyreth to worshippe him. God is a spyrete/ & they ȳ worshippe him/ must worshippe him in spyrete and trouthe.
The woman sayde vnto hym: I wot well Messias shall come/wych is called Christ. When he is come/he will tell vs all thynges: Jesus sayde vnto hir: I that speake vnto the am he. And euen at ȳ poynte came hys disciples/ & marvelled that he talked with ȳ woman. Yet no man sayd vnto him: what meanest thou/or why talkest thou with her? The woman then lefte her waterpot/and wēt her waye into the cytie/ & sayd to the men. Come se a man which tolde me all thynges ȳ euer I dyd. Is not he Christ? Then they went out of the cytie/and came vnto him.
And in ȳ meane whyle his disciples prayed him sayinge: Master/eate. He sayde vnto thē: I b* haue meate to eate/that ye know not of. Then sayde the disciples betwene thē selues: hath eny mā brought him meate? Jesus sayd vnto them: my meate is to do the wyll of him ȳ sent me. And to fynisshe his worcke. Saye not ye: there are yet foure monethes/ & then commeth harueſt? Beholde I saye vnto you/ lyfte vp youre eyes/and loke on the regions: for they are white all redy vnto harueſt. And he ȳ repeth receaueth rewarde/ & gatheretb frute vnto lyfe eternall: ȳ both he ȳ soweth/ and he that repeth myght reioyse to gether. And herin is ȳ sayinge true/ that one soweth and another repeth. I sent you to repe that wheron ye bestowed no laboure. Other men laboured/ & ye are entred into their labours.
Many of the Samaritans of that cytie beleued on him/for the sayinge of the womā/ which testified: he tolde me all thynges that euer I dyd. Then when the Samaritans were come vnto him they besought hym/ ȳ he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes/and sayde vnto the woman: Now we beleue not because of thy sayinge: for we haue herde hym oure selues/ and knowe that thys is euen in dede Christ the sauioure of the worlde. ✠
After two dayes he departed thence/ and went awaye into Galile. * And Jesus hym selfe testified that a Prophete hath none honoure in his awne countre. Then as sone as he was come into Galile/ the Galileans receaued hym wych had sene all the thynges that he dyd at Jerusalem at ȳ feast. For they wēt also vnto the feast daye. And Jesus cam agayne into Cana of Galile/ wher he turned the water into wyne.
✠ And ther was a certayne ruler/ whose sonne was sycke at Capernaum. As sone as the same herde that Jesus was come out of Jewry into Galile/he wēt vnto him/and besought him/that he wolde descende/ & heale hys sonne. For he was euen readye to dye. Then sayde Jesus vnto hym: excepte ye se signes & wondres/ ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Jesus sayd vnto him: Go thy waye/thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him/and went his waye. And anone as he went on his waye his seruauntes mett him/ & tolde him sayinge: thy chylde lyueth. Then enquyred he of them the houre when he beganne to amende. And they sayde vnto hym: Yesterdaye the seuenth houre/the feuer lefte hym. And the father knewe that it was the same houre in which Jesus sayde vnto him: Thy sonne lyueth. And he beleued/ & all hys householde. ✠ This is agayne the seconde myracle that Jesus dyd/after he was come out of Jewry into Galile.

a * Aboute the syxte houre &c. The Jewes reckened ȳ houres of their daye from the sonne rysynge to the sonne settyng/ so that the syxte houre was vi. houres after the sonne rysynge which at that tyme of the yere was aboute none.

b * I haue meate to eate &c. hys meate is to do the wyll of hys father. And the meate thynge of his fathers will is to preache ȳ gospell to all the worlde. Which thynge is euen now handle to be done as when the corne is rype mū must fall to harueſt.

Matth. viij. b. Marke. vi. a Luke. iiij. e

¶ He healeth the man that was sycke eyght & thyrtie yere. The Jewes accuse him/ he answereth for hym selfe/and reproueth them.

¶ The. v. Chapter.

After that there was a feast of the Jewes/and Jesus went vp to Jerusalē. And ther is at Jerusalē/ by the * slaughterhouse/a pole called in the Ebrue tonge/ a * bethseda/hauyng fiue porches/ in which laye a greate multytude of sycke folcke/of blinde/halt and wyddered/ waytinge for the mouinge of the water. For an angell wēt doune at a certayne season into the pole and troubled ȳ water. Whosoeuer then fyrst after the sterynge of ȳ water/ stepped

* The Greke hath the pe house: a place where they sylled ȳ beestes ȳ were offred.

a * Bethseda/ or as some writeth Bethesda is as moche to saye as a spittle/ or an hospitall/

where as poore kolcke hath their beynge. Whych place was by a pole where ye shepe that were offered in ye temple were kept. And ye lycke remayned ther lookynge for ye mouyng of the water &c.

stepped in/was made whoale of whatsoeuer disease he had. And a certayne mã was there/ which had bene dysseased .xxxviij.yeres. Whẽ Jesus sawe him lye/and knewe that he now longe tyme had bene dissealed / he sayde vnto him. Wylt thou be made whoale? The sycke man answered him: Syr I haue no mã whẽ ye water is troubled/to put me into the pole. But in the meane tyme/ whyll I am aboute to come/another steppeth doune before me.

And Jesus sayde vnto him: ryse/take vp thy beed & walke. And immediatly the man was made whole/& toke vp his beed/& went. And the same daye was ye Saboth daye. The Jewes therfore sayde to hym that was made whole. It is the Saboth daye/ it is not lawfull for the to carry thy beed. He answered thẽ: he that made me whole/sayde vnto me: take vp thy beed/& get the heence. Then asked they him what man is that which sayd vnto the/ take vp thy beed and walke. And he that was healed/ wist not who it was. For Jesus had gotten him selfe away/because ye ther was preace of people in the place.

And after that / Jesus founde hym in the temple/ & sayde vnto him: beholde thou arte made whole / synne no more / lest a worse thynge happen vnto the. The man departed & tolde the Jewes that it was Jesus/ whych had made him whole. ✠ And therfore the Jewes dyd persecute Jesus/& sought ye meanes to slee hym/ because he had done these thyngs on ye Saboth daye. And Jesus answered thẽ: ✠ b* my father worketh hidder to/& I worke. Therfore the Jewes sought ye moare to kyll him/not only because he had brokẽ the Saboth: but sayde also that God was his father and made him selfe equall with God.

b * My father worcketh hether to and I worcke &c. That is/ my father kepeth not ye Saboth daye/ no more do I. But my father dleth no cõmen merchaundyse on the Saboth/ & no more do I.

Then answered Jesus & sayde vnto them: verely/verely/I saye vnto you: the sonne can do nothynge of him selfe/ but that he seeth ye father do. For whatsoeuer he doeth / ye doeth the sonne also. For the father loueth ye sonne/ and sheweth him all thynges whatsoeuer he him selfe doeth. And he will shewe hym greater workes then these/because ye shuld marvayle. For lykewyse as the father rayseth vp the deed/& quyckeneth thẽ / euẽ so the sonne quyckeneth whom he wyll. Nether iudgeth the father eny man: but hath commytted all iudgement vnto the sonne / because that all men shuld honoure the sonne/euẽ as they honoure the father. He that honoureth not the sonne/ ye same honoureth not ye father which hath sent hym. Verely / verely I saye vnto you: He that heareth my wordes/ & beleueth on him that sent me / hath euerlastyng lyfe/ and shall not come into dampnacyon: but is scaped from deeth vnto lyfe.

Verely/verely I saye vnto you: the tyme shall come/ & now is / when c* the deed shall heare ye voyce of the sonne of God. And they that heare/shall lyue. For as the father hath lyfe in him selfe/so lykewyse hath he geuẽ to the sonne to haue lyfe in him selfe: and hath geuen hym power also to iudge / in that he is the sonne of man. Maruayle not at thys: ye houre shall come in ye which/* all that are in ye graues/shall heare his voyce/ and shall come forthe: they that haue done good vnto ye resurrecction of lyfe: and they that haue done euyll/vnto the resurrecction of dãpnacion. ✠

c * The deed shall heare the voyce of the sonne of God &c. Here he speaketh of the resurrecyon of iustifycacyon/ wherby ye wicked arysyth frõ his wyckednes/ & wherby ye synner is brought frõ ye death of his synnes into ye lyfe of ryghteousnys. And specially of the calyng of the gentyles / wheych was done after the commynge of ye holy goost. For the getyles are reputed as deed men in cõparyson to the Jewes. And afterward wheych he sayth. * All ye are in the graues shall heare the voyce of ye sonne of mã &c. He meaneth the generall resurrecyon which shalbe in ye last daye.

✠ I can of myne awne selfe do nothyng at all. As I heare/I iudge/ and my iudgmẽt is iust / because I seke not myne awne wyll/ but the wyll of ye father which hath sent me. If I beare wytnes of my selfe/my wytnes is not true. Ther is another ye beareth wytnes of me/and I am sure that the wythes which he beareth of me/is true.

Ye sent vnto John/ & he bare wytnes vnto the trutheye. But I receaue not the recorde of man. Neuertheless/these thynges I saye/ that ye myght be sake. He was a burnynge/ & a shynynge lyght/ & ye wolde for a season haue reioyced in his lyght. But I haue greater wytnes then the wytnes of John. For the workes which the father hath geuẽ me to fynisshe: the same workes ye I do/beare wytnes of me/that the father sent me. And ye father him selfe which hath sent me/beareth witnes of me. Ye haue not hearde hys voyce at eny tyme nor ye haue sene his shape: therto hys word haue ye not abydinge in you. For whõ he hath sent: hym ye beleue not.

Searche ye scriptures/for in thẽ ye thincke ye haue eternall lyfe: & they are they whych testify of me. And yet will ye not come to me/ that ye might haue lyfe. I receaue not prayse of men. But I knowe you / that ye haue not the loue of God in you. I am come in my fathers name/and ye receaue me not. If another shall come in his awne name/him wyll ye receaue. How can ye beleue which receaue honoure one of another/and seke not the honoure that commeth of God only?

Do not thyncke that I wyll accuse you to my father. Ther is one that accuseth you: euẽ Moses in whõ ye trust. For had ye beleued Moses / ye wolde haue beleued me: for he wrote of me. But seynge ye beleue not hys wrytynge: how shuld ye beleue my words? ✠

✠ Jesus fedeth fyue thousand men/departeth awaye/ ye they shuld not make him kyng/ & reproueth ye fleshly hearers of his worde. The carnall are offended at him.

✠ The.vi. Chapter. ✠

After these thynges Jesus wẽt hys waye ouer ye see of Galile nye to a cytie called Tiberias. And a great multitude kolowed hym / because they had sene his myracles wheych he dyd on them that were dissealed. And Jesus went vp into a mountayne / & there he sate wyth hys disciples. And elter/ a feast of ye Jewes was nye. ✠ * Then Jesus lykte vp his eyes/and sawe a great cõpany come vnto hym/& sayd vnto Philip: whence shall we bye breed that these might eate. This he sayd to proue him: for he him selfe knewe what he wolde do.

Philip answered him/ two hundred peny worthe of breed are not sufficient for them/ ye euery man haue a lytell. Then sayde vnto him one of his disciples/Andrew Simõ Peters brother. There is a lad here/ which hath fyue barly loues and two fyllhes: but what is that amonge so many? And Jesus sayde: Make ye people syt doune: Ther was moche gralle in the place. And the men sate doune/ in nombre/about fyue thousand. And Jesus toke the breed/and gaue thanckes & gaue to the disciples/ and hys disciples to them that were set doune. And lykewyse of the fyllhes as moche as they wolde.

When they had eate ynough he sayde vnto his disciples/gather vp the broken meate that remayneth: that nothynge be loost. And they gathered it to gether / and fylled twelue bachettes with the broken meate/of the fyue barly loues: which broken meate remayned vnto them that had eatẽ. Then the men/ whẽ they had sene the myracle ye Jesus dyd/sayd: this is of a trueth the Prophete that shulde come into the worlde. ✠

Whẽ Jesus perceaued ye they wolde come/ & take him vp to make him kyng/* he departed agayne into a mountayne him selfe alone.

And whẽ euẽ was come his disciples wẽt vnto the see & entred into a shippe and went ouer the see vnto Capernaum. And anone it was darcke/ & Jesus was not come to them. And the see arose with a greate wynde that blew. And when they had rowẽ about a.xxv. or a.xxx.furlonges/ they sawe Jesus walke on the see/& drawe nye vnto ye shippe/& were afrayed. And he sayde vnto them: It is I / be not afrayde. Then wold they haue receaued hym into the shyp / and the shyp was by and by at the lande whither they went.

The daye kolowynge / the people wheych stode on the other syde of the see/sawe ye ther was none other shyp theare / saue that one wherin to his disciples were entred / & that Jesus went not in with hys disciples in the shyp: but that his disciples were gone awaye alone. Howbeit/ther cam other shippes frõ Tiberias nye vnto the place/ where they ate breed/when the Lord had blessed. Then whẽ ye people sawe that Jesus was not there nether his disciples/ they also toke shippyng & came to Capernaum seekynge for Jesus.

And whẽ they had founde hym on ye other syde of the see/ they sayde vnto hym: Rabbi/ whẽ camest thou hydder? Jesus answerd thẽ and sayde: verely/verely I saye vnto you: ye seke me / not because ye sawe the myracles: but because ye ate of ye loues/& were fylled. ✠ Laboure not for the meate which perysheth/but for the meate that endureth vnto euerlastinge lyfe/ which meate the sonne of man shall geue vnto you. For him hath God the father * sealed.

(Sealed) that is: he hath put hys marke of the holye goost on him which testifieth wyth myracles what he is.

Then sayde they vnto him: what shall we do ye we myght worcke the worckes of God? Jesus answered and sayde vnto them. Thys is the worke of God/ that ye beleue on him/ whõ he hath sent. They sayde vnto him: what sygne shewest thou then / that we maye se & beleue the? What doest thou worcke? Oure fathers dyd eate Manna in the desert / as it is wrytte: He gaue them breed from heauen to eate. Jesus sayde vnto thẽ: verely / verely I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heauen. For the a * breed of God is he which cõmeth doune from heauẽ/ and geueth lyfe vnto the worlde.

a * The breede of God is he which cõmeth doune frõ heauen &c. The worde of the gospell (which is Christ) is ye true and lyuely breed of heauen ye geueth lyfe to ye whole worlde.

Then sayd they vnto him: Lord/ euer more geue vs this breed. And Jesus sayd vnto thẽ: I am that breed of lyfe. He that commeth to me shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayde vnto you: that ye haue sene me/ & yet beleue not. All that the father geueth me shall come to me: and hym that cometh to me/ I cast not awaye. For I came doune from heauen: not to do myne awne wyll/ but hys wyll whych hath sent me. And thys is the fathers wyll which hath sent me/that of all wheych he hath geuen me/I shulde loose nothynge: but shuld rayse it vp agayne at ye last daye. And thys is ye wil of him ye sent me: that euery mã which seyth ye sonne & beleueth on hym/ haue euerlasting lyfe. And I will rayse him vp at ye last daye. The Jewes then murmured at him/ because he sayd: I am that breed which is come doune frõ heauẽ. And they sayde: Is not thys Jesus the sonne of Joseph/whose father and mother we knowe? How is it then that he sayeth/I came doune frõ heauen? Jesus answered & sayde vnto them. Murmur not betwene youre selues. ✠ * No man can come to me except ye father which hath sent me drawe hym. And I will rayse hym vp at the last daye. It is wrytte in ye Prophetes/ that they shalbe all taught of God. Euery man therfore that hath hearde and hath learned of the father commeth vnto me. Not that eny man hath sene ye father/saue he which is of God. the same hath sene the father.

Mach.x.d. Luc.x.d.

Verely verely I saye vnto you/ he that beleueth

leueth on me/hath euerlastynge lyfe. I am ý
breed of lyfe. Youre fathers dyd eate Manna
in the wyldernes and are deed: Thys is that
breed which commeth from heauen that he
which eateth of it/shulde also not dye. I am
that lyuinge breed which came doune from
heauē. If eny man eate of this breed/he shall
liue for euer. And the breed that I will geue/
is my flesshe/which I wyll geue for the lyfe
of the worlde. ✠

And the Jewes stroue amōge them selues
saying: How can this felow geue his flesshe
to eate? Then Jesus sayde vnto thē: ✠ Verely
/verely I saye vnto you/ except ye eate the
flesshe of ý sonne of mā & drincke his bloude/
ye shall not haue lyfe in you. Whosoeuer ea-
teth my flesshe & dryncketh my bloude/ hath
eternall lyfe: & I wyll rayse him vp at ý last
daye. ✠ For my flesshe is meate in dede: & my
bloude is drincke in dede. He that eateth my
flesshe & drinckeeth my bloude/dwelleth in me
and I in him. As the lyuinge father hath sent
me/euen so lyue I by my father: and he that
eateth me shall lyue by me. Thys is ý breed
which cam from heauē: not as youre fathers
haue eaten Manna & are deed. He ý eateth
of this breed/shall lyue euer. ✠

These thinges sayd he in the synagoge as
he taught in Capernaum. Many therfore of
his disciples: whē they had herde this/sayde:
this is an harde sayinge: who can abyde the
hearynge of it? Jesus knewe in hym selfe/ ý
G his disciples murmured at it / and sayd vnto
them: b* Doth this offende you? What and yf
ye shall se the sonne of mā ascende vp where
he was before? It is ý spryte ý quyckeneth/
the flesshe profiteth nothinge. The wordes ý
I speake vnto you/ are spryte and lyfe. But
there are some of you that beleue not. For Je
sus knewe from the beginninge/which they
were that beleued not/& who shulde betraye
him. And he sayd: therfore sayde I vnto you:
that no mā can come vnto me/except it were
geuen vnto him of my father.

From ý tyme many of his disciples went
backe & walked no moare with hym. Then
sayde Jesus to the twelue: wyll ye also goo
awaye? Then Simō Peter answered: Ma-
ster to whom shall we goo? Thou hast the
word of eternall lyfe/* & we beleue & know
that thou arte Christ the sonne of ý lyuynge
God. Jesus answered thē: Haue not I chosen
you twelue / and yet one of you is a deuyll?
He spake it of Judas Iscariot the sonne of
Simon. For he it was ý shuld betraye hym/
and was one of the twelue. ✠

¶ Jesus cōmeth to Jerusalem at the feast/ teacheth ý Jewes & reprouyeth thē: There are diuerse opinions of hym amonge the people. The Phariseis rebuke the officers because they haue not taken him/and chyde w Nicodemus for takynge his parte.

b* Doth thys offende you? c. That is yf my word do so offende you/what wyll then the performaunce of thē do/when ý sonne of man shall do in dede ý he hath now spoken.

Math xvi. c Marc. viij. d. Luce. ix. c.

¶ The. viij. Chapter. ✠

After that/ Jesus went about into A
Galile / & wolde not go aboute in
Jewry for ý Jewes sought to kyll
hym. The Jewes tabernacle feast
was at hande. His brethrē therfore sayde vn-
to him: get the hence and go into Jewry that
thy disciples maye se thy worckes that thou
doest. For ther is no man ý doeth eny thynge
secretly/and he him selfe seketh to be knowē
openlye. If thou do soche thynges/shewe thy
selfe to the worlde. For as yet his brethrē be-
leued not in him.

Then Jesus sayde vnto them: My tyme
is not yet come: but youre tyme is all waye
redy. The worlde can not hate you. But me it
hateth: because I testify of it/that ý workes
of it are euill. Go ye vp vnto this feast. I will
not go vp yet vnto this feast / for my tyme is
not yet full come. These wordes he sayde vn
to thē/ & abode styll in Galile. But as sone
as his a* brethren were gone vp/then wēt he B
also vp vnto the feaste: not openly/ but as it
were preuely. Then sought hym the Jewes
at the feast/ & sayde: where is he. And moche
murmurynge was ther of hym amonge the
people. Some sayde: He is good. Wother
sayde naye/but he deceaueth ý people. How
be it no man spake openly of hym / for feare
of the Jewes. ✠

✠ In the myddes of the feast / Jesus went
vp into the temple and taught. And ý Jewes
marueyled sayinge: How knoweth he the scri-
ptures/seynge that he neuer learned? Jesus
answered them/ & sayde: My doctrine is not
myne: but his that sent me: If eny man wyll
do hys* wyll/he shall know of the doctrine/
whether it be of God/or whether I speake of
my selfe. He ý speaketh of him selfe / seketh
his awne prayse. But he ý seketh his prayse
that sent him /the same is true & no vnrygh-
teweines is in him.

Dyd not Moses geue you a lawe/ & yet
none of you b* kepeth the lawe? Why go ye
about to kyll me. The people answered and
sayde: thou hast the deuill: who goeth aboute
to kyll the? Jesus answered & sayde to them:
I haue done one worcke/ & ye all maruayle.
Moses therfore gaue vnto you circuncisyon
not because it is of Moses: but of ý fathers:
And yet ye on the Saboth daye/ circumcyse
a man. If a mā on the Saboth daye receaue
circumcisyon without breakynge of ý lawe
of Moses: dildayne ye at me/because I haue
made a man euery whit whoale on the Sa-
both daye? Judge not after ý vtter apearance: D
but iudge ryghtewes iudgement.

Then sayde some of them of Jerusalem: is
not this he whom they go about to kyll: Be-
holde he speaketh boldly/ & they saye nothing
to him.

a* Of brethrē/ loode in Gene. xiij. b.

* He ý loueth ý wyll of God to kepe hys lawes the same vndes tādeth the doc trine.

C b* None of you kepeth ý lawe &c. Of the kepyng the lawe reade Mat. v. c

Iohn. v. a Math. ix. a.

to him. Do the rulers knowe in dede ý this
is very Christ? How beit we knowe this mā
whence he is: but whē Christ cometh/no mā
shall knowe whence he is.

Then cryed Jesus in ý tēple as he taught
sayinge: ye knowe me/ and whence I am ye
knowe. And yet I am not come of my selfe/
but he that sent me is true / whom ye know
not. I know him: for I am of him/ & he hath
sent me. Then they sought to take hym: but
no mā layde hādes on him/because his tyme
was not yet come/ Many of the people bele
ued on him & sayde: whē Christ cometh/will
he do moo myracles then this mā hath done?
C The Phariseis hearde that ý people mur-
mured suche thinges about him. Wherfore
the Phariseis and hye prestes sent ministres
forth to take hym. Then sayde Jesus vnto
thē: Yet am I a lytell whyle w̄ you / & then
go I vnto him ý sent me. Ye shall seke me/
& shall not fynde me: & where I am / thyther
can ye not come. Then sayde the Jewes be-
twene them selues: whither wyll he go/that
we shall not fynde him? Wyll he go amonge
the gentyls which are scattered all abroade/
& teache the gentils: What maner of saying
is this that he sayd: ye shall seke me/ & shall
not finde me: and where I am thither can ye
not come?

In the last daye/ ý great daye of the feast
F Jesus stode and cryed sayinge: If eny man
thyrst/lett him come vnto me & drynche. He
that beleueth on me/as sayeth the scripture
out of his belly shall flowe ryuers of water
of lyfe. This spake he of the spryte whych
they that beleued on hym/ shulde receaue. ✠
For ý holy goost was not yet there/ because
that Jesus was not yet glorifyed.

✠ Many of the people/ when they hearde
this saying sayd: of a truth this is a prophet:
other sayde/this is Christ: some sayde: shall
Christ come out of Galile? * Sayeth not ý
scripture that Christ shall come of the seed
G of Dauid: & oute of the toune of Bethleem
where Dauid was? So was ther dissencion
amonge the people about him. And some of
thē wolde haue taken him: but no mā layed
handes of him. Then came the mynisters to
the hye prestes & Phariseis. And they sayd vn
to them: why haue ye not brought him? The
seruauntes answered: neuer man spake as
this mā doeth. Then answered thē the Pha-
riseis: are ye also disceaued? Doth eny of the
rulers or of ý Phariseis beleue on hym? But
the comen people which knowe not ý lawe?
are cursed. Nicodemus sayde vnto them: He
that came to Jesus by nyght / & was one of
them. Doth oure lawe iudge eny mā before
it heare him/and knowe what he hath done?
They answered and sayd vnto him: arte thou
also of Galile? Searche and loke/for out of
Galile aryseth no prophete. And euery man
went vnto his awne houle. ✠

¶ A woman is taken in aduoutry/ Christ delyueretb her. The fredom of soche as folowe Christ/ whō they accuse to haue the deuell with him/ and go aboute to stone hym.

¶ The. viij. Chapter. ✠

And Jesus went vnto mounte oly-
uete/ & erly in the moornynge came A
agayne into the temple and all the
people cam vnto hym/ and he sate
doune & taught thē. And the Scribes & Pha
riseis brought vnto him a woman takē in ad
uoutry/ & set hyr in the myddes & sayde vnto
him: Master/this womā was takē in aduou
try/euē as ý dede was adoyng. * Moses in ý Luch. xx. b.
lawe commaunded vs that suche shulde be
stoned. What sayest thou therfore? And thys
they sayde to tempt him: ý they myght haue/
wherof to accuse him. Jesus stouped doune/
and with his fynger wrote on the grounde.
And whyll they contynued askynge him / he
lyfte him selfe vp/ & sayde vnto thē: let him ý
is amonge you without synne / cast the fyrst
stone at her. And agayne he stouped doune &
wrote on the grounde. And as sone as they B
hearde that/ they wēt out one by one/ ý eldest
fyrst. And Jesus was lefte alone/ & the womā
standynge in the myddes. When Jesus had
lyfte vp him selfe agayne/and sawe no man/
but the woman / he sayde vnto hir: woman
where are those thine accusars? Hath no mā
condempned the? She sayde: No mā Lorde.
And Jesus sayde: Nether do I condēpne the.
a* Go/and synne no moare. ✠ a* Go & synne nomore &c. The gospell preacheth not to remyssion of synnes vnto vs ý we shuld contienew in synne: but ý we shulde change oure lyfe and walke in a newe lyfe of the spirite/ neuer purpolynge to synne any more

✠ Then spake Jesus agayne vnto thē sayig:
I am the lyght of the worlde. He ý foloweth
me/shall not walche in darcknes: but shall
haue ý light of lyfe. The Phariseis sayde vnto
him: thou bearest recorde of thy selfe/ thy re-
corde is not true. Jesus answered & sayde vn
to thē: though I beare recorde of my selfe/ yet
my recorde is true: for I knowe whence I
cam & whither I go. But ye cānot tell whēce
I come and whither I go. Ye iudge after the C
flesshe/ I iudge no man. And yf I iudge/ my
iudgemēt is true. For I am not alone: but I
& the father ý sent me. It is also wrytten in
youre lawe/that the testimony of two men
is true. I am one ý beare wytnes of my selfe/
& the father that sent me / beareth wytnes of
me. Then sayde they vnto hym: where is thy
father? Jesus answered: ye nether know me/
nor yet my father. If ye had knowen me/ye
shulde haue knowen my father also. These
wordes spake Jesus in ý treasury/as he taught
in the temple/ and no man layde handes on
him/ for his tyme was not yet come. ✠

Then sayde Jesus agayne vnto them:

✠ I go

✠ I go my waye/ & ye shall seke me / & shall dye in youre synnes. Whyther I go/ thyther can ye not come. Then sayde the Jewes: will he kyll hym selfe/ because he sayth: whyther I go/ thyther can ye not come? And he sayde vnto them: ye are krō beneth/ I am krō aboue Ye are of this world/ I am not of this world. I sayd therfore vnto you/ that ye shall dye in youre synnes. For except ye beleue that I am he/ ye shall dye in youre synnes.

D Then sayd they vnto him/ who arte thou? And Jesus sayde vnto thē: Euē the very same thynge that I saye vnto you. I haue many thynges to saye/ and to iudge of you. Ye & he ý sent me is true. And I speake in ý world/ those thynges which I haue hearde of hym. Yet they vnderstode not that he spake of his father. Then sayd Jesus vnto thē: whē ye haue lyft vp an hye the sonne of mā/ then shall ye knowe that I am he / & that I do no thynge of my selfe: but as my father hath taught me/ euē so I speake: and he that sent me/ is with me. The father hath not lefte me alone/ for I do all wayes those thynges that please hym. ✠ As he spake these wordes/ many beleued on him.

✠ Then sayde Jesus to those Jewes which beleued on hym. If ye cōtinue in my words/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered hym: We be Abrahās seede/ and were neuer bonde to eny mā: why sayest thou then/ ye shalbe made fre.

Roma. vi. c. Jesus answered thē: verely/ *verely I saye
ý. Petri. ý. d. vnto you/ that whosoeuer cōmytteth synne/
E is the seruaunte of synne. And the seruaunt abydeth not in ý house for euer: But ý sonne abydeth euer. If ý sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seede: but ye seke meanes to kill me/ because my sayings haue no place in you. I speake that I haue sene wyth my father: and ye do that which ye haue sene w̄ youre father. They answered and sayde vnto him: Abrahā is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go aboute to kyll me/ a man that haue tolde you the truthe whych I haue herde of God: this dyd not Abrahā. Ye do ý dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father/ which is God. Jesus sayd vnto them: yf God were youre father / then wolde ye loue me. For I proceaded forthe and come from God. Nether came I of my selfe / but he sent me. Why do ye not knowe my speache? Euē because ye cānot abyde ý hearyng of my words.

F Ye are of youre father the deuyll/ and the lustes of youre father ye wyll do. He was a murtherer from the begynnynge/ and abode not in the trueth / because there is no trueth in him. Whē he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and ý father therof. And because I tell you the trueth/ therfore ye beleue me not.

✠ Which of you can rebuke me of synne? If I saye ý trueth/ why do not ye beleue me? *He ý is of God heareth Goddes wordes. ✠ Ye therfore heare thē not/ because ye are not of God. Then answered the Jewes and sayd vnto him: Saye we not well that thou arte a Samaritane and hast ý deuyll? Jesus answered: I haue not the deuyll: but I honoure my father/ & ye haue dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth. 1. John. iij. b.

Verely verely I saye vnto you / yf a man kepe my sayinges / he shall neuer se deeth. Then sayde the Jewes to hym. Now knowe we that thou hast the deuyll. Abrahā is deed/ and also the Prophetes: and yet thou sayest/ yf a mā kepe my saying/ he shall neuer taste of deeth. Arte thou greater then oure father G Abraham/ which is deed? and the Prophetes are deed. Whom makest thou thy selfe.

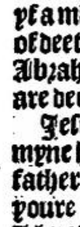
Jesus answered: If I honoure my selfe/ myne honoure is nothynge worth. It is my father that honoureth me/ whych ye saye/ is youre God/ and ye haue not knowē him: but I knowe him. And yf I shuld saye/ I knowe hym not / I shulde be a lyar lyke vnto you. But I knowe him/ and kepe his sayinge.

Youre father Abraham was glad to se my
b* daye/ & he sawe it and reioyled. Then sayde
the Jewes vnto him: thou arte not yet. l. yere olde/ and hast thou sene Abrahā? Jesus sayd vnto thē: Verely verely I saye vnto you: yer Abraham was/ I am. Then toke they vp stones/ to caste at him. But Jesus hid him selfe/ and went out of the temple. ✠

b* My daye] All the holyfathers that were before the comyng of Christ frō the begynnynge of the worlde/ had ioye/ saith Christ/ that they haue wyth them called Christ.

¶ Christ maketh the man to se ý was borne blynde.

¶ The. ix. Chapter.



And as Jesus passed by / he sawe a man which was blynde from hys byrth. And his disciples asked him sayinge: Master/ who dyd synne: this man or his father & mother/ that he was borne blynde? Jesus answered: Nether hath this man synned/ nor yet his father and mother: but that the workes of God shulde be shewed on him. I must worcke the workes of him ý sent me/ whill it is daye. *The night cometh when noman can worcke. As longe as I am in the worlde/ I am the lyght of the worlde.

* The night is. When the knowledge of Christ/ how he onlie iustifieth is lost/ the can noman worcke a good worcke in the light of God/ how glorious soeuer his worcke apeere.

As sone as he had thus spokē/ he spatte on B the grounde and made claye of the spetle / & rubbed the claye on the eyes of the blynde/ & sayde vnto him: Go wesshe the in the pole of

Syloe/

Syloe/ which by interpretacion/ signifyeth sent. He went his waye & wasshed and came agayne seynge. The neyghboures & they ý had sene him before how ý he was a begger/ sayde: is not this he ý sate & begged? Some C sayde: this is he. Other sayde: he is lyke him.

But he him selfe sayde: I am euē he. They sayde vnto hym. Yow are thyne eyes opened then? He answered and sayde. The man ý is called Jesus/ made claye/ and anoynted myne eyes/ & sayde vnto me. Go to the pole Siloe and wesshe. And I went and wesshed and receaued my syght. They sayd vnto him: where is he? He sayde: I can not tell.

Then brought they to ý Phariseis/ hym ý a lytell before was blynde: for it was ý Sabboth daye when Jesus made the claye & opened his eyes. Then agayne the Phariseis also asked him how he had receaued his syght. He sayde vnto thē: He put claye vpō myne eyes & I wasshed/ & do se. Then sayde some of the Phariseis: thys mā is not of God/ because he
D kepeth not the Sabboth daye. Other sayde: how can a man ý is a synner/ do suche myracles? And ther was stryfe amonge thē. Then spake they vnto the blynde agayne: What sayst thou of hym / because he hath opened thyne eyes? And he sayde: He is a Prophet.

But the Jewes dyd not beleue of ý selfe/ how that he was blynde and receaued hys syght/ vntyll they had called the father & mother of hym that had receaued his syght. And they asked them sayinge: Is this youre sonne/ whom ye saye was borne blynde? How doth he now se then? Hys father and mother answered them & sayde/ we wote well that this is oure sonne/ & ý he was borne blynde: but by what meanes he now seyth that can we not tell/ or who hath opened his eyes/ can we not tell. He is olde ynough/ aske him/ let him E answere for him selfe. Suche wordes spake his father and mother/ because they feared ý Jewes. For the Jewes had cōspyred all redy that yf eny man dyd confesse ý he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/ aske him.

Then agayne called they the man ý was blynde/ & sayd vnto him: Geue God ý prayse: we know ý this mā is a sinner. He answered and sayde: Whyther he be a synner or no / I cann not tell: One thynge I am sure of/ that I was blynd/ & now I se. Then sayd they to him agayne. What dyd he to the? How opened he
F thyne eyes? He answered them/ I tolde you yer whyle/ and ye dyd not heare. Wherfore wold ye heare it agayne? Wyll ye also be his disciples? Then rated they him/ & sayd: Thou arte hys dyscyple. We be Moses dyscyples. We are sure that God spake wyth Moses. This felow we knowe not krō whence he is

The man answered and sayde vnto them: this is a meruelous thynge that ye wote not whēce he is/ seing he hath opened myne eyes. For we be sure ý God heareth not *synners. But yf eny mā be a worshipper of God & do his will/ him heareth he. Sence ý worlde beganne was it not hearde that eny mā opened the eyes of one that was borne blynd. If this mā were not of God/ he couldе haue done no thynge. They answered and sayde vnto hym: thou arte all to gether borne in synne/ & dost thou teache vs? And they cast him out.

a* God heareth no sinners &c. that is / he heareth none that repeth not nor is not in mynde to leaue their euell lyfe.

Jesus hearde that they had excōmunicate G him: & allone as he had founde hym/ he sayde vnto hym: doest thou beleue on the sonne of God? He answered & sayde: Who is it Lord/ ý I myght beleue on hym? And Jesus sayde vnto him: Thou hast sene hym/ & he it is that talketh w̄ the. And he sayde: Lord I beleue/ & worshipped him. ✠ Jesus sayd: I am come vnto iudgement into thys worlde: that they which se not myght se/ & they which se might be made blynde. And some of the Phariseis which were with him/ hearde these wordes & sayde vnto hym: are we then blynde? Jesus sayde vnto them: yf ye were blynde ye shulde haue no synne. But now ye saye/ we se/ therfore youre synne remayneth.

¶ Christ is the true shepherde/ & the dore of the shepe/ Some saye: Christ hath the deuell/ & is madd / Some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth/ the Jewes take vp stones to cast at him/ call his preachyng blasphemy/ and go aboute to take him.

¶ The. x. Chapter. ✠

Verely verely I saye vnto you: he ý A entreth not in by the dore into the shepefolde / but clymeth vp some other waye: the same is a thefe & a robber. He ý goeth in by the dore/ is ý shepeherde of the shepe: to him the porter openeth/ & the shepe heare his voyce / & he calleth hys awne shepe by name/ & leadeth thē out. And when he hath sent forth hys awne shepe / he goeth before thē/ & the shepe folowe him: for they knowe his voyce. A straunger they will not folowe/ but will flye from hym: for they knowe not ý voyce of straugers. This similitude spake Jesus vnto thē. But they vnder stode not what thynges they were whych he B spake vnto thē. Then sayd Jesus vnto them agayne. Verely verely I saye vnto you: I am the dore of ý shepe. All/ euē as many as came before me/ are theues & robbers: but ý shepe dyd not heare thē. I am ý dore: by me yf eny mā enter in/ he shalbe safe/ & shall go in & out & fynde pasture. The theefe cōmeth not but for to steale / kyll/ and destroye. I am come that they myght haue lyfe/ and haue it more aboundantly. ✠

F ✠ Jam

✠ I am the good shepeheerd. The good shepeheerd geueth hys lyke for the shepe. An hyred seruaũt/ which is not ý shepeherd/ nether the shepe are hys awne/ seyth the wolke cõmynge/ & leueth the shepe/ & flyeth/ and ý wolke catcheth thẽ/ & scattereth ý shepe. The hyred seruaũt flyeth / because he is an hyred seruaunt/ & careth not for the shepe. I am ý good shepeheerd/ and knowe myne/ and am knowen of myne. * As my father knoweth me: euẽ so know I my father. And I geue my lyke for ý shepe: & other shepe I haue/ which are not of this fold. Them also must I bring/ that they maye heare my voyce / & that ther maye be one flocke and one shepeherde. ✠ Therfore doth my father loue me/ because/ I put my lyke from me / that I myght take it agayne. No mã taketh it from me: but I put it awaye of my selfe. I haue power to put it from me/ and haue power to take it agayne: This cõmaundemẽt haue I receaued of my father. And there was a dissencyon agayne amonge ý Jewes for these sayinges/ & many of them sayde. He hath the deuyll/ & is made: why heare ye him? Other sayd/ these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

Math. xi. d
Luc. x. d
Math. xx. d.

✠ And it was at Jerusalem the feaste of ý dedicacion/ and it was winter: & Jesus walked in Salomõs porche. Then cam ý Jewes erounde aboute him/ and sayd vnto him: How longe doest thou make vs doute? If thou be Christ/ tell vs playnly. Jesus answered thẽ: I tolde you and ye beleue not. The workes ý I do in my fathers name/ they beare witnes of me. But ye beleue not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce / & I knowe them/ and they folow me/ and I geue vnto thẽ eternall lyfe/ & they shall neuer perysshe / nether shall eny man plucke them oute of my hande. My father whych gaue them me / is greater then all & no mã is able to take them out of my fathers hande. And I and my father are one.

Then ý Jewes agayne toke vp stones/ to stone hym w all. Jesus answered thẽ: many good workes haue I shewed you frõ my father: for which of thẽ wyll ye stone me? The Jewes answered him sayinge. For thy good workes sake we stone ý not: but for thy blasphemy/ & because ý thou beinge a mã/ makest thy selfe God. Jesus answered them. Is it not written in youre lawe. * I saye/ ye are Goddes? If he called them Goddes vnto whõ the worde of God was spoken (& ý scripture can not be broken) sayе ye then to hym/ whõ the father hath sanctifyed / and sent into the worlde/ thou blasphemest/ because I sayd I am the sonne of God? If I do not ý workes of my father / beleue me not. But yf I do/ then though ye beleue not me yet beleue the workes/ that ye maye knowe & beleue that the father is in me/ and I in him. ✠

Psal. lxxxi.

Agayne they wẽt aboute to take him: but he escaped out of their hãdes/ & went awaye agayne beyonde Jordan/ into ý place where John before had baptised/ & there abode. And many resorted vnto him/ & sayd. John dyd no miracle: but all thyngs ý John spake of this mã/ are true. And many beleued on hi theare.

¶ Christ rayseth Lazarus frõ death. The hie prestes and Phariseis gather a councell agaynst him/ he getteth him out of the waye.

¶ The. xi. Chapter. ✠

A Certayne man was sycke / named Lazarus of Bethania ý toune of Mary and her syster Martha. It was ý Mary which anoynted Jesus with oyntment & wyped hys fete w̃ her heere/ whose brother Lazarus was sycke / & his systers sent vnto him sayinge. Lorde beholde he whõ thou louest/ is sycke. When Jesus hearde ý/ he sayde: this infirmite is not vnto deeth/ but for the laude of God/ that the sonne of God might be prayseed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sycke/ yet abode he two dayes styll in ý same place where he was.

Then after ý/ sayd he to hys disciples: lett vs go into Jewry agayne. His disciples sayd vnto hym: Master/ the Jewes lately sought meanes to stone the / & wylt thou go thyther againe? Jesus answered/ are ther not twelue houres in the daye? If a mã walke in ý daye/ he stombleth not/ because he seyth the lyght of this world. But yf a mã walke in ý night/ he stõbleth/ because ther is no lyght in hym. This sayde he/ & after that/ he sayd vnto thẽ: oure frende Lazarus slepeth / but I goo to wake him oute of slepe. Then sayde hys disciples: Lorde yf he slepe / he shall do well ynough. Howbeit Jesus spake of his deeth: but they thought ý he had spoken of ý naturall slepe. Then sayd Jesus vnto thẽ playnly/ Lazarus is deed/ & I am glad for your sakes/ ý I was not there/ because ye maye beleue. Neuertheleſſe let vs go vnto him. Then sayd Thomas which is called Didymus/ vnto the disciples: let vs also go/ ý we maye dye with him. Then went Jesus/ & founde that he had lyne in hys graue foure dayes already. Bethanie was nye vnto Jerusalem/ aboute. xv. furlonges of/ & many of ý Jewes were come to Martha and Mary to comforte thẽ ouer their brother. Martha assone as she hearde that Jesus was comynge/ went & met hym: but Mary sate styll in the house.

✠ Then sayd Martha vnto Jesus: Lord yf thou haddest bene here / my brother had not bene

bene deed: but neuertheleſſe/ I know ý what soeuer thou alkest of God/ God wyll geue it the. Jesus sayde vnto her: Thy brother shall rise agayne. Martha sayd vnto him: I know ý he shall rise agayne in ý resurrecciõ at the last daye. Jesus sayde vnto her: * I am ý resurrecciõ & ý lyke: He that beleueth on me/ ye though he were deed/ yet shall he liue. And whosoeuer lyueth and beleueth on me / shall neuer dye: Beleuest thou this? She sayd vnto him: ye Lorde/ I beleue ý thou arte Christ the sonne of God which shulde come into the worlde. ✠ And assone as he had so sayde / she went her waye & called Marie her syster secretly sayinge: The master is come & calleth for thé. And she assone as she hearde ý/ arose quickly/ & came vnto hym. Jesus was not yet come into the toune: but was in ý place where Martha met hym. The Jewes then which were with her in the house & cõforted her/ when they sawe Mary/ that she rose vp hastely/ and went out/ folowed her/ sayinge: She goeth vnto the graue/ to wepe there.

Then whẽ Mary was come where Jesus was & sawe hym / she fell doune at hys fete/ saying vnto him: Lorde yf thou haddest bene here/ my brother had not bene deed. Whẽ Jesus sawe her wepe/ and ý Jewes also wepe/ which came with her/ he groned in ý spryte/ & was troubled in him selfe & sayde: Where haue ye layed hym? They sayde vnto hym: Lorde come & se. And Jesus wept. Then sayd the Jewes: Beholde how he loued hym. And some of thẽ sayd: coulde not he which opened the eyes of the blynde/ haue made also/ ý this man shuld not haue dyed? Jesus agayne groned in him selfe/ & came to the graue. It was a caue and a stone layde on it.

And Jesus sayde: take ye awaye ý stone. Martha the syster of him ý was deed/ sayde vnto him: Lorde by this tyme he stynketh. For he hath bene deed foure dayes: Jesus sayd onto her: Sayde I not vnto the/ that yf thou dydest beleue / thou shuldest se ý glory of God. Then they toke awaye ý stone frõ ý place where the deed was layde. And Jesus lyfte vp hys eyes and sayd: Father I thancke the because that thou hast hearde me. I wot that thou hearest me all wayes: but because of the people that stande by I sayde it ý they maye beleue/ that thou hast sent me.

And when he thus had spoken/ he cryed w a loude voyce. Lazarus come forth. And he ý was deed/ came forth/ bounde hande and fote with graue bondes / & hys face was bounde with a naphin. Jesus sayde vnto thẽ: Lowse him / & let him go. Then many of the Jewes which came to Mary/ and had sene ý thyngs which Jesus dyd/ beleued on hi. ✠ But some of them went their wayes to the Phariseis/ and tolde them what Jesus had done.

I am the resurrection and lyfe. That ý I am the author of resurrecciõs lyke to those that beleue in me will I rayse vp at the laste daye into the euerlastynge & those that ate deed shall lyue by me because they beleue in me.

✠ Then gathered the hye Prestes & the Phariseis a counsell & sayd: what do we? This mã doeth many miracles. If we lett hym scape thus/ all men will beleue on him/ and the Romaynes shall comte & take awaye oure cõtre & the people. And one of thẽ named Cayphas which was ý hye prest that same yere/ sayd vnto them: Ye perceaue nothinge at all nor yet consyder ý it is expediẽt for vs/ ý one mã dye for the people/ & not ý all the people perisshe. This spake he not of hym selfe/ but beynge hye Preste that same yere/ he prophesied ý Jesus shulde dye for the people/ & not for the people only/ but ý he shuld gather together in one the chyldrẽ of God which were scattered abrode. * Frõ ý daye forth they held a counsell to gether/ for to put him to deeth.

Mat. xxvi. a.
Marcii. xiij. a

Jesus therfore walked no more openly amõge the Jewes: but wẽt his waye thence vnto a cõtre nye to a wildernes/ into a citie called Ephraim/ & there haunted w̃ his disciples. * And the Jewes ester was nye at hand/ & many wẽt out of the countre vp to Jerusalem before ý ester/ to purify thẽ selues. Then sought they for Jesus/ & spake betwene thẽ selues as they stode in ý tẽple: What thinke ye/ seyng he cõmeth not to the feast. The hye Prestes & Phariseis had geuen a cõmaundement/ that yf eny man knew where he were/ he shuld shewe it/ ý they myght take him. ✠

Math. xxvi. a.
Marc. xiij. a
Luc. xxij. a

¶ Mary anoynteth Christes fete. Judas murmureth/ Christ excuseth her/ & rydeth in to Jerusalem.

¶ The. xij. Chapter. ✠

Then Jesus sixe dayes before ester/ came to Bethany where Lazarus was/ wich was deed & whõ Jesus rayseed from deeth. There they made him a supper/ and Martha serued: but Lazarus was one of them that sate at the table with him. Then toke mary a pounde of oyntment called Nardus / perfecte & precious/ & anoynted Jesus fete/ and wypt his fete with her heere & the house was fylled of the sauer of the oyntment. * Then sayde one of his disciples named Judas Iscarioth Simõs sonne/ which afterward betrayed him: why was not this oyntment solde for thre hundred pence/ & geuẽ to the poore? This sayde he/ not that he cared for the poore: but because he was a theefe/ & kept the bagge/ and bare that which was geuẽ. Then sayde Jesus: Let her alone/ agaynst the daye of my burying she kept it. The poore all wayes shall ye haue with you/ but me shall ye not all wayes haue.

Math. xxvi. a.
Marcii. xiij. a
Luc. vij. c

Moche people of the Jewes had knowledge ý he was there. And they came/ not for Jesus sake only/ but that they myght se Lazarus also whom he rayseed from deeth. The hye Prestes therfore held a councell ý they

myght put Lazarus to deeth allo because
that for hys sake many of the Jewys went
awaye/and beleued on Jesus. ✠

Mat.xxi.a
Mar.xiij.a.
Luc.xix.k.

* On the morowe/moche people ȝ were
come to the feast when they hearde ȝ Jesus
shuld come to Jerusalem/toke braunches of
palme trees & wēt & met him/& cryed Hosan
na/blessed is he that in the name of ȝ Lord/
commeth kynge of Israel. And Jesus got a
yonge asse & sate theron/ accordynge to that
wych was wrytten: feare not daughter of
Syon/beholde thy kyng cōmeth syttyng on
C an asses coolte. These thynges vnderstode not
his disciples at the fyrst: but whē Jesus was
glorified/then remēbred they ȝ soche thyngs
were written of him/and that soche thynges
they had done vnto him. The people ȝ was w̄
him whē he called Lazarus out his graue/&
rayled him frō deeth/bare recorde. Therfore
met hym the people / because they hearde ȝ
he had done soche a myracle. The Pharises
therfore sayde amōge them selues perceaue
ye how we preuayle nothynge? Beholde the
worlde goth awaye after him.

There were certayne Grekes amōge thē/
that came to praye at ȝ feast: the same came
to Philip which was of Bethsaida a citie in
Galile/& desyred him sayyng: Syr we wolde
fayne se Jesus. Philip came & tolde Andrew
And agayne Andrew & Philip tolde Jesus.
D And Jesus answered thē sayyng: the houre is
come ȝ the sonne of man must be glorifyed.

✠ Verely verely I saye vnto you/except ȝ
wheate corne fall into ȝ grounde and dye/ it
bydeth alone. If it dye/it bringeth forth mo-
che frute. He ȝ loueth his lyfe shall destroye
it: Fa* he ȝ hateth his lyfe in this worlde/shall
kepe it vnto lyfe eternall. If eny mā minister
vnto me / lett hym folowe me and where I
am ther shall also my minister be. And yf eny
mā minister vnto me / hym wyll my father
honoure. ✠

a* he that hateth his lyfe &c. that is/he that can be content to lose his temporall lyfe in this worlde for Christes sake & his worde/shall lyue for euer as in Matth.x. Mar.viij. Luke.ix.

Now is my soule troubled / and what
shall I saye? Father deliuer me frō this hou-
re: but therfore came I vnto this houre. Fa-
ther glorify thy name. Then cam ther a voyce
frō heauē: I haue glorified it & will glorify it
agayne. Then sayd the people that stode by &
hearde: it thoundreth. Other sayde an angell
spake to hym. Jesus answered & sayde: thys
voyce cam/not because of me/but for youre
sakes.

✠ Now is the iudgement of his worlde:
E now shall ȝ prince of this world be cast out/
And I/yf I were lyfte vp from the erth/ will
drawe all men vnto me. This sayde Jesus/
signifyynge what deeth he shulde dye. The
people answered him: We haue hearde oute
of ȝ lawe ȝ Christ bydeth euer/& how sayest
thou then that the sonne of mā must be lyfte
vp? who is that sonne of man? Then Jesus
sayde vnto thē: yet a lytell whyle is the lyght
with you. Walke whyll ye haue lyght/lest ȝ
darcknes come on you. He that walketh in
the darcke / wotteth not whyther he goeth.
While ye haue lyght beleue on the lyght / ȝ
ye maye be the chyldren of the lyght. ✠

These thynges spake Jesus & departed/ &
F hyd him selfe from them. And though he had
done so many miracles before thē / yet bele-
ued not they on him/ ȝ the sayynge of Esaias
the prophet myght be fulfilled/ ȝ he spake.
* Lorde who shall beleue oure sayynge? And
to whō is ȝ arme of the Lorde opened? Ther-
fore could they not beleue/because ȝ Esaias
sayth agayne: he hath blynded their eyes and
hardened their hertes/that they shulde not se
w̄ their eyes/ & vnderstāde with their hertes
& shuld be cōuerted/and I shuld heale them.
Soche thyngs sayd Esaias whē he sawe his
glory/& spake of him. Neuertheleſſe amōge
the chefe rulers many beleued on him. But
because of ȝ Pharises they wolde not be a
knowē of it/lest they shuld be excōmunicat.
For they loued the prayse ȝ is geuē of men/
more then the prayse that cōmeth of God.

Esaie.liij.a
Esaie.vi.c.
Math.xiij.b.
Marcke.iiij.b
Luke.viij.b.
Actu.xxviij.c.

And Jesus cryed & sayde: he that beleueth
G on me/beleueth not on me / but on him that
sent me. And he ȝ seith me / seith him ȝ sent
me. ✠ I am come a lyght into ȝ worlde that
whosoeuer beleueth on me/ shuld not byde in
darcknes. And yf eny mā heare my words / &
beleue not/ I iudge him not. For I came not
to iudge the worlde: but to saue ȝ world. He
ȝ refuseth me & receaueth not my wordes/
hath one ȝ iudgeth him. The wordes that I
haue spokē / they shall iudge him in the lasse
daye. For I haue not spokē of my selfe: but ȝ
father which sent me/he gaue me a cōmaūd-
mēt what I shuld saye/& what I shuld spea-
ke. And I know ȝ this cōmaundemēt is lyfe
euerlastyng. Whatsoeuer I speake therfore/
euen as the father bade me/so I speake. ✠

¶ Christ washeth the disciples fete/telleth thē of Judas the traytour/and cōmaundeth them earnestly to loue one another.

¶ The.xiij.Chapter. ✠

Before the feast of ester whē Jesus
A knew ȝ his houre was come/ȝ he
shulde departe oute of this worlde
vnto the father. While he loued hys
which were in ȝ worlde/vnto ȝ ende he loued
thē. And whē supper was ended / after ȝ the
deuyll had put in ȝ hert of Judas Iscarioth
Simons sonne/to betraye him: Jesus kno-
wyng that the father had geuē all thyngs in
to his handes/& that he was come frō God/
and wēt to God: he rose from supper/& sayde
a lyde his vpper garmētes/ & toke a towell/
and gyrde hym selfe. After that / he poured
water

water into a basyn/& * begāne to wash his
disciples fete/& to wype thē with the towell/
wherwith he was gyrde.

a* Beganne to washe &c. He washeth their fete/ to declare that he came to ministre to others/& not to be ministred vnto: And further to teache by this washing this ministration was to purge & wasshe the filth of synne/ which is done by the shedynge of hys bloude: for the bloude of Christ syttyng vp in to oure hertes by the worde of hys Gospell/and receaued by faith/ cleanseth vs frō all synne.

Then came he to Simon Peter. And Pe-
ter sayde to him: Lorde shall thou wesshe my
fete? Jesus answered & sayde vnto him: what
I do / thou wotest not now / but thou shalt
knowe herafter. Peter sayde vnto him: thou
shalt not wesshe my fete whyll ȝ worlde stā-
deth. Jesus answered him: yf I wasshe ȝ not/
thou shalt haue no part with me. Simō Pe-
B ter sayde vnto him: Lorde / not my fete only:
but also my handes & my heed. Jesus sayde
to hym: he ȝ is wesshed / nedeth not saue to
wesshe his fete/& is clene euery whit. And ye
are clene: but not all. For he knewe hys be-
trayer. Therfore sayde he: ye are not all clene.

After he had wesshed their fete/& receaued
his clothes/& was set doune agayne/he sayd
vnto them: wot ye what I haue done to you?
Ye call me master & Lord/& ye saye well/for
so am I. If I then youre Lorde and master
haue wesshed your fete/ye also ought to wes-
sche one anothers fete. For I haue geuen you
an enlample/ȝ ye shuld do as I haue done to
you. ✠ Verely verely I saye vnto you/ȝ ser-
uaunt is not greater then his master/nether
the messenger greater then he that sent hym.

If ye vnderstāde these thynges/happy are
ye yf ye do them. I speake not of you all / I
knowe whō I haue chosen. But ȝ the scrip-
C ture be fulfylled: he ȝ eateth breed with me/
hath b* lyfte vp his hele agaynst me. Now tell
I you before it come: that when it is come to
passe ye myght beleue ȝ I am he. Verely ve-
rely I saye vnto you. He that receaueth whō
soeuer I sende / receaueth me. And he that
receaueth me/receaueth him that sent me.

b* To lyft vp his hele/is/ to reuelle by vio lence: for whō ȝ thynke or suppe wyth ȝ hele / him do ye verely ouer-throwe.

When Jesus had thus sayd/he was trou-
bled in ȝ spryte/& testifyed sayyng: verely ve
rely I saye vnto you / ȝ one of you shall be-
traye me. And then the disciples loked one on
another doutynge of whom he spake. Ther
was one of his disciples/which leaned on Je
sus bosome/whō Jesus loued. To him becke-
ned Simon Peter that he shuld aske who it
was of whō he spake. He then as he leaned
on Jesus breste/sayd vnto him: Lorde who is
it? Jesus answered/he it is to whō I geue a
soppe/whē I haue dypt it. And he wet a sop-
pe / & gaue it to Judas Iscarioth Simons
D sonne. And after the soppe * Satan entred
into him. Then sayd Jesus vnto him: ȝ thou
doest/do quyckly. That wist no mā at the ta-
ble/for what intēt he spake vnto him. Some
of thē thought/because Judas had ȝ bagge/
ȝ Jesus had sayd vnto him / bye those thyngs
ȝ we haue nede of agaynst the feast: or ȝ he
shulde geue some thynge to the poore. Allone
then as he had receaued ȝ soppe/ he wēt im-

c* After the soppe Sathan entred &c. Satan was entred into hym as thys gelist affirmeth the beginning of this chapter/ But

mediatly out. And it was night/ whē he was
gone out. Jesus sayde: now is ȝ sonne of mā
glorifyed. And God is glorifyed by hym. If
God be glorified by him/ God shall allo glo-
rify him in him selfe: & shall straygh waye
glorify him.

✠ Deare chyldren/yet a lytell whyle am I
w̄ you. Ye shall seke me/& as I sayde vnto ȝ
Jewes / whyther I goo / thyther can ye not
come. Also to you saye I now. A new cōmaū-
demēt geue I vnto you / ȝ ye loue to gether/
as I haue loued you / ȝ euen so ye loue one
another. By this shall all men know ȝ ye are
my disciples/yf ye shall haue loue one to ano
ther. Simon Peter sayde vnto hym: Lorde
whyther goest thou? Jesus answered hym:
whyther I go thou canst not folow me now/
but thou shalt folowe me afterwardes. ✠
Peter sayde vnto hym: Lorde / why can not
I folowe ȝ now? I wyll geue my lyfe for thy
sake? Jesus answered him: wylt thou geue
thy lyfe for my sake? Verely / verely I saye
vnto the/the cocke shall not crowe/tyll thou
haue denyed me thryse.

now begāne he more to enforce his strenghte and more opēly to shewe hym selfe. In lyke maner as ȝ Apostles had the holy goost before Christes resurrecciō/whē they beleued in him / whē they cōfessed hym to be the sonne of God &c. But then euydently receaued hym when Christ was ascended/ Act.ij.a

¶ He armeth his disciples with consolacion agaynst trouble/and promyseth thē the holy gost / the spirite of comforte.

¶ The.xiiij.Chapter. ✠

And he sayde vnto his disciples: let
A not youre hertes be troubled. Be-
leue in God/and beleue in me. In
my fathers house are many man-
sions. If it were not so / I wolde haue tolde
you. I go to prepare a place for you. And yf
I go to prepare a place for you/ I will come
agayne/& receaue you euen vnto my selfe ȝ
where I am/there maye ye be also. And whi-
ther I go ye knowe/& the waye ye knowe.

Thomas sayde vnto him: Lord we know
not whither thou goest. Also how is it possible
for vs to knowe the waye? Jesus sayde vnto
him: I am the waye/the truthe & ȝ lyfe. And
no mā cometh vnto the father/but by me. If
ye had knowē me/ye had knowē my father al
so. And now ye knowe him/& haue sene him.

Philip sayde vnto him: Lorde shew vs the
father/& it sufficeth vs. Jesus sayd vnto him/
haue I bene so longe tyme w̄ you: & yet hast
thou not knowē me? Philip / he ȝ hath sene
me/hath sene ȝ father. And how sayest thou
then: shew vs the father? Beleuest thou not
B ȝ I am in the father/& ȝ father in me? The
wordes ȝ I speake vnto you/ I speake not of
my selfe: but the father ȝ dwelleth in me / is
he that doeth the workes. Beleue me that I
am in ȝ father/& the father in me. At ȝ least
beleue me for the very workes sake.

Verely/verely I saye vnto you/he ȝ bele-
ueth on me/the workes that I do / the same
shall he do/& greater workes then these shall

he do/becauſe I go vnto my father. And what
ſoeuer ye alke in my name/that wyll I do/ ȣ
the father myght a* be glorified by ȣ ſonne.
If ye ſhall alke eny thynge in my name/ I
will do it. ✠ ✠ If ye loue me kepe my com-
maundemẽtes/ & I wyll praye the father/ &
he ſhall geue you another cõforter / that he
maye byde w̃ you euer: which is ȣ b* ſpryte
of truthe whom the worlde cannot receaue/
becauſe the worlde ſeeth hym not / nether
knoweth hym. But ye knowe hym. For he
dwelleth w̃ you/ & ſhalbe in you. I wyll not
leaue you cõforteſſe: but wyll come to you.
Yet a lytell while and the worlde ſeeth me
no moare: but ye ſhall ſe me. For I lyue & ye
ſhall lyue. That daye ſhall ye knowe that I
am in my father/ & you in me/ & I in you.
He ȣ hath my cõmaundemẽtes & kepeth
them/the ſame is he that loueth me. And he
ȣ loueth me ſhalbe loued of my father: & I
will loue him/ & will ſhewe myne awne ſelfe
to him. Judas ſayde vnto hym (not Judas Iſ-
cariothe) Lorde what is the cauſe that thou
wylt ſhewe thy ſelfe vnto vs / & not vnto the
worlde? Jeſus anſwered and ſayd vnto hym:
yf a mã loue me and wyll kepe my ſayinges/
my father alſo will loue him/ & we will come
vnto hym/and wyll dwell with him. He that
loueth me not/kepeth not my ſayinges. And
ȣ wordes which ye heare/are not myne/ but
the fathers which ſent me.

a* That the father myght be glorified &c. The father is glorified by the ſonne/ whē we knowledge and geue thanckes that he gaue hys ſonne for vs to ſaue vs.

b* Which is the ſpryte of trueth/he is called the ſpryte of trueth/notonely becauſe he is true: but becauſe he maketh the men true/ where as all ȣ they do wythout the ſpryte is no nother thyg but lyes.

This haue I ſpoken vnto you beynge yet
D preſent with you. But ȣ cõforter which is ȣ
holy goost (whō my father wyll ſende in my
name) he ſhall teache you all thynges / and
bryngе all thynges to youre remembraunce
whatſoeuer I haue tolde you.

Peace I leue with you/ my peace I geue
vnto you. Not as ȣ worlde geueth/geue I vn
to you. Let not your hertes be greued/nether
feare ye. Ye haue heardе how I ſayde vnto
you: I go & come agayne vnto you. If ye lo-
ued me / ye wolde verely reioyce / becauſe I
ſayde I go vnto the father. For the father is
greater then I. And now haue I ſhewed you/
before it come/ ȣ when it is come to paſſe/ye
myght beleue. Here after wyll I not talcke
many words vnto you. For the rular of thys
worlde cõmeth/ & hath nought in me. But ȣ
the worlde maye knowe that I loue the fa-
ther: therfore as ȣ father gaue me cõmaund-
ment/euẽ ſo do I. ✠ Ryſe let vs go to hence.

¶ The true vyne/the husbandman & the braunches. A doctrine of loue & a lwete cõforte agayntt perſecutiõ.

¶ The. xv. Chapter. ✠

A I Am the true vyne / & my father is
an husbande mã. Euery braunche
ȣ beareth frute in me/he wyll
take awaye. And euery braunche
ȣ beareth frute/ wyll he pourge / ȣ it maye
bringe moare frute. Now are ye cleane tho-
row the wordes wyrch I haue ſpoken vnto
you. Byde in me/ & let me byde in you. As ȣ
braunche cãnot beare frute of itſelfe/except
it byde in the vyne: no moare can ye excepte
ye abyde in me. I am the vyne/and ye are the
braunches. He that abydeth in me / and I in
him/ȣ ſame bringeth forth moche frute. For
without me can ye do nothing. If a mã byde
not in me/he is caſt forthe as a brauche/ & is
wyddered: and men gather it and caſt it into
the fyre/and it burneth. * If ye byde in me &
my wordes alſo byde in you: alke what ye
wyll/and it ſhalbe done to you. ✠ Herein is
my father glorifyed/ȣ ye beare moche frute/
and be made my diſcyples.

B Math. xxi. i. John. iij. d

As the father hath loued me/euen ſo haue
I loued you. Cõtinue in my loue. If ye ſhall
kepe *my cõmaundementes/ye ſhall byde in
my loue/euẽ as I haue kept my fathers cõ-
maundementes/and byde in his loue. Theſe
thynges haue I ſpoken vnto you / that my
ioye myght remayne in you / and that youre
ioye myght be full.

✠ * This is my commaundement: that ye
loue to gether as I haue loued you. Greater
loue then this hath no man/ then that a man
beſtowe hys lyfe for hys frendes. Ye are my
frendes/ yf ye do whatſoeuer I commaunde
you. Henceforth call I you not ſeruauntes: C
for the ſeruaunt knoweth not what his lorde
doeth. But you haue I called frendes: for all
thynges that I haue hearde of my father I
haue opened to you.

* To kepe the lawe maketh vs continewe in the loue and fauoure of Chryſt. Ephe. v. a.

Ye haue not choſen me/but I haue choſen
you and ordeyned / that ye goo and bryngе
forth frute / and that youre frute remayne/
that whatſoeuer ye ſhall alke of the father
in my name/he ſhulde geue it you. ✠

✠ This commaunde I you/that ye loue to
gether. If the worlde hate you / ye knowe ȣ
he hated me before he hated you. If ye were
of the worlde / the worlde wolde loue hys
awne. Yow be it becauſe ye are not of the
worlde / but I haue choſen you oute of the
worlde/therfore hateth you the worlde. Re-
member the ſayinge that I ſayde vnto you:
the ſeruaunt is not greater then the Lorde.
* If they haue perſecuted me/ſo will they per-
ſecute you. If they haue kept my ſayinges/
ſo wyll they kepe youres.

Math. x. c Lucke. xxi. c. Marcke. x. c.

But all theſe thingſ wyll they do vnto you
D for my names ſake / becauſe they haue not
knowẽ him that ſent me. If I had not come
and ſpoken vnto them they ſhulde not haue
had ſynne: but now haue they nothynge to
cloke their ſynne wyth all. He ȣ hateth me/
hateth my father. If I had not done workes
amõge them which none other man did/they
had not had ſynne. But now haue they ſene/
and

a* Where as & yet haue hated bothe me & my father: euen ȣ the ſayīg myght be fulfylled ȣ is wyttẽ in their lawe: they hated me without a cauſe. ✠ ✠ But when the comforter is come / whom I will ſende vnto you from the father/which is the ſpryte of truthe / which proceadeth of ȣ father/he ſhall teſtefie of me. And ye ſhall beare a* *wytnes alſo / becauſe ye haue bene with me from the begynnynge.

a* Of ſynne becauſe they be true not on me. Vnbeleife is ȣ ſynne that conuinceth the worlde (By the worlde vnderſtande the wycked/reproued/and vnrighteous. not all the creatures that be in the world) and ſayth is ȣ rygh teouſnes of beleuers: Thys ſynne because the worlde and natural reason wyll not beleue/but will be mortified and iuſtified by their ſonne wor- ſhip eternall. Wherfore the holy goost ſhall conuince ȣ world. Howbeit that

¶ Conſolacyon agayntt trouble. Prayers are herde thorow Chryſt.

¶ The. xvi. Chapter.

THeſe thynges haue I ſayde vnto
you/becauſe ye ſhuld not be offen-
ded. They ſhall excõmunicat you:
ye the tyme ſhall come that who-
ſoeuer killeth you/ will thynke ȣ he doth God
ſeruyce. And ſuche thyngſ wyll they do vnto
you/becauſe they haue not knowẽ ȣ father
nether yet me. But theſe thyngſ haue I tolde
you/that when that houre is come/ye myght
remember then/that I tolde you ſo. ✠ Theſe
thynges ſayde I not vnto you at the begyn-
nynge becauſe I was preſent with you.

✠ But now I go my waye to hym ȣ ſent
me / & none of you alketh me: whither goeſt
thou? But becauſe I haue ſayd ſuche thyngſ
vnto you/youre hertes are full of ſorowe. Ne
uertheleſſe I tell you the trueth / it is expe-
dient for you that I go awaye. For yf I goo
not awaye/that comforter wyll not come vn
to you. But yf I departe / I wyll ſende hym
vnto you. And when he is come / he wyll re-
buke the worlde of ſynne/and of ryghtewel-
nes/ & of iudgemẽt. a* Of ſynne/becauſe they
beleue not on me: of ryghtewelnes / becauſe
I go to my father/ & ye ſhall ſe me no moare:
of iudgemẽt/ becauſe the chefe ruler of this
worlde/is iudged all ready.

I haue yet many thyngſ to ſaye vnto you:
but ye cãnot beare them awaye now. Yow be
it when he is come (I meane the ſpryte of tru
the) he will leade you into all trueth. He ſhall
not ſpeake of hym ſelfe: but whatſoeuer he
ſhall heare/that ſhall he ſpeake / and he wyll
ſhewe you thinges to come. He ſhall glorify
me/for he ſhall receaue of myne & ſhall ſhe-
we vnto you. All thingſ ȣ the father hath are
myne. Therfore ſayde I vnto you/ ȣ he ſhall
take of myne and ſhewe vnto you. ✠

✠ After a while ye ſhall not ſe me/ & agayne
after a whyle ye ſhall ſe me: for I go to the fa
ther. Then ſayd ſome of his diſcyples betwene
them ſelues: what is this that he ſayth vnto
vs/after a while ye ſhall not ſe me/ & agayne
D after a whyle ye ſhall ſe me: and that I go to
the father. They ſayde therfore: what is this
that he ſayth after a whyle? we cannot tell
what he ſayth. Jeſus perceaued ȣ they wold
alke him. & ſayde vnto them: Thys is it that
enquyre of betwene youre ſelues/ȣ I ſayde
after a whyle ye ſhall not ſe me / and agayne
after a whyle ye ſhall ſe me. Verely verely I
ſaye vnto you: ye ſhall wepe & lament and ȣ
worlde ſhall reioyce. Ye ſhall ſorowe: but
youre ſorowe ſhalbe turned to ioye.

it ſhalbe turned vnto mynyon.

A womã whē ſhe trauayleth hath ſorowe/
becauſe her houre is come: but alone as ſhe
is delyuered of the chylde / ſhe remembreth
no moare the anguyſhe/for ioye that a man
is borne into the worlde. And ye now are in
ſorowe: but I wyll ſe you agayne/and youre
hertes ſhall reioyce/ & your ioye ſhall no mã
take frõ you. ✠ And in that daye ſhall ye alke
me no queſtion. ✠ Verely/verely I ſaye vnto
you/whatſoeuer ye ſhall alke ȣ father in my
name/he wyll geue it you. Hitherto haue ye
alked nothinge in my name. * Alke & ye ſhall
receaue it: that youre ioye maye be full.

F Math. vij. a Luc. xi. d. Jacobi. i. a.

Theſe thinges haue I ſpoken vnto you in
proverbes. The tyme wyll come whē I ſhall
no moare ſpeake to you in proverbes: but I
ſhall ſhewe you playnly frõ my father. At ȣ
daye ſhall ye alke in myne name. And I ſaye
not vnto you that I wyll ſpeake vnto my fa-
ther for you. For the father hym ſelfe loueth
you/becauſe ye haue loued me/and haue be-
leued ȣ I came out frõ God. I wẽt out from
the father/and cam into the worlde: & I leue
the worlde agayne/and go to the father.

His diſcyples ſayde vnto him: lo now ſpea-
keſt thou playnly/ & thou vſeſt no proverbe.
Now knowe we that thou vnderſtandeſt all G
thinges/and nedeſt not that eny man ſhulde
alke ȣ eny queſtion. Therfore beleue we ȣ
thou cameſt frõ God. ✠ Jeſus anſwered thē:
Now ye do beleue. * Behold ȣ houre draweth
nye/and is all ready come that ye ſhalbe ſca-
tered euery man his wayes/ and ſhall leaue
me alone. And yet am I not alone. For ȣ fa-
ther is with me.

Math. xxvi. c. Marc. xiiij. c.

Theſe wordes haue I ſpoken vnto you
that in me ye myght haue peace. For in the
worlde ſhall ye haue tribulacyon: but be of
good cheare/I haue ouercome the worlde.

¶ The moſt harty & louynge prayer of Chryſt vnto his father/for all ſoch as receaue the trueth.

¶ The. xvij. Chapter. ✠

THeſe wordes ſpake Jeſus & lyfte
vp his eyes to heauẽ/ & ſayd: father A
ȣ houre is come: glorify thy ſonne/
that thy ſonne maye glorify the: as
thou haſt geuẽ him power ouer all fleſhe/ȣ
he ſhulde geue eternall lyfe to as many as
thou haſt geuẽ him. This is lyfe eternall/ȣ
they myght knowe the that only very God/ &
whom thou haſt ſent Jeſus Chryſt.

I haue glorified the on the erth. I haue fy
nyſhed the worke which thou gaueſt me to
do. And now glorify me thou father w̃ thyne

awne selfe/with the glory which I had with
the fyr the worlde was. I haue a * declared
thy name vnto the men whych thou gauest
me oute of the worlde. Thyne they were and
thou gauest them me / and they haue kept thy
sayinges. Now they knowe that all thinges
whatsoeuer thou hast geuen me/are of ỳ. For
I haue geuen vnto them the wordes whych
thou gauest me / & they haue receaued them/&
knowe surely that I came out from the:& do
beleue that thou dyddest send me.

b* I praye for them / & praye not for ỳ world:
but for them which thou hast geuen me/ for
they are thyne. And all myne are thyne / and
thyne are myne/& I am glorified in them. And
now am I no moare in the worlde/ but they
are in ỳ worlde/& come to the. ✠ ✠. Holy
father kepe in thine awne name / the which
thou hast geuen me/ that they maye be one/
as we are. Whyll I was with the in ỳ world/
I kepte them in thy name. Those that thou
gauest me/haue I kepte / and none of the is
lost/but that lost chylde / that the scripture
myght be fulfylled.

Now come I to the/ & these wordes speake
I in the worlde / ỳ they myght haue my ioye
¶ full in the. I haue geuē them thy wordes / &
the world hath hated them/because they are
not of ỳ worlde/euē as I am not of ỳ world.
I desyre not that thou shuldest take the out
of the worlde:but that thou kepe them from
euyll. They are not of the worlde / as I am
not of the worlde. Sanctifie them wyth thy
trueth. Thy saying is trueth. As thou diddest
send me in to the worlde/euen so haue I sent
them into the worlde/and for their sakes san
ctify I my selfe/that they also myght be san-
ctifyed thorowe the truthe.

I praye not for them alone: but for them
also which shall beleue on me thorowe their
preachinge/ ỳ they all maye be one/as thou
father arte in me/& I in the/ that they maye
be also one in vs / ỳ the worlde maye beleue
that thou hast sent me. And that glory that
thou gauest me/I haue geuē them/that they
maye be one/as we are one. I in the & thou
in me / ỳ they maye be made perfecte in one/
& ỳ the worlde maye know ỳ thou hast sent
me/& hast loued the as thou hast loued me.

D Father/I wyll that they which thou hast
geuen me/be with me where I am/that they
maye se my glory which thou hast geuē me.
For thou louedest me before the makynge of
the worlde.* O ryghteous father/ the bery
world hath not knowē ỳ:but I haue knowē
the / and these haue knowen that thou hast
sent me. And I haue declared vnto them thy
name/& will declare it/ that the loue wher-
with thou hast loued me/ be in them / & that
I be in them. ✠

a I haue declared thy name &c. That is thy fame thy re nowme & glorie/ that thou art merciful/ for geuest synnes for my sake/art good/ & ryghtwelle &c.

b* I praye for the/ I praye not for the worlde/ that is/ for the chosen praye I not for the wicked/frowarde/ & vnbeleuers.

Math. x.d
Luc. x.d

¶ Christ is betrayed. The words of his mouth smyte ỳ officers to ỳ grounde. Peter smyteth of Malchas eare. Jesus is brought before Anna Cayphas/& Pilate.

¶ The. xviij. Chapter. ✠

When Jesus had spoke these words/
he went forth wyth hys disciples
ouer the brothe Cedron/ wher was
a garden into the whych he entred
w his disciples. Judas also which betrayed
him/ knewe the place: for Jesus ofte tymes
resorted thyther wyth hys disciples. Judas
then after he had receaued abonde of men/ &
ministers of the hye Prestes and Phariseis/
came thither with lanters and fyerbrandes
& wepens. Then Jesus knowing all thinges
that shulde come on him/ went forth & sayde
vnto them: whome seke ye? They answered
him: Jesus of Nazareth. Jesus sayd vnto the:
I am he. * Judas also which betrayed hym/
stode with them. But assone as he had sayde
vnto them/ I am he/ they wēt backe wardes
and fell to the grounde. And he asked them
agayne: whom seke ye? They sayde: Jesus of
Nazareth. Jesus answered: I sayd vnto you/
I am he. If ye seke me / lett these goo their
waye. That the sayinge myght be fulfylled
which he spake: of them whych thou gauest
me/haue I not lost one.

Simon Peter had a swearde/ & drue it/ &
smote the hye prestes seruaunt/ & cut of hys
ryght eare. The seruaunt es name was Mal
chas. Then sayde Jesus vnto Peter: put vp
thy swearde into ỳ sheath: shall I not drincke
of the cup which my father hath geuen me.
Then the cōpany & the Captayne/and mini-
sters of the Jewes toke Jesus & bownde him/
& led him awaye to Anna fyrst: for he was fa-
therelawe vnto Cayphas which was ỳ hye
Preste ỳ same yere. Cayphas was he ỳ gaue
counsell to the Jewes/that it was expedient
that one man shulde dye for the people.

* And Simon Peter folowed Jesus & ano-
ther disciple: that disciple was knowen of ỳ
hye preste/& went in with Jesus into ỳ pal-
ays of the hye Preste. But Peter stode at the
dore without. Then went out that other disci
ple which was knowē vnto the hye preste/ &
spake to the damsell that kept the dore / and
brought in Peter. Then sayde the damsell ỳ
kept the dore/vnto Peter: Arte not thou one
of this mānes disciples? He sayde: I am not.
The seruastes & the ministers stode there/ &
had made a fyer of coles: for it was colde and
they warmed them selues. Peter also stode
amonge them and warmed him selfe.
* The hye preste asked Jesus of his disciples
& of his doctrine. Jesus answered him: I spa
ke openly in ỳ world. I euer taught in ỳ Sy
nagoge & in the tẽple whyther all the Jewes
resorted/ & in secrete haue I sayde nothynge:
why

Matth. xxvi.b
Marc. xiij.d
Luke. xxij.d

Matth. xxvi.c
Marc. xiij.e
Luc. xxij.e

Matth. xxvi.e
Marc. xiij.e
Luc. xxij.e

why asketest thou me? Aske thē which hearde
me/what I sayde vnto thē. Beholde they can
tell what I sayd. Whē he had thus spoke/one
of ỳ ministers which stode by/smote Jesus on
ỳ face sayinge: answerest thou the hye preste
so? Jesus answered him. If I haue euyll spo
ken/beare witnes of ỳ euyll: yf I haue well
spoken/ why smyttest thou me? And Annas
sent him bounde vnto Cayphas ỳ hye preste.

Simon Peter stode & warmed him selfe.
& And they sayde vnto hym: arte not thou also
one of hys disciples? He denyed it/& sayde: I
am not. One of ỳ seruastes of ỳ hye prestes
(his colyn whose eare Peter smote of) sayd vn
to him: did not I se ỳ in ỳ gardē with him? Pe
ter denyed agayne: & immediatly ỳ cocke cre-
we. * Then led they Jesus frō Cayphas into
ỳ hall of iudgemēt. It was in ỳ morninge/ &
they them selues went not into the iudgemēt
hall lest they shuld be defyled/ but that they
myght eate the paschall lambe. Pylate then
went out vnto them & sayde: what accusaciō
bringe ye agaynste this mā? They answered
& sayd vnto him. If he were not an euyll doar
we wolde not haue delyuered hym vnto the.
Then sayd Pylate vnto them: take ye hym &
iudge him after youre awne lawe. Then the
Jewes sayde vnto him. It is not lawfull for
vs to put eny man to deeth. a * That ỳ wordes
of Jesus myght be fulfylled which he spake/
sygnifyinge what deeth he shuld dye.

Then Pylate entred into the iudgemēt hal
agayne/& called Jesus/& sayd vnto him: arte
thou ỳ kynge of the Jewes? Jesus answered:
sayst thou that of thy selfe/or dyd other tell it
the of me? Pylate answered: Am I a Jewe?
Thyne awne nacio & hye prestes haue dely-
uered ỳ vnto me. What hast thou done? Jesus
answered: b * my kyngdome is not of thys
worlde. If my kingdome were of this worlde
then wolde my ministers suerly fyght/ that I
shulde not be delyuered to ỳ Jewes/but now
is my kingdome not frō hence. Pylate sayde
vnto him: Arte thou a kynge then? Jesus an-
swered: thou sayst ỳ I am a kynge. For thys
cause was I borne/& for thys cause came I
into the worlde/ that I shulde beare wytnes
vnto the trueth. And all that are of ỳ trueth
heare my voyce. Pylate sayd vnto him: what
thynge is trueth? And whē he had sayd that/
he went out agayne vnto the Jewes/& sayde
vnto them: I fynde in him no cause at all. Ye
haue a custome / ỳ I shulde delyuer you one
louse at ester. Wyll ye that I louse vnto you
the kynge of the Jewes? Then cryed they all
agayne sayinge: Not hym but Barrabas:
that Barrabas was a robber.

Math. xxvi.a
Marc. xv.a.
Luke. xxiij.a.

a That ỳ wordes of Jesus myght be fulfilled &c. he had sayde that he shulde be crucified of the Gentiles & therfore desired Pilate ge ve sentence on hym & not the Jewes: for the performaunce of hys worde.

b My kyngdome is not of this worlde &c. / is/ my kyngdome is not a worldly kyngdo. / but that conly-eth in streght / harnys / in mē / the swerde & / the dubbe. / ge of bode. / thynges. But / my kyngdome / is spyrytuall / / wych is in the / ties of the / spyrytuall that / ruled / not / the swerde / / thy ỳ gospell

¶ Christ is crucifyed/he cōmendeth his mother vnto Jhon/sheadeth his blonde/and is buryed.

¶ The. xix. Chapter.

When Pilate toke Jesus & scourged I
hym. * And the soudiers wounde a
croune of thornes & put it on hys
heed. And they dyd on him a purple
garmēt/& sayd: hayll kyng of ỳ Jewes: & they
smote him on ỳ face. Pilate wēt forth agayne
& sayde vnto the: beholde I bringe him forth
to you/ ỳ ye maye knowe/ ỳ I fynde no faute
in hym. Then came Jesus forth wearinge a
croune of thorne & a robe of purple. And Pi-
late sayde vnto them: beholde ỳ man. * When
the hye Prestes & mynisters sawe hym / they
cryed sayinge: crucify him/crucify him/. Py-
late sayde vnto the. Take ye him and crucify
him: for I fynde no cause in him. The Jewes
answered him. We haue a lawe/& by oure la
we he ought to dye: because he made him self
ỳ sonne of God. Whē Pilate hearde ỳ sayinge
he was ỳ moare afrayde/& went agayne into
the iudgemēt hall/& sayde vnto Jesus: whēce
arte thou? But Jesus gaue him none answe
re. Then sayde Pylate vnto hym. Speakest
thou not vnto me? Knowest thou not that I
haue power to crucify the/& haue power to
lowse the? Jesus answered: Thou couldest
haue no power at all agaynst me/ except it
were geuē the from aboue. Therfore he that
deliuered me vnto ỳ/is moare in synne. * And
from thence forth sought Pylate meanes to
lowse hym: but the Jewes cryed sayinge: yf
thou let hym go thou arte not Cesars frende.
For whosoeuer maketh him selfe a kynge/is
agaynst Cesar.

Whē Pilate hearde ỳ sayinge/he brought
Jesus forthe/& sate doune to geue sentence/
in a place called the pauement: but in ỳ He-
brue tonge/Gabbatha. It was the Sabboth
euen which falleth in the ester fest/& aboute
ỳ syxte houre. And he sayd vnto ỳ Jewes: be-
holde youre king. They cryed/awaye w him/
awaye w him/crucify him. Pilate sayde vnto
the shall I crucifie your king? The hye prestes
answered: we haue no kyng but Cesar: * The
delyuered he hym vnto them/to be crucifyed.

And they toke Jesus/and led hym awaye.
And he bare hys crosse/ and wēt forthe into a
place called the place of deed mens sculles/
which is named in Hebrue/Golgotha. Wher
they crucifyed him/and two other with him/
on ether syde one/ and Jesus in the mydes.
And Pylate wrote his tytle/and put it on the
crosse. The writinge was: Jesus of Nazareth
kynge of the Jewes. Thys tytle reed many
of the Jewes. For ỳ place where Jesus was
crucifyed/was nye to the cytye. And it was
written in Hebrue/Greke and Latyn. Then
sayde the hye prestes of the Jewes to Pilate:
wryte not kyng of the Jewes/but ỳ he sayde
I am kynge of the Jewes. Pylate answered:
what I haue wrytten/that haue I wrytten.

Math. xxvij.c.
Marc. xv.a.

Math. xxvij.c.
Marc. xv.a.
Luke. xxiij.c.

Math. xxvij.d.
Marc. xv.c.
Luke. xxiij.e.

E Then the soudiers/whē they had crucifyed Jesus/toke his garmētes & made foure partes/to euery soudier a parte/& also his coote The coote was wythout seme/wrought vpō thorowe out. And they sayde one to another. Let vs not deuyde it/but call lotes who shal haue it. That ye scripture myght be fulfylled

Psal.xxi.c. wych sayth. *They departed my rayment amōge thē/& on my coote dyd call lotes. And the soudiers dyd soche thinges in dede.

Then stode by the crosse of Jesus his mother/& his mothers sister Mary the wyfe of Cleophas/& Mary Magdalene. Whē Jesus sawe his mother/& ye disciple stondinge whō he loued/he sayde vnto his mother: womā behold thy sonne. Then sayde he to ye disciple: beholde thy mother. And from that houre the dyscyple toke her for his awne.

F After that when Jesus perceaued that al thynges were performed: that the scrypture

Psal.lxviij. myght be fulfylled: *he sayde: I thyrst. Ther

Math.xxvii.c. Marc.xv.d. stode a vessell full of veneger by. *And they filled a spōge w veneger/& wounde it about with ysope/& put it to hys mouth. Assone as Jesus had receaued of ye veneger/he sayde: It is fynished/& bowed his heed/& gaue vp the goost. The Jewes then because it was the sabothe euen/that ye bodyes shuld not remayne vpō ye crosse on ye saboth daye (for that saboth daye was an hye daye) belought Pylate that their leggs might be brokē & that they might be taken doune. Then came ye soudiers & brake the legges of the fyrst/& of ye other which was crucified with Jesus. But when they came to Jesus/& sawe ye he was deed already they brake not his legges: but one of ye soudiers wyth a speare/thrust hym into ye syde/& forthwith came ther out bloud and water.

And he that sawe it/bare recorde/& his recorde is true. And he knoweth ye he sayth true ye myght beleue also. These thinges were

Exod.xii.g. done ye the scrypture shuld be fulfylled. *Ye

Numer.ix.b. shall not breake a bone of hym. And agayne

Zacha.xii.c. G another scrypture sayeth: they shall loke on

Math.xxvii.g. him/whō they pearced. *After ye/Joseph of

Marc.xv.d. Aramathia (wych was a dyscyple of Jesus:

Luke.xxiij.g. but secretly for feare of ye Jewes) belought Pilate ye he might take doune ye boddy of Jesus. And Pilate gaue him licēce. And ther cā also Nicodemus which at ye beginninge came to Jesus by night/& brought of myrre & aloes mingled together aboute an hundred poude wayght. Then toke they ye body of Jesu/and wonde it in lynnē clothes with ye odoures/as the maner of the Jewes is to bury. And in ye place where Jesus was crucified/was a garden/& in the gardē a newe sepulcre/wherin was neuer mā layde. There layde they Jesus because of the Jewes Saboth euen/for the sepulcre was nye at hande.

C The resurrecyon of Christ/whiche appeareth to Mary Magdalenes to all his disciples/to their greate comforte.

C The.xx.Chapter. ✠

A The morow after ye Sabothdaye/cā Mary Magdalene erly whē it was yet darcke/vnto ye sepulcre/& sawe ye stone takē awaye from ye toumbe. Then she rāne/& came to Simon Peter & to ye other disciple whō Jesus loued/& sayde vnto thē. They haue takē awaye ye Lorde out of the toumbe/& we cānot tell where they haue layde him. Peter went forth & that other disciple & came vnto the sepulcre. They ranne bothe to gether/& that other dyscyple dyd out rānne Peter/& came fyrst to the sepulcre. And he stouped doune & sawe the lynnen clothes lyinge/yet wēt he not in. Then came Simon B Peter folowinge him/& wēt into ye sepulcre/& sawe the lynnen clothes lye/& the naphyn that was aboute his heed/not lyinge with ye lynnē clothe/but wrapped to gether in a place by it selfe. Then went in also that other dyscyple which came fyrst to the sepulcre/& he sawe a * & beleued. For as yet they knew not the scriptures that he shulde rise agayne from deeth. ✠ And the disciples went awaye agayne vnto their awne home.

✠ Mary stode without at ye sepulcre wepinge. And as she wept/she bowed her selfe into ye sepulcre & sawe two angels in wyte sittinge/the one at the heed & the other at the C kete/where they had layde the body of Jesus. And they sayde vnto her: womā why wepest thou? She sayde vnto thē: for they haue takē awaye my Lorde/& I wote not where they haue layde him. Whē she had thus sayde/she turned her selfe backe & sawe Jesus stādinge & knewe not ye it was Jesus. Jesus sayd vnto her: womā why wepest thou? Whom seekest D thou? She suppolinge ye he had bene a gardener/sayde vnto hī. Syr yf thou haue borne him hēce tell me wher thou hast layde him/& I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe/& sayd vnto him: Rabboni/which is to saye master. Jesus sayde vn to her/b * touche me not/for I am not yet ascended to my father. But go to my brethren & saye vnto them/I ascende vnto my father & youre father: to my God & youre God. Mary Magdalene came & tolde the dyscypies ye she had sene the Lorde/and that he had spoken soche thinges vnto her. ✠

✠ The same daye at nyght/which was ye morowe after ye Saboth daye/when ye dores were shut/where ye disciples were assembled to gether for feare of the Jewes/came Jesus and stode in ye mydes/& sayd to thē: peace be wyth you. And when he had so sayde/he shewed vnto thē his handes/and his syde. Then

a * And beleued. c Thefly that Christ was taken oute of ye sepulchre as Mary Magdalene had tolde hym afore.

b * Touche me not & that is because thou beleuest not that I am rysen vnto my God but as carnal as I was afore I suffered death/therfore touche me not.

were the

were the dyscypies glad when they sawe the Lord. Then sayde Jesus to thē agayne: peace be wyth you. As my father sent me/euen so F sende I you. And when he had sayde that/he breathed on them & sayde vnto them: Receaue ye holy goost. Whose soeuers c * synnes ye remit they are remitted vnto thē. And whose soeuers synnes ye retayne/they are retayned. ✠

c Whose syn ye remyt/ they are remyt

d c. loke in Math.xviij.c.

✠ But Thomas one of the twelue/called Didymus/was not wyth them when Jesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto thē: except I se in his handes ye prent of ye nayles/& thrust my hāde into his syde/I will not beleue. And after. viij. dayes agayne hys dyscypies were w in/& Thomas with them. Then G came Jesus when ye dores were shut/& stode in the mydes & sayde: peace be with you.

After that sayde he to Thomas: bringe thy fynger hether & se my handes/and bringe thy hande & thrust it into my syde/& be not fayth lesse/but beleuinge. Thomas answered and sayde vnto him: my Lorde/& my God. Jesus sayde vnto him. Thomas/because thou hast sene me/therfore thou beleuest: Happy are they that haue not sene/and yet beleue. ✠

And many other sygnes dyd Jesus in the presence of his disciples/which are not written in thys boke. These are wrytten that ye myght beleue/that Jesus is Christ ye sonne of God/& that in beleuynge ye myght haue lyfe thorowe his name.

C He appeareth to hys disciples agayne by the see of Tyberias/and commaundeth Peter earnestly to fede hys shepe.

C The.xxi.Chapter. ✠

A After that Jesus shewed hym selfe agayne/at ye see of Tyberias. And on thys wyse shewed he hym selfe. There were to gether Simō Peter & Thomas/which is called Didymus: & Nathanael of Cana a citie of Galile/& the sonnes of Zebedei/& two other of the disciples. Simon Peter sayde vnto thē: I go a fyschynge. They sayde vnto him: we also will go with ye. B They went their waye & entred into a shippe straight waye/& that night caught they nothinge. But whē ye morninge was now come Jesus stode on ye shore: neuertheless the disciples knewe not ye it was Jesus. Jesus sayde vnto thē: syrs/haue ye eny meate? They answered him/no. And he sayd vnto thē: cast out ye net on ye right syde of ye ship/& ye shal fynde. They cast out/and anone they were not able to drawe it for the multitude of fyshes.

C Then sayde the disciple whō Jesus loued vnto Peter: It is ye Lorde. When Simō Peter hearde that it was the Lorde/he gyrde his mantell to him (for he was naked) & sprange into the see. The other disciples came by ship for they were not farre from lande/but as it were two hondred cubites/& they drewe the net wyth fyshes. Assone as they were come to lande/they sawe hoot coles and fishe layd theron/& breed Jesus sayde vnto thē: bringe of the fyshe which ye haue now caught. Si D mon Peter stepped forth and drewe the net to londe full of greate fyshes/an hondred & liij. And for all ther were so many/yet was not the net broken. Jesus sayde vnto them: come & dyne. And none of the disciples durste aske him: what arte thou? For they knewe that it was the Lorde. Jesus then came and toke breed/and gaue them/and fyshe lyke wyse. Ans thys is now the thyrde tyme that Jesus appered to hys disciples/after that he he was rysen agayne from deeth. ✠

When they had dyned/Jesus sayde to Si E mon Peter: Simon Joāna/louest thou me more then these? He sayde vnto him: ye Lord thou knowest/that I loue the. He sayd vnto him: fede my * lābes. He sayde to hym agayne the seconde tyme: Simō Joāna/louest thou me? He sayde vnto him: ye Lorde thou knowest ye I loue ye. He sayde vnto him: fede my shepe. He sayde vnto him ye thyrde tyme: Simon Joanna/louest thou me? And Peter sorowed because he sayde to him ye thyrde tyme louest thou me/& sayde vnto him: Lord/thou knowest all thinge/thou knowest that I loue the. Jesus sayde vnto hym: fede my shepe.

* He louedth Christ that fedeth hys lābes and shepe.

Merely merely I saye vnto the/when thou F wast yonger/thou gerdedst thy selfe/& walkedst whyther thou woldest: but when thou arte olde/thou shalt stretche forth thy handes & another shal gyrde the/& leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God.

And whē he had sayde thus/he sayd to him ✠ folowe me. Peter turned about & sawe ye disciple whom Jesus loued folowinge: which also lened on his brest at supper & sayd: Lord which is he that shall betraye the. Whē Pe- G ter sawe him/he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto him: If I wyll haue hym to tary tyll I come/what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/that ye disciple shulde not dye. Yet Jesus sayde not to him/he shall not dye: but yf I wyll that he tary tyll I come/what is that to the? The same disciple is he/wych testifyeth of these thynges/and wrote these thynges. And we knowe/that his testimony is true. ✠ There are also many other thinges which Jesus dyd vpō the which yf they shuld be written euery one a * I suppose the worlde coulde not contayne the bokes that shuld be written.

a * I suppose ye worlde coulde not contayne ye bokes ye shuld be written & this is a figuratiue speche wych doth signifye ye ther was many thinges moo to wrytte. But as Erasmus ak- knyweth in hys paraphrasis vpō this place. There remayneth so moche writte as is necessary & suffyceth to diure salu- acyon.

C Here endeth the Gospell of Saynete John.

C The

¶ The Actes of the Apostles/written by Sayncte Luke the Euangelyst/whych was present at ỳ doynges of them.

¶ The ascensyon of Christ/Mathias is chosen in the stede of Judas.

¶ The kyrst Chapter. ✠

A IN the former treatyse (Meare krende Theophilus) I haue written of all that Jesus beganne to do and teache vntyll the daye in whych he was taken vp/ after that he/ thorowe the holy goost/ had geuen cõmaundementes vnto the Apostles /whych he had chosen: to whõ also he shewed hym selfe alyue after his passion by many tokẽs/ apperynge vnto them fourtye dayes/ & speakinge of the kyngdome of God/ & gathered thẽ to gether/ Luke.xxiiij.g. *and commaunded them/ that they shuld not departe from Jerusalem: but to wayte for ỳ promys of the father wherof ye haue herde of me. For John baptised wyth water: but ye shalbe baptised with the holy goost/ and that with in this keawe dayes. When they were come to gether/ they asked of hym sayinge: Lorde wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons whych the father hath put in his awne power: but ye shal receaue power of the holy goost whych shall come on you. And ye shall be wytnesses vnto me in Jerusalem/ and in all Jewrye and in Samary/ & euen vnto the worldes ende.

B *And when he had spoken these thynges/ whyll they behelde/ he was taken vp/ and a Mark.xvi.d. cloude receaued hym vp oute of their syght. Luke.xxiiij.f. And whyle they looked stedfastly vp to heuẽ as he wẽt/ beholde two men stode by them in whyte apparell/ whych also sayde: ye men of Galile/ why stande ye gasinge vp into heauẽ This same Jesus which is taken vp frõ you into heuẽ/ shall so come/ euẽ as ye haue sene him go into heauen. ✠ Then returned they vnto Jerusalẽ from mount Olyuete/ whych is nye to Jerusalẽ/ cõteyninge a a * Saboth dayes iorney. And when they were come in/ they wẽt vp into a parlor/ where aboode both Peter and James/ John and Andrew/ Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alpheus/ & Simon Zelotes/ and Judas James sonne. These all cõtynued wyth one accorde in prayer and suppycacyon wyth the wemen and Mary the mother of Jesu/ and with his brethren. ¶

a a ✠ Saboth dayes Iorney was aboute a mile as afore in Math.xxiiij.b

✠ And in those dayes Peter stode vp in ỳ middes of the disciples and sayde(ỳ noumbre of names that were to gether/ were aboute an hondred and twentye) Ye men & brethren this scripture must haue nedes ben fulfylled which the holy goost thorow ỳ mouth of Dauid spake before of Judas/ which was gyde to them that toke Jesus. For he was noumbred with vs and had obtayned fellowship in thys mynystracyon. And the same hath now possessed a plat of grounde with the reward of iniquite/ and when he was hanged/ brast a sonder in the myddes/ and all hys bowels gussched oute. And it is knowen vnto all the inhabiters of Jerusalem: in so moche ỳ that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

It is writtẽ in the boke of Psalmes: * hys habitacion be voyde/ & no man be dwellinge therin: * & his Bisshoprycke let another take Psal.lxviij. Psal.cviij. Wherfore of these mẽ which haue cõpanyed with vs/ all the tyme that the Lorde Jesus went in and out amonge vs/ beginnynge at the baptime of John vnto that same daye ỳ he was takẽ vp frõ vs/ must one be ordeyned to beare witnes with vs of his resurreccion. D

And they apoynted two/ Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the roume of this mynistracion & Apostlesship/ from which Judas by transgression fell/ that he myght go to his awne place. And they gaue forth their lottes/ and the lot fel on Mathias/ and he was counted with the eleuen Apostles. ✠

¶ The commynge of the holy goost. The sermon of Peter before the congregacyon at Jerusalem/ and the increase of the fayth full.

¶ The seconde Chapter. ✠

When

A WHen ỳ fyftith daye was come/ they were all w̃ one accorde to gether in one place. And sodẽly ther came a sounde frõ heauẽ/ as it had bene the cõmynge of a myghty wynde/ and it fylled all ỳ house where they sate. And there appered vnto them clouen tonges/ lyke as they had bene fyer/ and it sate vpon eache of thẽ: * & they were all fylled wyth the holy Goost/ and beganne to speake wyth other tonges/ euen as the spryte gaue them utteraunce. Act.iiij.f. Act.iiij.b.

And ther were dwellinge at Jerusalẽ/ Jewes/ deuoute men which were of all nacyõs vnder heauẽ. When this was noysed aboute the multitude came to gether and were astonyed/ because that euery man heard them speake his awne tounge. They wondred all & marueyled/ sayinge amõge thẽ selues: beholde/ B are not all these whych speake/ of Galile? And how heare we euery man his awne tounge wherin we were borẽ? Parthians/ Medes & Elamytes/ and the inhabiters of Mesopotamia/ of Jury/ & of Capadocia/ of Ponthus & Asia/ Phrygia/ Panphylia/ & of Egypte/ & of the parties of Lybia whych is beside Syrene/ & straungers of Rome/ Jewes and *conuertes/ Grekes & Arabians: we haue herde thẽ speake wyth oure awne tonges ỳ greate workes of God. ✠ They were all amased/ & wõdred sayinge one to another what meaneth thys? Other mocked them sayinge: they are full of newe wyne.

*Conuertes: that is/ he thẽ of nyntyles cõuerted to ỳ Jewes lyth

✠ But Peter stepped forth wyth ỳ eleuẽ/ ¶ and lyft vp his voyce/ & sayde vnto them: Ye men of Jewrye/ & all ye that inhabite Jerusalem: be this knowẽ vnto you & with youre eares heare my wordes. These are not drõcken/ as ye suppose: for it is yet but ỳ thyrde houre of the daye. But this is ỳ which was spoken by the Prophete Johel: It shalbe in the last dayes sayth God: of my spryte I will powre out vpõ all flesche. And youre sonnes & youre daughters shall prophesy and youre yonge men shal se vysions/ & youre olde men shall dreme dremes. And on my seruantes/ & on my hande maydẽs I will powre out of my spryte in those dayes/ & they shall prophesye. And I will shewe wonders in heauẽ aboue/ & tokens in the erth beneth/ bloud and fyre/ & the vapour of smoke. * The sunne shalbe turned into darknes/ & the mone into bloud before that greate & notable daye of the Lorde come. * And it shalbe/ ỳ whosoeuer shall call on the name of the Lorde/ shalbe saued. ✠ Joel.ij.g. Joel.iij.c.

D ✠ Ye men of Israel heare these wordes. Jesus of Nazareth a man aproued of God amonge you with myracles/ wondres & sygnes whych God dyd by hym in the myddes of you/ as ye youre selues knowe: hym haue ye taken by ỳ handes of vnrightewes persones/ after he was delyuered by ỳ determinat cõsell & foreknoweledge of God/ and haue crucified & slayne: whom God hath rayled vp & lowsed the sorowes of deeth/ because it was vnpossyble that he shuld be holden of it. For Dauid speaketh of him. * Afore hãde I sawe Psal.xvi.b God alwaies beforeme: for he is on my right hande/ that I shuld not be moued. Therfore dyd my hert reioyce/ and my tonge was glad. Moreouer also my flesche shall rest in hope/ because thou wilt not leue my soule in hell/ nether wilt suffre thyne holye/ to se corrupciõ Thou hast shewed me ỳ wayes of life/ & shalt make me full of ioye with thy coũtenaũce. ✠

Men & brethren/ let me freely speake vnto ¶ you of the patriarke Dauid: * For he is both iij.Re.ij.b. deed & buryed/ & hys sepulcre remayneth w̃ vs vnto this daye. Therfore seinge he was a Prophet/ & knewe that God had sworne with an othe to him/ that ỳ frute of his loynẽ shuld syt on his seat (in ỳ Christ shulde rise agayne in the flesche) he sawe before: & spake of the resurreccion of Christ/ that his soule shulde not be left in hell: nether hys flesche shuld se corrupcion. This Jesus hath God rayled vp/ wherof we all are witnesses.

Sence now that he by the ryght hande of God exalted is/ & hath receaued of the father the promyse of the holy Goost/ he hath sheed ✠ forth ỳ which ye now se & heare. For Dauid is not ascendid into heuẽ: but he sayde. * The Psal.cix.a.b. Lorde sayde to my Lord syt on my right hãde vntyll I make thy foores thy fote stole. So therfore let al the house of Israel knowe for a sturty/ that God hath made ỳ same Jesus whom ye haue crucifyed/ Lorde and Christ.

When they hearde this they were pricked in their hertes/ & sayd vnto Peter & vnto the other Apostles: Ye mẽ & brethren/ what shal we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Jesus Christ for ỳ remissyon of synnes/ and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you & to youre chyldren/ and to all that are a farre/ euen as many as ỳ Lorde oure God shall call. And w̃ many other wordes bare he witnes & exhorted them sayinge: Saue youre selues from this vntowarde generacion. Then they that gladly receaued his preachinge/ were bapti- G sed: and the same daye/ ther were added vnto them aboute thre thousande soules.

And they contynued in ỳ Apostles doctrine & felowshippe/ and in breakynge of breed/ & in prayer. And feare came ouer euery soule. And many wondres & signes were shewed by ỳ Apostles. And all that beleued kept thẽ selues to gether/ & had all thinges cõmen/ & solde their possessions and goodes/ & departed thẽ to all men/ as euery man had nede. And they

contynued

contynued dayly with one accorde in ye tẽple/ and brake breed in euery house/and dyd eate their meate to gether/with gladnes & singlenes of hert praylinge God/ & had fauour w all the people. And the Lorde added to the cõgregacion dayly soche as shuld be saued.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

¶ The.iij.Chapter. ✠

A PEter & John wẽt vp to gether into the temple at the nynthe houre of prayer. And ther was a certayne man halt from his mothers wõbe/ whom they brought and layde at the gate of the temple called beutyfull/ to aske almes of them that entred into the temple. Wheych same when he sawe Peter & John/that they wolde into the temple/desyred to receaue an almes. And Peter fastened hys eyes on hym with John/& sayde: loke on vs. And he gaue hede vnto them/ trustynge to receaue some B thinge of them. Then sayd Peter: Syluer & golde haue I none/ suche as I haue/geue I the. In ye name of Iesus Christ of Nazareth/ rise vp and walke. And he toke hym by the ryght hande/and lyfte hym vp. And immediatly his fete & anclebones receaued strẽght. And he sprange/ stode and also walked/ and entred with them into the temple/walkinge and leapinge and laudynge God.

And all the people sawe hym walke and laude God. And they knewe him/that it was he which sate & begged at the beutyfull gate of the temple. And they wondred & were sore astonyed at that whych had happened vnto hym. And as the halt whych was healed/ held Peter and John/ all the people ranne amased vnto them in Salomons porche.

C When Peter sawe that/he answered vnto the people. ✠ Ye men of Israel/ why maruayle ye at thys/or why loke ye so stedfastly on vs/as though by oure awne power or holynes/we had made this man go? The God of Abraham/Isaac and Iacob/the God of oure fathers hath glorified his sonne Iesus/ whõ ye deliuered/& denyed in the presence of Pylate when he had iudged hym to belowsed. *But ye denyed the holy and iust/& desyred a mortherar to be geuẽ you & kylled a *ye Lord of lyfe/whom God hath rayled frõ deeth/of ye which we are wytnesses. And hys name thorow the fayth of hys name/hath made thys man sound/whom ye se and knowe. And the fayth which is by him/hath geuẽ to him this health in the presence of you all.

Math.xxvij.b. Mark.xv.a. Luke.xxiij.c. John.xviij.g. a *The Lorde of lyfe &c that is euen he that first dyd rise from death to lyfe/& by whome all we must rise & lyue &c.

And now brethren I wote well ye thorow ignorauncе ye dyd it/as dyd also youre hedds. But those thyngs which God before had shewed/by the mouth of all his Prophetes/how that Christ shuld suffre/he hath thus wyle fulfylled. b *Repent ye therfore & turne/that D youre synnes maye be done awaye/ ✠ when the tyme of refreschynge cõmeth/ whych we shall haue of the presence of ye Lorde/& whẽ God shall sende him/which before was preached vnto you/that is to wit Iesus Christ/ which must receaue heauen vntyll the tyme that all thynges/whych God had spoken by the mouth of all his holy Prophetes sence ye worlde began/be restored agayne.

b *Repent &c. Iohe.i. Mat.iij.c.

For Moses sayd vnto the fathers: *a Prophet shal the Lorde youre God rayse vp vnto you/euen of youre brethrẽ lyke vnto me: him shall ye heare in all thynges whatsoeuer he shall saye vnto you. For the tyme will come/ that euery soule which shall not heare that same Prophet/shalbe destroyed frõ amonge the people. Also all the Prophetes frõ Samuel & thence forth/as many as haue spokẽ haue in lykewyse tolde of these dayes.

Deut.xviij.c. Act.vij.c.

Ye are the chyldren of the Prophetes and of the couenaunt/which God hath made vnto oure fathers/saying to Abraham: *Euen in thy seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath God rayled vp hys sonne Iesus/& him he hath sent to blysse you/that euery one of you shuld turne from youre wyckednes. ✠

Gene.xij.a.

¶ The Apostles are taken & brought before the counsell. They are forbydden to preach/but they turne thẽ vnto prayer/& are more obedient vnto God thẽ vnto mẽ

¶ The.iiij.Chapter.

A S they spake vnto the people/the Prestes and the rular of ye temple/ and the Saduces came vpon them takinge it greuously ye they taught ye people & preached *in Iesus ye resurrection frõ deeth. And they layde handes on them and put thẽ in holde vntyll the nexte daye: for it was now euen tyde. Howbe it many of thẽ which harde ye wordes/beleued & the noũbre of the men was aboute fyue thousande.

A

*In Iesus that he was rysen & all shuld rise by hym.

And it chaunced on the morowe that their rulars & elders & Scribes/as Annas ye chefe Prest and Cayphas & John and Alexander & as many as were of ye kynred of ye hye Prestes gathered to gether at Ierusalem/and set the other before thẽ/ & asked: by what power or B in what name haue ye done this/sys? ✠ Then Peter full of the holy goost sayd vnto thẽ: ye rulars of ye people/& elders of Israel/ yf we this daye are examined of ye good dede done to the sicke man/by what meanes he is made whoale: be it knowẽ vnto you all/& to the people of Israel/that in the name of Iesus Christ of Nazareth/ whõ ye crucifyed/& whõ God rayled agayne from deeth: euen by him doth this man stande here present before you whoale. *This is the stone cast a syde of you bylders/which is set in the chefe place of C the corner.

Math.xxi.d. Mark.xij.a. Luke.xx.c.

the corner. Nether is ther saluacyon in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saued. ✠

When they sawe the boldnes of Peter and John/ & vnderstode that they were vnlerned men and laye people/they marueyled/& they knew thẽ/that they were with Iesu: and beholdinge also the man which was healed stãdinge with thẽ/they coulde not saye agaynst it. But they cõmaunded thẽ to go a syde out of the counsell/and counceled amonge them selues sayinge: what shal we do to these mẽ? For a manifest sygne is done by them/and is openly knowen to all thẽ that dwell in Ierusalem/& we cannot denye it. But that it be noysed no farther amonge the people/let vs threaten and charge them that they speake hence forth to no man in this name.

D And they called them/and cõmaunded thẽ that in nowise they shuld speake or teache in the name of Iesu. But Peter & John answered vnto them and sayde: whether it be ryght in the sight of God/to obeye you moare then God/iudge ye. For we cãnot but speake that which we haue sene & hearde. So threatened they them and let them go/ and founde nothinge how to punyshe them/because of the people. For all men lauded God for the myracle which was done: for ye man was aboue fourty yeare olde/on whom thys myracle of healinge was shewed.

Allone as they were let go/ they came to their felowes / and shewed all that the hye C Prestes & elders had sayde to thẽ. And when they hearde that/they lyfte vp their voyces to God wyth one accorde/& sayde: Lorde/ thou arte God which hast made heaueu & erth the see and all that in them is/which by ye mouth of thy seruaunt David hast sayd: *Why dyd the hethẽ rage/& the people immagen vayne thinges. The kynges of the erth stode vp and the rulars came to gether/agaynst ye Lorde and agaynst his Christ.

Psal.ij.a.

For of a trueth/ agaynst thy holy chylde Iesus whõ thou hast anoynted/bothe Herode and also Pontius Pylate/ with the Gentyls F and the people of Israel gathered thẽ selues to gether/for to do whatsoeuer thy handes & thy counsell determyned before to be done. And now Lorde/beholde their threatenyngs and graunte vnto thy seruauntes with all cõfydence to speake thy worde. So that thou stretche forth thyne hande/that healinge and sygnes and wonders be done by the name of thy holy chylde Iesus. And allone as they had prayed the place moued wheare they were assembled to gether/and they were all fylled wyth the holy Goost/ and they spake the worde of God boldely.

G ✠ And the multitude of thẽ that beleued/ were of one hert/and of one soule. Also none of them sayde/that eny of the thynges whych he possessed/was his awne: but had all thyngs commen. And wyth greate power gaue the Apostles witnes of the resurrecciõ of ye Lord Iesu. And greate grace was wyth them all. Nether was ther eny amonge them/that lacked. For as many as were possessers of landes or houses/solde them and brought the prysce of the thynges that were solde/ and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordinge as he had nede. ✠

And Ioses which was also called of ye Apostles/Barnabas (that is to saye/the sonne of consolacion) beynge a Leuite/& of the countre of Cypers had lande/ and solde it & layde the prysce doune at the Apostles fete.

¶ The dyssemblynge of Ananias and Saphira is punyshed. Myracles are done by the Apostles/which are taken/but the angell of God bryngeth them out of prison. They are brought before the councell. The sentence of Gamaliel. The apostles are bett/they reioyse in trouble.

¶ The.v.Chapter.

A Certayne man named Ananias w A Saphira his wyfe solde a possessiõ & kepte awaye parte of ye prysce (his wyfe also beyng of counsell) and brought a certayne parte/& a *layd it doune at ye Apostles fete. Then sayde Peter: Ananias how is it ye Sathan hath fylled thyne hert/ ye thou shuldest lye vnto the holy goost/& kepe awaye parte of ye prysce of ye lyuelod. Pertayned it not vnto ye only/and after it was solde/ was not ye prysce in thine awne power? How is it ye thou hast cõceaued this thinge in thine hert? Thou hast not lyed vnto mẽ/but vnto B God. When Ananias herde these wordes/he fell doune and gaue vp the goost. And great feare came on all thẽ ye these thyngs hearde. And the younge men roose vp/and put hym a parte/and caryed him out/and buryed him.

a *By the estynge of hys mony at ye Apostles fete/ wold he haue bene counted to be one of the chyldren of congregaciõ/& that one of the chefe. But in holdynge parte a bac he/he declared vtterly what he was/that is to tell & a very ypocryte mystrustynge the holy ghoost. which thyng be cause Peter wolde in no cõdicion shuld be vsed amonge ye folke/ therfore punyshed he it so cruelly.

And it fortuned as it were aboute ye space of.iij.houres after that his wyfe came in/ignorauncе of that which was done. And Peter sayde vnto her: Tell me/ gaue ye ye lande for so moche? And he sayd: ye/for so moche. Then Peter sayde vnto her: why haue ye agreed to gether/to tempt the sprete of the Lorde? Beholde the fete of them which haue buryed thy hulbande/are at the dore/ and shall cary the out. Then she fel doune straygh waye at his fete and yelded vp the goost. And the younge men came in/and founde her ded/and caryed her out/and buryed her by her hulbande. And great feare came on all the congregacyon/& on as many as hearde it.

By the handes of the Apostles were many C signes & wondres shewed amonge ye people. And they were all to gether w one accorde in

Salomons

Salomõs porche. And of other durst no mã
ioyne him selfe to thẽ: neuertheslater ȳ people
magnified them. The noumbre of them that
beleued in the Lorde bothe of men and wemẽ
grewe moare and moare: in so moche ȳ they
brought the sicke into the strettes/and layde
them on beddes and palettes/ that at the lest
waye the shadowe of Peter whẽ he came by/
myght shadowe some of them. There came al
so a multitude out of the cities round about/
D vnto Ierusalem/ bringynge syche folkes/ &
thẽ whych were vexed wyth vnclene spirites.
And they were healed euery one.

Then the cheke Preste rose vp & all they
that were with him (whych is the secte of the
Saduces) and were full of indignacion/and
layde handes on the Apostles/ & put thẽ in ȳ
cõmen prison. But the angell of ȳ Lorde by
nyght opened the prison dores/ and brought
them forth/ and sayde: go/ steppe forth/ and
speake in the temple to the people all ȳ words
of this lyfe. When they hearde ȳ /they entred
into the tẽple erly in ȳ morninge & taught.
The cheke Prest came & they that were with
him/ & called a counsell to gether/and all the
elders of the chyldren of Israel/ & sent to the
prison to fet them. When the ministres came
and founde thẽ not in the prison/ they return-
ned & tolde sayinge: ȳ prison founde we shut
as sure as was possible/and the kepers stan
dinge without before the dores. But whẽ we
E had opened/we founde no man with in. Whẽ
ȳ cheke Prest of all & the ruler of ȳ temple &
ȳ hye Prestes hearde these thinges/they dou
ted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde
the men that ye put in prison/stande in ȳ tẽ-
ple/ & teache the people. Then went ȳ ruler
of the temple with ministres/ & brought thẽ
without violence. For they feared ȳ people/
lest they shuld haue bene stoned. And when
they had brought them/they set thẽ before ȳ
counsell. And ȳ cheke Preste asked thẽ sayinge
dyd not we straytely commaunde you that ye
shuld not teache in thys name? And beholde
ye haue killed Ierusalem with youre doctrine
& ye intende to bringe this mãs blond vpõ vs
F Peter and the other Apostles answered &
Genes.xxvi.a. sayde: *We ought moare to obey God then
Exod.xv.c. men. The God of oure fathers rayled vp Je-
Deut.xi.b. sus/whom ye slewe and hanged on tre. Hym
hath God lyfte vp with his ryght hand/to be
a ruler & a sauiour/for to geue repentaunce
to Israel & forgeuenes of synne. And we are
his recordes cõcerninge these thinges & also
the holy goost whom God hath geuẽ to them
that obey him. When they hearde that/they
claue a sunder: & sought meanes to slee thẽ.
Then stode ther vp one in the counsell/a Pha-
risey named Gamaliel/a doctoure of lawe/
had in auctorite amonge all the people & cõ-
maunded to put the Apostles a syde a lytell
space/ & sayde vnto them: men of Israel take
hede to youre selues what ye entẽde to do as
touchinge these mẽ. Before these dayes rose G
vp one Theudas boastinge hym selfe/ to whõ
resorted a nõbre of men/about a foure hon-
dred which was slayn/ & they all which bele-
ued hym were scatred a broode & brought to
nought. After thys man/ arose ther vp one
Judas of Galile in the tyme when trybute
begã/and drewe awaye moche people after
him. He also perished: & all euen as many as
harkened to him are scattered a brood.

And now I saye vnto you: refrayne youre
selues from these men/let them alone. For yf
the counsell of this worke be of men/it will co
me to nought. But & yf it be of God ye cãnot
destroye it/ lest haply ye be founde to stryue
agaynst God. And to hym they agreed/ and
called the Apostles/and bet them/ and com-
maunded that they shulde not speake in the
name of Iesu/and let them go.

And they departed frõ the counsell/ reioy-
synge that they were counted worthy to suf-
fre rebuke for his name. And dayly in ȳ tẽple
and in euery house they ceased not/teaching
and preachinge Iesus Christ.

¶ Mynysters (or deacons) are ordened in the congre-
gacion to do seruyce in necessary thynges of the body/
that the Apostles maye wayte onely vpon the worde of
God. Steuen is accused.

¶ The.vi.Chapter.

A IN those dayes as the nombre of the
disciples grewe/ther arose a grud-
ge amonge the Grekes agaynst ȳ
Hebrues/ because their a *wydowes
were despised in the dayly ministringe. Then
the twelue called the multitude of the disci-
ples to gether & sayde: it is not mete that we
shuld leaue the worde of God and serue at ȳ
tables. Wherfore brethrẽ loke ye out amõge
you seuen men of honest reporte & full of the
holy goost and wysdome/ whych we maye
apoynte to this nedfull busynes. But we will
geue oure selues continually to prayer and
to the ministracion of ȳ worde. And ȳ sayinge
pleased the whoale multitude. And they chose
Steuen a man full of fayth and of the holy
goost/ & Philip/ & Prochorus/and Nichanor
and Timon/and Permenas/ and Nicholas a
conuerte of Antioche. Which they set before
the Apostles/ and they prayed and b *layde
their handes on them.

And the worde of God encreased/and the
noumbre of the disciples multiplied in Jeru
salem greatly/ and a great company of the
prestes were obedyent to the fayth. ✠ And
Steuen full of fayth and power/ dyd great
wondres and myracles amonge the people.

a * Because their wedowes were not indifferently loked on in the dayly distributynge & cõmen goodes.

b * Putting on of handes here is no nother thyng than vs an open lygne to admyt thẽ to their offyces/ & declare openly their callynge: euen as handes were put on Paul & Barnabas whẽ they were sent to preache/after in the.xiij.a. They receaued nether moare grace nor goodnesse therby/

Then ther arose certayne of the Synagoge/
which are called Lybertines & Syrenites/ &
of Alexandria/and Cilicia and Asia and dys-
puted with Steuen. And they coulde not re-
sist the wisdome/ & the spirete/ with which he
spake. Then sent they in men/ whych sayde:
we haue hearde hym speake blasphemous
wordes agaynst Moses/ and agaynst God.
And they moued the people and the elders &
the scrybes: and came vpon hym and caught
D him/ & brought him to the counsell/ & brought
forth false witnesses which sayde. This man
ceasyth not to speake blasphemous wordes
agaynst this holy place and the lawe: for we
hearde hym saye: thys Iesus of Nazareth
shall destroye thys place/and shall chaunge
the ordinaunces which Moses gaue vs. And
all that sate in the counsell/ loked stedfastly
on him/and sawe hys face as it had bene the
face of an Angell.

¶ Steuen maketh answere to his accusaciõ/rebuketh
the hardnecked Jues/and is stoned vnto death.

¶ The.vij.Chapter.

A THen sayde the cheke prest: is it euẽ
so? And he sayde: ye men/ brethrẽ &
fathers/ harkẽ to. The God of glo
ry appered vnto oure father Abra-
hã whil he was yet in Mesopotamia/ before
Genes.xij.a. he dwelt in Charran/ & sayd vnto him: *come
out of thy contre/ & from thy kynred/ & come
into the lande/ which I shal shewe the. Then
came he out of the lande of Chaldey/ & dwelt
in Charran. And after that/ assone as his fa-
ther was deed/ he brought him into this lãde
in whych ye now dwell/ & he gaue him none
inheritance in it/ no not the bredeth of a fote:
Genes.xiij.d. *but promyled that he wolde geue it to hym
to possesse and to his seed after him/ when as
yet he had no chylde.

God verely spake on thys wyse/ that hys
seade shulde be a dweller in a straunge lande
and that they shuld kepe them in bondage &
entreate thẽ euyll. iiij.C. yeares. But the na-
cion to whom they shalbe in bondage wyll I
Genes.xv.c. iudge/ sayde God. And after that shall they
come forth and serue me in this place. *And
B he gaue him the couenaunt of circumcision.
And he begat Isaac/and circumcised him the
viij. daye/and Isaac begat Jacob/and Jacob
Genes.xxxix.c. the twelue Patriarkes. *And the Patriarks
hauinge indignaciõ solde Joseph into Egipt
And God was with him/ & deliuered him out
of all his aduersities/and gaue him fauoure
and wysdome in the syght of Pharao kynge
of Egipte whych made hym gouerner ouer
Egypte/and ouer all his householde.

Genes.xlij.e. *Then came there a derth ouer all ȳ lande
of Egypt & Canaan/and great afflicciõ/ that
our fathers founde no sustenance. But whẽ
Jacob hearde that ther was corne in Egipte
he sent oure fathers fyrst. *And at the secõde Genes.xlv.a.
tyme/Joseph was knowen of hys brethren/
and Josephs kinred was made knowne vnto
Pharao. Then sent Joseph & cauled hys fa-
ther to be brought & all his kynne/ thre score
& xv. a *soule. And Jacob descẽded into Egipt a * Soules are men and wemẽ as in gene.xlvi.b. and.xlvi.d.
and dyed both he and oure fathers/ and were
translated into Sichem/and were put in the
sepulcre that Abraham bought for money of
the sonnes of Emor/at Sichem.

C When the tyme of the promes drue nye
(which God had wrote to Abrahã) ȳ people
grewe & multiplyed in Egypte/ tyll another
kyng arose which knewe not of Joseph. The
same dealte suttely with oure kynred & euyll
intreated oure fathers/ and made thẽ to cast
oute their younge chyldren/ that they shulde
not remayne alyue. The same tyme was Mo
ses borne/ & was a proper chylde in the syght
of God/ whych was norysshed vp in hys fa-
thers house thre moneth. When he was cast
out/ Pharoes daughter toke him vp/and no-
rysshed hym vp for her awne sonne. And
Moses was learned in all maner wysdome
of the Egypcians/and was myghty in dedes
and in wordes.

And when he was full forty yeare olde/it
came into hys hert to visit hys brethren/ the
chyldren of Israel. And when he sawe one of
them suffre wronge/ he defended him/ & auen-
ged hys quarell that had the harme done to
hym/and smote the Egypcian. For he suppo-
sed hys brethren wolde haue vnderstande/
how that God by his handes shulde saue thẽ
But they vnderstode not.

And the next daye he shewed him selfe vn-
to them as they stroue/ and wolde haue set D
them at one agayne sayinge: Syrs/ ye are
brethren/ why hurte ye one another? But he
that dyd his neyghboure wrõge/ thrust him
awaye sayinge: who made the a ruler and a
iudge amonge vs? What/ wylt thou kyll me/
as thou dyddest the Egypcian yester daye? Exodi.ij.c.
*Then fled Moses at that sayinge/ and was
a stranger in the lande of Madian/ where he
begat two sonnes.

C *And whẽ.xl. yeares were expired/ ther ap- Exodi.iij.b.
pered to him in the wyldernes of mouõte Sy-
na/ an Angell of the Lorde in a flãme of fyre
in a bushe. When Moses sawe it/ he wõdred
at ȳ syght. And as he drue neare to beholde/
the voyce of the Lorde came vnto hym: I am
the God of thy fathers/ the God of Abraham
the God of Isaac/ & the God of Jacob. Mo-
ses trembled & durst not beholde. Then sayde Exod.iij.b.
the Lord to him. *Put of thy showes frõ thy Iosue.v.d.
fete/ for the place where thou standest is holy
grounde. I haue perfectly sene the afflicyon
of my people which is in Egypte and I haue
hearde their gronynge/ and am come doune

to delyuer them. And now come and I wyll
e sendethe into Egypte.

This Moses whom they forsoke sayinge:
who made the a ruler and a iudge: the same
God sent bothe a ruler and a delyuerer/by ȳ
handes of the Angell whych appered to hym
in ȳ bushe. And the same brought them out/
shewinge wondres & signes in Egipt/& in ȳ
reed see & in the wyldernes. xl. yeares. Thys
is that Moses whych sayde vnto the chyldrē
of Israel:* A Prophet shall the Lorde youre
God rayse vp vnto you of youre brethren/
lyke vnto me/hym shall ye heare.

Exodi. viij. c.
Deut. xviij. d.

This is he that was in the congregacyō/
in the wyldernes with ȳ Angell which spake
to him in the mounte Syna/& with oure fa-
thers. This mā receaued the worde of lyfe to
geue vnto vs/to whō oure fathers could not
obeye/but cast it frō thē/and in their hertes
turned backe agayne into Egypte/sayinge
vnto Aarō:* make vs Goddes to go before vs.
For this Moses ȳ brought vs out of ȳ lande
of Egypte/we wote not wat is become of
hym. And they made a calfe in those dayes/&
offered sacrifyce vnto the ymage/& reioyced
in the workes of their awne handes.

Exodi. xxxij. a.

Then God turned hym selfe & gaue them
vp/that they shulde worship the starres of ȳ
skye/as it is written in the boke of the Pro-
phetes.* O ye of the house of Israel/gaue ye
f to me sacrifyces & meateoffeRynges by the
space of. xl. yeares in the wyldernes? And ye
tooke vnto you the tabernacle of Moloch/&
the starre of youre God Remphan/figures
which ye made to worshyppe thē. And I wyll
translate you beyonde Babylon.

Amo. v. g.

b * Moloch: this is expounded in Leuitic. xx. k.

Oure fathers had the tabernacle of witnes
in the wyldernes/as he had apoynted them
speakinge vnto Moses/that he shuld make
it accordynge to the fassyon that he had sene.
Which tabernacle oure fathers receaued/&
brought it in with Iosue into ȳ possession of
the Gentyls whych God draue out before ȳ
face of oure fathers vnto the tyme of Dauid.
Whych founde fauour before God/& wolde
fayne haue made a tabernacle for the God of
Iacob. But Salomon bylt him an house.

How be it he that is hyest of all/dwelleth
not in tēples made with handes/as sayth ȳ
Prophet: heauē is my seate/& erth is my fote
stole/what house wyll ye bylde for me sayth
ȳ Lorde? or what place is it ȳ I shulde rest in
hath not my hande made all these thinges?

g Ye stiffenecked & of vncircumcised hertes
and eares: ye haue all wayes resysted ȳ holy
goost: as youre fathers dyd/so do ye. Whych
of the Prophetes haue not youre fathers per
secuted? And they haue slayne them/whych
shewed before of the comminge of that Iust/
whom ye haue now betrayed and mordred.
And ye also haue receaued a lawe by the or-
dinaunce of Angels/and haue not kept it.

✠ When they heardе these thynges/their
hertes claue asunder and they gnashed on
him with their tethe. But he beinge full of ȳ
holy goost/loked vp stedfastlie with his eyes
into heauen/and sawe the glorye of God/and
Iesus standinge on the ryght hande of God
and sayde: beholde/I see the heauens open/
and the sonne of man standynge on the righe
hande of God. Then they gaue a shoute with
a loude voyce/and stopped their eares & rāne
vpon him all at once/and cast him out of the
citie/& stoned hym. And the wytnesses layde
doune their clothes at a yonge manes fete
named Saul. And they stoned Steuen cal-
lynge on & sayinge: Lorde Iesu receaue my
sprete. And he kneled doune and cryed with a
loude voyce: Lord laye not this synne to their
charge. And when he had thus spoken/he
fell a slepe. ✠

¶ Saul persecuteth the Christen/ The Apostles are scatred abrode. Philip commeth in to Samaria. Simon magus is baptysed/he dyssembleth. Philip baptyseth the chamberlayne.

¶ The. viij. Chapter.

SAul had pleasure in his deeth. And
at that tyme ther was a great per-
secucion agaynst the congregacyō
which was at Ierusalē/and they
were all scattered abroade thorowout ȳ re-
giōs of Iury & Samaria/except ȳ Apostles.
Then deuout men dressed Steuen/& made
great lamētaciō ouer him. But Saul made
hauocke of the congregaciō/and entred into
euery house & drewe out bothe man & womā
& thrust thē into prison. Howbeit they that
were scattered abroade/went euery where
preachinge ȳ worde. Then came Philip into
a citie of Samaria/& preached Christ vnto
them. And the people gaue hede vnto those
thinges which Philip spake/with one acorde
in that they heardе and sawe the myracles
which he dyd For vnclene sprietes cryinge vō
loude voyce/came out of many ȳ were pos-
sessed of thē. And many taken with palsyes/
and many that halted/were healed. And ther
was greate ioye in that citie. And ther was a
certayne mā called Simon/which before ty-
me in ȳ same citie/vsed witchecrafte & bewit-
ched the people of Samarie/sayinge that he
was a man that couldе do greate thynges.
Whom they regarded/frō the lest to ȳ grea-
test/sayinge: this felow is ȳ great power of
God. And hym they set moche by/because ȳ
of longe tyme he had mocked them wyth sor-
cery. But assone as they beleued Philippes
preachynge of the kyngdome of God & of ȳ
name of Iesu Christ/they were baptysed bo-
the men and wemen. Then Simon him selfe
beleued

B

C

beleued also/and was baptised/& continued
with Philip/& wondred beholdynge the my-
racles and tygnes/which were shewed.

✠ When ȳ Apostles which were at Ierusa
lem heardе saye that Samaria had receaued
the worde of God: they sent vnto thē Peter &
John. Whych when they were come/prayed
for thē that they might receaue ȳ holy goost.
For as yet he was come on none of thē: but
they were baptised only in ȳ name of Christ
Iesu. Then layde they their handes on them/
h * and they receaued the holy goost. ✠

h And they receaued the holy ghost. Under-stande in a mi-racle & visyble tygne/as the Apostelles thē selues receaued it on the fyfty dayes (as wor-thy expo-sitors call it) whitson-daye: whych thing at ȳ tyme was necessarye for the fo-the-rance and sta-blysshment of ȳ preachyng of ȳ Gospel/al thou ȳ ne-ed neade-fall to saluacō: but now ȳ prea-ching therof is sufficiently con-fyrmed/thys vi-sible myracle is ceased; yet re-maynyeth ȳ spri-tyll myracle/wych was sta-blysshed by the myracle/& ȳ is that by ȳ preachyng of the Gospell ȳ mynystred ȳ holy ghost al-though oure bodyly eye se it not: by whom ȳ myth cometh/ wych recca-leth Christ to ȳ oure rygh-teousnes sancti-fyeth/& redep-tyeth. Corin. i. d

Simō sawe/that thorowe layinge
on of the Apostles handes on them/the holy
goost was geuē: he offered thē money sayinge:
geue me also this power/ȳ on whom soeuer
I put the handes/he maye receaue the holy
goost. Then sayde Peter vnto hym: thy mo-
ney perysshe wyth the/because thou wenest
that the gifte of God maye be obteyned with
money. Thou hast nether parte nor fellow-
shyppe in thys bulynes. For thy hert is not
ryght in the syght of God. Repent therfore
of this thy wickednes/& praye God that the
thought of thyne hert maye be forgeuen the.
For I perceaue that thou arte full of bitter
gall/and wrapped in inquite.

D

E

Then answered Simon & sayde: praye ye
to the Lorde for me/ȳ none of these thynges
whych ye haue spoken/fall on me. And they
whē they had testified & preached ȳ worde of
ȳ Lord returned toward Ierusalē & preached
the gospell in many cities of ȳ Samaritās.

✠ Then the Angel of the Lorde spake vn-
to Philip sayinge: aryse & go towarde midde
daye vnto the waye that goeth doune from
Ierusalem vnto Gaza which is in the desert.
And he arose and wēt on. And beholde a man
of Ethiopia which was a chamberlayne/and
of greate auctorite wyth Candace quene of
the Ethiophians/and had the rule of all her
treasure/came to Ierusalē for to praye. And
as he returned home agayne syttynge in hys
charet/he rede Esay the Prophete.

Then the sprete sayde vnto Philip: go nea
re & ioyne thy selfe to yonder charet. And Phi
lip rāne to him/& heardе him rede ȳ Prophet
Esayas/& sayde: Understandest thou what
thou redest? And he sayd: how can I/except
I had a gyde? And he desyred Philip that he
wold come vp & sit with him. The tenoure of
ȳ scripture which he redde was this. He was
ledde as a shepe to be slayne: & lyke a lambe
dōme before his sherer/so opened he not hys
mouth.* Because of his humblenes/he was
not estemed: who shal declare his generaciō?
for his lyfe is taken frō the erthe. The cham-
berlayne answered Philip & sayde: I praye
the/of whom speaketh the Prophet thys? of
him selfe/or of some other man?

F

g Because he was of so lowe degree in thys worlde: but a poore carpēter/ humbled him self vnto all men & was obedyent euē vnto the moost vyle deathe of ȳ crosse: therfore cā not the Jewes esteme hym for ȳ verie Messias. G

And Philip opened his mouth/& beganne
at the same scrypture/& preached vnto hym
Iesus. And as they went on their waye/they
came vnto a certayne water/& the chamber-
layne sayde: See here is water/what shall let
me to be baptised? Philip sayde vnto him: If
thou beleue with all thyne hert/thou mayst.
He answered and sayde: I beleue that Iesus
Christ is the sonne of God. And he cōmaun-
ded the charet to stande styll. And they went
doune bothe into the water: bothe Philip and
also the chamberlayne/and he baptised him.
And assone as they were come out of the wa-
ter/the sprete of ȳ Lorde caught awaye Phi
lip/that the chāberlayne sawe him no moore
And he wēt on his waye reioyinge: but Phi-
lip was founde at Azotus. And he walked
thorowout the countre preachynge in their
cities/tyll he came to Cesarea. ✠

¶ Paul is conuerted/and confoundeth the Jewes. Peter rayseth Tabitha.

¶ The. ix. Chapter. ✠

AND Saul yet brethinge out threat
ninges & slaughter agaynst ȳ disci
ples of ȳ Lorde/went on to the hye
preste/& desyred of hym lettres to
Damasco to ȳ sinagoges:* that yf he founde
eny of thys waye whether they were men or
wemē he myght bringe thē bounde vnto Ie-
rusalē. But as he iorneyed & was come nye
to Damasco/sodēly their shyned rosid about
hym a lyght frō heauē/& he fell to the erth/&
heardе a voyce sayinge to him:* Saul/Saul
why persecutest thou me? And he sayd: what
arte thou Lorde? And the Lorde sayd: I am
Iesus whō thou persecutest/it shalbe harde
for the to kycke agaynst the pricke. And he
bothe trēblinge & astonyed sayde: Lord what
wilt thou haue me to do? And the Lorde sayd
vnto him: aryse & go into the citie/& it shalbe
tolde the what thou shalt do.

A

Act. viij. a.

Act. xxij. b.

Saul is cōuerted.

The men whych iorneyed with him/stode
amased/for they heardе a voyce/but sawe no
man. And Saul arose from the erth/& ope-
ned hys eyes/but sawe no man. Then ledde
they him by the hande/and brought him into
Damasco. And he was. iij. dayes wout syght
& nether ate nor drancke. And ther was a cer
tayne disciple at Damasco named Ananias
and to him sayde the Lorde in a visyon: Ana-
nias? And he sayde: beholde I am here Lorde
And the Lord sayde vnto him: aryse & go into
the strete whych is called straygh/and seke
in the house of Judas/after one called Saul
of Tharsus. For beholde he prayeth/& hath
sene in a visyon a man named Ananias co-
minge into him/and puttinge his handes on
him/that he myght receaue his syght.

B

Then Ananias answered: Lorde/I haue
heardе by many of this mā/how moche euyl
he hath

C

n *By laynytes the scripture al wayes vnderstandeth none other but only those that beleued the Gospel that was preached vnto the/ which were mi ynynge in thys worlde/and not those that are departed:as ye maye se after by their necessyties which Paule exhorted the brethren to mynystre vnto/as in thys Chapter at the letter.k & g Rom.xiiij.k. ij. Corinth.viij and in many other places.

he hath done to thy a *laynctes at Ierusalē: & here he hath auctorite of the hye Prestes to bynde all ỏ call on thy name. The Lord sayde vnto hym: go thy wayes: for he is a chosen vessell vnto me/to beare my name before the Gentyles & kynges & the children of Israel. For I will shewe hym how great thynges he must suffre for my names sake.

Ananias wēt his waye and entred into ỏ house/and put his handes on him and sayde: brother Saul/the Lorde that apperyd vnto the in the waye as thou camest/hath sent me/ that thou myghtest receaue thy syght and be fylled wyth the holy goost. And immediatly ther fell frō hys eyes as it had bene scales/ & he receaued syght & arose and was baptised/ and receaued meate & was comforted. Then was Saul a certayne dayes wyth the disciples which were at Damasco. And streyght waye he preached Christ in the Synagoges/ how that he was the sonne of God. All that heardе him/were amased & sayde:is not thys he that spoyled thē which called on thys name in Ierusalem/& came hyther for ỏ entent that he shuld bryngе them bounde vnto ỏ hye prestes? But Saul encreased in strēgth/& cōfounded ỏ Iewes which dwelt at Damasco affyrminge that this was very Christ. ✠

And after a good whyle/ ỏ Iewes toke counsell to gether/to kyll him. But their layinge awayte was knowē of Saul. And they watched at the gates daye and nyght to kyll him.

ij. Cor. xi. g. *Then the disciples toke hym by night & put him thorow ỏ wall & let hī doune in a basket.

And when Saul was come to Ierusalē/ he assayde to cople him selfe with ỏ disciples and they were all afrayde of hym/& beleued not ỏ he was a disciple. But Barnabas toke him & brought him to the Apostles and declared to thē how he had sene the Lorde in the waye/& had spoken wyth hym: & how he had done boldely at Damasco in ỏ name of Iesu. And he had his cōuersacio with them at Ierusalem/& quit him selfe boldly in the name of the Lorde Iesu. And he spake and disputed wyth the Grekes: & they went about to slee hym. But when the brethren knewe of that/ they brought hym to Cesarea/ and sent hym forth to Tharsus. Then had the cōgregacios rest thorowoute all Iewry and Galile and Samary/and were edifyed/& walked in the feare of the Lorde/and multiplied by the cōforte of the holy goost.

And it chaunsed as Peter walked throughoute all quarters/ he cam to the saynctes which dwelt at Lydda. And there he founde a certayne mā named Eneas/which had kepte his beed.viij.yeres sycke of the palsye. Then sayde Peter vnto hym: Eneas Iesus Christ make the whole:arise and make thy beed.

Eneas.

And he arose immediatly. And all that dwelt at Lydda and Sharon/ sawe hym/ and tourned to the Lorde.

Ther was at Ioppa a certayne woman (whyche was a disciple named Tabitha/ which by interpretaciō is called Dorcas) the same was full of good workes & almes dedes/ which she did. And it chaunsed in those dayes that she was sycke and dyed. When they had washed her and layd her in a chāber: because Lydda was nye to Ioppa/& the disciples had heardе that Peter was there/ they sent vnto him/desyringe him that he wolde not be greued to come vnto them. Tabitha. Dorcas. G

Peter arose & came with them. And when he was come/they brought him in to the chāber. And all the widdowes stode round about him wepinge & shewinge the cotes & garmētes which Dorcas made whill she was wyth thē. And Peter put thē all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha/arise. And she opened her eyes/and when she sawe Peter/sat vp. And he gaue her ỏ hande & lyft her vp/& called ỏ saincts & wydowes/& shewed her alive. And it was knowne thorowout all Ioppa/& many beleued on ỏ Lorde. And it fortuned that he taryed many dayes in Ioppa wyth one Simon a tanner.

¶ The vision that Peter sawe. How he was sent to Cornelius. The heythen also receaue the syrite/ and are baptyled.

¶ The.x. Capter. ✠

There was a certayne mā in Cesarea called Cornelius/a captayne of the soudiers of Italy/ a deuoute mā/& one that feared God wyth all hys houshold/ whych gaue moche almes to the people/and prayde God alwaye. The same sawe in a vision euidētly aboute the nynthe houre of the daye/an Angell of God cominge into him/and sayinge vnto hym: Cornelius. Whē he loked on him/ he was afrayde & sayd what is it lorde? He sayde vnto hym. a *Thy prayers & thy almeses are come vp into remembraunce before God. And now sende mē to Ioppa/& call for one Simon named also Peter. He lodgeth with one Simon a tanner whose house is by the see syde. He shall tell the what thou oughtest to do. When the Angell which spake vnto Cornelius/was departed/he called two of his houshold seruantes and a deuoute soudyer of them that wayted on hym/ and tolde them all the mater/ and sent them to Ioppa.

On ỏ morowe as they wēt on their forney & drewe nye vnto the citie/ Peter wēt vp vpō the toppe of the house to praye/about ỏ .vi. houre. Then wered he an hongred/ & wolde haue eatē. But whyll they made redy. He fell into a trance/and sawe heauen opened and a certayne

A a *Thy prayer & almes &c In as moch as by workes no mā can be saued/as the Psalmist openly affirmeth In thy syght none ỏ lyueth can be iustified Psal. cxliij. and againe. If thou looke on oure iniquytes Lord Lorde who shal be able to beare thē. Psal. cxxix No Christē conscience dare be so hardye as to attrybute ỏ salnacyon of thys man Cornelius to hys prayer & fastynge. For first ye se he was a gentyle/ vncircumcised not keppynge the lawe nor once thinkinge theron/& therfore must be iustyfyed by fayth ỏ came by heringe

fre kind tydinges preached in Christ Roma & shuld therfore must ye lo- ye vnto the words of Lu- ke in the be- ginnynge of thys Chapter where he sayth that he feared God: whych thynge he coul- not haue do- whether he haue kepyed ner g- ven almose/ except he had beleued: for how shuld he ha- ve called on hi- on whome he beleued not- Thus are we compelled to ac- cuse thys callin- g vnto fayth fute of whych fyle frutes of ouer & fastyn- g proceades/ ...ially seyn- g ...at fayth ...affyrmeth ỏ ...wolsoever is ...t done of ...yth the same ...thyne Roma. ...d. The ...ken thea/& ...he as well ỏ ...ipture to be ...wn in all pla- ...s so expound ...e text/that a ...ther maye ...ne with it/do ...ght well kno ...that his cal ...ges oure sal ...ion is frely ...en of God ...hys sonne ...ites sakes: ...s for the de- ...ynge of ...t wor- ... And becau ...sayth cā ye ...e this great ...benefite of ...d/& beleue ...ỏ be true/& ...ytes ne- ...ỏ can beleue ...er yet desce ...it: therfore ...ascribed vn ...fayth & not ...workes. If ...ver or fastin ...ỏ holyest

certayne bellell come donne vnto hym/ as it had bene a greate shete/ knyt at the. iiij. corners/and was let doune to the erth/where in were all maner of .iiij. foted beastes of the erth/and bestes & wormes/ & foules of the ayer. And ther came a voyce to him: ryse Peter kyll & eate. But Peter sayde: God forbyd Lorde/for I haue neuer eatē eny thinge that is comen or vnclene. And ỏ voyce spake vnto him agayne the secōde tyme: what God hath clensed/that make thou not comē. This was done thryse/and the bessell was receaued vp agayne into heauen. D

¶ While Peter mused in him selfe what this vision which he had sene meant: behold/ the men whych were sent from Cornelius/ had made inquirāce for Simons house/ & stode before the dore. And called out one and asked whether Simon which was also called Peter were lodged there. ¶ Whyll Peter thought on this vision/the syrite sayde vnto him: behold/mē seke the: arise therfore/ get ỏ doune & go wyth them/& doute not: for I haue sent them. Peter wēt doune to the mē whych were sent vnto him from Cornelius/and sayde. Beholde/ I am he whom ye seke/what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne/a iust mā/ and one that feareth God/and of good report amonge all the people of the Iewes/ was warned by an holy angell to sende for ỏ into his house/and to heare wordes of the. Then called he them in/and lodged them.

And on the morowe Peter went awaye wỏ them/and certayne brethren from Ioppa accōpanyed him. And ỏ thyrd daye entred they into Cesaria. And Cornelius wayted for thē/ and had called together hys kynsmen/& speciall frends. And as it chaūsed Peter to come in/Cornelius met him/and fell doune at hys fete/and worshypped hym. But Peter toke him vp sayinge: stāde vp: for euyn I my selfe am a man. And as he talked with him he cam in/& founde many that were come together. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe/to company or come vnto an aliēt: but God hath shewed me that I shulde not call eny man commen or vnclene: therfore came I vnto you without sayinge naye/allone as I was sent for. I aske therfore/for what intent haue ye sent for me. C

And Cornelius sayde: This daye now .iiij. dayes I fasted & at ỏ nynthe houre I prayde in my house: & beholde/a mā stode before me in bright clothynge/& sayde: Cornelius/ thy prayer is heardе & thine almes dedes are had in remēbraunce in the syght of God. Sende therfore to Ioppa/& call for Simon whych is also called Peter. He is lodged in the house of one Symon a tanner by the see syde/the which allone as he is come/shal speake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God/to heare all thinges that are commaunded vnto the of God.

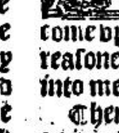
Then Peter opened his mouth & sayde: Of a trueth I perceaue/that God is not parcial but in all people he that feareth hym & worketh righteuelnes/is accepted with him. ✠

Ye knowe the preachynge that God sent vnto the chyldrē of Israel/preachinge peace by Iesus Christ/ whych is Lorde ouer all thinge: ✠ ¶ Which preachinge was published thorowoute all Iewrye/and beganne in Galile/after the baptyme which Iohn preached how God had annoynted Iesus of Nazareth with the holy goost/and with power. ¶ Which Iesus went aboute doinge good/ & healinge all that were oppressed of the deuels/for God was wyth hym. And we are witnesses of all thynges whych he dyd in the lande of the Iewes & at Ierusalē: whom they slew/ & honge on tree. Him God reysed vp the thyrde daye/& shewed him openly/not to all the people/but vnto vs witnes chosen before of God/whych ate & drencke with him/after he arose from deeth. ✠ And he cōmaunded vnto vs to preache vnto ỏ people & testifie/that it is he that is ordened of God a iudge of quycke & deed. To him geue all the Prophetes witnes/ that thorowe hys name/ all that beleue in hym/ shall receaue remission of synnes. ✠

Whyle Peter yet spake these wordes/the holy goost fell on all thē which heardе ỏ preachinge. And they of the circumcision whych beleued/were astonyed/as many as came wỏ Peter/because that on the Gentyls also was sheed oute the gyfte of ỏ holy goost. For they heardе them speake with tonges & magnify God. Then answered Peter: cā eny mā forbid water/ ỏ these shuld not be baptised/ whych haue receaued the holy goost as well as we? And he commaunded them to be baptyled in the name of the Lorde. ✠ Then prayde they him: to tary a feawe dayes.

¶ Peter sheweth the cause wherfore he wente to the heythen. Barnabas & Paul preach vnto the heythen. Agabus prophecieth derth for to come.

¶ The.xi. Capter.



No the Apostles & the brethrē that were thorowout Iewry heard saye ỏ the Hethen had also receaued ỏ worde of God. And whē Peter was come vp to Ierusalē/they of the circūcision reasoned wyth hym sayinge: Thou wentest into men vncircumcised/and atest wyth thē.

Then Peter began & expounded the thynge in order to thē sayinge: I was in the cytye of Ioppa prayinge/& in a traunce I sawe a

B

wo he vnder he auen could la- ne/ Christ had neuer neded to haue suffred so che g reat ous payues/but vt- terly dyed in vayne/ Nether shuld God fre- ly chose vs but oure wor- kes shulde chose him. Understande therfore that by his worches was not cal led/but by hys fayth/ out of which his wor- kes spynge/ whych fayth/ God freely ga- ue hym/& by it freely called him as he calleth & saueth vs all. Good woorkes must we do/ as this man dyd/& that with all la- ne ernestnes/ and ther to are we bounde/& with out them can it not be knowen whether we be very Christen or not/no more then we cā know a tre to be good & neuer se ie his frute/ but we maye in no condicion aferi be iustificacion or salnacyon to thē/for as sayth Christ Luk. xvij when ye haue done all ye can do/ saye ye are vnprofyttable seruantes/ but to fayth: which only can recea ue the benefyte of Christ/& beleue that he alone hath deserued for- geuenes for the synnes of the whole world. i. Io. i. & ij. The Apostles were here first taught & certifyed by the holy ghost of the conuersyon of the gentyles.

vision/& certē vessell descende/as it had bene a large lynnyn clothe/let doune krō heuen by the kower corners/& it cam to me. Into the which when I had fastened myne eyes/I cōsydered and sawe kowerfoted beastes of the erth/& vermen and wormes/& foules of the ayer. And I herde a voyce sayinge vnto me: Baryse Peter/sley & eate. And I sayd: God forbyd Lorde/for nothynge*comen or vncleane/ hath at eny tyme entred into my mouth. But ȳ voyce answered me agayne krō heuē/cōsit not thou those thynges comen/ whych God hath clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

* The Jewes called ȳ cōmen which is vnpure & vncleane & which they were forbydden by ȳ lawe to eate Leuit.xi

And beholde immediatly ther were fore mē come vnto the house where I was sent from Cesarea vnto me. And the spyrete sayde vnto me/that I shuld go with them/with out doutynge. Moreouer these sixe brethren accompanyed me: & we entred into the mans house. And he shewed vs/ how he had sene an angel in his house/which stode & sayde to him: send mē to Joppa/& call for Simon/named also Peter: he shall tell the wordes/ wherby both thou & all thyne house shalbe saued. And as

C I be ganne to preache/ the holy goost fell on them/as he dyd on vs at ȳ beginnynge. Then came to my remembraunce the wordes of ȳ Lorde/how he sayde:* John baptised w water but ye shalbe baptised with ȳ holy goost. For as moche then as God gaue them lyke giftes/as he dyd vnto vs / when we beleued on ȳ Lorde Jesus Christ: what was I/that I shuld haue withstande God? Whē they heard thys/they helde their peace & glorifyed God/ sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

John.i.d.

They which were scattryd abroade thorow the afflicciō that arose aboute Steuē/walked thorow oute tyll they came vnto Phenicē and Cypers & Antioche preachinge the wor-

D de to no man/but vnto ȳ Jewes only. Some of them were men of Cypers and Syrene/ whych when they were come into Antioche/ spake vnto the Grekes/and preched ȳ Lorde Jesus. And the hande of the Lorde was with them/and a greate nombre beleued & turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregaciō/whych was in Jerusalem. And they sent forth Barnabas that he shuld go vnto Antioche. Whych when he was come and had sene ȳ grace of God/was glad/and exhorted thē all/that with purpose of hert/they wolde continually cleaue vnto the Lorde. For he was a good man/ and full of the holy goost & of faythe: & moche people was added vnto the Lorde. Then departed Barnabas to Tarsus/for to seke Saul. And when he had founde hym/ he brought hym vnto Antioche. And it chaunced that a whole yere they had ther couersacion wyth the congregacion there/ and taught moche people: in so moche that ȳ disciples of Antioche were the fyrst that were called Christen.

*In those dayes came Prophetes krō Jerusalē vnto Antioche. And ther stode vp one of them named Agabus/and signified by the spyrete/that ther shuld be great derth throughoute all the worlde/whych came to passe in the Emporoure Claudius dayes. Then the disciples euery man accordinge to his abylite/ purposed to sende socoure vnto the brethren whych dwelt in Jewry. Whych thynge they also dyd/& sent it to the elders/by the handes of Barnabas and Saul. Act.xxi.d.

Herode persecuteth the Christen / kylleth James/& putteth Peter in prison/ whom the Lorde delyuereth by an Angell. The shamefull death of Herode.

The.xij.Chapter.

IN that tyme Herode ȳ kynge stretched forth his hādes to vexe certayne of the congregacyō. And he kylled James ȳ brother of John with the swerde & because he sawe that it pleased the Jewes/he proceded forther/& toke Peter also. Then were the dayes of swete breed. And whē he had caught him/he put him in prison & delyuered him to.iiij.*quaternions of soudyers to be kepte/entendynge after ester to bringe him forth to ȳ people. Then was Peter kepte in prison. But prayer was made w out cesynge of the congregacion/vnto God for him. And whē Herode wold haue brought hym oute vnto the people/ the same nyghe slepte Peter bitwene two soudyers/bounde with two chaynes/and the kepers before the dore kepte the prison. A

* Quaternions is foure.

And beholde the angell of the Lorde was there present/and a light shyned in the lodge. And he smote Peter on the syde/& stered hym vp sayinge: aryse vp quickly. And his cheynes fell of from hys handes. And the Angell sayd vnto hym: gyrde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto hym: cast thy mantle aboute the/ and folowe me. And he came oute and folowed hym/and wist not/that it was truthe whych was done by ȳ Angel/but thought he had sene a visiō. When they were past the fyrst and the secōde watche/they came vnto the yron gate/ that ledeth vnto the citie/which opened to thē by his awne accorde. And they went out & passed thorowe one strete/and by and by the Angell departed from hym. B

* Sādales are soles to be vnde vnder the fete.

And when Peter was come to hym selfe/ he sayde: now I knowe of a surety/ that the Lorde hath sent his Angel/& hath delyuered me out of the hande of Herode/& from all the waytying

waytyng for of ȳ people of the Jewes. ✠

And as he consydered the thynge/he came to ȳ house of Mary the mother of one *John/ which was called Marke also/where many were gathered to gether in prayer. As Peter knocked at ȳ entry dore/a dāsell came forth to herken/named Rhoda. And whē she knew Peters voyce/ she opened not the entre for gladnes/but ran in and told how Peter stode before ȳ entre. And they sayde vnto her: thou arte mad. And she bare thē doune that it was euen so. Then sayde they: it is his angel. But Peter contynued knockynge: and when they had opened the dore/ & sawe hym/ they were astonyed. And he beckened vnto thē wyth the hande/to holde their peace/and tolde them by what meanes ȳ Lorde had brought him oute of the prison. ✠ And he sayde: go shew these thinges vnto James & to the brethren. And he departed and went into a nother place.

* This John is ȳ same Marke that wrote the gospell of Marke.

Alsone as it was daye ther was no lyttell a do amōge the soudiers/what was become of Peter. When Herode had called for him/and founde him not/he examined the kepers/and cōmaunded thē to departe. And he descended from Jewry to Cesarea/and ther aboode. He-

D rode was displeased wyth them of Tyre and Sidon. And they came all at once/and made intercessiō vnto Blastus the kynges chamberlen/and delyred peace/because their cōtrey was norysshed by the kinges lande. And vpon a daye appoynted/Herode arayed hym in royall apparell/and set him in his seate/& made an oracion vnto them. And the people gaue a shoute/sayinge: it is ȳ voyce of a God and not of a man. And immediatly the angel of ȳ Lorde* smote him/because he gaue not God the honoure/& he was eaten of wormes & gaue vp the goost. And the worde of God grewe & multiplied. And Barnabas & Paul returned to Jerusalem/ whē they had fulfylled their offyce/& toke wyth thē John/which was also called Marcus.

* Herode is eyne and eate wormes.

Paul and Barnabas are called to preache amonge ȳ heythen. Of Sergius Paulus & Elymas the sorcerar. Paul preacheth at Antioche.

The.xiij.Chapter.

A THere were at Antioche/in the congregacion certayne [a] Prophetes & teachers: as Barnabas and Simō called Niger/& Lucius of Cerene and Manahen Herode the Tetrarkes norselowe/and Saul. As they ministred to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/for the worke where vnto I haue called them. Then fasted they & prayed/and* put their handes on them/& let them go. And they after they were sent of the holy goost/ came vnto Seleucia/and from thence they sayled to Cypros. And when they were come to Solamine / they shewed the worde of God in the synagoges of ȳ Jewes. And they had John to their minister.

a Prophetes are after in ȳ v.f.

* Put their handes &c. loke more in ȳ fyrst chapt.b.

When they had gone thorowout ȳ Yle vnto the citie of Paphos/they founde a certayne sorcerer/a faise prophet which was a Jewe/ named [b] *Barieshu/which was wyth ȳ ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul/& delyred to heare the worde of God. But elymas the sorcerar (for so was his name by interpretaciō) withstode thē/& sought to turne awaye the ruler from the fayth. Then Saul [c] *which also is called Paul beynge full of ȳ holy goost set his eyes on hym/& sayde: O full of all sutteltye & disceytfulnes/the chylde of the deuyll/& ȳ enemye of all ryghteousnes/ thou cease not to peruert the straygh wayes of the Lord. And nowe beholde the hande of the Lorde is vpō ȳ/& thou shalt be blynde & not se ȳ sunne for a season. And immediatly ther fell on hym a mysle & a darcknes/& he wēt aboute sekinge thē that shuld leade him by the hande. Then ȳ rular whē he sawe what had happened/beleued/& wondred at the doctrine of the Lorde.

B

b *Barieshu/ȳ is by interpretaciō Jesus sonne/euē this name had thys forcerar gotē to blynde ȳ worlde w all. As now oure forcerars & cōmerers whē they go to worke/ they fall to crosynge and prayinge with all holy wordes to deceaue the people with all makynge them to iudge ȳ they rather falke w God then w ȳ deuell. And Elimas was hys name by interpretacion sayth the text/ whych (as Erasmus afterwyrd in hys paraphrasis) considedth as moche in the Syrian language/ as great & false Prophet.

c * Saul which also is called Paul. Of the name of Paul do many dispute/but the most alowed opynō is/that of the Hebrues he was called Saul: & after ȳ maner of speache of ȳ Gentyles and Romaynes he was called Paul.

When they that were with Paule/were departed by shippe krō Paphus/ they came to Perga a citie of Pamphilia: and there John departed from them/and returned to Jerusalem. But they wandred thorowe the countres krō Perga to Antioche a citie of the cōtrey of Pisidia/and wēt into the synagoge on the Saboth daye and sate doune. And after the lawe and the Prophetes were redde/ the rulers of the synagoge sent vnto thē sayinge Ye men and brethren/yf ye haue eny sermon to exhorte the people/ saye on.

Then Paul stode vp and beckened wyth the hande/& sayde: Men of Israel/& ye that feare God/geue audience. The God of thys people chose oure fathers/ and exalted the people when they dwelt as straungers in the lande of Egypt/ and wyth a myghty arme brought them oute of it/and about the tyme of.xl.yeares suffred he their maners in the wyldernes. And he destroyed.vij.nacyons in the lande of Canaan/and deuided their lande to them by lot. And after warde he gaue vnto thē iudges aboute the space of. [d] *iiij.C.and l.yeres vnto the tyme of Samuel ȳ Prophet. And after that/they delyred a kynge/ & God gaue vnto them Saul the sonne of Cis/ a man of the trybe of Beniamin/by the space of.xl.yeres. And after he had put hym doune/ he set vp David to be their kynge/of whome he reported sayinge: I haue founde David the sonne of Jesse/ a man after myne awne hert/he shall fulfyll all my wyll.

d * Foure hundred and fyfty yeares. These yeares must ye reaken krō their comynge forth of Egypt. Exo.xij & not krō their fyrst Judge. Judic.i.

Of this mānes seed hath God (accordinge

to hys promes) brought forth to the people
of Israel/a sauiour/one Iesus/when Iohn
had first preached before his cõmynge ỏ bap-
time of repentaũce to Israel. And whẽ Iohn
had fulfylled hys course/he sayde: whome ye
thinke that I am/the same am I not. But be
holde ther cometh one after me/whose shewʒ
of his fete I am not worthy to lowse.

✠ Ye men ꝗ brethren/chyldren of the ge-
neracion of Abraham/ꝗ whosoeuer amõge
you feareth God/to you is this worde of sal-
uacyõ sent. The inhabiters of Ierusalẽ and
their rulers/because they knew him not/nor
yet ỏ voyces of ỏ Prophetes wlych are redde
¶ euery Saboth daye/they haue fulfylled thẽ
Math.xxvij.c. in condẽpnynge him. * And whẽ they founde
Luke.xxiij.c. no cause of deeth in him/yet desyred they Pi
late to kyll him. And when they had fulfylled
all that were written of hym/they toke hym
doune frõ ỏ tree ꝗ put him in a sepulcre. But
God rayled hym agayne frõ deeth/ꝗ he was
sene many dayes of them wlych came wyth
hym from Gallile to Ierusalem. Wlych are
his witnesses vnto the people.

And we declare vnto you/how that ỏ pro-
mes made vnto ỏ fathers/God hath fulfyled
vnto vs their chyldrẽ/in that he reysed vp Ie-
sus agayne ✠ euen as it is wrytten in the
Psalm.ij.b. kyrste psalme: * Thou arte my sonne/this sa-
Hebreo.i.b. me daye begat I the. As concerninge that he
reysed him vp from deeth/now no more to re-
turne to corrupcyon/he sayde on this wyse:
The holy promyses made to Dauid/I wyll
geue thẽ faithfully to you. Wherfore he saith
also in another place. * Thou shalt not suffre
Esa.lv.b. thine holye to se corrupciõ. Howbeit Dauid
Psalm.xv.d. after he had in hys tyme fulfylled the wyll of
Act.ij.d God he slepte/ꝗ was layde with his fathers/
and sawe corrupciõ. But he whõ God reysed
agayne/sawe no corrupcion.

¶ Be it knowne vnto you therfore ye men ꝗ
brethren/that thorow thys man is preached
vnto you the forgeuenes of sinnes/ꝗ that by
him/all that beleue/are iustifyed frõ all thin-
ges from which ye coulde not be iustifyed by
the lawe of Moses. Beware therfore lest ỏ
fall on you/which is spokẽ of in ỏ Prophetes:
Beholde ye despysers ꝗ wonder/ꝗ perysshe
ye: for I do a worke in youre dayes/which ye
shal not beleue/yf a mã wolde declare it you

Whẽ they were come out of ỏ Synagoge
of the Iewes/the Gentyls besought ỏ they
wolde preache the worde to thẽ betwene the
Saboth dayes. When the congregaciõ was
broken vp/many of the Iewes and verteous
cõuertes folowed Paul ꝗ Barnabas/which
spake to them ꝗ exhorted them to contynue
in ỏ grace of God. ✠ And ỏ nexte saboth daye
came almoste ỏ whole citie to gether to heare
the worde of God. When the Iewes sawe the
people/they were full of indignaciõ ꝗ spake
agaynst those thinges which were spoken of
Paul spekinge agaynst it/ꝗ raylinge on it. G
Then Paul and Barnabas wexed bolde/and
sayde: it was mete ỏ the worde of God shuld
kyrst haue bene preached to you. But seynge
ye put it from you/ꝗ thinke youre selues vn-
worthy of euerlastinge lyke: lo/we turne to ỏ
Gentyls: For so hath ỏ Lorde cõmaunded vs
Esa.xlix.b. * I haue made the a lyght to ỏ Gentyls/that
thou be saluacion vnto ỏ ende of the worlde.

The gentyls hearde ꝗ were glad and glo-
rifyed the worde of the Lorde/ꝗ beleued: euẽ
as many as were ordeyned vnto eternal life.
And the worde of the Lorde was publysshed
thorowe oute all the region. But the Iewes
moued the worshipfull and honorable wemẽ
and the chefe men of the citie/ꝗ reysed persc-
cucion agaynst Paul and Barnabas and ex-
pelled thẽ oute of their costes * And they shou
ke of the duste of their fete agaynst thẽ/ꝗ ca- Math.x.b.
me vnto Iconium. And the disciples were ful Mark.vi.b.
fyled with ioye and with the holy goost. ✠ Luke.ix.a.

¶ Paul and Barnabas preach at Iconium/some be-
leue/some stere vp sedicyon. At Listra they wolde do
sacrifyce to Barnabas and Paul/which refuse it/and
exhorte the people to worshyppe the true God/ Paul
is stoned/after that commeth he to Derba/Lystra Ico
nium and to Antioche.

¶ The.xiiij.Chapter.

A Ndit fortuned in Iconium ỏ they A
wẽt both to gether into ỏ synagoge
of ỏ Iewes/ꝗ so spake/that a gret
multitude both of ỏ Iewes ꝗ also of
ỏ Grekes beleued. But ỏ vnbeleuinge Iewes/
stered vp ꝗ vnquieted the myndes of ỏ gẽtyls
agaynste ỏ brethrẽ. Longe tyme a bode they
there ꝗ quyt thẽ selues boldly wyth ỏ helpe
of the Lorde/which gaue testimony vnto the
worde of his grace/ꝗ caused signes ꝗ wõdres
to be done by their handes. The people of the
citie were deuyded: and parte helde wyth the
Iewes/and parte with the Apostles.

When ther was a faulte made both of the
Gentyles ꝗ also of the Iewes with their ru-
lers/to put them to shame and to stone them
they were ware of it/ꝗ fled vnto Lystra and
Derba/cities of Lycaonia/ꝗ vnto ỏ regton ỏ
lyeth round aboute/ꝗ there preached ỏ Gos-
pell. And ther sate a certayne man at Lystra B
weake in his fete/beynge creple frõ his mo-
thers wombe/and neuer walkyd. The same
hearde Paul preache. Which beheldе hym ꝗ
perceaued that he had fayth to be whole/and
said with a loude voyce: stand vpright on thy
fete. And he stert vp/and walked. And whẽ ỏ
people sawe/what Paul had done/they lyfte
vp their voyces/sayinge in ỏ speache of Ly-
caonia: Goddes are come doune to vs in ỏ lyk
nes of mẽ. And they called Barnabas Iupi-
ter/ꝗ Paul Mercurius/because he was the
preacher

Paul ꝗ Bar- preacher. Then Iupiters prestе/which dwelt
nabas abhorre before their citie/brought oxen ꝗ garlandes
to haue oxen ꝗ vnto the churche porche/ ꝗ wolde haue done
garlandes of- sacrifice with the people.
fered vnto thẽ.

¶ But whẽ the Apostles/Barnabas ꝗ Paul
herde that/they rent their clothes/and ran in
amonge the people/cryinge and sayinge: syrs
why do ye this? We are mortall men like vn
to you/and preache vnto you/ that ye shulde
turne from these vanyties vnto the lyuinge
God/which made heauẽ ꝗ erth ꝗ the see ꝗ all
ỏ in thẽ is: the wlych in tymes past suffred
all nacions to walche in their awne wayes.
Neuerthelesse he lefte not him selfe withoute
wytnes/in that he shewed hys benefites/ in
geuynge vs rayne from heauẽ and fruteful
ceasons/fyllyng oure hertes w̃ fode/ ꝗ glad-
nes. And with these sayinges/scase refrayned
they the people/ that they had not done sacri-
fyce vnto them.

Thyther came certayne Iewes frõ Anti-
che and Iconium/ꝗ obtayned the peoples cõ
sent/ꝗ stoned Paul/and drewe hym out of ỏ
D citie/suppolynge/he had bene deed. Yow be
it as the disciples stode rounde about him he
arose vp and came into the citie. And ỏ nexte
daye he departed with Barnabas to Derba.
After they had preached to that citie/and had
taught many/ they returned agayne to Ly-
stra/ꝗ to Iconium ꝗ Antioche/ ꝗ strengthed
the disciples soules/exhortynge them to con-
tynue in the fayth/ affirminge that we must
thorowe moche trybulacyon / entre into the
kyngdome of God. And they ordened them el-
ders by eleccion in euery congregacion/ and
prayde and fasted/and cõmended thẽ to God
on whom they beleued. And they wẽt thorow
out Pisidia ꝗ came to Pamphylia/and wẽn
they had preached the worde of God in Per-
ga/they descended in to Attalia/ꝗ thence de-
parted by shyppe to Antioche / from whence
they were deliuered vnto the grace of God/
to the worke which they had fulfylled. Whẽ
they were cõme ꝗ had gathered the congrega
cion to gether/ they reherled all that God had
done by them/ꝗ how he had opened the dore
of fayth vnto the Gentyls. And there they
abode longe tyme with the disciples.

¶ Variaunce aboute circumcision. The Apostles pa
cifyce the matter at Ierusalem. Paul and Barnabas
preche at Antioche. ¶ The.xv.Chapter.

Esa.b.a. A Then came certayne from Iewrie/
and taught the brethren. * excepte
ye be circumcyled after the maner
of Moses/ye cannot be saued. And
when ther was rysen dissencion ꝗ disputyng
not a lyttel vnto Paul ꝗ Barnabas agaynst
them. They determined that Paul and Bar-
nabas/ and certayne other of them shuld as-
cende to Ierusalẽ vnto the Apostles ꝗ elders
about thys questyon. And after they were
brought on their waye by the cõgregacyon/
they passed ouer Phenices ꝗ Samaria / de-
clarynge the conuersion of the Gentyls/and
they brought great ioye vnto all the brethrẽ
And when they were come to Ierusalẽ/ they
were receaued of the congregacion and of ỏ
Apostles and elders. And they declared what B
thynges God had done by thẽ. Then rose vp
certayne of the secte of the Phariseis/ wlych
dyd beleue/sayinge/ that it was nedfull to cir
cumcyse them and to enioyne them to kepe
ỏ lawe of Moses. And the Apostles ꝗ elders
came to gether to reason of this matter.

And whẽ ther was moche disputynge/Pe-
ter rose vp ꝗ sayd vnto thẽ: Ye men ꝗ brethrẽ/
ye knowe how that a good whyle ago/ God
chose amõge vs ỏ the Gentyls by my mouth
shuld heare the worde of the Gospell and be-
leue. And God which knoweth the hert/bare
them wytnes / and gaue vnto them the holy
goost / euen as he dyd vnto vs and he put no
difference betwene thẽ ꝗ vs / but wyth fayth
a * purified their hertes. Now therfore why
tempte ye God/that ye wolde put a yoke on
the disciples neckes / wlych nether oure fa-
thers nor we were able to beare. But we be-
leue that thorowe the grace of the Lorde Ie-
su Christ/we shalbe saued/as they do. Then
all the multytude was pesed and gaue au-
dience to Barnabas and Paul / which tolde
what sygnes and wondres God had shewed
amonge the Gentyls by them.

And whẽ they helde their peace James an-
swered sayinge: Men ꝗ brethren herken vnto
me. Simeon tolde how God at ỏ beginning
dyd visit ỏ Gentyls/ꝗ receaued of thẽ/ people
vnto his name. And to this agreyth ỏ wordes
of the Prophetes/as it is writtẽ. After this I
wyll returne/ꝗ wyll bylde agayne/the taber
nacle of Dauid which is fallen doune/and ỏ
which is fallen in debey of it / wyll I bylde
agayne/and I wyll set it vp/that the reysdue
of men myght seche after the Lorde / ꝗ also ỏ
Gẽtyls b * vpõ whõ my name is named sayth
ỏ Lorde/which doth all these thyngs: knowẽ
vnto God are all his workes frõ the begyn-
ning of the world. Wherfore my sentence is,
that we trouble not thẽ which frõ amõge the
Gentyls/are turned to God: but ỏ we wryte
vnto thẽ / that they absteyne thẽ selues from
filthynes of ymages from fornicacion/ from
* stranglyd ꝗ frõ blonde. For Moses of olde
tyme hath in euery citie that preache him/ ꝗ
he is rede in ỏ synagogs euery Saboth daye.

Then pleased it the Apostles ꝗ elders w̃
the whole cõgregacion/to sende chosen men
of their awne company to Antioche w̃ Paul
and Barnabas. They sent Iudas called also
Barsabas/ꝗ Sylas/which were chefe men

a ✠ Fayth purified their hertes &c. Their hertes were purifyed w̃ fayth/ because they receaued by fayth/that their synnes were not imputed vnto them/ but forgeuẽ for Christes blondes sake.

b ✠ Upon whõ my name is named &c. That is. Those that shalbe named w̃ my name: as are those ỏ are called ỏ people of God ꝗ ỏ seruauntes of the Lorde/ꝗ the cõgregacion of Christ/ or the Christen company.

c ✠ Strãgled is ỏ which dyeth ꝗ hath not hys bloud shed.

amonge the brethren/and gaue them letters in their handes after this maner.

The Apostles/elders & brethren send gretynges vnto the brethrē which are of ỏ Gentyls in Antioche/Syria and Cylicia. For as moche as we haue heardе ỏ certayne whych departed from vs/haue troubled you wyth wordes/and combred youre myndes saying: Ye must be circumcyled and kepe the lawe/ to whom we gaue no suche cōmaundement. It semed therfore to vs a good thinge/when we were come to gether with one accorde/to sende chosen men vnto you/w̄ oure beloued Barnabas and Paul/men that haue teopardeed their lyues for the name of oure Lorde Jesu Christ. We haue sent therfore Judas and Silas/which shall also tell you ỏ same thynges by mouth. For it semed good to the holy goost & to vs/to put no greuous thynge to you/more then these necessary thinges: ỏ is to saye/that ye abstayne from thinges offered to ymages/from bloud/from strāgled and fornicacion. Frō which yē ye kepe youre selues/ye shall do well. So fare ye well.

¶ Whē they were departed/they cam to Antioche and gathered ỏ multytude to gether/ & deliuered the pistle. When they had rede it/ they reioyed of that consolacion. And Judas & Sylas beinge* Prophetes/exhorted ỏ bre thē. And after they had taryed there a space/ they were let go in peace of the brethrē vnto the Apostles. Not wythstandynge it pleased Sylas to abyde there styll. Paul & Barnabas cōtinued in Antioche teachyng & preachyng ỏ worde of ỏ Lord with other many.

But after a certayne space/Paul sayd vnto Barnabas: Let vs go agayne and vysite oure brethren in euery cytie where we haue shewed ỏ worde of ỏ Lord/& se how they do. And Barnabas gaue counsell to take wyth them John/called also Marcke. But Paul thought it not mete to take hym vnto their cōpany which departed from thē at Pamphilia/& went not with thē to the worcke. And the dissencion was so sharpe betwene them/ ỏ they departed a sunder one from the other: so ỏ Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Sylas & departed/ delyuered of the brethrē vnto the grace of God. And he went thorowe all Cyria and Cylicia/stablishynge the conregacions.

* Prophetes are here taken thē & in diuerse places of the new Testamēt/ for expounders of the scripture.

¶ Timothy is circumcysed. Paul preacheth at Philippos/and ther is he put in prison.

¶ The.xvi.Chapter.

A Then cam he to Derba & to Lystra. And beholde a certayne discyple was there named Timotheus/a womās sonne which was a Jewesse & beleued: but his father was a Greke. Of whom reported well/the brethren of Lystra & of Iconium. The same Paul wolde that he should go forth with him/and toke & circumcised him because of the Jewes whych were in those quarters: for they knewe all/ ỏ hys father was a Greke. As they went thorow the cyties/they deliuered thē ỏ decrees for to kepe/ordeyned of the Apostles and elders/ whych were at Jerusalem. And so were the congregacions stablyshed in the fayth/and encreased in noumbre dayly. B

When they had gone thorow out Phrigia/ & the region of Galacia/and were forbydden of the holy goost to preach the worde in Asia/ they came to Mysia/& sought to go into Bethynia. But the spryte suffred thē not. Then they went ouer Mysia/and came doune to Troada. And a vision appered to Paul in ỏ nyght. There stode a man of Macedonia and prayed him/saying: come in to Macedonia & C helpe vs. After he had sene the vision/immediatly we prepared to go in to Macedonia/ certified ỏ the Lord had called vs/for to preache ỏ gospell vnto thē. Then sowled we forth frō Troada/& with a stryght course cam to Samothracia/& ỏ nexte daye to Neapolim/ & frō thence to Philippos/ which is ỏ chefe cytie in ỏ partes of Macedonia/& a fre citie.

We were in that cytie abyding a certayne dayes. And on ỏ Saboth dayes we wēt out of the citie besydes a ryuer where men were wont to praye. And we sate doune and spake vnto the wemen which resorted thyther. And a certayne woman named Lydia a seller of purple/of the citie of Thyatira/ which worshipped God/gaue vs audience. Whose hert D the Lorde opened that she attended vnto the thynges/which Paul spake. When she was baptised and her houshold/she besought vs saying: If ye thincke ỏ I beleue on ỏ Lord/ come into my house/& abyde there. And she constrayned vs.

*And it fortuned as we went to prayer/a certayn damsell possessed with a spryte that prophesyed/met vs/which brought her master & mastres moche dauntage w̄ Prophesyinge. The same followed Paul and vs and cryed saynge: these men are the seruauntes of the most hye God/which shewe vnto vs ỏ waye of saluacyon. And thys dyd she many dayes. But Paul not content/turned about and sayde to the spryte. I commaunde the in the name of Jesu Christ/that thou come out of her. And he came out the same houre.

Leuit.xx.d. Deut.xviij.b. i.Reg.xxviij.a.

And when her master and mastres sawe that ỏ hope of their gaynes was gone/they caught Paul and Sylas/and drue thē into the market place vnto the rulars/& brought E thē to the officers saying: These men trouble oure cytie/which are Jewes & preache ordinaunces/ which are not lawfull for vs to receaue/nether to obserue/seinge we are Romayns. And ỏ people ranne on thē/& the officers rent their clothes/& cōmaunded thē to be beatē w̄ roddes. And when they had beatē them sore/they cast thē into prison/cōmaundynge the iayler to kepe them surely. Which iayler when he had receaued suche cōmaundement/thrust them into the ynner prison/& made their fete fast in the stockes.

F At mydnight Paul & Sylas prayed/and lauded God. And the prisoners heardе them. And sodenly ther was a greate erthquake/so that the foundacion of ỏ prison was shakē/ & by & by all ỏ dores opened/& euery mānes bandes were lowsed. When the keper of the prison waked out of his slepe & sawe the prison dores open he drue oute his swearde and wolde haue kylled him selfe/supposinge the prisoners had bene fledde. But Paul cried w̄ a loude voyce saying: do thy selfe no harme/ for we are all heare. Then he called for a lyght and sprange in and cam tremblynge/ & fell doune before Paul & Sylas/& brought thē oute & sayde: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Jesus & thou shalt be saued & thy houshold. And they preached vnto him the worde of the G Lord/& to all that were in his house. And he toke thē the same houre of the nyght & washed their woundes/& was baptised with all ỏ belonged vnto him straight waye. Whē he had brought thē into his house/he set meate before them/ and ioyed that he with all hys houshold/beleued on God.

And when it was daye/the officers sent ỏ ministers saying: let those men go. The keper of the prison tolde this sayinge to Paul/the officers haue sent worde to lowse yow. Now therfore get you hēce and go in peace. Then sayd Paul vnto thē: they haue beatē vs openly vncondēpned/for all ỏ we are Romayns/ & haue cast vs into prison: & now wolde they sende vs a waye preuely? Naye not so/ but let thē come thē selues & fet vs out. When ỏ ministers tolde these words vnto ỏ officers/ they feared when they heardе that they were Romayns/& cam & besought thē/ and brought thē out/and desyred them to departe out of ỏ cytie. And they went out of ỏ prison & entred into ỏ house of Lidia/& when they had sene the brethren/ they cōforted them & departed.

¶ Paul cōmeth to Thessalonica/wher the Jewes set the cytie on a rore. Paul escapeth/& commeth to Athens/where he preacheth the true & vnknowne God

¶ The.xvii.Chapter.

A S they made their iorney thorow. Amphipolis/and Appolonia/they cam to Thessalonica where was a Synagoge of the Jewes. And Paul as his maner was went in vnto them/ & thre saboth dayes declared out of the scripture vnto them/*openynge & allegynge that Christ must nedes haue suffred and rysen agayne from deeth/and that this Jesus was Christ/whom (sayd he) I preache to you. And some of them beleued & cam and companyed with Paul and Sylas: also of the honourable Grekes a greate multitude & of ỏ chefe wemen/not a feawe. Luke.xxiiij.g.

But ỏ Jewes which beleued not hauyng indignaciō/toke vnto them euyll men which were vagabondes/& gathered a company/& B set all the cytie on a rore/and made assaut vnto the house of Jason/& sought to bryngе them out to the people. But whē they founde them not/they drue Jason and certayne brethrē vnto the heedes of ỏ citie cryinge: these/ that trouble the worde are come hydder also which Jason hath receaued preuely.* And these all do contrary to the decrees of Cesar/ affirmynge another kynge/one Jesus. And they troubled the people & the officers of the cytie/when they heardе these thynges. And when they were sufficiently answered of Jason & of the other/they let them go. John.xix.c.

And the brethren immediatly sent awaye Paul and Sylas by nyghte vnto Berrea. Which when they were come thyther/they C entred in to the Synagoge of the Jewes. These were the noblest of brethe amōge thē of Thessalonia/whych receaued the worde wyth all dyligence of mynde/and searched *the scriptures dayly whether those thynges were euen so. And many of them beleued: also of worshypfull wemen whych were Grekes/and of men not a feawe. Whē the Jewes of Thessalonia had knowledge that ỏ worde of God was preached of Paul at Berrea/ they came and moued the people there. And then by and by the brethrē sent awaye Paul to go as it were to the see: but Sylas & Timotheus abode there styll. And they that gyded Paul/brought him vnto Athens/and receaued a cōmaudemēt vnto Sylas & Timotheus for to come to him atōce & came their waye. Whill Paul wayted for thē at Athēs/ his spryte was moued in him/to se the cytie geuen to worshippyng of ymages. Then he disputed in the synagoge w̄ the Jewes/& w̄ ỏ deuout personnes/and in the market dayly with them that came vnto hym. Certayne Philosophers of the Epicures and of the Stoycks/disputed with him. And some ther were which sayd: what will this babler saye? Other sayde: he semeth to be a tydynges bringer of newe deuils/because he preached D vnto them Jesus & the resurrecciō. And they toke him/& brought hym into Marce strete sayinge: maye we not knowe what this new doctrine

* Searche the scriptures for by them maye ye trye all doctrine.

doctrine wherof thou speakest/is? For thou bryngest straunge tydinges to oure eares. We wolde know therfore what these thingʒ meane. For all the Athenians and straũgers which were there/gaue thẽ selues to nothing/ els/but ether to tell or to heare new tydingʒ.

Paul stode in the mydes of Marce strete & sayde: ye men of Athens I perceaue that in all thinges ye are to superstiticious. For as I passed by and behelde ỏ maner how ye wor- F ship youre goddes/I foũde an aulter wherin was writtẽ: vnto the vnknowẽ God. Whom ye then ignorãtly worship him shewe I vnto you: * God ỏ made the worlde & all that are in it/ seyinge that he is Lorde of heauẽ and erth/he dwelleth not in tempels made wyth handes/ nether is worshipped with mennes handes / as though he neded of eny thynge/ seinge he him selfe geueth syke and breeth to all men euery where and hath made of one bloud all nacions of men/for to dwell on all the face of the erth/and hath assigned before/ how longe tyme/& also the endes of their in- habitacion/that they shuld seke God/yf they myght fele & fynde him though he be not far- re from euery one of vs. For in him we lyue/ moue and haue youre beinge/as certayne of your awne Poetes sayd. For we are also his G generacion. For as moche then as a * we are ỏ generacion of God/we ought not to thinke ỏ the Godhed is lyke vnto golde / syluer or stone/graue by crafte & ymaginaciõ of mã.

And the tyme of this ignorauncе God re- garded not. But now he biddeth all men euе- ry were repent/because he hath appoynted a daye/in the which he will iudge the world ac cordinge to ryghtewelnes/by that mã whom he hath apoynted/& hath offered faith b * to all men/after that he had rayled him frõ deeth.

When they hearde of the resurreccion frõ deeth/some mocked/and other sayd: we wyll heare the agayne of thys matter. So Paul departed frõ amonge thẽ. How beit certayne men claue vnto Paul & beleued / amõge the which was Dionisius a senatour/ and a wo man named Damaris/and other with thẽ.

Act. xiiij. c.

a * We are hys generacion &c. that is/ we are come of him as of oure father and maker.

b * Fayth is here taken for ỏ promyses of mercye/which thorowe fayth saue vs: which promises after ỏ resurreccion of Christ God cõmaunded to be preached vn- to all nacions & not to ỏ Iewes onlye/as before

¶ Paul preacheth at Corinthum/contynuing there yere and a half/goeth agayne into Syria / cõmeth to Ephesus/Cesarea and Antioche. Of Apollos/Aqui- la and Priscilla.

¶ The. xviij. Chapter.

A After that Paul departed from A- thens & came to Corinthũ/& foũde a certayne Iewe named Aquila borne in Ponthus/lately come frõ Italie with his wyfe Priscilla (because that the Emperour Claudius had cõmaunded all Iewes to departe from Rome) & he drewe vn to thẽ. And because he was of ỏ same crafte/ he abode with them & wrought: their crafte was to make tentes. And he preached in the synagoge euery Sabboth daye/ & exhorted ỏ Iewes and the gentyls.

When Silas and Timotheus were come B from Macedonia/Paul was cõstrayned by the spyrite to testifie to the Iewes that Iesus was very Christ. And when they sayde cõtra- ry & blasphemed/ he shoke hys rayment and sayde vnto thẽ: youre bloud vpõ youre awne heeddes/ & from hence forth I go blameless vnto the gentyls. And he departed thence / & entred into a certayne mannes house named Iustus a worshypper of God / whose house ioyned hard to the synagoge. How beit one Crispus the chefe ruler of the synagoge be- C leued on the Lorde wyth all his houshold/& many of the Corinthians gaue audiẽce/& be leued and were baptised.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde / but speake/and holde not thy peace: for I am with the/ & no- mã shall inuade the that shall hurte the. For I haue moche people in this citie. And he cõ- tinued there a yeare and syxe monethes/ and taught them the worde of God.

When Gallio was ruler of the countre of D Acaia the Iewes made insurreccion w one accorde agaynst Paul/& brought him to the iudgement seate/saying: this felow counce- leth men to worship God cõtrary to ỏ lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Iewes: yf it were a matter of wronge / or an euyll dede (O ye Iewes) reason wold that I shulde heare you: but yf it be a question of wordʒ/or of names/ or of youre lawe / loke ye to it youre selues. For I wyll be no iudge in soche matters / & he draue thẽ frõ the seate. Then toke all the Grekes Sosthenes ỏ chefe ruler of the Sy- nagoge/& smote him before ỏ iudges seate. E And Gallio cared for none of those thynges.

Paul after this / tarryed there yet a good whyle/& then toke his leaue of the brethrẽ/& sayled thence into Cirria/Priscilla & Aquila accõpanying him. And * he shore his heed in Cenchres/for he had a vowe. And he cam to Ephesus & lefte them there: but he hym selfe entred into the Synagoge / and reasoned w the Iewes. When they delyred hym to tary longer tyme with them/he cõsented not / but bad them fare well sayinge. I must nedes at this feast that cometh/be in Ierusalem: but I will returne agayne vnto you/yf God will And he departed from Ephesus & came vnto F Cesarea: & ascended and saluted the cõgrega cion/& departed vnto Antioche/& whẽ he had tarryed there a whyle he departed. And went ouer all the countre of Galacia and Phrygia by order/strengthinge all the disciples.

And a certayne Iewe named Apollos/ borne

a * he share his heed and kept his vowe after the lawe of Nazarence / as ye maye reade. Nume. vi. a

borne at Alexandria / came to Ephesus / an eloquent mã/and myghty in the scriptures. The same was informed in the waye of the G Lorde/& he spake feruently in the spryte / & taught dilygently the thynges of ỏ Lorde/ & knewe but the b * baptime of Iohn only. And the same begã to speake boldely in the Sy- nagoge. And when Aquila and Priscilla had hearde him/they toke him vnto thẽ & exposi- ded vnto him ỏ waye of God more perfectly.

b * Baptime of Iohn/loke in ỏ appynting of the next chap.

And whẽ he was disposed to go into Acaia/ the brethren wrote exhortynge the disceples to receaue him. After he was come thyther/ he holpe them moche which had beleued tho- row grace. And myghtely he ouercame the Iewes/and that openly / shewynge by the scriptures that Iesus was Christ.

¶ Of the. xii. men whom Paul baptised at Ephesus/ and what miracles were done by him. Demetrius moueth sedicion in the cytie.

¶ The. xix. Chapter. ✠

A IT fortuned whyll Apollo was at Corinthum/that Paul passed tho- row the vpper costes and came to Ephesus/ & foũde certayne disci- ciples/& sayde vnto thẽ: haue ye receaued the holy goost sence ye beleued? And they sayde vnto hym: no we haue not hearde whether ther be eny holy goost or no. And he sayde vn to thẽ: wherwith were ye then baptised? And they sayd: a * with Iohns baptyme. Then sayd Paul: Iohn verely baptised with the baptim of repentaunce/saying vnto the people that they shuld beleue on him/ which shuld come after him: that is on Christ Iesus. Whẽ they hearde that / they were baptised in the name of the Lorde Iesu. And Paul layde his hãdes vpon them/& the holy goost came on them/& B they spake with tonges/and prophesied/and all the men were about. xij.

And he wẽt into the synagoge / & behaued him selfe boldely for the space of thre mone- thes/disputinge and geuinge them exhorta- cions of the kyngdom of God. ✠ When dy- uers wered harde herted & beleued not/ but spake euyll of the waye / and that before the multitude: he departed from thẽ/and seperat- ed the disciples. And he disputed dayly in ỏ scole of one called Tyrãnus. And this conty nued by the space of two yeares: so that all they which dwelt in Asia / hearde the worde of the Lorde Iesu / bothe Iewes & Grekes. C And God wrought no small myracles by the handes of Paul: so that from his body/ were brought vnto ỏ sicke/napkyns or partelettʒ/ and the diseases departed from them/and the euyll spryte went out of them.

Then certayne of the vagabounde Iewes exorcistes/toke vpon them to call ouer them which had euyll spryte/the name of ỏ Lord Iesus sayinge: We adiure you by Iesu whõ Paul preacheth. And ther were seuẽ sonnes of one Sceua a Iewe and chefe of ỏ prestes which dyd so. And the euyll spryte answered D & sayde: Iesus I knowe & Paul I know: but who are ye? And the man in whome the euyll spryte was/ranne on them/& ouercame thẽ/ and preuayled agaynst them/so ỏ they fledde out of that house naked & wounded. And this was knowen to all the Iewes & Grekes al- so/which dwelt at Ephesus and feare came on them all/and they magnified the name of the Lorde Iesus.

And many that beleued/ cam & confessed & shewed their workes. Many of thẽ which vsed curious craftes/brought their bokes & burned them before all men / & they counted the price of them/& founde it fyfty thousand *syluerlynges. So mightely grewe ỏ worde of God/and preuayled. After these thynges were ended/Paul purposed in the spete / to passe ouer Macedonia & Achaia / & to go to Ierusalem sayinge: After I haue bene there/ I must also se Rome. So sent he into Ma- cedonia two of thẽ that mynistred vnto hym Timotheus and Erastus: but he him selfe re- mayned in Asia for a season.

* These syluerlynges whych we now and then call pence / the Iewes call sycles / and are worth. x. d. pence. sterlyng the pece.

The same tyme ther arose no lytell a do C aboute that waye. For a certayne mã named Demetrius/a syluersmyth / which made syl- uer schrynes for Diana/was not a lytell be- neficiall vnto the craftes men. Which he cal led together wthe workemen of lyke occupa ciõ/& sayd: Syrs/ye knowe ỏ by this crafte we haue bauntage. Moreouer ye se & heare ỏ not alone at Ephesus/but all most thorow out all Asia/this Paul hath perswaded & tur ned awaye moche people sayinge ỏ they be not goddes which are made with hãdes. So ỏ not only this oure crafte cometh into pa- rell to be set at nought: but also that ỏ tẽple of the greate Goddas Diana shulde be de- spyled / and her magnifycence shulde be de- stroyed/ which all Asia and the worlde wor- shyppeth.

When they hearde these sayinges / they were full of wrathe/ and cryed out sayinge: Greate is Diana of the Ephesians. And all ỏ citie was on a roore/ & they rushed into the comen hall with one assent/& caught Gayus and Aristarcus/men of Macedonia / Pauls companiõs. When Paul wolde haue entred in vnto the people/the disciples suffered him not. Certayne also of the chefe of Asia which K were his frendes/sent vnto hym / delyringe him that he wolde not preace into the comen hall. Some cryed one thynge and some ano- ther/& the cõgregacion was all out of quiet/ and ỏ moare parte knew not wherfore they were come together.

Some

Some of the company drue forth Alexander / the Jewes thrustynge hym forwardes. Alexander beckened with the hand / & wolde haue geuē the people an answer. When they knew ý he was a Jewe / ther arose a shoute almost for the space of two houres / of all mē cryinge: great is Diana of the Ephesians.

Whē ý toune clarcke had ceased ý people / he sayde: ye men of Ephesus / what man is it that knoweth not how that the cytye of the Ephesians is a worshipper of ý great godes Diana / & b* of the ymage which cam frō heauen. Seinge then that no mā sayth here agaynst / ye ought to be content / and to do no thing rashly: for ye haue brought hither these mē which are nether robbers of churches / not yet despisers of youre goddes. Wherfore yf Demetrius & the craftes men whych are with him / haue eny sayinge to eny man / the lawe is open / and ther are rulers / let thē accuse one another. If ye goo aboute eny other thynge / it maye be determined in a lawfull congregacyon. For we are in leopardy to be accused of this dayes bulynes: for as moche as ther is no cause wherby we maye geue a rekenynge of thys concourse of people. And when he had thus spoken he let the congregacion departe.

b* Of ý Image which came from heauen. They ý made Images amōge the Grekes / to thintēt to wynne ý moare auauntage ther by / fayned that they were send from Jupiter forth of heuen / and that they were not mortall or subiect to death.

¶ Paul goeth in to Macedonia and into Grece. At Troas he raysyth vp a deed body. At Ephesus he calleth the elders of the congregacion together / commytteth the kepyng of Gods flocke vnto them / warneth them of false teachers / maketh his prayer wyth them / and departeth to shippe.

¶ The. xx. Chapter.

After the rage was ceased / Paul called ý disciples vnto him / & toke hys leaue of thē / & departed for to go into Macedonia. And when he had gone ouer those partyes / & geuen them large exhortacōs / he cam into Grece / & there abode iij. monethes. And when the Jewes layde wayt for him as he was about to sayle into Syria / he purposed to returne thorow Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonia Aristarcus and Secundus / and Gayus of Derba / and Timotheus: & oute of Asia Tychicus and Trophimos. These went before / & tarryed vs at Troas. And we sayled awaye from Philippos after the ester holy dayes / & cam vnto thē to Troas in fyue dayes / where we abode seuen dayes.

And on ý morowe after ý Saboth daye ý disciples cam to gether for to breake breed / and Paul preached vnto thē (redy to departe on the morowe) & continued the preachynge vnto mydnyght. And ther were many lightes in the chamber where they were gathered to gether / & ther sate in a wyndowe a certayne yonge mā named Eutichus / fallē into a depe sleepe. And as Paul declared / he was the moare ouercome with slepe / & fell doune frō the thyrde lofte / & was taken vp deed. * Paul wēt doune and fell on him / & embrased him / and sayde: make nothinge a do for his lyfe is in hym. When he was come vp agayne / he brake breed / & talcked / and comened a longe whyle euen tyll the morynyng / & so departed. And they brought the younge man a lyue / & were not a lytell comforted. iij. Reg. xvij. d iij. Reg. iiij. f.

And we went a fore to shippe / and lowsed vnto Asson there to receaue Paul. For so had he apoynted / and wolde him selfe goo a fote. Whē he was come vnto vs to Asson / we toke him in / & came to Mytilenes. And we sayled thence / and cam the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos / and taried at Trogilon. The nexte daye we came to Myleton: for Paul had determined to leaue Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. Wherfore frō Myleton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him / he sayd vnto thē: Ye know from the fyrst daye that I cam into Asia / after what maner I haue bene with you at all seasons / seruynge the Lorde wyth all humblenes of mynde / & with many teares / & tēptaciōs which happened vnto me by ý layings awayte of the Jewes / & how I kepte backe nothinge ý was profitable: but that I haue shewed you & taught you opēly and at home in your houses / witnessing both to ý Jewes / & also to the Grekes / the repentaūce toward God / & fayth toward oure Lorde Jesus.

And now beholde I go bounde in ý spryte vnto Jerusalē / & knowe not what shall come on me there / but ý the holy goost witnesseth in euery cytie sayinge: that bandes & trouble abyde me. But none of those thynges moue me: nether is my lyfe dere vnto my selfe / that I myght fulfill my course with ioye / and the mynistracion which I haue receaued of the Lorde Jesu / to testifye ý Gospell of ý grace of God.

And now beholde / I am sure ý hence forth ye all (thorow whō I haue gone preachinge the kyngdō of God) shall se my face no more. * Wherfore I take you to recorde thys same daye / that I am pure from the bloude of all men. For I haue kepte nothynge backe: but haue shewed you all ý counsell of God. Take hede therfore vnto youre selues and to all the flocke / where of ý holy goost hath made you ouersears / to rule the cōgregacion of God / which he hath purchased w̄ his bloude. * For I am sure of this / that after my departynge shall greuous wolues entre in amōge you / which ij. Reg. xij. f. Daniel. iij. c. i. Timo. iij. f. ij. Cor. xi. f. ij. Pet. ij. a. Jude. i. f

which wyll not spare the flocke. Moreouer of youre awne selues shall men arysse speaking peruerse thynges to drawe disciples after thē. Therfore awake & remēber / ý by the space of iij. yeres I ceased not to warne euery one of you both nyght & daye with teares.

And now brethrē I cōmende you to God & to ý worde of his grace / which is able to bilde further & to geue you an inheritaūce amōge all thē which are sanctifyed. I haue desyred no mans syluer / golde / or vesture. Ye knowe well ý these handes haue ministred vnto my necessities / & to thē ý were with me. I haue shewed you all thynges / how ý so laborynge ye ought to receaue the weake & to remēber the wordes of ý Lorde Jesu / how ý he sayd: it is more blessed to geue then to receaue.

When he had thus spokē / he kneled doune & prayed w thē all. And they wept all aboundātly & fell on Pauls necke / & kissed hym / sorowinge most of all for the wordes which he spake / that they shulde se hys face no more. And they acompanied him vnto the shippe.

¶ Pauls Jorneye by shyppe. Of Philippe the Euāgelist. and Agabus the Prophet / which warned Paul not to go to Jerusalem. He remayned stedfast in hys purpose / and is taken in the temple.

¶ The. xxi. Chapter.

And it chaunced that assone as we had launched forth / & were departed from them / we came wyth a straight course vnto Choon and ý daye folowyng vnto the Rhodes / & frō thēce vnto Patara. And we founde a shippe redy to sayle vnto Phenices / and went a borde & set forthe. Then appered vnto vs Cyprus / & we lefte it on the lefte hande / & sayled vnto Siria & cam vnto Tyre. For there ý shippe vnladed her burthen. And when we had founde brethren we tarryed there. vij. dayes. And they tolde Paul thorowe the spryte / that he shuld not go vp to Jerusalem. And when the dayes were ended / we departed & wēt oure wayes / and they all brought vs on oure waye / wyth their wyues & chyldren / tyll we were come out of the cytie. And we kneled doune in the shore & prayde. And when we had takē oure leaue one of another / we toke shippe / & they returned home agayne.

When we had full ended the course from Tyre we aryued at Ptolomaida / & saluted the brethrē / & a bode with thē one daye. The nexte daye / we that were of Pauls cōpany departed & came vnto Cesarea. And we entred into the house of Philip the Euangelist / which was one of the seuē deacones & abode w̄ him. The same man had fower daughters virgens / which dyd prophesy. * And as we tarryed there a good mayny of dayes / there cam a certayne prophet from Jurie / named Agabus. When he was come vnto vs / he toke Pauls gerdell / & bounde his hādes & fete / & sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the mā ý oweth thys gerdell / and shall deliuer hym into the handes of the Gentyls. Act. xi. f.

When we hearde this / both we & other of the same place / belought him that he wolde not go vp to Jerusalē. Then Paul answered and sayde: what do ye weepynge & breakinge myne herte? I am redy not to be bound only / but also to dye at Jerusalē for the name of ý Lorde Jesu. When we coulde not turne hys mynde / we cealed / sayinge: the wyll of the Lord be fulfilled. After those dayes we made oure selues redy / & wēt vp to Jerusalē. Ther went with vs also certayne of the disciples of Cesarea / & brought with them one Mnason of Cyprus / an olde disciple with whome we shulde lodge. And when we were come to Jerusalem / the brethren receaued vs gladly. And on the morowe Paul wēt in with vs vnto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thyngs ý Godhad wrought amōge the gentyls by his ministracyon. And when they hearde it / they glorifyed the Lorde / and sayd vnto him: Thou seest brother / how many thousande Jewes ther are which beleue / and they are all * zelous ouer the lawe. And they are informed of the / that thou teachest all the Jewes which are amonge ý gentyls / to forsake Moses / and sayst that they ought not to circumcyse their chyldrē nether to liue after the customes. What is it therfore? The multytude must nedes come to gether. For they shall heare ý thou arte come. Do therfore this that we saye to the.

* zelouse is? geloose / as mā is ouer his wyfe.

* We haue. iiij. men / which haue a bowe on them. Them take / & purifye thy selfe wyth thē / and do cost on thē / that they maye shaue their heddes and all shall knowe that those thinges which they haue hearde concernyng the / are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchyng the gentyls which beleue / we haue writtē & concluded / that they obserue no soche thingē: but that they kepe them selues from thyngs offred to ydoles / from bloud / frō strangled / & from fornicacion. Then the nexte daye Paul toke the men / & purified him selfe with them and entred into the temple / declarynge that he obserued the dayes of the purificacion / vntyll ý an offerynge shuld be offered for euery one of them. Numeri. vi. a.

And as the seuen dayes shuld haue bene ended / ý Jewes which were of Asia when they sawe him in the tēple / they moued all ý people / and layde handes on him cryinge: men of Israel / helpe. This is the man that teacheth

all men euery where agaynst the people and
ȳ lawe/ & this place. Moreouer also he hath
brought Grekes into the tẽple/ & hath pollu-
ted thys holy place. For they sawe one Tro-
phimus an Ephesian wyth him in the cytye.
Him they supposed Paul had brought into
the tẽple. And all the cytie was moued/ & the
people swarmed to gether. And they toke
Paul and drue hym oute of the temple / and
forth with the dores were shut to.

As they went about to kyll hym/ tydinges
came vnto the hye captayne of the soudyers/
that all Ierusalem was moued. Which im-
mediatly toke soudiers & vndercaptaynes/ &
ranne doune vnto them. When they sawe ȳ
hyper captayne & the soudiers they lefte smy
G tinge of Paul. Then the captayne cam neare
& toke him/ and cõmaunded him to be bounde
w̃ two chaynes/ & demaunded what he was/
& what he had done. And one cryed this/ ano-
ther ȳ amõge the people. And when he coulde
not knowe ȳ certayntie for the rage/ he com
maũded him to be caryed into the castle. And
when he cam vnto a Grece/ it fortuned that
he was borne of the soudiers for the vyolẽce
of the people. For the multitude of ȳ people
folowed after cryinge: away with him.

And as Paul shulde haue bene caried into
the castle / he sayde vnto the hye Captayne:
may e I speake vnto the? Which sayde: Cãst
thou speake Greke? Arte not thou that Egy-
pcian which before these dayes made an vp-
roure/ and ledde out into the wyldernes. iiij.
thousande men that were mortherers? But
Paul sayde: I am a mã which am a Iewe of
Tharsus a citie in Cicill a Citesin of no vyle
cytie/ I beseche the suffre me to speake vnto
the peope. When he had geuen him lycence/
Paul stode on the steppes / and beckened w̃
the hande vnto the people/ & ther was made
a great sylence. And he spake vnto them in ȳ
hebrue tonge sayinge.

¶ Paule answereth the Iewes/ is scourged/ and layde
in prison agayne.

¶ The. xxii. Chapter

A Ye men/ brethrẽ and fathers/ heare
myne answere which I make vnto
you. When they hearde ȳ he spake
in the Ebrue tonge to them / they
kept ȳ moore sylence. And he sayd: I am vere
ly a mã which am a Iewe borne in Tharsus/
a cytie in Cycill: neuertheleſſe yet brought
vp in this cytie/ at the fete of Gamaliel/ and
informed diligently in ȳ lawe of the fathers/
& was feruent mynded to God warde/ as ye
all are this same daye/ & * I persecuted this
waye vnto the deeth byndynge & delyueryng
into prison bothe men & wemen/ as ȳ chefe
prest doth beare me wytnes / & all ȳ elders
B of whom also I receaued letters vnto ȳ bre-

Act. viii. a. and. ix. a

thren / and went to Damasco to bringe thẽ
which were there bounde vnto Ierusalem for
to be punysshed.

And it fortuned/ as I made my iorney and
was come nye vnto Damasco aboute none
that sodenly ther shone from heauen a great
lyght rounde aboute me / and I fell vnto the
erth/ & heard a voyce sayig vnto me.* Saul
Saul/ why persecutest thou me? And I an-
swered: what arte thou Lorde? And he sayde
to me: I am Iesus of Nazareth whom thou
persecutest. And they that were w̃ me / sawe
verely a lyghte and were afrayde: but they
hearde not ȳ voyce of him ȳ spake with me.
And I sayde: what shall I do Lorde? And the
C Lord sayd vnto me: Arise & go in to Damas-
co and there it shalbe tolde the of all thinges
which are apoynted for the to do. And when
I sawe nothing for ȳ bryghtnes of ȳ lyght/
I was ledde by the hande of them that were
with me/ and came into Damasco.

And one Ananias a perfect mã/ & as per-
taynynge to the lawe haynge good reporte
of all the Iewes which there dwelt/ cam vn-
D to me/ and stode and sayde vnto me: Brother
Saul/ looke vp. And ȳ same houre I recea-
ued my syght and sawe him. And he sayd/ the
God of oure fathers hath ordeyned ȳ before/
ȳ thou shuldest knowe his will/ & shuldest se
that which is ryghtfull/ & shuldest heare the
voyce of hys mouthe: for thou shalt be hys
wytnes vnto all men of those thyngs/ which
thou hast sene and hearde. And now: why ta-
rieſt thou? Arise and be baptised/ and wesshe
away thy synnes / in callynge on the name
of the Lorde. And it fortuned / when I was
come agayne to Ierusalem & prayde in the
tẽple/ that I was in a traunce/ and sawe him
E sayig vnto me. Make haste/ & get ȳ quyckly
out of Ierusalem: for they wyll not receaue
thy wytnes that thou bearest of me. And I
sayde: Lord they knowe that I prisoned/ and
bet in euery synagoge thẽ ȳ beleued on the.
And when the bloud of thy wytnes Steuen
was shed/ I also stode by / & consented vnto
his deeth & kept the raymẽt of thẽ that slewe
him. And he sayd vnto me: departe/ for I will
sende the afarre hence vnto the Gentyls.

They gaue him audiẽce vnto this worde/
and then lyfte vp their voyces & sayd: away
with soche a felowe from the erth: it is pytie
F that he shuld lyue. And as they cryed & cast
of their clothes/ and throue duste into the ayer/
the captayne bad him to be brought into the
castle/ & cõmaunded him to be scourged/ & to
be examined/ that he myght know wherfore
they cryed on hym. And as they bounde hym
with thonges/ Paul sayde vnto ȳ Centurion
that stode by: Is it lawfull for you to scourge
a man that is a Romayn and vncõdempned?

When

When the Centurion hearde that / he went/
and tolde the vpper Captayne sayinge: What
G intẽdest thou to do? This mã is a Romayn.
Then the vpper Captayne cam/ & sayd to
him: tell me/ art thou a Romayne? He sayd:
Ye. And the captayne answered: with a great
some obtayned I this fredõ: And Paul sayde:
I was fre borne. Then straygh waye depar
ted from him/ they which shulde haue exami
ned hym. And the hye Captayne also was
afrayde/ after he knewe that he was a Ro-
mayne: because he had bounde him.

On the morowe because he wolde haue
knowen the certayntie wherfore he was ac-
cused of the Iewes/ he lowsed him from hys
bondes/ and commaunded the hye Prestes &
all the counsell to come together/ & brought
Paul and set him before them.

¶ Paul commeth before the councell. Debate arysyth
amõge the people/ the Captayne delyuereth him/ God
comforteth hym.

¶ The. xxiij. Chapter.

A Paul beheld the councell and sayd:
men and brethren/ I haue lyued in
all good cõscience before God* vn-
tyll this daye. The hye prest Ana-
mias comaunded thẽ that stode by / to smyte
him on the mouth. Then sayde Paul to hym:
God smyte the thou paynted wall. Sittest
thou and iudgest me after the lawe: and com-
maundest me to be smytten contrary to the
lawe? And they that stode by sayde: reuylest
thou Goddes hye Preste? Then sayde Paul:
I wist not brethren ȳ he was the hye preste.
For it is wryttẽ: * thou shalt not curse the ru
ler of thy people.

B When Paul perceaued that the one parte
were Saduces/ and the other Pharises: he
cryed out in the councell. Men and brethrẽ/
* I am a Pharisaye/ ȳ sonne of a Pharisaye.
Of the hope and resurreccion from deeth / I
am Iudged. And when he had so sayde / ther
arose a debate betwene the Pharisayes & the
Saduces/ and the multitude was deuyded.
* For the Saduces saye that ther is no resur
recciõ/ nether angell/ nor spryte. But ȳ Pha
risayes graunt bothe. And ther arose a great
crye/ and the Scribes which were of ȳ Pha-
risayes parte/ arose and stroue sayinge: we
fynde none euyll in this mã. Though a spryte
or an angell hath apered to hym/ lett vs not
stryue agaynst God.

C And when ther arose greate debate / the
captayne fearyng lest Paul shuld haue bene
pluckt a sonder of them / cõmaunded ȳ sou-
diers to go doune/ & to take him frõ amonge
them and to bringe hym into the castell. The
nyght folowyng / God stode by him & sayde:
be of good cheare Paul: for as thou hast testi
fied of me in Ierusalem / so must thou beare

Act. xxiij. a.

Deu. xxii. d.

Act. xxiij. a.

Act. xxiij. c.

wytnes at Rome. When daye was come/ cer
tayne of the Iewes gathered them selues to
gether/ and made a vowe/ sayinge / that they
wolde nether eate nor drynke tyll they had
kylled Paul. They were about. xl. which had
made this conspiracion. And they came to ȳ
chefe Preste and elders/ and sayde: we haue
bounde oure selues with a vowe/ ȳ we wyll
eate nothynge vntyll we haue slayne Paul.
Now therfore geue ye knowledge to the vp-
per captayne & to the councell/ that he bring
him forth vnto vs to morow / as though we
wolde knowe some thynge more perfectly of
him. But we (or euer he come neare) are re-
dy in the meane sealon to kyll him.

When Pauls systers sonne hearde of their
layinge awayte/ he went and entred into the
castle/ and tolde Paul. And Paul called one
of the vnder captaynes vnto him/ and sayde:
bringe this younge man vnto the hye Cap-
tayne: for he hath a certayne thyng to shewe
him. And he toke him and sayde: Paul ȳ pri-
soner called me vnto him/ and prayed me to
bringe this younge man vnto the / whych
hath a certayne matter to shewe the.

The hye captayne toke him by the hand & C
went a parte with him oute of the waye: and
asked him: what hast thou to saye vnto me?
And he sayde: the Iewes are determyned to
desyre the ȳ thou woldest bringe forth Paul
to morowe into the councell/ as thoughthey
wolde enquire somwhat of him more perfe-
ctly. But folowe not their myndes: for ther
lye in wayte for him of thẽ/ more then. xl. men/
which haue bounde them selues w̃ a vowe/
that they wyll nether eate ner drynche tyll
they haue killed him. And now are they redy/
and loke for thy promes.

The vpper captayne let the younge man
departe & charged hym: se thou tell it out to
no man ȳ thou hast shewed these thynges to
me. And he called vnto him two vnder Cap- F
taynes sayinge: make redy two hundred sou-
diers to go to Cesarea & horsmen threescore &
ten/ & speare men two hundred/ at the thirde
houre of the nyght. And delyure thẽ beastes
that they maye put Paul on/ and bringe him
safe vnto Felix the hye debyte / and wrote a
letter in this maner.

Claudius Lysias vnto the most myghty
rular Felix/ sendeth gretyngs. This mã was
takẽ of the Iewes/ & shuld haue bene kylled
of thẽ. Then came I with soudiers/ & resqued
him/ & perceaued that he was a Romayne.
And when I wolde haue knowen the cause/
wherfore they accused him/ I broughte hym
forth into their councell. There perceaued I G
ȳ he was accused of questions of their lawe:
but was not gylty of eny thynge worthy of
deeth or of bondes. Afterwarde when it was

Y shewed

shewed me how ȳ the Jewes layde wayte for the mã/I sent him straygh waye to the/and gaue cõmaundment to his accusars/ yf they had ought agaynst him/to tell it vnto ȳ: fare well. Then the soudiers as it was cõmaunded thẽ/toke Paul/ & brought him by nyghte to Antipatras. On the morowe they lefte ȳ horsmen to go with him/ & returned vnto the castle. Which when they came to Cesarea/ they delyuered the epistle to the debyte/ & presented Paul before him. Whẽ the debyte had redde the letter/ he asked of what countre he was. And whẽ he vnderstode ȳ he was of Cicill/ I wyll heare the (sayde he) whẽ thyne accusars are come also: & cõmaũded him to be kepte in Herodes pallys.

¶ Paul is accused before Felix/he answereth for him selfe.

¶ The. xxiiij. Chapter.

A After fyue dayes / Ananias the hye Preste descended / wyth elders and wyth a certayne Oratour named Tartullus / & enformed ȳ rular of Paul. When Paul was called forth/Tartullus begãne to accuse him saying: Seinge ȳ we lyue in great quietnes by ȳ meanes of ȳ/ & that many good thinges are done vnto this nacion thorowe thy prouidence: ȳ alowe we euer & in all places most myghty Felix wyth all thanckes. Not withstandynge / that I be not tedeous vnto the/I praye the/that thou woldest heare vs of thy curtesy a feaw words.

B We haue founde this man a* pestilent fe-
Prouer. xv. b and, xxix. b. lowe/ & a mouer of debate vnto all ȳ Jewes thorow out the worlde/and a mayntayner of ȳ secte of the Nazarites/ & hath also enforced to pollute the tẽple. Whom we toke & wolde haue iudged according to oure lawe: but the hye captayne Lysias came vpon vs/ & wyth great violence toke him awaye oute of oure handes cõmaundynge hys accusars to come to the. Of whom thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges

C wherof we accuse hym. The Jewes lyke-wyse affermed / sayinge that it was euen so.

Then Paul (after that the rular hym selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quiet mynde answere for my selfe/ for as moche as I vnderstande that thou hast bene of many yeres a iudge vnto this people / because that thou

D mayst knowe ȳ there are yet / but. xij. dayes sence I went vp to Jerusalem for to praye/ & they nether founde me in the temple dysputynge wyth eny man / ether raysynge vp the people nether in the Synagoges/ nor in the cytye: Nether can they proue the thynges wherof they accuse me.

But this I confesse vnto the/that after ȳ waye (which they call herely) so worshippe I the God of my fathers/beleuinge all thynges which are writtẽ in the lawe & ȳ Prophetes & haue hope towardes God/that the same resurreccion of the deed (which they thẽselues loke for also) shalbe/ both of iust and vniust. And therfore stody I to haue a cleare consciencie towarde God/ & toward mã also.

But after many yeres I came & brought almes to my peple & offeringes in the which they founde me purified in ȳ temple/nether with multitude/nor yet w̃ vnquietnes/how beit there were certayne Jewes out of Asia/ which ought to be here present before the/ & accuse me/yf they had ought agaynst me: or

E els lett these same here saye / yf they haue founde eny euyll doinge in me/whyll I stãde here in the councell: except it be for thys one voyce/that I cryed standyng amonge them/ of the resurreccion from deeth am I iudged of you this daye.

Whẽ Felix hearde these thinges/ he deferde them/for he knewe very well of that waye/ & sayde: when Lysias the captayne is come/ I wyll knowe the vtmost of youre matters.

F And he cõmaũded an vndercaptayne to kepe Paul and that he shuld haue rest/and that he shuld forbyd none of hys acquayntaunce to minister vnto him/or to come vnto him.

And after a certayne dayes/cam Felix & his wyfe Drusilla which was a Jewes/ & called forth Paul/ and hearde him of ȳ fayth which is toward Christ. And as he preached of rygh teousnes/temperaũce/ & iudgemẽt to come/ Felix trembled and answered: thou hast done

G ynough at this tyme /departe/ when I haue cõueniẽt time/I wyll sende for the. Yet hoped also that money shulde haue bene geuẽ hym of Paul/that he myght lowse him: wherfore he called hym ȳ oftenner and comened wyth him. But after two yere Festus Porcius cam into Felix roume. And Felix willyng to shew the Jewes a pleasure / lefte Paul in prison bounde.

¶ The Jewes accuse Paule before Festus/he appeaeleth vnto the Emperoure/and is sent vnto Rome.

¶ The. xxv. Chapter.

A When Festus was come into ȳ prouince/after thre dayes/he ascended from Cesarea vnto Jerusalẽ. Then enformed hym the hye Prestes and the chefe of the Jewes of Paul. And they besought him & desyred faueour agaynst hym/ that he wolde sende for him to Jerusalem: ȳ layde a wayte for him in ȳ waye/to kyll him.

B Festus answered that Paul shulde be kept at Cesarea: but that he hym selfe wolde shortly departe thyther. Let them therfore (sayde he) whych amonge you are able to do it / come doune with vs and accuse him/yf ther be eny faute in the man.

When

B When he had taryed there moare then ten dayes/he departed vnto Cesarea/ & the nexte daye sate doune in the iudgement seate/ & cõmaunded Paul to be brought. When he was come/the Jewes which were come frõ Jerusalem/cam aboute hym and layde many and greueous cõplayntes agaynst Paul/ wych they coulde not proue as longe as he answered for hym selfe / that he had nether agaynst ȳ lawe of the Jewes/nether agaynst the temple / nor yet agaynst Cesar offended eny thynge at all.

C Festus wyllinge to do ȳ Jewes a pleasure answered Paul & sayde: wylt thou go to Jerusalem and there be iudged of these thinges before me? Then sayde Paul: I stande at Cesars iudgement seate / where I ought to be iudged. To the Jewes haue I no harme done/ as thou very well knowest. If I haue hurte thẽ/or cõmytted eny thinge worthy of deeth I refuse not to dye. If none of these thinges are/ where of they accuse me/no man ought to delyuer me to them. I appeale vnto Cesar

D Then spake Festus with delyberacion/ & answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

After a certayne dayes/kynge Agrippa & Bernice came vnto Cesarea to salute Festus And whẽ they had bene there a good ceason/ Festus rehersed Pauls cause vnto the kinge saying: ther is a certayne man left in prison of Felix/about whom when I came to Jerusalem the hye Prestes & elders of the Jewes enformed me/and desyred to haue iudgemẽt

E agaynst him. To whõ I answered: It is not the maner of ȳ Romayns to delyuer eny mã/ that he shuld perishe/before that he which is accused/haue the accusars before hym/ and haue lycence to answer for him selfe concernynge ȳ cryme layde agaynst him: when they were come hydder/without delaye on the morowe I sate to geue iudgemẽt/ & cõmaunded the man to be brought for the. Agaynst whõ whẽ ȳ accusers stode vp/ they brought none accusacion of soche thynges as I supposed: but had certayne questions agaynst hym of their awne superstycion / and of one Jesus which was deed whome Paul affirmed to be

F alyue. And because I douted of soche maner questions/I asked him whether he wolde go to Jerusalem/ & there be iudged of these matters. Then when Paul had appealed to be kept vnto ȳ knowledge of Cesar/I cõmaũded him to be kept/tyll I myght sende him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morow (sayde he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernice with greate pompe/ & were entred into ȳ councell house with the captaynes & chefe men of the cytie/at Festus commaundement Paul was brought forth. And Festus sayd: kyng Agrip

G pa/ & all men whych are heare present wyth vs: ye se this man about whom all the multitude of the Jewes haue bene with me / both at Jerusalem/and also here/ cryynge that he ought not to lyue eny lenger. Yet founde I nothynge worthy of deeth that he had cõmitted. Neuertheleße seynge that he hath appealed to Cesar/I haue determined to sende him Of whõ I haue no certayne thynge to write vnto my Lord. Wherfore I haue brought him vnto you/ & specially vnto the/ kynge Agrippa/ ȳ after examinacion had/ I myght haue sumwhat to wryte. For me thincketh it vnreasonable/ for to sende a preseoner / & not to shewe ȳ cause which are layde agaynst him

¶ Kyng Agrippa heareth Paule/whithe telleth him his callynge from the begynnynge.

¶ The. xxvi. Chapter.

A Grippa sayd vnto Paul: thou arte permytted to speake for thy selfe. Then Paul stretched forth ȳ hãde/ & answered for him selfe. I thinke my selfe happy kynge Agrippa / because I shall answere this daye before the/ of all the thynges wherof I am accused of the Jewes namely because thou art experte in all cust

B omes and questions/ which are amonge the Jewes. Wherfore I beseche the to heare me paciently.

My lyuinge of a chylde / which was at ȳ fyrst amõge myne awne nacion at Jerusalẽ knowe all ȳ Jewes which knewe me frõ the begynninge/yf they wolde testifie it. For after the most straytest secte of oure laye/lyued I a Pharisaye. And now I stande & am iudged for the hope of the promes made of God vnto oure fathers: vnto wych promes oure

C xij. trybes instantly seruynge God daye and nyght hope to come. For which hopes sake/ kynge Agrippa/am I accused of the Jewes. Why shulde it be thought a thynge incredyble vnto you/that God shuld rayse agayne ȳ deed? I also verely thought in my selfe/that I ought to do many contrary thynges/clene agaynst ȳ name of Jesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the saynctes I shut vp in prison/ & had receaued auctorite of the hye prestes. And whẽ

D they were put to deeth / I gaue the sentence. And I punished thẽ ofte in euery synagoge/ and compelled thẽ to blaspheme: & was yet more mad vpon thẽ/ & persecuted them/euẽ vnto straũge cities. About which thinges as I went to Damasco with auctorite & licẽce of the hye Prestes/euẽ at middaye (o kyng) I sawe in the waye a lyght from heauẽ/aboue the brightnes of ȳ sunne/shyne rouide about me and them which iorneyed with me.

When we were all fallen to the erthe/ I
Act. ix.a. and.xxij.b. harde a voyce speakynge vnto me/ & saying
in the Hebrue tonge: * Saul/ Saul/ why
persecutest thou me? It is harde for the to
kicke agaynst the pricke. And I sayde: Who
arte thou Lorde? And he sayde I am Jesus
whom thou persecutest/ but rise & stand vp
on thy fete. For I haue apered vnto the for
this purpose/ to make ȳ a minister & a witnes
both of those thynges which thou hast sene/
& of those thynges in the which I will appe-
re vnto the/ delyueringe the frō the people/ &
frō ȳ gentyls/ vnto which nowe I sende the/
to open their eyes/ that they myght turne frō
darcknes to lyght/ & from the power of Sa-
tan vnto God/ that they maye receaue forge
F uenes of synnes & inheritaunce amonge thē
which are sanctified by fayth in me.

Wherfore kynge Agrippa/ I was not dis-
obedient vnto the heauēly vision: but shewed
first vnto them of Damasco/ and at Jerusa-
lem/ & throrow out all the costes of Jewry/ &
to the gētyls/ ȳ they shuld repent/ & tourne
to God/ & do the ryght workes of repentaūce
For this cause the Jewes caught me in ȳ tē-
ple & went about to kyll me. Neuerthelesse I
obtayned helpe of God & cōtynew vnto thys
daye witnessinge bothe to small and to great
saying none other thinges/ then those which ȳ
prophetes & Moses dyd saye shuld come/ ȳ
G Christ shulde suffre/ and that he shulde be the
first that shulde rise from deeth/ and shulde
shewe lyght vnto the people/ & to ȳ gentyls.
As he thus answered for hym selfe: Festus
sayde w̄ a lowde voyce. Paul/ thou arte be-
sydes thy selfe. Moche learninge hath made
ȳ mad. And Paul sayde: I am not mad/ most
dere Festus: but speake ȳ wordes of trueth
and sobernes. The kynge knoweth of these
thinges/ before whome I speke freely: nether
thynke I ȳ eny of these thynges are hydden
from him. For this thinge was not done in a
corner. Kynge Agrippa beleuest thou ȳ Pro
phetes? I wote well thou beleuest. Agrippa
sayde vnto Paul: Sumwhat thou bryngest
me in mynde for to be come a Christen. And
Paul sayde: I wolde to God ȳ not only thou:
but also all that heare me to daye/ were/ not
sumwhat only but altogether soche as I
am/ except these bondes. And when he had
thus spoken/ the kynge rose vp/ & the debite/
and Bernice/ and they that sate with them.
And when they were gone aparte/ they tal-
ked betwene them selues sayinge: This man
doeth nothyng worthy of deeth/ nor of bonds
Then sayde Agrippa vnto Festus: This mā
myght haue bene loosed/ yf he had not ap-
peled vnto Cesar.

¶ Paul shippynge towarde Rome/ Julius the Cap-
tayne intreateth hym curteously/ at the last they
suffre shipwrake.

¶ The .xxvij. Chapter.

When it was concluded ȳ we shuld
sayle into Italy/ they delyuered
Paul & certayne other preloners
vnto one named Julius/ an vnder
captayne of Cesars soudiars. And we entred
into a ship of Adramicii/ & loosed frō land/
apoynted to sayle by the costes of Asia/ one
Aristarcus out of Macedonia/ of the contre
of Thessalia/ beinge w̄ vs. And ȳ nexte daye
we came to Sidon. And Julius courteously
entreated Paul/ & gaue him lyberte to go vn
to hys frendes/ & to refreshe hym selfe. And
frō thence lanched we/ & sayled harde by Cy-
pers/ because the wyndes were contrarye.
Then sayled we ouer the see of Cylicia/ and
Pamphylia/ & cam to Myra a citie in Lycia. B
And there ȳ vndercaptayne fonde a shippe
of Alexāder/ redy to sayle into Italy/ & put vs
therin. And when we had sayled slowly many
dayes/ & scace were come ouer agaynst Gny
don (because ȳ winde withstode vs) we sayled
harde by the costes of Candy/ ouer agaynst
Salmo/ & w̄ moche worke sayled beyonde
it/ & cam vnto a place called goodpoorte. Nye
wher vnto was a cytie called Lasea. When
moche time was spēt & sayling was now teo
perdeous/ because also ȳ we had ouerlonge
fasted/ Paul put thē in remembraunce/ and C
sayde vnto thē. Syrs/ I perceaue that thys
viage wilbe w̄ hurte & moche domage/ not of
the ladynge & ship only: but also of oure liues.
Neuerthelater the vnder captayne beleued ȳ
gouerner & the master/ better then tho things
which were spokē of Paul. And because the
hauē was not cōmodius to wynter in/ many
toke cōsell to departe thence/ yf by eny mea
nes they myght attayne to Phenices & there
to wynter/ wych is an hauen of Candy/ and
seruith to the southwest & northwest wynde.
When the south wynde blewe/ they suppo-
synge to obtayne their purpose sowled vnto
Asson/ and sayled paste all Candy.

But anone after/ ther arose agaynst their
purpose/ a flawe of wynde out of ō northeest-
te. And whē the ship was caught/ & could not
resist the wynde/ we let her go & draue with ȳ D
wether. And we came vnto an yle named
Clauda/ & had moche worke to come by a bo-
te/ which they toke vp & vsed helpe/ vnderger
dinge the shippe/ fearinge lest we shuld haue
fallē into Syrtes/ & we let doune a vessell & a * Lest we
so were caryed. The nexte daye whē we were shulde haue fa
tossed w̄ an exceadinge tēpest/ they lightened len into Syrte
ȳ ship/ & the thyrde daye we cast out w̄ oure Syrtes are per
awne handes/ ȳ tackelynge of ȳ shippe. Whē louse sandy pl
at the last nether sunne nor starre in many ces in the se
dayes appered & no small tēpest laye vpōvs/ about ȳ costes
all hope ȳ we shuld be saued/ was then takē of Aphrica of
awaye. Then after longe abstynence/ Paul the nature of
whirpoles.

stode

stode forth in the myddes of them and sayde:
Syrs ye shulde haue harkened to me/ & not
haue sowled from Candy/ nether to haue
brought vnto vs this harme & losse. And now
I exhorte you to be of of good chere. For ther
shalbe no losse of eny mans lyfe amōge you/
saue of ȳ ship only. For ther stode by me this
nyght the angell of God/ whose I am/ & whō
I serue/ saying: feare not Paul for thou must
be brought before Cesar. And lo/ God hath
G geuen vnto the all that sayle with the. Wher-
fore syrs be of good chere: for I beleue God/
ȳ it shalbe euē as it was tolde me. How be it
we must be cast into a certayne ylonde.

But when the fourtenth nyght was come
as we were caried in Adria about midnyght/
the shypmen demed that ther appered some
countre vnto them: and sounded/ and founde
it. xx. feddōs. And whē they had gone a lytell
further/ they sounded agayne/ and fonnde. xv
feddoms. Then fearynge lest they shuld haue
fallē on some rocke/ they cast. iiij. ancres out
of the sterne/ and wyshed for the daye. As the
shipmen were about to fle out of the shyp/ &
had let doune ȳ bote into the see/ vnder a cou-
loure as though they wolde haue cast ancres
oute of the forshippe: Paul sayde vnto the
vnder captayne and the Soudiers: excepte
these abyde in ȳ shyp/ ye cānot be sake. Then
F the Soudiers cut of the rope of the bote/ and
let it fall awaye.

And in the meane tyme betwyxt that and
daye/ Paul besought thē all to take meate/
sayinge: this is the fourtenth daye ȳ ye haue
taryed and contynued fastinge/ receauynge
nothing at all. Wherfore I praye you to take
meate: for this no dout is for youre helth: for
ther shall not an here fall from ȳ heed of eny
of you. And when he had thus spoken/ he toke
breed and gaue thanckes to God in presence
of thē all/ and brake it/ and beganne to eate.
Then were they all of good cheare/ and they
also toke meate. We were all to gether in the
shyp/ two hundred threescore & sixtene soules.
And when they had eaten ynough/ they lyght-
ened ȳ ship/ & cast out ȳ wheate in to the see.
G When it was daye/ they knew not ȳ lande
but they spied a certayne hauen w̄ a bancke
into the which they were mynded (yf it were
possible) to thrust in the ship. And when they
had taken vp the ancres/ they commytted thē
selues vnto the see/ & sowled ȳ rudder bondes
and hoysed vp the mayne sayle to the wynde &
drue to lande. But they chaunced on a place/
which had the see on bothe the sydes/ & thrust
in the ship. And the foore parte stucke fast &
moued not but the hynder brake with the vio
lence of the waues.

The Soudyars councell was to kyll the
preloners/ lest eny of thē/ whē he had swome
out shulde fle awaye. But ȳ vnder captayne
willynge to saue Paul kept them from their
purpose/ and cōmaunded that they ȳ coulde
swyme shulde cast them selues first into
the see/ and scape to lād. And the other he cō-
maunded to go/ some on bordes/ and some on
broken peces of the ship. And so it came to
passe/ that they came all safe to lande.

¶ The vyper hurteth not Pauls hande/ he heaseth
Publius father/ and preacheth Christ at Rome.

¶ The .xxviij. Chapter.

And when they were scaped/ then A
they knewe that the yle was called
Milete. And the people of ȳ contre
shewed vs no lytell kyndnes: for
they kyndled a fyre & receaued vs euery one/
because of the present rayne and because of
ȳ colde. And when Paul had gathered a bon-
dell of styckes/ and put them in to the fyre/
ther came a vyper out of the heet and kept on
his hande. When the men of ȳ countre sawe
the worme hange on hys hande/ they sayde
amonge them selues: this mā must nedes be
a mortherer: Whom (though he haue escaped
the see) yet vengeaunce suffreth not to lyue.
But he shouke of the vermen into the fyre & B
felt no harme. How be it they wayted when
he shulde haue swolne/ or fallen doune deed
sodenly. But after they had loked a greate
whyle/ and sawe no harme come to him/ they
chaunged their myndes/ and sayde that he
was a God.

In the same quarters the chefe man of the
yle whose name was Publius/ had a lord-
shipppe: the same receaued vs/ and lodged vs
thre dayes courteously. And it fortuned that
the father of Publius laye sycke of a fieuer
and of a bluddy flixe. To whom Paul entred
in and prayde/ and layde his handes on hym
and healed hym. When this was done/ other C
also which had dyseases in the yle/ came and
were healed. And they dyd vs great honoure.
And when we departed/ they laded vs wyth
thynges necessary.

After thre monethes we departed in a ship
of Alexandry/ wych had wyntred in the yle/
whose badge was Castor & Pollux. And whē
we came to Syracusa/ we taried there thre
dayes. And from thence we fet a compasse &
came to Regium. And after one daye ȳ south
wynde blewe/ and we came the next daye to
Puttolus: where we founde brethren/ & were
desyred to tary with them seuē dayes/ and so
came to Rome. And from thence/ when the
brethren hearde of vs/ they came agaynst vs D
to Appiphorum/ & to the thre tauernes. When
Paul sawe them/ he thanked God/ & wexed
bolde. And when he came to Rome/ the vnder
Captayne delyuered ȳ preloners to the chefe
captayne of the host: but Paul was suffred to

* Castor and pollux. These in olde tyme were esteamed as Goddes: wych yf they appeared bothe together were counted fauourable & louckye to Mariners and soche as trauayled ȳ seas: yf one after a nother/ or but one alone/ vnfortunate and

cruell. The owner of the shippe carped ye baoge of them/ not wythoute great confyden ce therin/tryne kyng that thyse h. Godd/ wolde prosper his via ges because he honoured them with ye carying therof.

dwell by hym selfe wyth one Soudyer that kept him.

And it fortuned after thre dayes/ ye Paul called the chefe of the Jewes to gether. And when they were come/ he sayde vnto them. Men and brethren though I haue cōmytted nothinge agaynst ye people or lawes of oure fathers: yet was I delyuered presoner from Jerusalem into the handes of the Romayns. Which when they had examined me / wolde haue let me go/ because they foude no cause of deeth in me. But when the Jewes cryed cōtrary / I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For thys cause haue I called for you/ euen to se you/ and to spea ke wyth you: because ye for ye hope of Israel / I am bounde with this chayne.

And they sayde vnto hym: We nether receaued lettres out of Jewry pertaynynge vn to the/ nether came eny of the brethren that shewed or spake eny harme of the. But we wyll heare of ye what thou thinckest. For we haue heard of this secte/ that euery whcare it is spoken agaynst. And when they had apoynted him a daye / ther came many vnto him into his lodgyng. To whō he expounded and testified the kyngdom of God/ and preached vnto them of Jesu: both out of the lawe of Moses and also out of the Prophetes/ euē from mornynge to nyght. And some beleued the thynges which were spokē / and some beleued not.

When they agreed not amonge thē selues they departed / after that Paul had spoken one worde. Well spake ye holy ghost by Esay the Prophet vnto oure fathers/ saying: *Go vnto this people & saye: w youre eares shall ye heare/ and shall not vnderstande: and with youre eyes shall ye se and not perceaue. Esaie.vi.c. Mat.xiii.b. Marc.iiii.b. Luc.viii.b. Joha.xii.k.

For the hert of this people is wexed grosse and their eares were thycke of hearyng/ and their eyes haue they closed: lest they shulde se with their eyes/ and heare with their eares/ and vnderstande with their hertes/ and shuld be conuerted/ and I shuld heale them. Be it knowen therfore vnto you/ that thys salua cyon of God is sent to the gentyls / and they shall heare it. And when he had sayde that/ ye Jewes departed / and had greate desputcions amonge them selues. G

And Paul dwelt two yeres full in his lodgynge/ & receaued all that cam to him/ preachynge the kyngdome of God / and teachynge those thynges which concerned the Lorde Jesus with all confydence/ vnforboden.

Here endeth the Actes of the Apostles.

For as moche as this Epistle is the principall & moost excellent part of the newe Testament/ & moost pure Euangelion/ that is to saye/ glad tydinges and that we call Gospell / and also a light and awaye in/ vnto the hole scripture/ I thinke it meate/ ye euery Christen man not only knowe it by rote & wythout the boke: but also exercise him selfe therin euermore contynually as w the dayly fede of the soule. No man verely can rede it to ofte or studye it to well: for the moare it is studyed the easier it is/ the moare it is chewed / the pleasanter it is / & the moare groundely it is serched the precioser thyngs are fonde in it/ so great treasure of spirituall thyngs lyeth hyd therin.

I wyll therfore bestowe my labour & diligence/ thorow this lytell preface or prologe / to prepare awaye in ther vnto/ so farforth as God shall geue me grace/ that it may be the better vnderstande of euery mā. For it hath benehetherto euyll darckened w glosses & wōder full dreames of Sophisters / ye no mā cowde spye out ye entente & meanynge of it. Which neuerthelelle yet of it selfe/ is a bright lyghte/ & suffycient to geue lyght vnto all ye scripture.

Fyrst we must marke dilygently the maner of speakynge of the Apostel/ and aboue all thynge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Fayth/ Rychteoulnes/ Flesshe/ Spirite/ & soche lyke / or els rede thou it neuer so ofte/ thou shalt but loose thy laboure. This word lawe maye not be vnderstande here after the com mune maner/ & so vse Pauls terme/ after the maner of men or after mans wayes/ ye thou woldest saye the lawe here in this place were nothynge but lernynge which teacheth what ought to be done and what ought not to be done/ as it goeth with mannes lawe where ye lawe is fulfylled without warde workes only/ though the hert be neuer so farre of. But God iudgeth the grounde of the hert/ ye & the thoughtes & ye secret mouynges of the mynde/ and therfore his lawe requyreth the grounde of the herte & loue from the botome therof / & is not cōtent with the outwarde worke only: but rebuketh those workes most of all which spryngе not of loue from the ground & lowe botome of the herte/ though they appere outward neuer so honest & good. As Christ in ye Gospell rebuketh ye Phareses aboue all other ye were open synners/ & calleth the ypocrites/ that is to saye dissemblers & paynted sepulcres/ which pharisees yet lyued no men so pure/ as pertaynynge to the outwarde dedes & workes of the lawe: yes Paul in the thirde Chapter of hys Epistell vnto the Philippians confesseth of hym selfe/ ye as touchynge the lawe he was suche a one as no mā cowde cōplayne on/ & not with standyng was yet a murderer of the Christen/ persecuted the/ & tormented the so sore/ ye he cō pelled the to blaspheme Christ/ & was all to gether merycyelle/ as many which now kayne outward good worke are.

Fyrst ye lawe ye. xcix. Psalme calleth all men lyars/ because that no man kepeth the Lawe from the grounde of the herte/ nether can kepe it/ though he appeare outward full of good worckes.

How Paule vseth certen wordes/ must be dyligently vnderstande.

The lawe of God requyreth loue.

For all men are naturally enclyned vnto euyll & hate the lawe: we kynde in oure selues vnlust & tedioulnes to do good/ but lust & delectacion to do euyll: Now where no fre lust is to do good/ there the botome of the herte fulfylleth not the lawe/ & there no doute is also synne & wrath is deserued before God/ though there be neuer so great and out warde shewe & apperaunce of honeste lyynge. For this cause concludeth saynct Paul in the seconde Chapter/ that the Jewes are all synners & transgressors of the lawe/ though they make men beleue/ thorowe ypocrisy of outwarde workes/ how that they fulfyll the lawe/ and sayeth that he only which doth the lawe/ is ryghteous before God/ meanynynge therby that no man with outwarde workes/ fulfylleth the lawe.

Thou sayeth he/ to the Jewe teachest/ a man shulde not breake wedlocke/ & yet breakest wedlocke thy selfe/ wherin thou iudgest an other man/ therin condenest thou thy selfe/ for thou thy selfe doest euen ye very same thynges which thou iudgest. As though he wolde saye/ thou lyuest outwardly well in the workes of the lawe/ add iudgest them that lyue not so. Thou teachest other men/ & seest a moote in an other mās eye/ but art not ware of ye beame ye is in thyne awne eye. For though thou kepe ye lawe outwardly with worches/ for feare of rebuke/ shame & punyshement/ other for loue of reward. vauntage & vayne glory: yet doest thou all without lust & loue towarde the lawe: & haddest leuer a greate deale otherwyse do ye thou dyddest not feare the lawe: ye inwardly in thyne herte / thou woldest that ther were no lawe/ no nor yet God/ the auctor & vēgear of the lawe/ ye if it were possible: so payne full it is vnto the: to haue thyne appetites refrayned/ & to be kepte doune. Wherfore then it is a playne conclusion / that thou krō the grounde and botome of thyne herte/ arte an enimye to the lawe/ what preuayleth it now/ that thou teachest an other mā not to steale/ when thou thyne awne selfe arte a thefe in thyne herte/ and outwardly woldest fayne steale ye thou durst/ though that ye outwarde dedes abyde not awaye behynde with soche ypocrytes & dissimulars/ but breake forth amōge euen as an euyll scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an other mā/ but teachest not thy selfe/ ye thou wotest not what thou teachest/ for thou vnderstādest not the lawe a ryght/ how that it cānot be fulfylled & satisfyed/ but with an vnfayned loue & affeccion/ so greatly it cannot be fulfylled with outward dedes & workes only. Moreouer ye lawe encreaseth synne/ as he sayth in ye fyfte Chapter/ because that man is an enimy to the lawe/ for as moche as it requireth so many thynges clene contrarie to his nature/ whereof he is not able to fulfyll one poynte or tytle/ as the lawe requireth it. And therfore are we moare prouoked/ and haue greater lust to breake it. For which cause sake he sayth in the seuēth Chapter/ that the lawe is spirituall: as though he wolde saye/ yf the lawe were fleshly & but mans doctrine/ it might be fulfylled/ satisfyed and stylled with outwarde dedes. But nowe is the lawe goostly/ & no mā fulfylleth it/ excepte ye all that he doeth/ spryngе of loue frō the botome of the hert. Suche a newe hert & lusty corage vnto the lawe warde/ canst thou neuer come by ye thyne awne strenght & enforcement/ but by the operacion & workynge of the spryte. For the spryte of God only maketh a man spirituall & lyke vnto the lawe/ so that now henceforth he doeth no thynge of feare or for lucre or vau tages sake or of vayne glorye/ but of a fre hert/ & of inward lust. The lawe is spirituall & wylbe bothe loued and ful fylled of a spirituall hert/ & therfore of necessite requyreth it the spryte that maketh a mannes hert fre / and geueth hym lust and courage vnto the lawe warde. Where soche a spryte is not/ there remayneth synne/ grudgynge & hate red agaynst the lawe/ which lawe neuertheleslle is good/ ryghteues and holy/

The lawe encreaseth synne.

The spirite is required yer we can kepe ye lawe

Acquaynte thy selfe therfore with the maner of speakynge of the Apostel/ & let this now styke fast in thyne hert/ that it is not bothe one/ to do dedes & workes of the lawe/ & to fulfyll the lawe. The worke of the lawe/ is whatsoeuer a man doeth or can do of his awne fre wyll/ of his awne proper strenghte & enforcynge: Not withstandynge though there be neuer so greate worknynge/ yet as longe as ther remayneth in the herte/ vnlust/ tedioulnes/ grudgyng/ grief/ & payne/ lothsumnes & cōpulsion toward the lawe/ so longe are all the workes vnprofytable/ soft/ ye & damnable in the lawe are two syght of God. This meaneth Paul in the thirde Chapter where he sayth/ by the dedes of the lawe shall no flesshe be justified in the syghte of God. Here by perceauest thou that those sophisters are but disceuers/ which teache ye a mā maye/ & must prepare him selfe to grace & to the fauore of God with good workes before he haue ye spryte & true fayth of Christ. How can they prepare the selues vnto the fauoure of God/ & to that which is good/ whē they the selues can do no good/ no cānot once thinke a good thought or consent to do good/ the deuyll pollesynge their hertes/

To do the dedes of the lawe

to fulfyll the lawe are two thynges.

Prosperus.

myndes & thoughtes captiue at his pleasure, Can those workes please God thinkest thou/which are done with grife payne & tediousnes/wt an euyll wyll / with a contrary & grudginge mynde? O holy sayncte prosperus/how myghtely/ wt the scripture of Paul dydest thou cõfounde this heresye/aboute (I trowe) a twelue hundred yeres go/or therypõ.

To fulfyll the lawe what it is

Cap.

The spirite cometh by fayth.

Fayth cometh by hearyng the gladtydynges.

Fayth only iustifyeth.

Workes spring of fayth.

Synne.

Fayth is ye mother of all good workes & vnbelefe of euyll.

To fulfyll the lawe/to do the workes therof & whatsoeuer the lawe cõmaundeth/with loue/lust & inward affeccion & delectacion: and to lyue godly & well/frely/wyllyngly/& without compulcion of ye lawe/euen as though there were no lawe at all. Suche luste & fre lyberte to ye lawe/cometh only by the worckynge of the spirite in the herte / as he sayth in the. i. Chap. Now is the spirite none otherwyse geuē/then by fayth only/in ye we beleue the promyses of God/ wyth out wauerynge/how that God is true/and wyll fulfyll all his good promyses toward vs/for Christes blondes sake /as it is playne in the fyrst Chap. I am not ashamed sayth Paul/of Christes gladde tydynges/for it is the power of God vnto saluacion to asmany as beleue. For at once & together euen as we beleue ye glad tydynges preached to vs / the holy ghost entreth into oure hertes/& lowseth the bondes of the deuyll/which before pollessed oure hertes in captiuite/& held them that we coulde haue no lust to the wyll of God in the lawe. And as the spirite commeth by fayth only/euē so fayth cometh by hearynge the worde or glad tydynges of God/when Christ is preached/how that he is Goddes sonne & man also/deed and rysen agayne for oure sakes/as he sayth in the. iii. iiii. & . v. Chapters. All oure iustifyinge then cometh of fayth/& fayth and the spirite come of God: not of vs.

Wyth we saye/fayth bringeth the spirite/it is not to be vnderstande/that fayth deseruyth the spirite/or ye the spirite is not present in vs before fayth. For the spirite is euer in vs/& fayth is the gyfte & workyng of the spirite. But thorow preachynge/the spirite begynneth to worke in vs. And as by preachynge the lawe/he worketh the feare of God / so by preachyng the glad tydynges/he worketh fayth. And now when we beleue & are come vnder the couenaunt of God/ then are we sure of the spirite/by the promise of God & then ye spirite accompanieth fayth inseparable/& we beginne to fele his workynge. And so fayth certyfieth vs of the spirite/& also bringeth the spirite wyth her/vnto the workyng of all other gyftes of grace/& to the workynge out of the rest of oure saluacyon/vntyll we haue all to gether ouercome synne/deeth/hell & Satan/& are come vnto the euerlastyng lyfe of glorie. And for this cause saye we fayth bringeth ye spirite. Here of cometh it/that fayth only iustifieth/maketh ryghteowes/& fulfylleth the lawe/for it bringeth the spirite thorow Christes deserynges/ the spirite bringeth lust/loosely the hert/maketh him fre/setteth hym at lyberte / & geueth him strength to worche the dedes of the lawe with loue/cue as the lawe requyreth. Then at the last oute of the same fayth so workynge in the herte/springe all good workes by there awne accorde. That meaneth he in the thirde Chapter/for after he hath cast awaye the workes of the lawe/ so ye soundeth as though he wolde breake & dyssanull the lawe thorow fayth: he answereth to that myght be layde agaynst/sayinge: we destroye not the lawe thorow faith but maintayne/forther or stablyshe the lawe thorow fayth. That is to saye/we fulfyll the lawe thorow fayth.

Synne in the scripture is not called that outward worke only cõmytted by the body/but all the whole busines & whatsoeuer accõpanieth/moueth or stereth vnto the outwarde dede/& that whence the workes springe/as vnbelefe/ pronenes & redines vnto the dede in the groude of the herte/with all the powers/ affeccions & appetites wherwith we can but synne. So that we saye/that a man then synneth/when he is caried awaye hedlonge into synne/all to gether as moche as he is/of that poysonfull/ynacion & corrupte nature wherin he was cõceyued & borne. For there is none outwarde synne cõmytted/except a man be caried awaye all to gether/wt lyfe/soule/herte/body/ luste & mynde therunto. The scripture loketh syngularly vnto the hert/& vnto the rote & originall fountayne of all synne / which is vnbelefe in the botome of the herte. For as fayth only iustyfyeth & bryngeth the spirite & luste vnto the outwarde good workes/euē so vnbelefe only damneth & kepeth oute the spirite/prouoketh the flesshe & sterreth vp luste vnto the euyll outwarde workes/as happened to Adam and Eua in Paradyse. Genesis. iij.

For thys cause Christ calleth synne vnbelefe/ & that notably in the. xvi Chapter of sayncte John. The spirete sayth he/shall rebuke the worlde of synne/because they beleue not in me. And John. viij. he sayth. I am ye lyght of ye world. And therfore in the. xij. of John he byddeth them/ whyle they haue lyght/to beleue in the lyght / that ye maye be the chyldren of lyght/for he that walketh in darcknes wotcth not whether he goeth. Now as Christ is the lyght/ so is the ignorauncе of Christ that darcknes wherof he speaketh/in which he ye walketh/ wotcth not whyther he goeth/that is/he knoweth not how to worke a good worke in the lyght of God/ or what a good worke is. And therfore in the. ix. he sayth/as longe as I am in the worlde/I am the lyght of the worlde/but there cometh nyght whē no mā can worke/ which nyght is but ignorauncе of Christ in which no mā can se to do any worke that pleaseth God. And Paul exhorteth Ephesi. iiij. that they walke not as other hethen which are straugers frō the lyfe of God/thorow the ignorauncе that is in thē. And agayne in the same Chapter. Put of (sayth he) the olde mā which is corrupt thorowe the lustes of errourе/that is to saye ignorauncе. And Rom. xiij. Let vs cast awaye the dedes of darcknes/that is to saye/of ignorauncе & vnbelef. And. i. Petri. i. Fashion not youre selues vnto youre olde lustes of ignorauncе. And. i. John. ij. He that loueth his brother dwelleth in lyght/and he that hateth his brother walketh in darcknes/& wotcth not whither he goeth/for darcknes hath blynded his eyes. By lyght he meaneth the knowledge of Christ/& by darcknes / the ignorauncе of Christ. For it is impossible that he that knoweth Christ truly/shulde hate his brother.

Furthermore/to percaueth this thynge moare clearly/thou shalt vnderstande/ ye it is impossible to synne any synne at all/except a mā breake the fyrst cõmaundement before. Now is the fyrst cõmaundement deuyded into two verses. Thy Lorde God is one God & thou shalt loue thy Lorde God with all thyne hert/wt all thy soule/with all thy power and with all thy myght. And the whoale cause why I synne agaynst any inferioure precept/is ye this loue is not in myne hert/ for were this loue wrytte in my herte & were full & perfect in my soule/it wold kepe myne hert frō consentyng vnto any synne. And the whoale & only cause why this loue is not wrytte in oure hertes/is that we beleue not ye fyrst parte/that oure Lorde God is one God. For wist I what these wordes/one Lorde & one God meaneth/that is to saye/ yf I vnderstode that he made all/& ruleth all/& ye whatsoeuer is done to me/ whether it be good or bad/is yet hys wyll/ & ye he only is the Lorde that ruleth/ & doth it/& wist therto what thys worde/ myne/meaneth/that is to saye/ yf myne herte beleued & kelte the infinite benefites & kyndedes of God to me warde/& vnderstode & ernestlye beleued ye many folde couenauntes of mercye wherwith God hath bounde hym selfe to be myne wholye & all together/with all hys power/loue/mercye/& myght/ then shuld I loue him with all myne hert/soule/power/& myght/and of that loue euer kepe his commaundementes. So se ye now that as fayth is the mother of all goodnes & of all good workes/so is vnbelefe ye grounde & rote of all euyll & all euyll workes. Finally ye/yf any mā hath forsake synne & is conuerted to put his trust in Christ/and to kepe the lawe of God/doth fall at a tyme/the cause is/ that the flesshe thorow negligence hath choked the spirite & oppressed hyr/& taken from hyr the kode or hyr strength with ye kode of hyr meditacyon in God & in hys wonderfull dedes/& in the many folde couenauntes of hys mercye.

Wherfore then before all good workes as good frutes/there must nedes be fayth in the herte whence they spring. And before all bad dedes as bad frutes/there must be vnbelefe in the hert as in the rote/fountayne/pith & strength of all synne. Which vnbelefe & ignorauncе is called the heed of the serpēt & of the olde dragō/which the womās seed Christ

must

must treade vnder fote/as it was promysed vnto Adam. Grace & gifte haue this difference. Grace properly is Goddes fauoure/benevolence or kindmind/which of hys awne felfe/without deseruinge of vs/he beareth to vs/wherby he was moued & enclined to geue Christ vnto vs/with all his other gyftes of grace. Gifte is the holy goost & his working whō he powreth into the hertes of the/on whō he hath mercy/& whom he fauoreth. Though the gyftes of the spirite encrease in vs daylye/& haue not yet their full perfeccion: ye & though there remayne in vs yet euyll lustes and synne which fyght agayne the spirete/as he sayth here in the. vij. Chapter/& in the. v. to the Galathians/& as it was spoken before in the. iij. chapter of Gene. of the debate betwene the womās seed/& the seed of the serpent: yet neuertheleffe Goddes fauoure is so greate/& so stronge ouer vs for Christes sake/ye we are counted for full hole & perfecte before God. For Goddes fauoure toward vs/deuydeth not hyr felfe/encrealinge a lytell & a lytell/as do the gyftes/but reaueth vs hole & all to gether in full loue for Christes sake oure inter cessor and mediator/& because that the giftes of the spirite and batayle betwene the spirite and euyll lustes/are begonne in vs all ready.

Fayth is not ye worke of man.

Of this now vnderstãdest thou the. vij. Chap. where Paul acculeth him felfe as a synner/& yet in the. viij. chap. sayeth/there is no dãnacyon to thē that are in Christ/& that because of the spirite/and because the gyftes of the spirite are begonne in vs. Synners we are because the flesshe is not full kylled and mortified. Neuertheleffe in as moche as we beleue in Christ/& haue the ernest & beginninge of the spirete/& wold fayne be perfecte/God is so louinge & fauorable vnto vs/ye he wil not loke on soche synne/nether will cõsite it as synne/but wil deale wt vs according to oure belefe in Christ & accordyng to his promyses/which he hath sworne to vs/ vntyll ye synne be full slayne & mortifyed by dethe.

Fayth is not mās opinion & dreame/as some ymaginge fayne/whē they heare the storie of the Gospell/which whē they se that there folowe no good workes nor mendemēt of liuinge/though they heare/& yet cā babyll many thynges of fayth/then they fall frō the rightе waye & saye/fayth only iustifieth not/a man must haue good workes also/yf he wilde righteous & safe. The cause is when they heare the Gospell or glad tydinges/they fayne of their awne stregth certayne ymaginaciōs & thoughtes in their hertes sayinge/ I haue heard the Gospell/I remēber the storie/so I beleue. And that they counte rightе fayth/which neuertheleffe as it is but mās ymaginaciō & fayninge/euē so profiteth it not/nether folowe there any good workes or mendemēt of liuinge. But rightе fayth is a thinge wroughte by the holy ghost in vs/which chaungeth vs/turneth vs in to a newe nature & begetteth vs a newe in God/& maketh vs the sonnes of God/as thou redest in the fyrst of John/& kylleth the olde Adā/and maketh vs all to gether newe in the herte/ mynd/will/lust & in all oure affeccions & powers of the soule/the holy ghost euer accõpanyinge hir & rulinge ye hert. Fayth is a lyuely thinge/mighty in workinge/valiaunte & stronge/euer domge/euer frutfull/so that it is vnpossible that he which is endued there with/shulde not worke al wayes good workes without ceasinge. He asketh not whether good workes are to be done or not/but hath done thē all redy/yer mencio be made of thē/& is allwaye doinge/for soche is his nature: nowe qyche fayth in his herte & lyuely mouinge of the spirite dryue him & sterre him ther vnto. Whosoeuer doeth not good workes/is an vnbeleuinge person & faithlesse/& loketh rold about gropinge after fayth & good workes/& wotteth not what fayth or good workes meane/though he babill neuer so many thynges of fayth & good workes.

Ryght fayth is of the working of the spirite of God.

Fayth is then a lyuely & stedfast truste in the fauoure of God/wherwyth we comytte oure selues all to gether vnto God/& that truste is so surely grounded & steketh so fast in oure hertes/that a man wolde not once doute of it/ though he shuld dye a thousand tymes therfore. And suche truste wrought by the holy goost thorowgh fayth/maketh a man glad/lusty/cherefull & true herted vnto God & to all creatures. By the meanes where of/willingly & with out cõpulsion he is glad & redy to do good to euery man/to do seruyce to euery mā/to suffre all thynges/that God maye be loued & prayseed/which hath geuen him suche grace: so that it is impossyble to separat good workes frō fayth/euen as it is impossyble to separat heete & burninge frō fyre. Therfore take hede to thy felfe/& beware of thyne awne fantasyes & ymaginaciōs/which to iudge of fayth & good workes will seme wyse/when in deade they are sterke blind & of al thynges most folysshe. Praye God that he will witesafe to worke fayth in thyne herte/or else shalt thou remayne euermore faythlesse/ fayne thou/ymagin thou/enforce thou/wrastyll with thy felfe/& do what thou wilte or canst.

Fayth what is is.

Fayth is rygheteoufnes

Righteoufnes is euen suche fayth/& is called Godes rightеoufnes/or ryghteoufnes that is of valoure before God. For it is Goddes gyfte/& it alterеth a mā & chaungeth him to a newe spirituall nature/& maketh him fre & liberall to paye euery mā his dutie. For thorow fayth is a man purged of his synnes/and obteyneth luste vnto the lawe of God/ wherby he geueth God his honoure/& payeth him that he oweth him/& vnto mē he doeth seruis willingly wherwith soeuer he can/& payeth euery man his dutie. Suche rightеoufnes can nature/fre wyll & oure awne stregth neuer bringe to passe. For as no mā can geue him felfe fayth/so can he not take awaye vnbelefe/how then can he take awaye eny thing at all. Wherfore al is false ypocrisy & synne/whatsoeuer is done wt out faith or in vnbelefe/as it is euident in the. xiiij. Chapter vnto the Romayns/though it appere neuer so glorious or beautyfull out wardes.

Flesshe what is is

Flesshe & spirite mayste thou not here vnderstand/as though flesshe were only that which pertayneth vnto vnchastyte/& the spirete/that which inwardly pertayneth to the herte: but Paul calleth flesshe here as Christ doth John. iij. All that is borne of flesshe/ye is to wete/the whole mā wyth lyfe/soule/body/witte/wyll/reason & whatsoeuer he is or doth with in & wyth out: be cause that these all/& all that is in man/studyeth after the worlde and the flesshe. Call flesshe therfore whatsoeuer (as longe as we are wyth out the spirete of God) we thynke or speke/of God/of fayth of good workes & of spirituall matters. Call flesshe also all workes which are done wtoute grace/& wtout ye workinge of ye spirete/ how soeuer good/holy & spirituall they seme to be/as thou mayst prove by ye. v. Chapter vnto the Galathyans/where Paul nombreth worshippynge of ydols/witchecrafte/enuye hate/amõge the dedes of the flesshe/& by the. viij. vnto the Romayns/where he sayth that the lawe by the reason of the flesshe is weake. Wyych is not vnderstande of vnchastyte only/but of all synnes/& most specyally/of vnbelefe wyych is a vyce most spyrytuall & ground of all synnes.

And as thou calleft hym: wyych is not renewed wyth the spirete & borne agayne in Christ/flesshe/& all hys dedes eut the very motyōs of hys hert & mynd/hys lernynge doctryne & confesyō of hye thynges/hys preachynge/teachynge & studyinge scripture/byldynge of churches/foundynge of abbeyes/gyuynge of almes/mate/matence & what soeuer he doeth/though it seme spirituall & after the lawes of God: So contrary wyse call him spirituall which is renewed in Christ/& all hys dedes wyych spryngе of fayth/seme they neuer so grose/as the washynge of the dyscyples fete/done by Christ/and Peters kylsynge after the resurrecyō/ye and all thy dedes of matrymony are pure spyrytuall/yf they procede of fayth/and what soeuer is done wyth in the lawes of God/though it be wrought by ye body/as the very wyppinge of shewes & soche lyke/how soeuer grose they appere outwarde. Wythout suche vnderstandynge of these wordes/canst thou neuer vnderstande this epistle of Paul/nether any other place in the holy scripture. Take hede therfore/for whosoeuer vnderstandeth these wordes other wyse/the same vnderstandeth not Paul/what soeuer he be. Now wyll we prepare oure selues vnto the epistle.

The fyrst Cha.

For as moche as it becommeth the preacher of Christes glad tydynges/fyrst thorow openynge of the lawe: to rebuke all thynges/& to prove all thynges synne/that procede not of the spirete & of fayth in Christ/& to prove all men synners & chyldren of wrath by inheritaunce/and how that to synne is their nature/and that by nature they

can none other wyse do than to synne/and therwith to abate the pryde of man/and to bringe him vnto the knowledge of him selfe/& to mysterye & wretchednes/that he might desyre helpe. Euen so doeth sayncte Paul/and begynneth in the fyrst Chapter to rebuke vnbeleefe & grose synnes which all men se/as ydolatrie/and as the grose synnes of the hethen were/and as the synnes now are of all the which lyue in ignorance without fayth/and without the fauoure of God: & sayth. The wrath of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes & vnholy lyuinge. For though it be knowen & dayly vnderstande by the creatures/that there is but one God/yet is nature of hys selfe with out the spyrite & grace/so corrupte & so poysoned/that men nether can thanke hym/nether worshippe him/nether geue hym his due honour/but blind the selues & faule with out cealinge in to worse case/euē vntyll they come vnto worshippinge of ymages & workinge of shamefull synnes which are abhominable & agaynst nature/& more ouer suffre the same vnrebuked in other/hauinge delectacion & pleasure therin. In the.ij. Chapter. he proceadeth further and rebuketh all those holy people also which with out luste & loue to the lawe/lyue well outwardly in the face of ỳ worlde & condempne other gladly/as the nature of all ypocrites is/to thinke the selues pure in respecte of open synners/& yet hate the lawe inwardly/& are full of couetousnes & enuie & of all vnclennes/ Mat. xxiij. These are they which despise the goodnes of God/& accordinge to the hardenes of their hertes/hepe to gether for the selues the wrath of God. Furthermore sayncte Paul as a true expounder of the lawe/suffreth no man to be with out synne/but declareth ỳ all they are vnder synne which of fre will and of nature will lyue well/& suffereth them not to be better then the open synners he calleth them harde herted and soche as cannot repente. In the.iij. Chapter. he myngleth both to gether/both the Jewes & the gentyles/& sayth that the one is as the other/both synners/& no difference betwene the/saue in this only/ that the Jewes had the worde of God comitted vnto them. And though many of them beleued not therin/yet is God des truth & promyse therby nether hurte ner minished/& he taketh in his wayes allogeth the sayinge of the. l. Psal. that God might abyde true in hys wordes and ouercome when he is iudged. After that he returneth to his purpose agayne & proueth by the scripture/that all men without differēce or excepciō are sinners/& that by the workes of ỳ law no man is iustifyed: but that the lawe was geuen to vtter & to declare synne only. Then he begynneth & sheweth the ryghte waye vnto ryghteousnes/by what meanes mē must be made righteous & sake & sayth. They are all synners & with out prayse before God/& must without their awne deserynge be made ryghteous thorow fayth in Christ/wych hath deserued soche ryghteousnes for vs/& is become vnto vs Goddes mercy stole for the remyssyon of synnes that are past/therby prouinge ỳ Christes ryghteousnes which tōmeth on vs thorow fayth/helpeth vs only. Which ryghteousnes/sayth he/is now declared thorow the Gospell/& was testifyed of before by the lawe & the Prophetes. Furthermore (sayeth he) the lawe is holpe & fordered thorow fayth/though that the workes therof with all their boste are brought to nought and proued not to iustifye.

In the.iiij. Chapter (after that now by the.iij. fyrst Chapters/the synnes are opened/& the waye of fayth vnto ryghteousnes layde) he beginneth to answere vnto certayne obiections and cauillacions. And fyrst he putteth forth those blind reasons/wych cōmenly they ỳ wilbe iustifyed by their awne workes/are wōt to make whē they heare ỳ fayth only with out workes/iustifyeth/sayinge: Shall men do no good workes/ye & yf fayth only iustifie / what nedeth a man to study for to do good workes? he putteth forth therfore Abraham for an enlample/sayinge/what dyd Abraham wyth his workes/was all in vayne/came hys workes to no profyte? And so conclideth that Abrahā with out and before all workes was iustifyed & made righteous. In so moche that before the worke of circumcision he was prayseed of ỳ scripture & called righteous by his fayth only/Gene. xv. So that he dyd not the worke of circumcision for to be holpe therby vnto righteousnes/which yet God cōmaunded him to do/& was a good worke of obedyence. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mās iustifyinge/but as Abrahams circumcisyon was an outwarde sygne wherby he declared his righteousnes which he had by fayth/& his obedience & redynes vnto the wyll of God/euen so are all other good workes outward tightes & out ward frutes of fayth & of the spyrite/which iustifie not a mā/but that a mā is iustifyed all redy before God inwardly in the hert/thorow fayth & thorow the spyrite purchased by Christes bloud. Here wyth now stablisheth sayncte Paul hys doctrine of fayth afore reherseed in the.iij. Chap. and bringeth also testimony of Dauid in the.xiij. Psal which calleth a man blessed/not of workes/but in that his synne is not reckened and in that fayth is imputed for righteousnes/though he abyde not afterwarde wyth out good workes/ when he is once iustifyed. For we are iustifyed & receaue the spyrite for to do good workes/nether were it other wyse possyble to do good workes/excepte we had fyrst the spyrite.

For how is it possyble to do any thinge well in the syght of God/whyle we are yet in captiuite & bondage vnder the deuyll/& the deuyll possesseth vs all to gether & holdeth oure hertes/so that we cānot once consent vnto the wyll of God. No man therfore can preuent the spyrite in doinge good/but the spyrite must fyrst come & wake him out of hys slepe & with the thunder of the lawe feare him/& shewe him his miserable estate & wretchednes/& make him abhore & hate him selfe & to desyre helpe/& then cōforte him agayne with the pleasant tayne of the Gospell/that is to saye/ the swete promyses of God in Christ/& stere vp fayth in him to beleue the promyses. Then when he beleueth ỳ promyses/as God was mercyfull to promyse/so is he true to fulfyll them/& will geue him the spyrite & strength/both to loue the will of God & to worke there after. So se we that God only which accordinge to the scripture worketh all in all thinges/worketh a mans iustifyinge/ saluacion & healthe/ye & powreth fayth & belefe/ lust to loue Goddes wyll/ & strength to fulfyll the same/into vs/euen as water is powred into a vessell/& that of his good will & purpose/& not of oure deserynges & merytes. Goddes mercy in promysinge/& truth in fulfyllinge his promyses saueth vs & not we oure selues. And therfore is all lawde/prayse/& glory/to begeueu vnto God for his mercys & trueth/& not vnto vs for oure merites & deserynges. After that he stretcheth his enlample out agaynst all other good workes of ỳ lawe/ & concludeth that the Jewes cannot be Abrahās heyres because of blood & kinred only/& moche lesse by the workes of the lawe/but must inheret Abrahās fayth/yf they wilbe the ryght heyres of Abraham/for as moche as Abrahā before the lawe/bothe of Moses and also of circumcision/was thorow fayth made righteous/& called the father of all them that beleue/& not of them that worke. Moreouer the lawe causeth wrath/in as moche as no man can fulfyll it wyth loue & luste. And as longe as suche grudginge/hate & indignacion agaynst the lawe remayneth in the herte/& is not taken awaye by the spyrite that cōmeth by fayth/so longe/no doute/the workes of the lawe/declare euidently that the wrath of God is vpon vs & not fauoure. Wherfore fayth only receyueth the grace promysed vnto Abraham. And these enlamples were not writte for Abrahās sake only sayth he/but for oure also to whom yf we beleue/fayth shalbe reckened lyke wyse for ryghteousnes/as he sayth in the ende of the Chapter.

In the.v. Chapter he contendeth the frutes or workes of fayth/as are peace/reioysinge in the conscience/inwarde lofte to God & mani/moreouer boldnes/trust/confidence & a stronge & a lusty mynd & stedfaste hope in tribulacyon & suffringe. For all suche folowe/where the ryght fayth is / for the aboundante graces sake and gyftes of the spyrite/ which God hath geuen vs in Jesu Christe in that he gaue him to dye for vs yet his enymyes. Now haue we then/that fayth only before all workes iustifyeth / & that it folowyeth not yet therfore that a man shulde do no good workes/vnt that the

Seconde Chapter.

Thyrd chapter

The lawe iustifyeth not/but vtereth ỳ synne onlye and condemneth.

Fourthe chapter.

Outward workes are sygnes & witnesses of ỳ inwarde fayth.

Blessed is he ỳ hath his synnes forgeuen hym.

The.v. chapter

that the ryghte fayrn workes abyde not behinde/but accompanye fayth/euen as bryghtenes both the sunne/& are called of Paul the frutes of the spyrite. Where ỳ spyrite is/ther it is alwayes somer & ther are all wayes good frutes/ỳ is to saye: good workes. Pauls order is/that good workes spryngye of the spyrite/the spyrite cōmeth by fayth & fayth cōmeth by hearinge the worde of God/when the glad tydynges & promyses which God hath made to vs in Christe/are preached truly/& receaued in ỳ grounde of ỳ heart wont waueringe or doutinge/after that the lawe hath pylled vpō vs & hath dāned oure cōsciences. Where ỳ worde of God is preached purely & receaued in the herte/there is fayth & ỳ spyrite of God/& ther are also good workes of necessyte whē soeuer occaciō is geuē: where goddis worde is not purely preached/but mens dreames/tradicions/ymaginacions inuenciōs/ceremonyes & superstiсion/there is no fayth: & consequently no spyrite that cōmeth of God. And where Goddis spyrite is not/there cā be no good workes/euē as where an appell tree is not/ there can growe no appell/but there is vnbeleefe/the deuels spyrite & euyll workes. Of this Goddis spyrte & hys frutes/haue oure holy ypocrites not once knowen/nether yet tasted how swete they are/ though they fayne many good workes of their awne ymaginacions/to be iustified with all/in which is not one crome of true fayth of spirituall loue/or of inward ioye/peace & quyetnes of conscyence/for as moche as they haue not the worde of God for them/that suche works please God: but they are euen the roten frutes of a roten tree.

After that he breaketh forth/& runneth at large/& sheweth whence both synne & ryghteousnes/deeth & lyfe come. And he cōpareth Adam & Christ to gether/thus wyse realoynyng & displayinge/that Christ must needes come as a second Adam to make vs heyres of his ryghtewesnes/thorow a newe spirituall byrth/without oure deserynyngs/euē as the fyrst Adā made vs heyres of synne/thorowe the bodely generacyon/without oure deserynyng. Wherby is euydently knowen & proued to the vttermoste/that no man can bryngye hym selfe oute of synne vnto ryghteweslnes/no more then he coulde haue withstande that he was borne bodely. And that is proued herewith/for as moche as the very lawe of God/which of ryghte shulde haue holpe/yf any thinge coulde haue holpen/not only came & brought no helpe wich hyr/but also encreased synne/because ỳ the euill & poysoned nature is offended & vtterly displeased with the lawe & the more she is forbed by the lawe/themore is she prouoked and set a fyre to fulfyll and satisfye hyr lustes. By the lawe then we se clerely that we muste nedes haue Christe to iustifye vs with hys grace/and to helpe nature.

In the.vi. he setteth forth the chefe & principall worke of fayth/the batayll of the spyrite agaynst the flesshe/how the spyrite laboureth & enforseth to kyll ỳ remenaunte of synne & luste which remayne in ỳ flesshe/after oure iustifyinge. And this chapter teacheth vs/that we are not so fre frō synne thorowe fayth/that we shulde hence forth go vp and downe yde carlesse & sure of oure seues/as though there were nowe no more synne in vs: yes there is synne remayninge in vs/but it is not rekened because of fayth & of ỳ spyrite/which fyghte agaynste it. Wherfore we haue ynough to do all oure lyues longe/ to tame oure bodyes/& to compell the membres to obeye the spyrte & not the appetites/that therby we myghte be lyke vnto Christes deeth & resurrecciō/and myght fulfyll oure baptime/which signifyeth the myortifyinge of synnes/and the newe lyfe of grace. For this batayle cesseth not in vs vntyll the laste breth/and vntyll the laste dye that synne be vtterly slayne by the deeth of the body.

The.vi. Chapter.

Baptyme is a witnesse betwene God & vs ỳ we haue promysed

This thinge (I meane to tame the body & so forth) we are able to do (sayth he) seynge we are vnder grace/and not vnder the lawe/what it is/not to be vnder the lawe/he him selfe expoundeth. For not to be vnder the lawe is not so sed to myortifye to be vnderstand/that euery man may do what him lusteth. But not to be vnder the lawe/is to haue a fre herte reuerenced with the spyrite/so that thou haste luste inwardly of thyne awne accorde to do that which the lawe cōmaundeth/ne that remayneth with oute compulcion/ne though there were no lawe. For grace that is to saye Goddis fauoure bringeth vs ỳ spyrite/neth in ỳ flesshe & maketh vs loue the lawe/so is there nowe no more synne/nether is the lawe nowe any moare agaynst vs/but at one/& agreed with vs & we with it. But to be vnder the lawe/is to deale with ỳ workes of the lawe/& to worke wont the spyrite and grace: for so longe no doute synne rayneth in vs thorowe the lawe/that is to saye/the lawe declareth ỳ we are vnder synne and that synne hath power and dominion ouer vs/seynge we cannot fulfyll the lawe/namely in the herte/for as moche as no man of nature fauoureth the lawe/consenteth there vnto & delyteth therin. Wych thinge is exceadinge greate synne/that we cānot cōsent to the lawe/which lawe is nothinge elle saue ỳ will of God.

Not to be vnder the lawe

This is the ryght fredome & lyberte from synne & frō the lawe where of he wryteth vnto the ende of this Chapter/that it is a fredome to do good only with luste/& to lyue well without cōpulcion of the lawe/wherfore thys fredome is spyrituall fredome/which destroyeth not the lawe/but ministreth that which the lawe requyreth / & where with the lawe is fulfylled/that is to vnderstand/luste & loue/where with the lawe is stylled & accuseth vs no moare/ cōpelleth vs no moare/nether hath oughte to craue of vs any moare. Euen as though thou were in dette to an other man/& were not able to paye/two maner wayes myghtest thou be loseed. One waye/yf he wolde requyre nothyng of the/& breke thyne obligacion. An other waye/yf some other good man wolde paye for the/& geue ỳ as moche as thou myghtest satisfye thyne obligaciō with all. Of this wyse hath Christe made ỳ fre frō the lawe/& therfore is this no wylde fleshely lyberte/that shulde do nought/but that doeth all thynges/& is fre from the craynyng & dette of ỳ lawe.

To be vnder ỳ lawe what it is.

In the.vij. confirmeth he the same with a lymilitude of the state of matrimony. As when the husbande dyeth/ the wyfe is at hyr lyberte/& the one lowsed & departed frō the other/not that ỳ womā shulde not hawe power to marye vnto an other man/but rather now fyrste of all is she fre/& hath power to marye vnto an other mā/which she coulde not do before/tyll she was lowsed frō hyr fyrst husband. Euē so are oure consciences bound & in daunger to the lawe vnder olde Adā the flesh/as longe as he lyueth in vs. For the lawe declareth ỳ oure hertes are bounde & that we can not discōsent frō him. But when he is myortified & kylled by the spyrite/then is the cōscience fre & at lyberte: not so that ỳ cōscience shalt nowe nought do/but now fyrst of all cleuyth vnto an other/ỳ is to wete Christ/& bringeth forth the frutes of lyfe. So nowe to be vnder the lawe/is/not to be able to fulfyll the lawe/but to be better to it/& not able to paye that which the lawe requyreth. And to be lowse from the lawe/is to fulfyll it & to paye that which the lawe demaundeth/so that it can now hence forth aye the nought. Consequently Paul declareth more largely the nature of synne and of the lawe: how that thorowe the lawe synne reuyueth moueth hyr selfe/and gadereth strength. For the olduman and corrupte nature/the moare he is forboden and kepte vnder the lawe/is the moare offended and displeased there wyth/for as moche as he cannot paye that wych is requyred of the lawe. For synne is hys nature and of him selfe/he cannot but synne. Therfore is the lawe deeth to hym/tormente and marterdome. Not that the lawe is euyll but because that the euyll nature cannot suffre that wych is good/cannot abyde that the lawe shulde requyre of hym any good thynge. Lyke as a seyke man cannot suffre that a man shulde desyre of hym to runne/to lepe and to do other dedes of an whole man. For wych cause Saynct Paul concludeth/that where the lawe is vnderstande and perceaued of the belke wyse/ there it doeth no moare but vtter synne / and bryngye vs vnto the knowledge of oure seues/and therby kylle vs and make vs bonde vnto eternall damnacyon and detters of the euerlastynge wrath of God /euen as he well sealeth and vnderstandeth whose conscyence is truely touched of the lawe. Insuche daunger were we yer the lawe came/that we knewe not what synne mente/ nether yet knowe we the wrath of God vpon synners/ tyll the lawe hath vtered it. So seest thou that a man must haue some other thinge/ye and a gretter and a

To be vnder ỳ lawe. To be lowse from ỳ lawe.

gretter & a moare myghty thinge then the lawe/to make him ryghteous & sake. They that vnderstande not the lawe on this wyse/are blind & go to worke presumptuously/supposynge to satisfye the lawe with workes. For they knowe not that the lawe requyreth a free/a willinge/a lusty & a louynge herte. Therfore they se not Moses ryght in the face/the vayle haugeth betwene & hydeth hys face/so that they cannot beholde the glorye of hys countenaunce/how ꝑ the lawe is spirituall & requireth the hert. I maye of myne awne strēgth refrayne that I do myne enemye no hurte/but to loue hym with all myne herte/& to put awaye wrathe clene oute of my mynde/can I not of myne awne strēgth I maye refuse money of myne awne strenght/but to put awaye lowe vnto ryches oute of myne herte/can I not do of myne awne strenght. To abstayne frō adultery as cōcernynge the vttewarde dede/can I do of myne awne strength/but not to delyte in myne hert is an vnpossyble vnto me as is to chose whether I will hongry or thurst/& yet so ꝑ lawe requireth. Wherfore of a mās awne strength is the lawe neuer fulfylled. We must haue therunto goddis fauourr/& his spirite/purchased by Christes blouds. Neuertheleße when I saye a man maye do many thinges outerwardly clene agaynst his herte/we must vnderstande that man is but diuers of diuers appetites/& the greatest appetite ouercommeth the lesse & carieth the man awaye violently with hym. As when I delyte vengeaunce/& feare also the inconuenience that is like to folowe/yf feare be greatter/I abstayne/yf the appetite ꝑ delyteth vēgeaūce be gretter/I cānot but prosecute ꝑ dede/as we se by experience in many murtherers & theues/whych though they be brought into neuer so great perell of deeth/yet after they haue escaped/do euen the same agayne. And cōmen we mē prosecute their lusts because feare & shame are awaye/whē other whych haue the same appetites in their hertes/abstayne at ꝑ seelt waye vtwardly or worke secretly beynge ouercome of feare and of shame/and so lyke wyse is it of all other appetites.

Flesche & spirit re fyght to gether.

Further moare he declareth/how the spirite & the flesche feyghte to gether in one man/and maketh an enlarge of him selfe/that we myght lerne to know how to worke a ryghte/I meane to kyll lynne in oure selues. He calleth both the spirite & also the flesche a lawe/be cause that lyke as the nature of Goddis lawe is to dryue/to cōpell & to crauetenne so the flesche dryueth/cōpelleth/craueth & rageth agaynst the spirite/& will haue her lustes satisfyed. On ꝑ other syde dryueth the spirite/cryeth & fyghteth agaynst the flesche/& will haue his lustes satisfied. And this stryke dureth in vs/as longe as we lyue/in some moare & in some lesse/as the spirite or the flesche is stronger/& the very man hys awne felse is both the spirite & the flesche/whych fyghteth with his awne felse vntyll lynne be vtterly slayne & we all to gether

The.viij.chap.

spirituall. In the.viij. Chap. he cōforteth suche fyghters ꝑ they onlye are not be cause of suche flesche/other thinke that they are felse in fauoure with God. And he sheweth how that the lynne remayninge in vs/hurteth not/for there is no daunger to them that are in Christ which walke not after the flesche/but fyght agaynst it. And he expoundeth more largely what the nature of the flesche & of the spirite is/& how the spirite cōmeth by Christ/which spirite maketh vs spirituall/tameth/subdueth & mortifieth the flesche/& certifyeth vs that we are neuer thelesse the sonnes of God/& also beloued though that lynne rage neuer so moche in vs/so longe as we folowe the spirite & fyghte agaynst lynne to kyll & mortifie it. And be cause no thinge is so good to the mortifyenge of the flesche/as the crosse & tribulacion/he cōforteth vs in oure passyons & afflicciōs/by the affiniteus of the spirite which maketh intercession to God for vs myghtely with groynynges that passe mās vtterance/so that mās herche cānot cōprehende them & wyth the mournynge also of the creatures wyth vs/of greate delyte that they haue/that we were fowled frō lynne & corrupcio of the flesche. So se we that these the chapters/the.vi.vij.viij. do none other thynge so moche as to dryue vs vnto the ryght worke of

The.ix.x.&.xi. Chapters.

fayth/which is to kyll the olde man and mortifye the flesche. In the.ix.x.&.xi. chapters he treateth of Goddis predestinaciō/whence it springeth all to gether/whether we shall beleue or not beleue/be lowed frō lynne or not be lowed. By which predestinaciō oure iustifyinge & saluaciō are clene take oute of oure handes/& put in the handes of God only/which thinges is most necessary of all. For we are so weke & so vncertayne/that yf it stode in vs/there wolde of a truth no man be saued/the deuell no doute wolde deceaue vs. But now is God sure/that his predestinaciō cānot deceaue hym/nether can eny man withstande or let him/and therfore haue we hope and truste agaynste lynne.

But here muste a marke be set vnto those vnquyet/vnlye and hye clymyng spirites howe ferre they shall go/which fyrst of all bringe hether there hye reasons & preynāt wyttes/& beginne fyrst from an hye to serche botomleße secretes of Goddis predestinaciō/whether they be predestinat or not. These must nedes ether cast the selues doune headelōg into desperaciō or else cōmyt the selues to fre chaunce carelesse. But folowe thou the order of this epistle/& noosell thy selfe wyth Christ & lerne to vnderstande what the lawe & the gospell meane/& the office of both two/that thou mayst in the one knowe thy selfe/& how that thou hast of thy selfe no strength/but to lynne & in the other the grace

Thys do yf thou wylt vnderstande.

of Christ. And then se thou fyghte agaynst lynne/& the flesche as the.viij. fyrst Chapters teache the. After that when thou arte come to the.viij. chapter & arte vnder the crosse & suffrynge of tribulaciō/the necessite of predestinaciō will waxe swete/& thou shalt well fele how precious a thinge it is. For excepte thou haue borne the crosse of aduersyte and temptaciō/& hast feere thy selfe brought vnto the very brymme of desperacyon/ye & vnto hell gates/thou canst neuer medle with the sentence of predestinaciō without thyne awne harme/& without secret wrath & grudgynge inwardly agaynst God/for other wyse it shall not be possyble for the to thynke that God is ryghteous & iuste. Therfore must Adam be well mortifyed and the fleshely wytte brought vtterly to nought/yer ꝑ thou mayst awaye with this thinge/& drinche so stronge wyne. Take hede therfore vnto thy selfe/that thou drincke not wyne/whyle thou art yet but a fuckelyng. For euery seruynge hath hys tyme/measure & age/& in Christ is there a certayne chyldhod/in which a mā

The.xij.Chapter.

must be content with myrke for a season/vntyll he waxe stronge & growe vp vnto a perfecte man in Christ/& be able to eate of moare stronge meate. In the.xij. Chapter he geueth exhortacions. For this maner obseruyeth Paul in all hys epistles/fyrst he teacheth Christ & the fayth/then exhorteth he to good workes/& vnto continuall mortifyinge of the flesche So here teacheth he good workes in deade/& the true seruynge of God/& maketh all mē Prestes/to offer vp/not money & beasteas as the maner was in the tyme of the lawe/but their awne bodyes/with kyllynge & mortifyinge of the lustes of the flesche. After that he descrybeth the outwarde conuersacyon of Christen men/how they oughte to behaue the selues in spirituall thinges/how to teache/preache & rule in the cōgregaciō of Christ/to serue one to another/to suffre all thinges paciently/& to cōmyt the wreke & vengeaūce to God/in cōclusyō how a Christen man oughte to behaue him selfe vnto all men/to frend/foo or what soeuer he be. These are the ryghte workes of a

The.xiij.Chapter.

Christē mā which springe oute of fayth. For fayth kepeth not holye daye/nether suffreth any mā to be idle/whersoeuer he dwelleth. In ꝑ xiij. he teacheth to honoure the worldly & temporall swerde. For though ꝑ mās lawe & ordinaūce make not a mā good before God/nether iustifye him in the herte/ yet are they ordeyned for the furderaunce of the cōmune welth/to mayntene peace/to punyshe the euyll & to defende the good. Therfore ought the good to honoure the temporall swerde & to haue it in reuerence/though as cōcernynge the selues/they nede it not/but wolde abstayne frō euyll of their awne accorde/ye & do good wythout mās lawe/but by the lawe of the spirite which gouerneth the

Loue is the fulfyllynge of the lawe.

harte/and gydeth it vnto all that is the will of God. Finally he cōprehendeth and knetteth vp all in loue. Loue of her awne nature bestoweth all that she hath/ and euen her awne selfe on that whych is loued. Thou nedest not to bydd a hynde mother to be louynge vnto her only sonne. Moche lesse spyrytuall loue whych hath eyes

geue her of

mē her of God/nedeth mās lawe to teache her to do hys dutie. And as in ꝑ begynnyng he dyd put forth Christ as the cause & auctor of oure ryghteoselnes & saluacyō/euen so here setteth he hym forth as an enlarge to conterfayte/that as he hath done to vs/euen so shulde we done one to another.

In the.xiiii. Chap. he reacheth to deale soberly wt the consciences of the weke in the fayth/which vnderstād not yet the libertie of Christ perfectly ynough/& to fauer the of Christe loue/& not to vse ꝑ liberte of ꝑ fayth vnto hynderaūce/ but vnto the furderaūce & edifying of the weake. For where suche cōsideraciō is not/there foloweth debates & delpiling of the Gospell. It is better therfore to forbere ꝑ weake a whyle/ vntill they waxe stroge/then that the learnynge of the Gospell shulde come all to gether vnder fote. And suche worke is the syngular worke of loue/& where loue is perfect/ there must neades be suche a respect vnto the weake/a thinge ꝑ Christ cōmanded & charged to be had aboue all thinges.

In ꝑ. xv. Chap. he setteth forth Christ agayne to be folowed/ꝑ we also by his enlarge shuld suffre other that are yet weake/as the that are fraysle/opē synners/vnlerned/vnexperte/& of lothsome maners/& not to cast them awaye forth with/ but to suffre the tyll they waxe better/& exhorte them in the meane tyme. For so dealt Christ in the Gospell & now dealeth with vs dayly/suffrynge oure imperfectnes/wekenes/cōuersacyon/ and maners/not yet fashyoned after the doctryne of ꝑ Gospell/ but smell of the flesche/ye & sometyme breake out in outwarde dedes. After that to conclude vs all he wyllsheth them encreace of fayth/peace/& ioye of conscience/prayeth the & cōmitteth them to God & magnifieth his office & administraciō in the Gospell/& soberly & with greate discrecyon delyreth succoure and ayde of them/ for the poore sayntes of Ierusale/& it is all pure loue that he speketh or dealeth wt all. So kinde we in this pystle plēturuusly/ vnto the vtmoste/whatsoeuer a Christen man or woman ought to knowe/that is to wete what the lawe/the Gospell/ lynne/Grace/Fayth/Righteoselnes/Christ/God/good workes/Loue/Hope/& the crosse are/and euen where in the pyth of all that pertayneth to the Christen fayth stondeth/& howe a Christen man oughte to be haue him selfe vnto euery man/be he perfect or a lynner/good or bad/stronge or weke/frend or foo/and in conclusyō howe to behaue oure selues both toward God & toward oure selues also. And all thinges are profoundely grounded in the scryptures/& declared with enlarges of hym selfe/of the fathers and of the prophetes/that a man can here delyre no moare. Wherfore it appereth euidently/ꝑ Paulus mynde was to compryende brieuely in thys pistle all the hole seruynge of Christes Gospell/& to prepare an introduccion vnto all the olde testament. For without doute wholsoeuer hath thys pistle perfectly in hys herte/the same hath the lyght & the secrete of the olde testamēt with him/wherfore let euery man withoute exceptiō exercyse him selfe therin diligently & receyue it aright & daye cōtinually/vntyll he be fully acquayuted therwith.

Christ explicit lex.

The Romaynes is the kye vnto all the scryptures.

The last Chapter is a Chapter of recōmendacion/wherin he yet myngleth a good monycion/ꝑ we shulde beware ye/ye & ꝑ keyp & drawe them from Christ/and noosell them in weke and feble and (as Paul calleth them in the pistle to the Galathyans) in bedgerly ceremonyes for the entent ꝑ they wolde lyue in fatte pastures & be in auctoryte/and be taken as the true vnder bringeth me to Christ/ye and aboue Christ/and syt in the temple of God/that is to witt in the consciences of men where God only/standinge of it. hys worde/and his Christ ought to sytte. Compare therfore all maner doctryne of men vnto the scrypture & se whether they agree or not. And cōmitte thy selfe whole & all to gether vnto Christ/ and so shall he wyth hys holy spirite and

The last Chapter.

wyth all hys sulnes dwell in thy soule.

The somme and hole cause of the wrytinge of this Epistle/is/to proue that a man is iustifyed by fayth onlye: whichy proposeyon who so denyeth/to him is not only this Epistle and all that Paul wrytteth/ but also the hole scripture so locked vp/that he shall neuer vnderstande it to his soules health. And to bryngе a man to the vnderstandynge and seruynge that fayth onlye iustifyeth: Paule proueth that the hole nature of mā is so poysoned & so corrupte/ye & so deed concernynge godly lyuynge or godly thinkynge/that it is impossyble for hys to kepe ꝑ lawe in the syght of God: that is to saye/to loue it/and of loue & lust to do it as naturally as a mā eateth or drincketh/vntyll he be quyckened agayne & healed thorow fayth. And by iustifyinge/vnderstande none other thynge then to be recōciled to God & to be restored vnto his fauoure/& to haue thy synnes forgeuen the. As when I saye God iustifieth vs/vnderstande therby/that God

Iustifyenge.

for Christes sake/merytes & deseruynges only receaueth vs vnto his mercye/fauore & grace/ and forgeueth vs oure synnes. And when I saye Christ iustifieth vs/vnderstande therby ꝑ Christ hath only redemed vs/bought & delyuered vs oute of the wrath of God & damnacyon/& hath wyth hys workes onlye/ purchased vs the mercye/the fauoure and grace of God & the forgeuenes of oure synnes. And when I saye that fayth onlye iustifyeth/vnderstande therby that fayth & trust in the truthe of God & in ꝑ mercye promyled vs for Christes sake/& for his deseruynge & workes onlye/ doth quyet the conscience and certifye hys that oure synnes be forgeuen and we in the fauoure of God.

Furthermore/let before thyne eyes Christes workes and thyne awne workes. Christes workes onlye iustifye the & make satisfaccion for thy synne/& thyne awne workes not: that is to saye/quyeteth thy conscience/& make the sure ꝑ thy synnes are forgeuen the/& not thyne awne workes. For the promyse of mercye is made the for Christes workes sake/& not for thyne awne workes sake. Wherfore seinge God hath not promyled that thyne awne workes shall saue the: therfore fayth in thyne awne workes can neuer quyet thy conscience nor certifye the before God (when God cōmeth to iudge and to take a reconnynge) that thy synnes are forgeuen the. Beyonde all this/myne awne workes can neuer satisfye the lawe or paye hys that I owe hym. For I owe the lawe to loue hym with all myne hert/sowle/power & myght. Which thynge to paye I am neuer able whyle I am cōpased with flesche. No/ I cannot once begynne to loue the lawe/except I be fyrst sure by fayth that God loueth me and forgeueth me. Finally ye that we saye fayth only iustifyeth/ought to offende no man. For yf thys be true/ꝑ Christ onlye redemed vs/Christ onlye bare oure synnes/ made satisfaccion for them and purchased vs the fauoure of God/then must it nedes be true/that ꝑ trust onlye in Christes deseruynge and in the promyses of God the father made vs for Christes sake/doth onlye quyet the conscyence & certifie hys that the synnes are forgeuen. And when they saye/a mā must repent/forsake synne/& haue a purpose to synne no more as nye as he can & loue the lawe of God: Ergo fayth alone iustifieth not. I answere/that and all lyke argumentes are nought/& lyke to this. I must repent & be sorye/the Gospell must be preached me/ and I must beleue it or else I cānot be partaker of mercye which Christ hath deserued for me/Ergo Christ onlye iustifieth me not/or Christ onlye hath not made satisfaccyon for my synnes. As this is a naughtye argument/so is the other.

Now go to reader/and accordynge to the order of Pauls wrytynge/euē so do thou. Fyrst beholde thy selfe diligentlye in the lawe of God/& se there thy iust damnacyon. Secondarely turne thyne eyes to Christ/ & se there the exceadynge mercye of thy moost kynde & louynge father. Thyrdly remember that Christ made not this attonement that thou shuldest anger God agayne/nether dyed he for thy synnes/that thou shuldest lyue styll in the/nether clensed he the/that thou shuldest returne/as a swyne/vnto thyne olde podell agayne: but ꝑ thou shuldest be a new creature and lyue a new lyfe after the wyll of God/and not of the flesche. And be dyligent least thorow thyne awne negligence & vnthankfulnes/thou lose this fauoure and mercye agayne.

¶ Fare well.

¶ The ende of the prologe to the Romaynes.

¶ The Epistle of the Apostle Saynct Paul to the Romayns.

¶ Paul declareth his loue towarde the Romaynes/ & wcth what the Gospell is with the frute therof/ & rebuketh the beestlynes of the flesshe.

¶ The fyrst Chapter. ✠

A PAul the seruaunt of Jesus Christ called to be an a apostle put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes in the holy scriptures ý make mencion of hys sonne/ the which was begotten of the seed of Dauid/ as pertaynnge to the flesshe: and declared to be ý sonne of God/ wyth power of the Holy goost that sanctyfyeth. Sence the tyme that Jesus Christ oure Lorde rose agayne from deeth/ by whom we haue receaued grace and Apostleshyppe/ to bringe all maner hethen people vnto the obedience of the fayth/ that is in hys name: of ý whych hethen are ye a part also/ whych are Jesus Christes by vocacion. ✠

a * Saynctes by calling/ is as a* moche to saye/ as called to be saynctes/ called to holynes & holy lyvyng: for the scrypture is accustomed to call thē ý be a lyue saynctes/ and it ought to be all one/ to saye/ a saynct and a Christen mā or a Christyan.

To all you of Rome beloued of God and *saynctes by calling. b* Grace be wyth you and peace from God oure father/ and frō the Lorde Jesus Christ.

B Fyrst verely I thanke my God thorow Jesus Christ/ for you all/ because youre fayth is publisshed through out all the worlde. For God is my wytnes/ whom I serue with my spyrete in the Gospell of hys sonne/ that wyth out cealynge I make mencyon of you alwayes in my prayers/ beseechynge that at one tyme or other/ a prosperous iorney (by ý wyll of God) myght fortune me/ to come vnto you. For I longe to se you/ that I myght bestowe amonge you some spyrituall gyfte/ to strenght you with all: that is/ that I might haue consolacīō to gether with you/ through the cōmen fayth/ which both ye and I haue.

b * Grace be wyth you and peace. By grace/ here vnderstande ý fauour of God wherwyth he freely forgeueth sinnes. By peace/ the tranquylitye of conscience proceadyng therof.

I wolde that ye shuld knowe brethren/ how that I haue often tymes purposed to come vnto you (but haue bene let hytherto) to haue some frute amonge you/ as I haue amonge other of the Gentyls. For I am detter both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto ý vnlearned. Lyke wyse/ as moche as in me is I am redy to preache the Gospell to you of Rome also. For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacyon to all that beleue/ namely to the Jewe/ and also to the Gentyle. c * For by it the ryghteoselnes which cōmeth of God/ is opened/ from fayth to d * fayth. As it is written: the iust shall lyue by fayth.

c * For by it ý ryghteoselnes which cometh of God/ is opened/ that is/ by the preachyng of the gospell/ the imputacyō of ryghteoselnes wherwith God rewardeth and pronounceth vs ryghteous freely thorow mercy/ is euydently declared.

d * Frō fayth to fayth/ that is from an vnperfect fayth to a perfect/ from a weake fayth to a stronger/ or frō one batayle of fayth to another/ for as we haue escaped one ieopardye thorow fayth/ another inuadeth vs/ thorow which we must wade by ý helpe of fayth also.

For the wrath of God apereth from heauē agaynst all vngodlynes and vnryghteoselnes of men which withholde the trueth in vnryghteoselnes: seynge/ what maye be knowen of God/ that same is manifest amonge them. For God oyd shewe it vnto thē. So that hys inuisyble thynges: that is to saye/ hys eternall power and godhed/ are vnderstande and sene/ by the workes from the creacion of the worlde. So that they are wythout excuse/ in as moche as whē they knewe God/ they glorified him not as God/ neither were thankfull but wexed fooll of vanities in their imaginacīōs/ and their foolishe hertes were blynded. When they counted them selues wyse/ they became foles and turned the glory of the immortall God/ vnto the similitude of ý ymage of mortall man/ & of bydes/ and foure foted beastes/ and of serpētes. Wherfore God lyke wyse gaue thē vp vnto their hertes lustes/ vnto vncleanes/ to dekyle their awne boddyes bitwene thē selues: wych tourned hys trueth vnto a lye/ & worshypped and serued the creatures more then ý maker/ which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For euē their wemen dyd chaunge the naturall vse vnto ý vnnaturall. And lyke wyse also the men lefte the natural vse of the womā/ & brent in their lust one to another. And mā w mā wrought filthynes/ & receaued in thē selues ý rewarde of their errour/ as it was accordynge.

And as it semed not good vnto thē to be a knowen of God/ euē so God delyuered thē vp vnto a lewde mynd/ that they shulde do tho thinges which were not comly/ beinge ful of all vnrighteous doynge/ of fornicacion/ wickednes/ coueteousnes/ maliciousnes/ full of enuye/ mortherr/ debate/ disseyte/ euyll condicyoned/ whysperers/ backbyters/ haters of God/ doers

God/ doers of wronge/ proude/ boasters/ bringers vp of euill thinges/ disobedient to father and mother/ without vnderstandinge/ couenaunte breakers/ vnlouynge/ truce breakers/ and merciles. Which men though they knew the ryghteoselnes of God/ how ý they which commyt soche thinges/ are worthy of deeth/ yet not only do the same/ but also haue *pleasure in them that do them.

* To haue pleasure (in another mannes synnes is greater wyckednes then to synne thy selfe.

¶ The rebuketh the Jewes/ which as touchynge synne are lyke the Heythen/ yee worse then they.

¶ The. ij. Capter.

A Therfore arte thou inexcusable O man/ whosoeuer thou be ý a* iudgest. For in that same wherin thou iudgest another/ thou condemnest thy selfe. For thou that iudgest doest euē the same selfe thinges. But we are sure that the iudgement of God is accordynge to trueth/ agaynst them which cōmyt soche thynges. Thinkest thou this O thou man that iudgest them which do soche thynges/ & yet doest euē the very same/ that thou shalt escape the iudgement of God? Other despysest thou the ryches of his goodnes/ pacyence & longe suffe-raunce? & remēbrest not how ý the kyndnes of God ledith the to repentaunce?

a * To iudge/ here (as i many other places) signifyeth to condemne other & testeame thy selfe ryghteous.

But thou after thyne harde herte ý cānot repent/ heapest the to gether the treasure of wrath agaynste the daye of vengeaūce/ whē shalbe opened ý ryghteous iudgemēt of God b * which will rewarde euery mā accordynge to hys dedes: ý is to saye/ prayse/ honoure & immortalite/ to thē which contynue in good doynge/ and seke eternall lyfe. But vnto thē that are rebellions and disobey the trueth/ & folowe iniquytie/ shall come indignacīō and wrath/ tribulacion & anguyshe vpon ý soule of euery man that doth euyll: of the Jewe fyrst/ & also of the Gentyl. To euery mā that doth good/ shall come prayse/ honoure/ and peace/ to the Jewe fyrst/ & also to the Gētyll. For ther is no parcialyte w̄ God. But whosoeuer hath synned wyth out lawe/ shall perishe wyth out lawe. And as many as haue synned vnder ý lawe/ shalbe iudged by ý lawe c * For before God they are not ryghteous which heare the lawe: but the doers of ý lawe shalbe iustified. For yf ý Gētyls which haue no lawe/ do of nature the thynges cōtayned in ý lawe: then they hauynge no lawe/ are a lawe vnto them selues/ which shewe the dede of the lawe writtē in their hertes: whill their conscience beareth witnes vnto them & also their thoughtes/ accusynge one another or excusynge/ at the daye when God shall iudge the secretes of men by Jesus Christ/ accordynge to my Gospell.

b * Which will rewarde euery mā according to hys dedes. Thys sayyng saye no man to vnderstande/ as though worcks ye iustyfye in deede before God: for then maketh he thys whole Epistle false/ which earely labouryth to proue ý we sinnes are forgeuen freely thoughe mercy for christes sake/ & not for oure deseruyngs or worcks. Knowe ye ther fore ý S. Paul wolde not heare ascribe iustification to worcks/ but deseryth them pare ryghteous/ by ý syng that God weth/ that is/ ý their frutes shal prove that they be. He will reward euery mā &c/ ý into the ryghteous he will he geue lyfe/ & to the vnryghteous wyne.

c * For before God they are not ryghteous &c but the doers of the lawe shalbe iustified/ that is/ shalbe pronounced iust & ryghteous. This sentence

Beholde/ thou arte called a Jewe/ & trustest in ý lawe & reioylest in God/ & knowest his will/ & hast experience of good/ & bad/ in ý thou arte informed by the lawe: & beleuest that thou thy selfe arte a gyde vnto ý blynde/ a lyght to them whych are in darknes/ an informer of them whych lacke discrecyon/ a teacher of vnlearned/ which hast ý ensample of that whych ought to be knowē/ and of the truth/ in the lawe. But thou whych teachest another/ teachest not thy self. Thou preachest a man shuld not steale: and yet thou stealest. Thou sayst/ a mā shuld not cōmyt aduoutry and thou breakest wedlocke. Thou abhorest ymages/ and robbest God of hys honoure. Thou reioycest in the lawe/ & thorow breakynge the lawe/ dishonourest God. For the name of God is cuyll spoken of amonge the Gentyls thorowe you/ as it is written.

is onely spoke to the rebuke of the Jewes/ setteyng no small stoare/ by them selues in the behalfe of the lawe/ wych yet they kept not. This thy layeth Paul to their charges/ an thyse wyse. It is not ynough for the O thou Jewe to heare the lawe only and to be a moll lour therof & a leaner to it/ but yf thou wylt neades be iustifyed & made ryghteous in the syghte of God by the law/ as thou sekest greatly erakest/ then must thou keye the lawe/ not onely heare it/ now that dost thou not/ but art gylty of the breakyng of it/ and therofe must thou haue another wayes to be come ryghteous in the syghte of god then by the keyng of the lawe/ which is/ as this whole Epistell both after & declareplanly prouyeth fayth/ that fastly beleueth sinnes to be forgeuē freely by christ not for our workes or deseruyngs/ no not whē we haue done the hole that we can Luke. xvij. And to thys purpose doth. Ro. iij. A lyke wrytyng on thys selfe text expound Paul/ sayyng/ not they are ryghteous wych heare the lawe/ but which beleue in Christ whome the lawe promised/ affyrmyng playnly/ that to beleue in hym is to do the lawe.

B

Wherin thou glorifyest God/ seest thou not how ý the circumcisīō is made vncircumcision? Therfore yf the vncircumcised kepe the ryght thinges cōtayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge ý/ which beynge vnder the letter and circumcision/ dost trāsgresse ý lawe? For he is not a Jewe/ whech is a Jewe outwarde. Neither is that thinge circūcision which is outwarde in the flesshe. But he is a Jewe which is hyd wythin/ and the circumcision of the herte is ý true circūcision/ whych is the spyrete & not in the letter/ whose prayse is not of men/ but of God.

The sheweth what preferment the Jewes haue/ and that both the Jewes and Gentyls are vnder synne/ & are iustifyed only by ý grace of God in Christ.

¶ The. iij. Chapter.

What preferment then hath ý Jewe? other what auaūtageth circūcisiō? Surely very moche. First vnto thē was committed the worde of God. What then though some of thē dyd not beleue? shal their vnbeleue make the promes of God wyth out effecte? God forbyd. Let God be true/ & all men lyars/ as it is written: that thou myghtest be iustifyed in thy sayynge/ & shuldest ouercome/ when thou are iudged.

B Yf oure vnryghteoselnes make the ryghteoselnes of God more excellent: what shall we saye? Is God vnrighteous wych taketh vengeaunce? I speake after ý maner of men. God forbid. For how then shall God iudge ý worlde? If the veritte of God appere moare excellē thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men euyll speake of vs/ and as some affyrme that we saye) let vs do euyll that good maye come therof. Whose dannacyon is iuste.

What sayewe then? Are we better then they? No/ in no

¶ No/in no wyse. For we haue al ready proued
a* Are iustified how that both Jewes & Gētyls are all vnder
freely by his gra sinne/as it is writtē: there is none righteous
ce. This saying no not one: there is none that vnderstandeth/
doth. S. Ambro there is none that seketh after God/they are
se expounde on all gone out of the waye/they are all vnpro
this wyse: they fytable/ther is none that doeth good/no not
worchyng no one. Their throte is an open sepulchre/with
thyng nor acc their tounges they haue dissceaued: ỳ poyson
quytyng hym of aspes is vnder their lyppes. Whose mou
any whit/are thes are full of cursynge & bytternes. Their
iustyfyed by fete are swyfte to sheed bloud. Destruccyon
kayth alone/by and wretchednes are in their wayes. And the
the gift of God waye of peace they haue not knowen. There
Thys worde/ is no feare of God before their eyes.
alone/(althou ✠ Ye & we knowe that whatsoeuer ỳ lawe
ghe many be sayth/he sayth it to them which are vnder the
therwyth vnin lawe. That all mouthes maye be stopped/&
tly offended) is all the worlde be subdued to God/because ỳ
also euidently by the dedes of the lawe/shall no flesshe be
expressed by iustifyed in the light of God. For by the lawe
S. Paul hym commeth the knowledge of synne.
selfe/in these Now verely is the ryghtewelnes that cō
wordes/freely is meth of God declared with out ỳ fulfyllinge
oute ỳ lawe/ha of the lawe/hauynge witnes yet of the lawe
uynge witnes and of the Prophetes. The ryghtewelnes no
yet of the lawe dout which is good before God/commeth by
and of the Pro the kayth of Jesus Christ/vnto all and vpon
phetes. The ryg all that beleue.
hte welnes no D Ther is no dyfference: for all haue synned/
dout which is and lacke ỳ prayse that is of valoure before
good before God/ God: but a* are iustifyed freely by his grace/
commeth by the through the redempcion that is in Christ Je
kayth of Jesus su/ whom God hath made a seate of mercy
Christ/vnto all through kayth in hys bloud/ to shewe ỳ rygh
and vpon all te welnes which before him is of valoure/in
that beleue. that he forgeueth the synnes that are passed/
which God dyd suffre to shewe at thys tyme/
the ryghtewelnes that is alowed of him/that
he myght be counted iuste/and a iustifiar of
hym which beleueth on Jesus. E
Where is then thy reioysynge? It is ex
cluded. By what lawe? by the lawe of wor
kes? Naye: but by the lawe of kayth.
Therfore we holde ỳ a mā is iustyfyed by
kayth wythout the dedes of the lawe. Is he
the God of the Jewes only? Is he not also
the God of the Gentyls? Yes/euen of ỳ Gen
tyls also. For it is God only which iusti
fyeth circumcisyon which is of kayth/and vn
circumcisyon thorow kayth. Do we then de
stroye the lawe thorow kayth? God forbyd.
But we rather maynta ayne the lawe.

¶ The declareth by exāple of Abrahā/that kayth iusti
fieth/and not the lawe/nor the workes therof.

¶ The. iiij. Chapter

What shall we saye then/that Abra
ham oure father as pertaynynge
to the flesshe/dyd kinde? If Abrahā
were iustified by* dedes/then hath
he wherin to reioyce: but not wyth God. For
what sayth the scripture? Abraham beleued
God/& it was counted vnto hym for ryghte
welnes. To hym that worketh/is ỳ reward
not reckened of fauoure/but of dutye. To
him that worketh not but beleueth on him ỳ
iustifieth the vngodly/is his kayth coūted for
rightewelnes. Euen as Dauid describeth ỳ
blessedfulnes of ỳ man vnto whō God ascri
beth ryghtewelnes without dedes.* Blessed
are they/whose vnrightewelnes are forgeuē
& whose synnes are couered. Blessed is ỳ mā
to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circū
cised or vpon the vncircumcised? We saye be
rely how that kayth was rekened to Abrahā
for rightewelnes. How was it rekened? in ỳ
tyme of circumcisyon? or in the tyme before
he was circumcised? Not in the tyme of cir
cūcision: but whē he was yet vncircumcised.
And he receaued the sygne of circūcisyon/as
a seale of the rightewelnes which is by kayth
which kayth he had yet beynge vncircūcyded:
that he shulde be the father of all them that
beleue/though they be not circumcised/that
ryghtewelnes myght be imputed to thē also:
and that he myght be the father of the circū
cised not because they are circumcised only:
but because they walke also in the steppes
of that kayth that was in oure father Abrahā
before the tyme of circumcisyon.

For the promes that he shuld be the heyre
of the worlde/ was not geuen to Abraham
or to hys seed thorow the lawe: but thorow
the ryghtewelnes whych cometh of kayth.
For yf they which are of the lawe/be heyres/
then is kayth but bayne/& ỳ promes of none
effecte. Because ỳ lawe causeth wrath. For
where no lawe is/there is no transgressyon.
a* Therfore by kayth is the inheritance geuē
that it myght come of fauoure: & the promes
myght be sure to all the seed. Not to thē only
which are of the lawe: but also to thē whych
are of the kayth of Abrahā/which is ỳ father
of vs all. As it is wrytten: I haue made the a
father to many nacions/euē before God whō
thou hast beleued/which quickeneth ỳ deed/
and calleth those thynges whych be not/ as
though they were.

Which Abrahā contrary to hope/beleued
in hope/that he shulde be the father of many
nacions/accordinge to that which was spokē:
So shall thy seed be. And he faynted not in ỳ
kayth/nor yet cōsydered his awne body which
was now deed/ euen when he was almost an
hondred yeare olde: nether yet ỳ Sara was
past chyldeberinge. He stackered not at the
promes of God thorow vnbeleife: but was ma
de stroge in the kayth/& gaue honour to God
full certified/that what he had promised/that
he was

A* Dedes iusti fye not before God/nether maye a man be fore God put trust in them.

*Blessedfulnes what it is. B

a* Therfore by kayth &c that ỳ promes might be suer/that is/ therfore are ye pronoysed righ twes by kayth (by which vnderstande euen ỳ mercy of god receaued by kayth) that the cōcyrce might be surly certified of the wyll of God/& of ỳ pro meses of ỳ Gospell/ that is/of remissyō of synnes/of reconcilyacyon or reputacion of rightewelnes/and of the gyfte of eterlastyng lyfe/that these thynges shall suerly be performed: which were not possyble ye ỳ promes shuld depende & hauynge on oure workes. For then shulde the concyrce be vnsure redouting whether we had worches pnough/whether God wolde be merciful/whether the lawe which we kno we haue transgressed/ wolde condemne vs &c

Now when doutefulnes remayneth in vs there remayneth also fearfulnes/by which cometh desperacyon & deeth: for so lō ge as the law

worketh vs the angre of God/ feares deeth cā not be auoyd ouer come. Therfore must we heades fly only to kayth in ỳ mercyful promyses of God/ (verly certifyed ỳ they shalbe fulfylled although oure workes haue not deserued ỳ fulfyllynges of them.

A

a* To be at pea ce wyth God is no other thyng/ than to haue rē quillite and rest in oure hertes to ward God/ sinne lyng all mortally that we be arecy ted of hym & do stand him: which syng we synne ly kayth freely/in kayth receaueth ye gyftes of syn ne & geuenes of ye euerlastyng ly mercy obtayned. b Christes blou de. Pure awne workes cā bring vs dethe tanquil lite/because they be vnsure and vn ryghteous. c Hope is a sure tryst/ of ye thynge which followeth vnfaynedly ye kayth/ & of ye dampnacyon. d We are not ashamed of our hope for we are sure by the kayth of christ ye God louethys and will bringe oure hope to pass.

he was able to make good. And therfore was it rekened to him for rightewelnes.

It is not writtē for him only/that it was rekened to him for ryghtewelnes: but also for vs/to whom it shalbe counted for rightewelnes/ so we beleue on hym that rayled vp Jesus oure Lorde from deeth: Whych was delyuered for oure synnes/ and rose agayne for to iustifye vs.

¶ The power of kayth/hope and lone: and how death raygned from Adam vnto Christ/by whome onely we haue forgeuenesse of synnes.

¶ The. v. Chapter.

Because therfore ỳ we are iustified
by kayth/a* we are at peace wyth
God thorow oure Lorde Jesus
Christ: by whō we haue away in
thorow kayth/ vnto thys grace wherin we
stande and reioyce in hope of the prayse that
shalbe geuen of God. Nether do we so only:
but also we reioyce in tribulacyon. For we
knowe that tribulacyon bringeth pacience/
pacience bringeth experiēce/ experiēce brin
geth hope. And b* hope maketh not ashamed
for ỳ loue of God is sheed abrod in oure hertes
by the holy goost/which is geuen vnto vs.

For when we were yet weake/accordyng
to ỳ tyme: Christ dyed for vs whych were vn
godly. Yet lerce will eny man dye for a rygh
tewes man. Parauēture for a good mā durst
a mā dye. ✠ But God setteth out hys loue ỳ
he hath to vs/seynge that whyll we were yet
sinners/Christ died for vs. Moche more then
now (seynge we are iustifyed in hys bloud)
shall we be saued from wrath thorow hym.

For yf whē we were enemyes/we were re
cōciled to God by ỳ deeth of his sonne: moche
more/seynge we are recōciled/we shalbe pre
serued by his lyfe. Not only so/but we also
ioye in God by ỳ meanes of oure Lord Jesus
Christ/by whō we haue receaued ỳ attōmēt.

Wherfore as by one mā synne entred into
the worlde/ & deeth by the meanes of synne.
And so deeth went ouer all men/ in so moche
that all men synned. For euen vnto the tyme
of the lawe was synne in ỳ worlde/but synne
was not regarded/ as longe as ther was no
lawe: neuerthelesse deeth raygned frō Adam
to Moses/euē ouer thē also that synned not/
with lyke transgressyon as dyd Adam: whych
is the similitude of him that is to come.

But the gyfte is not lyke as ỳ synne. For
yf thorow the sinne of one/many be deed: mo
che more plentyous vpon many was ỳ grace
of God and gyfte by grace: which grace was
geuen by one man Jesus Christ.

And ỳ gifte is not ouer one synne/as deeth
cā thorow one synne of one that synned. For
damnacion came of one synne vnto condēpna
cion: but ỳ gift came to iustify frō many syn
nes. For yf by the sinne of one/deeth raygned
by the meanes of one: moche more shall they
which receaue aboundance of grace & of the
gyfte of ryghtewelnes/raygne in lyfe by the
meanes of one (that is to saye) Jesus Christ.

Lykewise then as by the synne of one/con
demnaciō came on all mē: euē so by the iusti
fyinge of one cōmeth the ryghtewelnes that
bringeth lyfe vpō all mē. For as by one mānys
disobedience many be came synners: so by the
obedience of one/ shall many be made ryghte
ous. But the* lawe in ỳ meane tyme entred
in/that synne shuld encreace. Neuerthelater
where aboundance of synne was/there was
more plenteousnes of grace. That as synne
had raygned vnto deeth/euē so myght grace
raygne thorow ryghtewelnes/ vnto eternall
lyfe/by the helpe of Jesu Christ.

A* The lawe encreaseth synne/ & maketh oure nature more gredye to do re nell because the lawe ministreth no power nor trust to fyche bid deth/ or to re frayne from ỳ fyche forbiddeth. Rom. vij. d.

¶ For so moch as we be delyuered thorowe Christ frō
synne/ we muste kaltion oure selues to lyue as the ser
uauntes of God/and not after our awne lustes. The
vnlyke reward of ryghteousnesse and synne.

¶ The. vi. Chapter.

What shal we saye then? Shall we A
cōtinue in synne/ ỳ there maye be
aboundance of grace? God forbid
How shall we that are deed as tou
chinge synne/liue eny lēger therin? ✠ Remē
ber ye not that all we which are baptised in ỳ
name of Jesu Christ are baptised to dye with
him? We are buried wyth hym by baptyme/ for
to dye/ that lyke wyse as Christ was rayled
vp frō deeth by ỳ glorie of the father euen so
we also shuld walke in a newe lyfe. For yf we
be graft in deeth lyke vnto him: euen so must
we be in the resurrecciō. Thys we must re
member that oure olde man is crucifyed wyth
him also/that the body of synne might vtter
ly be destroyed, that hence forth we shuld not
be seruauntes of synne. For he that is deed/ B
is iustifyed from synne.

Wherfore yf we be deed wyth Christ/we be
leue that we shall lyue with him: remēbringe
that Christ once rayled from deeth/dyeth no
more. Deeth hath no more power ouer him.
For as touchinge that he dyed/ he dyed cōcer
ninge synne/once. And as touchinge that he
liueth/he liueth vnto God. Lykewyse ymagen
ye also/ ỳ ye are a* deed cōcerninge synne
but are alive vnto God thorow Jesus Christ
oure Lorde ✠ Let not synne raygne therfore
in youre mortal bodyes/ ỳ ye shulde therunto
obey in the lustes of it. Neither geue ye youre
mēbres as instrumentes of vnrightewelnes
vnto synne: but geue youre selues vnto God
as they ỳ are alive frō deeth. And geue youre
members as instrumentes of ryghtewelnes
vnto god. Let not sinne haue power ouer you
For ye are not vnder ỳ lawe/but vnder grace

a* To dye vnto synne is/not to obeye the delyres & concupiscences of synne

What then? Shall we synne/ because we

I are not

are not vnder ȳ lawe: but vnder grace? God
forbyd. ✠ Remēber ye not how that to whō
soeuer ye cōmyt youre selues as seruauntes
to obey: his seruaūtes ye are to whō ye obey:
whether it be of synne vnto deeth/ or of obe-
dience vnto rightewelnes? God be thanked/
D that though ye were once the seruauntes of
synne/ ye haue yet obeyed wyth herte vnto ȳ
forme of doctrine wher vnto ye were deliue-
red. Ye are then made fre frō synne/ and are
be come the seruauntes of ryghtewelnes. ✠
✠ I will speake grosly because of the infir-
mitie of youre flesshe. As ye haue geuē youre
mēbers seruaūtes to vnclēnes & to iniquitie
frō iniquitye vnto iniquitye: euē so now ge-
ue youre members seruauntes vnto ryghte-
welnes/ that ye maye be sanctifyed. For whē
ye were the seruauntes of synne/ ye were not
vnder rightewelnes. What fruite had ye then
in tho thinges/ wherof ye are now a shamed
For ȳ ende of tho thinges is deeth. But now are
ye deliuered frō synne/ & made ȳ seruaūtes of
God/ & haue youre fruite ȳ ye shuld be sancti-
fied/ & ȳ ende euerlastinge life. For ȳ reward
Eternall lyfe is the deseruynge of God/ thorow Iesus Christ oure Lorde. of synne is deeth: but eternall* lyfe is ȳ gyfte of Christ.

¶ Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is/ and calleth it the lawe of the members.

¶ The.vij.Chapter.

A Remēber ye not brethren (I speake
to them that knowe the lawe) how
ȳ ȳ lawe hath power ouer a mā as
longe as it endureth? For ȳ womā
which is in subiecciō to a mā/ is bounde by ȳ
lawe to the man/ as longe as he lyueth. If
the man be deed/ she is lowsed from the lawe
of the man. So then yf whill the man lyueth
she couple her selfe w̄ another mā/ she shalbe
counted a wedlocke breaker. But yf the man
be deed/ she is fre frō the lawe: so that she is
no wedlocke breaker/ though she couple her
selfe with another man.

a* Are deed concernynge the lawe. To be deed concerning the lawe is to be made fre frō the lawe and from the harthe ther ye to receaue the spirite/ by which we may do after ȳ lawe. And the same is to be delyuered from the lawe of deeth. Galat.ij.d

Euen so ye my brethren/ a* are deed con-
cerninge the lawe by the body of Christ/ that
ye shulde be coupled to another (I meane to
him that is rysen agayne from deeth) that we
B shulde bringe forth frute vnto God. For whē
we were in the flesshe/ the lustes of synne
which were stered vppe by the lawe raygned
in oure members/ to bringe forth frute vnto
deeth. But now are we delyuered frō the la-
we and deed from that wherunto we were in
bondage that we shuld serue in a newe con-
uersacion of the spyrete/ and not in the olde cō
uersacion of the letter.

What shall we saye then? is the lawe syn-
ne? God forbyd: but I knewe not what sinne
meāt but by the lawe. For I had not know-
ne what lust had meāt/ excepte the lawe had
sayd/ *thou shalt not lust. But synne toke an Exod.xx.c. Deut.v.b.
occasyon by the meanes of the commaunde-
ment and wrought in me all maner of con-
cupiscēce. For verely without ȳ lawe/ synne
was deed. I once lyued without lawe. But
when the cōmaundement came/ synne reu-
ued/ and I was deed. And the very same com-
maundement which was ordeyned vnto life/ C
was folde to be vnto me an occasyō of deeth.
For synne toke occasion by the meanes of ȳ
commaundement/ and so dysceaued me/ & by
the selfe cōmaundement slewe me. Wherfore 1.Timo.i.b.
the lawe is holy/ and the cōmaundemēt holy/
iust and good.

Was that then which is good/ made deeth
vnto me? God forbyd. Naye synne was deeth
vnto me/ that it myght appere/ how ȳ synne
by the meanes of that whych is good/ had
wrought deeth in me: that synne whych is
vnder the commaundement/ might be out of
measure synfull. For we knowe that ȳ lawe To be folde vnder synne is to be made a bond mā/ so dop wyll of synne only.
is spirituall: but I am carnall folde* vnder
synne/ because I wote not what I do. For
what I wold/ that do I not: but what I hate/ D
ȳ do I. If I do now that which I wolde not/
I graūte to ȳ lawe that it is good. So then
nowe/ it is not I that do it/ but synne that
dwelleth in me. For I knowe that in me (that
is to saye in my flesshe) dwelleth no good
thinge. To will is prezent vō me: but I fynde
no meanes to performe that whych is good.
For I do not that good thinge which I wold
but that euil do I/ which I wold not. Finally
yf I do that I wolde not/ then is it not I that
do it/ but synne that dwelleth in me/ doeth it.
I fynde then by the lawe/ that when I wolde
do good/ euyll is prezent with me. I delite in
the lawe of God/ concerninge the inner man.
But I se another lawe in my members re-
bellinge agaynst the lawe of my mynde/ and
subduynge me vnto the lawe of synne/ which
is in my members. O wretched man that I
am: who shall delyuer me from thys body of
deeth? I thanke God thorow Iesus Christ
oure Lorde. So then I my selfe in my myn-
de serue the lawe of God/ and in my flesshe
the lawe of synne.

¶ The lawe of the spyrete geueth lyfe. The spyrete of God maketh vs Gods children and heyres with Christ The aboundaunt loue of God can not be seperated.

¶ The.viij.Chapter. ✠

A There is then no damnacion to them
whych are in Christ Iesu/ whych
walke not after ȳ flesshe: but after
the spyrete. For the lawe of ȳ spyrete
ȳ bringeth lyfe thorowe Iesus Christ/ hath
delyuered me from the lawe of synne & deeth.
For what the lawe coulde not do in as moche
as it was weake because of the flesshe: that
performed

ȳ synne is taken here for a sinne offeryngе after the vse of ȳ hebrue tonge.

performed God/ & sent his sonne in the syme-
litude of synfull flesshe/ & by* synne damned
synne in ȳ flesshe: ȳ the rightewelnes requyred
of the lawe/ myght be fulfylled in vs/ whych
walke not after ȳ flesshe/ but after the spyrete
For they ȳ are carnall/ are carnally myn-
ded. But they that are spirituall/ are gostly
B mynded. To be carnally mynded/ is deeth
But to be spirituaily mynded is life & peace.
✠ Because that ȳ flesshly mynde is emnyte
agaynst God: for it is not obedient to ȳ lawe
of God/ neyther can be. So then they that are
geuen to the flesshe/ cannot please God.

Ye are not geuen to ȳ flesshe. To be geuē to ȳ flesshe is to ly-ue in ȳ workes of the flesshe/ which are recyted Galat.v.d.

But a* ye are not geuē to ȳ flesshe/ but to
the* spyrete: yf so be that ȳ spyte of God dwel
in you. If ther be eny man that hath not the
spyte of Christ/ the same is none of hys. If
Christ be in you/ the body is deed because of
synne: but the spyte is lyfe for ryghtewelnes
sake. Wherfore yf the spyte of him ȳ rayled
vp Iesus from deeth/ dwell in you: euen he ȳ
rayled vp Christ from deeth/ shall quycken
youre mortall bodyes/ because that his spyri-
te dwelleth in you.

a* Christes spirite is in all his/ & ȳ spirite is lyfe because it cōtenteth vnto ȳ ta-we. And ȳ bodye is deed be cau-se it consenteth to synne wyth ȳ spyte quycken at the last/ & ge-ue him lust to do ȳ lawe ȳ wyll not fulfyll/ & ge-ue hym to re-mayne in synne

C ✠ Therfore brethren we are nowe detters/
not to the flesshe/ to liue after ȳ flesshe. For
yf ye lyue after the flesshe/ ye must dye. But
yf ye mortifye ȳ dedes of the body/ by ȳ helpe
of ȳ spyte/ ye shall lyue. For as many as are
led by the spyrete of God: they are the sonnes
of God. For ye haue not receaued the spyrete
of bondage to feare eny moare/ but ye haue
receaued the spyrete of* adopcion wherby we
crye Abba father. The same spyrete certifyeth
oure spyrete that we are the sonnes of God.
If we be sonnes/ we are also heyres/ ȳ heyres
I meane of God/ and heyres anexed w̄ Christ
yf so be that we* suffer to gether/ ȳ we maye
be glorified to gether. ✠

(Adopcion) ȳ is the inheritance pompled by grace.

a We must suffre with Christ ȳ we shal rayg-ne with hym in glorye.

✠ For I suppose that the afflicciōs of this
lyfe/ are not worthy of ȳ glory which shalbe
shewed vpon vs. Also the feruent delyre of ȳ
D creatures abydeth lokynge when the sonnes
of God shall appere/ because ȳ creatures are
subdued to vanyte agaynst their wil: but for
his will whych subdueth them in hope. For
the very creatures shalbe delyuered frō the
bondage of corrupcion into ȳ glorious liber
tie of the sonnes of God. For we knowe that
euery creature groneth with vs also/ & tra-
uayleth in payne euen vnto this tyme.

Not they only/ but euē we also whych ha-
ue the fyrst* frutes of ȳ spyte/ mourne in oure
selues & wayte for the (adopciō) & loke for ȳ
deliuraice of oure bodyes. ✠ ✠ For we are
sauyd by* hope. But hope that is sene is no
hope. For how can a mā hope for that which
he seyth? But and yf we hope for that we se
not/ then do we with pacience abyde for it.

ȳ fyrst frutes/ that is a certayne porcions not the full gyfte of the spirite.

a We are saued by hope ȳ is we hope to be delyuered oure of ȳ corrupciō/ of oure bodyes into ȳ

Lyke wyse the spyrete also helpeth oure in-
firmities. For we knowe not what to delyre
as we ought: but the spyrete maketh interce-
syon mightely for vs with gronynges which
cannot be expressed with tonge. And he that
searcheth the hertes/ knoweth what is the
meaninge of the spyrite: for he maketh inter-
cessyon for the sayncte accordynge to the
pleasure of God. ✠

E glorye that Christ now is in: and therfore sayne not in oure tribulacyons.

✠ For we knowe ȳ all thinges worke for
the best vnto them that loue God/ which also
are called* of purpose. For those whych he
knewe before/ he also ordeyned before/ that
they shulde be lyke fashyoned vnto the shape
of his sonne/ ȳ he myght be the fyrst begottē
sonne amonge many brethren. Moreouer
which he appoynted before thē also he called
And whych he called/ them also he iustifyed/
which he iustifyed/ them he also glorifyed.

* God choseth of hys awne goodnes/ & ma-ketheth thorow the gospell: in-stifieth thorow fayth and glorifyeth thorow good workes. F

What shall we then saye to these thinges?
yf God be on oure syde: who can be agaynst
vs? which spared not his awne sonne/ but gā
ue him for vs all: how shall he not with hym
geue vs all thinges also? Who shall laye eny
thinge to the charge of Goddes chosen? it is
God that iustifieth: who then shall cōdēpne?
it is Christ whych is dead yee rather which
is rysen agayne/ which is also on the ryght
hande of God & maketh intercessyon for vs. G

G He that seeth what Christ hath done for hym/ cānot but beleue that God loueth him and also loue God agayne.

Who shall seperate vs frō ȳ loue* of God?
shall tribulacion? or anguysshe? or persecu-
cyon? other hunger? ether nakednesse? ether
parell? ether swearde? As it is wryttten: for
thy sake are we kylled all daye lōge/ and are
counted as shepe apoynted to be slayne. Ne-
uertheleſſe in all these thynges we ouercome
strongly thorow his helpe that loued vs. Ye
and I am sure that nether deeth/ nether lyfe/
nether Angels/ nor rule/ nether power/ ne-
ther thinges prezent/ nether thinges to come
nether heyghe nether lowete/ nether eny other
creature shalbe able to departe vs frō ȳ loue
of God/ shewed in Christ Iesu oure Lorde. ✠

¶ Paul cōplayneth vpon the hard hertes of ȳ Iewes that wolde not receaue Christ/ and how the heythen are chosen in theyr steade.

¶ The.ix.Chapter. A

I Say the trueth in Christ/ and lye
not/ in that wherof my conscyence
beareth me wytnes in ȳ holy ghost
that I haue gret heuynes and con-
tinuall sorowe in my hert. For I haue wyl-
shed my selfe to be cursed frō Christ/ for my
brethren & my kynsmen as pertayninge to ȳ
flesshe/ which are ȳ Israelites. To whō per-
tayneth the adopciō/ & the glorie/ & the cove-
nauntes & the lawe that was geuen/ and the
seruice of God/ and the promyses: whose also
are the fathers and they of whome (as concer-
nynge the flesshe) Christ came/ which is God
ouer all thinges blessed for euer Amen.

Adopcion is the inheritance by grace

I speake not these thynges as though the
wordꝭ of God had take none effecte. For they
are not all Israelites which came of Israel:
B nether are they all chyldren straypght waye
because they are the seed of Abrahaam. But
in Isaac shall thy seede be called: ý is to saye/
they which are the children of the flesshe/are
not the chyldren of God. But the children of
promes are counted the seede. For thys is a
worde of promes/aboute thys tyme wyll I
come/and Sara shall haue a sonne.

Nether was it so wyth her only: but also
when Rebecca was wyth chylde by one/I
C meane by oure father Isaac/yer the children
were borne/when they had nether done good
nether bad: that the purpose of God which is
by eleccion/myght stande/it was sayde vnto
her/not by ý reaton of workes/but by grace
of the caller: the elder shall serue ý younger.
As it is wrytten: Iacob he loued, but Esau he
hated. What shall we saye then? is there eny
vnrightewelnes wt God? God forbyd. For he
sayth to Moses: I wyll shewe mercy to whō
I shewe mercy: and will haue compassion on
whom I haue cōpassion. So lieth it not then
in a mās will or runninge/but in the mercye
of God. For the scripture sayth vnto Pharao
euen for this same purpose haue I stered the
vp/to shewe my power on the/& that my na-
me myght be declared thorow out all ý worl-
de. So hath he mercye on whom he will/and
whom he will/he maketh hard herted.

Thou wylt saye then vnto me: why then
blameth he vs yet? For who cā resist his wil?
But O mā/what arte thou wyych disputest
D with* God? Shall the worcke saye to ý wor-
ke man: why hast thou made me on this fal-
syon? Hath not the potter power ouer the
claye/euen of the same lompe to make one
vessell vnto honoure/and another vnto dis-
honoure? Euen so/ God willinge to shewe hys
wrath/and to make his power knowē suffe-
red with longe pacience the vessels of wrath/
ordeyned to damnacion/that he myght decla-
re the riches of his glory on ý vessels of mer-
cye/wyych he had prepared vnto glorye: that
is to saye/os wyych he called/not of the Je-
C wes only/but also of the gētyls. As he sayth
in Osee: I wyll call them my people wyych
were not my people: and her beloued wyych
was not beloued. And it shall come to passe
in the place where it was sayd vnto them/ye
are not my people: that there shalbe called ý
chyldren of the lyuynge God.

But Esaias cryeth concernynge Israel/
though the nombre of the chyldren of Israel
be as ý sande of ý see yet shall but a remnaūt
be saued. He kynlcheth the worde verely/&
maketh it short in rychtwelnes. For a short
worde wil God make on erth. And as Esaias
sayd before: except the Lorde of Saboth had F
lett vs seede/we had bene made as Sodoma/
and had bene lykened to Gomorra.

What shall we saye then? We saye that ý
gentyls which folowed not rightewelnes ha
ue ouertakē rightewelnes: I meane ý right-
ewelnes which cometh of fayth. But Israel
which folowed ý lawe of rightewelnes could
not attayne vnto the lawe of ryghtewelnes.
And wherfore? Because they sought it not
by fayth: but as it were by the workes of the
lawe. For they haue stombled at ý stōblynge
stone. As it is writtē: Beholde I put in Syō
a stomblynge stone/and a rocke which shall
make men faule. And none that beleue on
him/shalbe a shamed.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghteousnes.

¶ The. x. Chapter.

A Brethrē/my hertes delyre & prayer
to God for Israel is/ that they
myght be saued. For I beare them
recorde that they haue a feruent
mynde to God warde/but not accordynge to
knowledge. For they are ignorauunt of the
ryghtewelnes wyych is alowed before God/
and go about to stablyshe their awne rygh-
tewelnes/and therfore are not obedient vnto
the ryghtewelnes wyych is of valew before
God. For a *Christ is the ende of the lawe/to
iustifye all that beleue.

Moses descryeth ý ryghtewelnes which
cometh of the lawe/how that the man which
doth the thinges of the lawe/shall lyue ther-
in. But the ryghtewelnes wyych cometh of
fayth/speaketh on this wyse. Saye not in
thine hert/who shall ascende into heauen (ý
is nothynge els then to fetch Christ doune)
Other who shall descende into ý depe? (ý is
nothinge els but to fetch vp Christ frō deeth)
But what sayth the scripture? The worde is
nye the/euē in thy mouth and in thyne herte.

This worde is the worde of* fayth wyych
we preache. For yf thou shalt knowledge wt
thy mouth that Iesus is the Lorde/& shalt
beleue with thyne hert that God rayled hym
vp from deeth thou shalt be sake. ✠ For the
beleke of the hert iustifyeth/& to knowledge
with the mouth maketh a man sake. For the
scrypture sayth: wholoeuer beleueth on him
shall not be ashamed.

There is no dyfferēce bitwene the Jewe &
the Gentyll. For one is Lord ouer all/which
is ryche vnto all ý call on him. For wholoe-
uer shall call on the name of ý Lorde/shalbe
sake. But how shall they call on him/on whō
they beleued not? how shall they beleue on
him of whom they haue not herde? how shall
they heare without a preacher? And how shall
they preache b* except they be sent? As it is b* Except they
written

*a Christ is the ende of ý lawe/ that is/ Christ is ý fulfyllinge of the lawe: to ý who lo hathe hid beleueth ý reū shedynge of his blonde hath wasshed awaye synnes/& therwith ouercome deeth and hell/and obtayned ý fauour of hys father for all that thus beleue/is counted ryghtewes/although he do not in deede satisfye the lawe.

* Though fayth is stifye from linae and though Christ deserued ý rewarde promyled/yet is the promyse made on the condicyō that we embrace Christes doctrynne and cōfesse him ý worde & dede So ý we are iustifyed to do good workes/& in thē to walke to the saluacyō promyled.

be sent/that is/ except ý worde be sent thē of God. Except they be sent: ye wyll alke of whom Clearely of him which is ý owner of the Gospell ý is God. Of him be they sent/wyych preache Christ ouer ryp parcelywith out ý delyre of vayneglorye or gaynes. Of the same manner both Christ preache that he was sent of hys father: because he spake to the glorie of his father/not of his selfe. John. vij. But loche as under the preache of preachyng ý Gospell preache mēs tradicyons wherby they seke the praise of the selues/ are false Apostles/ and sent of Satan/ not of Christ.

B ij. Regum. xix

* Grace and workes are contrarie thinges.

B

Ela. vi. c. Mat. xi. John. xii. c Act. xxviij.

Psal. lxviij

d* Wo bowe downe their backes doth not only signyfye that they shulde be brought vnder of the gentyles

writtē: how beautyfull are the fete of them
wyych bryngе glad tydynges of peace/ and
bringe glad tydynges of good thinges. But
they haue not all obeyed to the Gospell. For
Esaias sayth: Lorde who shall beleue oure
sayinges? So then fayth cometh by hearing
& hearinge cometh by ý worde of God. But
I ashe: haue they not herde? No dout/their
sounde wēt out into all landes: & their wordꝭ
into the endes of the worlde. F

But I demaunde whether Israel dyd kno
we or not? First Moses sayth: I will prouo-
ke you to enuy/ by them that are no people
& by a foll thy nacō I wil anger you. Esaias
after that/is bolde and sayth: I am founde of
them that sought me not/and haue appered
to them that asked not after me. And agaynst
Israel he sayth: all daye longe haue I stret-
ched forth my handes vnto a people that be-
leueth not/but speaketh agaynst me.

¶ All the Jewes are not cast away/ therfore Paul warneth the Gentyls that be called/not to be hye minded nor to delyte the Jewes/ for ý iudgemenes of God are depe and secrete.

¶ The. xi. Chapter.

Saye then: hath God cast awaye
his people? God forbyd. For euē I
perely am an Israelite/of ý seed of
Abrahā/& of ý tribe of Beniamin/
God hath not cast awaye hys people wyych
he knewe before. Other wote ye not what the
scripture sayth by ý mouth of Helias/how he
maketh intercessyon to God agaynst Israel/
saying: *Lord they haue kylled thy Prophetꝭ
& dygged doune thyne alters: & I am lefte on
ly/& they seke my lyfe. But what sayth the
answer of God to him agayne? I haue reserv-
ued vnto me seuē thousande mē wyych haue
not bowed the knee to Baal. Euen so at this
tyme is ther a remanaūt lefte thorow ý elec-
cīō of grace. If it be of *grace/then is it not
of workes. For then were grace no moare
grace. If it be of workes/then is it no moare
grace. For then were deseruinge no lenger de
seruinge. What then? Israel hath not obtay-
ned that he sought. No but yet ý elecciō hath
obtayned it. The remanaūt are blinded/ac-
cordinge as it is writtē: *God hath geuē thē
the spyrete of vnquyetnes: eyes that they shuld
not se & eares that they shulde not heare/euē
vnto thys daye. *And Dauid sayth: Let their
table be made a snare to take them with all/
& an occasion to faule/& a rewarde vnto thē.
Let their eyes be blynded that they se not: &
d* and euen a* bowe downe their backes.

I saye then: haue they therfore stombled/
that they shulde but faule only? God forbyd:
but thorowe their faule is saluacion bayye-
ned vnto the gētyls/for to prouoke thē wyth
all. Wherfore yf the faule of thē/be ý ryches
of the worlde: and the mynysshynge of them
the ryches of the gentyls: How moche moare
shulde it be for yf they all beleued. I speake
to you gētyls/in as moche as I am ý Apostle
of the gētyls/I will magnify myne office/ý
I myght prouoke thē which are my flesshe/&
myght saue some of thē. For yf the castynge
awaye of them/be the reconcyelynge of the
worlde: what shall the receauynge of thē be/
but lyfe agayne from deeth? For yf one pece
be holy the whole heepe is holy. And yf the
rote be holy/the braunches are holy also.

Though some of the braūches be broken
of/and thou beynge a wyde olyue tree/ arte
graft in amonge thē/& made partaker of the
rote and fatnes of the olyue tree/bost not thy
selfe agaynst the braūches. For yf thou bost
thy selfe/ remēber that thou bearest not the
rote/but the rote the. Thou wilt saye then:
the braūches are broken of/that I myght be
graffe in. Thou sayest well: because of vnbe-
leue they are broken of/& thou standest sted-
fast in fayth. Be not hye minded/but fear
seynge ý God spared not the naturall braun
ches/lest haply he also spare not the.

Beholde ý kindnes & rigorousnes of God:
on thē wyych fell/rigorousnes: but towardꝭ
the/kyndnes: yf thou cōtinue in his kyndnes.
Or elis thou shalt be hewē of/& they yf they
byde not still in vnbelete/ shalbe grafted in
agayne. For God is of power to graffe them
in agayne. For yf thou wast cut out of a na-
turall wilde olyue tree/and wast grafted con
trary to nature in a true olyue tree: how mo-
che more shall ý naturall braunches be graf
fed in their awne olyue tree agayne.

I wolde not ý this secrete shulde be hyd
frō you my brethren (lest ye shuld be wyse in
youre awne conceytes) that partly blyndnes
is happened in Israel/vntyll the fulnes of ý
gentyls be come in: & so all Israel shalbe sa-
ued. As it is writtē: *There shall come oute D
of Syō he ý doth deliuer/& shal turne awaye Esa. lix. d
the vngodynes of Jacob. And this is my co-
uenaūt vnto them/when I shall take awaye
their synnes. As cōcerning ý gospell they are
enemyes for youre sakes: but as touchinge
ý elecciō they are loued for ý fathers sakes.

For verely the gyftes and callinge of God
are soche/that it cannot repent him of them:
for loke/as ye in tyme passed haue not bele-
ued God/yet haue now obtayned mercy tho-
rowe their vnbeleke: euē so now haue they not
beleued the mercy wyych is happened vnto
you/ý they also maye obtayne mercy. God
hath wrapped all nacyons in vnbeleue/ that
he myght haue mercye on all.

O the depnes of the abounde ūt wyldome
& knowledge of God: how vnsercheable are
his iudgementes/& hys wayes past findinge
out?

* oppressed vō all kindes of euell: but that they shulde not ones loke vp to call on the Lord vō sure belefe of herr.

out? For who hath knowen the mynde of ỳ Lorde? Or who was hys counseller? other who hath geuē vnto hym fyrst/that he might be recompensed agayne? For of hym/& thorow him/& for him are all thynges. To hym be glorye for euer Amen.

¶ The swete conuersacyon/ loue/ and workes of soch as beleue in Christ.

¶ The.xij.Chapter. ✠

A Philip.iij.c. I Beseche you therfore brethren/by the mercyfulnẽs of God/ ỳ ye make youre bodyes a quicke sacrifyce/ holy & acceptable vnto God: which is youre reasonable seruinge of God & fashyō not your seluẽs lyke vnto thys worlde: but be ye chaṅged in youre shape/ by ỳ renuynge of youre wittes that ye maye fele what thynge ỳ good/ that acceptable/ & perfayecte wyll of God is. For I saye (thorowe ỳ grace ỳ vnto me geuē is) to euery man amonge you/ ỳ no man esteme of hym selfe moare then it becometh him to esteme/ but ỳ he discretly iudge of him selfe/ accordynge as God hath dealte to euery man the measure of fayth.

True seruinge of God is to bringe the body vnto ỳ obedience of the lawe of God.

B As we haue many members in one body/ & all mẽbers haue not one office: so we beynge many/ are one body in Christ/ and euery mã amõge oure selues/ one anothers mẽbers. ✠

1.Cor.xii.b. Epheſ.iiij.b.

✠ So ynge that we haue diuers giftes accordynge to the grace that is geuen vnto vs: yf eny man haue ỳ gyft of* prophelye/ let hym haue it ỳ it be agreynge vnto the fayth. Let him ỳ hathe an office wayte on his office. Let him that teacheth/ take hede to his doctrine. Let him ỳ exhorteth/ geue attendance to his exhortaciõ. If eny man geue/ let him do it w̃ singlenes. Let him ỳ ruleth/ do it w̃ diligẽce. If eny mã shewe mercy/ let him do w̃ cherfulnes. Let loue be without disimulaciõ. Hate ỳ which is euyl/ and cleaue vnto that which is good. Be kynde one to another w̃ brotherly loue. In geuinge honoure/ go one before another. Let not that busynes which ye haue in hande/ be tedious to you. Be feruent in the spirite. Applye youre selues to the tyme. Reioyce in hope. Be pacient in tribulaciõ. Continue in prayer. Distribute vnto ỳ necessyte of ỳ saynctes & be readie to harboure. Blesse them which persecute you: blesse but curse not. Be mery wyth thẽ that are mery. Wepe with thẽ ỳ wepe. Be of lyke affecciõ one towardes another. Be not hie minded: but make your selues equall to thẽ of ỳ lower sorte. ✠

* Prophelye is taken here for ỳ expoundynge of scryptures: wheych in darck places must be expounded ỳ it agree to the ope places & generall articles of the fayth

Amos.v. Epheſ. iiij.a. 1.Petri.o.b.

✠ Be not wise in youre awne opiniõs. Recõpence to no mã euyl for euyll. Prouyde afore hande thinges honest in ỳ syght of all men. If it be possyble/ how beit of youre parte/ haue peace with all men. Derly beloued auẽge not youre selues/ but geue roume vnto the wrath of God. For it is written: vengeaunce is myne/ & I will reward/ sayth the Lorde.

Therfore yf thyne enemy honger/ fede him yf he thirst/ geue him drinke. For in so doing thou shalt heape* coles of fyre on hys heed. Be not ouercome of euyl: but ouercome euyll wyth goodnes. ✠

* Coles of fyre thou shalt kynde hym & make hym to loue.

¶ The obedience of men vnto theyr rulers. Loue fulfylleth the lawe. It is how no tyme to folowe ỳ workes of darcknes.

¶ The.xiij.Chapter.

A Let euery soule submit him selfe vnto ỳ auctorite of the hyer powers. For there is no power but of God. The powers ỳ be/ are ordeyned of God. Who soeuer therfore resisteth power/ resisteth ỳ ordinaunce of God. And they ỳ resist/ shall receaue to thẽ selfe dãnacyon. For rulers are not to be feared for good workes/ but for euyll. Wilt thou be vnout feare of the power? Do wel then: & so shalt thou be prayseed of the same. For he is ỳ minister of God/ for thy welth. But and yf thou do euyll/ then feare: for he beareth not a sweard for nought but is ỳ minister of God/ to take vengeaunce on thẽ that do euyl. Wherfore ye must nedes obeye/ not for feare of vengeaunce only: but also because of* conscience. And euē for this cause paye ye tribute. For they are Goddes ministers/ seruinge for the same purpose.

B

* Thoughthou were of power to resyste/ yet were thou dãpned in thy conscience yf thou didest it because it is against godes cõmaundement.

Geue to euery man therfore his duetie: tribute to whom tribute belongeth: custome to whom custome is due: feare to whõ feare belõgeth: honoure to whõ honoure pertayneth. ✠ Owe nothinge to eny mã: but to loue one another. For he ỳ loueth another/ fulfylleth the lawe. For these cõmaundementes: Thou shalt not cõmit aduoutry: thou shalt not kyll thou shalt not steale: thou shalt not beare false wytnes: thou shalt not desyre & so forth (yf there be eny other cõmaundemẽt) they are all comprehended in thys sayinge: Loue thyne neyghbour as thy selfe. Loue hurteth not hys neyghbour. Therfore is loue the fulfylynge of the lawe. ✠

C

Loue is the fulfylynge of the lawe.

✠ This also we knowe/ I meane ỳ season/ howe that it is tyme ỳ we shuld now awake oute of slepe. For now is oure saluacyõ nearer then whẽ we beleued. The nyght is passed and the daye is come nie. Let vs therfore cast awaye the dedes of darcknes/ and let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drynckynge: nether in chamburynge and wantonnes/ nether in stryfe & enuyinge: but put ye on ỳ Lord Iesus Christ. ✠ And make not prouysyon for the flesche/ to fulfyll the lustes of it.

D

Christ which is oure saluaciõ is now nerer vs whe we lorded for hym in the olde testament. (Armoure) of lyght/ fayth/ hope/ loue/ ỳ feare ỳ God/ truthe & all ỳ the light of Godes worde teacheth.

¶ The weake ought not to be despysed. No mã shulde offende anothers cõscience. Agayne/ for outwarde thinges shulde no man condempne another.

Hym that

¶ The.xiiij.Chapter.

A Him ỳ is weake &c. He is weake that is lane offended & hath spiritell profect, ted in ỳ knowledges liberty of christ/ which he got with his blouder And he is stronge that knowerth the ly bertie of a christen man/ ỳ all thynges are cleane: and which doubteth not so. S. Ambrose fayth wrytyng on thys chapter that all thynges are to be eaten/ ỳ are ordeined for mãs vse: wheych thyng he prouyeth by thys ypt text of Be fore all thynges are expoyde: gods that God made/ & therof rejyeth/ ỳ they are not to be refu sed. He addeth moreouer. For God receyued him. Christ fayth he/ which kyll pealed God/ ner Moe which rthslouddie was onely founde ryghtwes/ ner ỳ wrath ỳ kynde of God/ or ỳ Jacob make or Jacob whole rightwes ỳ Godde kryn es/ amonge it whom was also Joth/ or other ryghtwes men are redde to ha ve abstye- dfrom flesh. He mea- ỳth meates/ whether they be fyshe or fleasc ỳ.

Christ is oure treasure is oure knowledge.

Ⓘm ỳ* that is weake in ỳ fayth/ receaue vnto you/ not in disputynge & troublinge hys conscẽce. One beleueth ỳ he maye eate all thynge. Another which is weake/ eateth earbes. Let not him ỳ eateth/ despise him that eateth not. And let not him wheych eateth not/ iudge hym ỳ eateth. For God hath receaued hym. What arte thou that iudgest a nother mannes seruaunt? Whether he stande or faule/ that pertayneth vnto his master: ye/ he shal stãde. For God is able to make him stande.

This man putteth differẽce bitwene daye & daye. Another mã conteth all dayes alyke. Se ỳ no mã wauer in his awne meanynge. He that obseruyeth one daye more then another/ doeth it for the Lordes pleasure. And he that obseruyeth not one daye moare then another/ doeth it to please the lorde also. He that eateth/ doth it to please ỳ lorde/ for he geueth God thankes. And he that eateth not/ eateth not/ to please the Lorde with all/ and geueth God thankes. For none of vs lyueth hys awne seruaunt: nether doeth any of vs dye his awne seruaunt. Yf we lyue/ we lyue to be at the Lordes wyll. And yf we dye we dye at the Lordes will. Whether we lyue therfore or dye we are the Lordes. For Christ therfore dyed and rose agayne/ and reuyued that he myght be Lorde both of deed and quicke.

B

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shalbe all brought before the iudgemẽt seate of Christ. For it is written: as truely as I lyue sayth the Lorde/ all knees shall bowe to me/ and all tõges shall geue a knowledge to God. So yll euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another eny more.

C

But iudge thys rather/ that no man put a stomblinge blocke or an occasion to faule in his brothers waye. For I knowe and am full certifyed in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him ỳ iudgeth it to be comen: to him is it comen. If thy brother be greued w̃ thy meate/ now walkest thou not charitablie. Destroye not him with thy meate/ for whom Christ dyed. Cause not youre b* treasure to be euyll spoke of. For ỳ kyngdome of God is not meate & drinke: but ryghteousnes/ peace & ioye in ỳ holy goost. For whosoeuer in these thingẽ seruyeth Christ pleaseth well God/ & is commended of men.

D

Let vs folowe tho thinges which make for peace/ & thynges wherwith one maye edifye another. Destroye not the worke of God for a lytell meates sake. All thingẽ are pure: but it is euyll for ỳ mã/ which eateth with hurte of hys conscyence. It is good nether to eate flesche/ nether to drynche wyne/ nether eny thinge/ wherby thy brother stombleth/ ether falleth/ or is made weake. Hast thou fayth? haue it with thy selfe before God. Happy is he that condẽpneth not him selfe in ỳ thynge whych he alloweth. For he that maketh conscience/ is dãpned yf he eate: because he doth it not of fayth. For whatsoeuer is not of fayth/ that same is synne.

To do agayne cõscience is dãnable. And all ỳ is not of fayth is synne.

¶ The infyrmyte and fraylnes of the weake ought to be borne with all loue and hyndnesse/ after the ensample of Christ.

¶ The.xv.Chapter.

A We which are stroge/ ought to beare ỳ fraylnes of thẽ which are weake & not to stonde in oure awne conceytes. Let euery man please hys neyghbour vnto his welth and edifynge. Christ pleased not him selfe: but as it is writtẽ. * The rebukes of them which rebuked the fell on me. ✠ Whatsoeuer thinges are writtẽ afore tyme/ are writtẽ for oure learninge/ that we thorow pacyence & comforte of the scripture/ myght haue hope.

He is stronge ỳ can beare anothers mannes weakenes. Psal.lxviij.

The God of pacience & consolacion/ geue vnto euery one of you/ ỳ ye be lyke mynded one towardes another after the ensample of Christ Iesu: that ye all agreynge together/ maye with one mouth prayse God ỳ father of oure Lorde Iesus. Wherfore receaue ye one another as Christ receaued vs/ to ỳ prayse of God. And I saye that Iesus Christ was a minister of ỳ circucision for the trueth of God/ to conferme the promyses made vnto the fathers. And let the gentyls prayse God for his mercy/ as it is written: For this cause I will prayse the amonge the gentyls/ and synge in thy name. And agayne he sayth: reioyse ye gẽtyles with his people. And agayne/ prayse ỳ Lorde all ye gentyls/ & laude him all naciõs. And in another place Esayas sayth: ther shal be ỳ rote of Jesse/ & he ỳ shall rise to raygne ouer the gentyls: in him shall ỳ gentyls trust. The God of hope fyll you wyth all ioye and peace in beleuinge: that ye maye be ryche in hope thorowe the power of the holy goost. ✠

B

C

I my selfe am full certified of you my brethren/ that ye youre selues are full of goodnes and fylled wyth all knowledge/ & are able to exhorte one another. Neuertheleste brethren I haue some what boldly wrytten vnto you/ as one that putteth you in remembraunce/ thorow ỳ grace ỳ is geuen me of God/ that I shuld be the mynyster of Iesu Christ amõge the Gentyls/ and shuld minister the glad tydinges of God/ that the gentyls myght be an acceptable offerynge sanctyfyed by the holy goost. I haue therfore wherof I maye reioyse in Christ Iesu/ in tho thingẽ which pertayne to God. For I dare not speake of eny of tho

D

thynges wych Christ hath not wrought by me/to make ye Gentyls obediēt/with worde and dede/in myghty lygnes & wonders/by ye power of the sprete of God: so that from Jerusalem and the costes rounde aboute vnto Illyricum/ I haue fylled all countres wyth the gladde tydynges of Christ.

E So haue I enforced my selfe to preache ye Gospell/not where Christ was named/lest I shuld haue bylt on another mannes foundacyon:but as it is wrytten:To whom he was not spokē of/they shall se:& they that hearde not/ shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seynge I haue no moare to do in these countres/and also haue bene desyrous many yeares to come vnto you/ when I shall take my iorney into spayne/ I wyll come to you. I trust to se you in my iorney/& to be brought on my waye thytherwarde by you/after that

Esa.liij.d.

F I haue somwhat enioyed you.

Now go I vnto Jerusalem/and minister vnto the saynctes.For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon ye poore a*saynctes which are at Jerusalem.It hath pleased thē verely/ and their detters are they.For yt the Gentyls be made partetakers of their spiritu all thinges/their dutie is to minister vnto thē in carnall thinges.When I haue perfomed thys/& haue brought thē thys frute sealed.I will come backe agayne by you into Spayne. And I am sure whē I come/that I shal come with aboundance of the blessynge of ye Gospell of Christ.I beseche you brethrē for oure Lorde

a* What saynctes sygnifye in the Scripture loke Act.ix.c.

G Jesus Christes sake/& for ye loue of ye sprete/ that ye helpe me in my bulynes wyth youre prayers to God for me/that I maye be deliuered from them which beleue not in Jewry and that this my seruice/which I haue to Jerusalem/ maye be accepted of the saynctes/ ye I maye come vnto you with iorye, by ye will of God/& maye wyth you be refreshed. The God of peace be with you:Amen.

¶ A chapter of salutaciōs. He warneth thē to beware of mens doctrine/& commendeth vnto them certayne godly men/that were louers and brethren in ye trueth.

¶ The.xvi.Chapter.

A I Commende vnto you Phebe oure sylter(which is a minister of ye congregacion of Cenchrea)that ye receaue her in the Lorde as it becommeth a*saynctes/& that ye assyst her in what soeuer bulynes she neadeth of youre ayde. For she hath suckered many/ & myne awne selfe. Grete Prisca & Aquila my helpers in Christ Jesu wych haue for my lyfe layde doune their awne neckes.Unto which not I only geue thankes/but also ye congregacion of ye Gentyls.Lyke wyse grete ye cōgregaciō ye is in their house. Salute my welbeloued Epenetes/wych is the fyrst* frute amonge thē of Achaia.Grete Mary which bestowed moche labour on vs.Salute Andronycus & Junia my colyns/ wych were preseners wt me also/ wych are well taken amonge the Apostles/& were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ/& Stachys my beloued.Salute Appellē approued in christ Salute them which are of Aristobolus householde.Salute Herodion my kynsmā.Grete thē of the householde of Narcyssus wych are in the Lorde.Salute Triphena & Triphosa/ which wemen dyd labour in the Lorde.Salute the beloued Persis/which laboured moche in the Lorde.Salute Rufus chosen in ye Lorde/& his mother & myne. Grete Asinerius/Phlegon/Herman/Patrobas/ Hermen & the brethren which are with them. Salute Philologus & Julia/Nereus & hys sylter/& Olimpha/& all the saynctes which are with them.Salute one another with an holy kisse The congregacions of Christ salute you.

a* What saynctes sygnifye in the Scripture loke Act.ix.c.

B

* Fyrst frute: that is the fyrst that was couerted to God.

I beseche you brethren/marke thē wych cause diuision & geue occasions of euyll/cōtrary to the doctryne which ye haue learned: & auoyde thē. For they that are suche/seruе not the Lorde Jesus Christ: but their awne bellyes/& wt swete preachyngē & flatterynge wordes deceaue ye hertes of the innocentes. For youre obedience*extendeth to all men.I am glad no dout of you. But yet I wolde haue you wyse vnto that which is good/& to be innocente as concerninge euyll.The God of peace treade Satā vnder youre fete shortly. The grace of oure Lord Jesu Christ be wt you

D

* Paul wolde haue the laye people learned to iudge ye prophetes and to obeye thē according to knowledge onlye/for all obedience ye is not after true knowledge/is disalowed of God.

Timotheus my worcke felow/& Lucius & Jason and Sopater my kinsmē/salute you/ I Tertius salute you/which wrote this epistle in the Lorde. Gayus myne hoste and the hoste of all the congregacions/saluteth you. Erastus the chamberlayne of the cytie saluteth you. And Quartus a brother saluteth you.The grace of oure Lorde Jesu Christ be wyth you all:Amen.

To him that is of power to stablische you accordinge to my gospell & preachinge of Jesus Christ in vtteringe of the mystery which was kept secret sence ye worlde beganne/but now is opened by the scriptures of prophetie at the commaundement of the euerlastynge God/ to stere vp obedyence to the fayth/ publysched amonge all nacyons: To the same God/which alone is wise/be prayse thorowe Jesus Christ for euer.Amen.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe the ye was the minister vnto the congregacion at Cenchrea.

¶ The

¶ The fyrst Epistle of Saynct Paul the Apostle to the Corinthyans.

¶ He commendeth the Corinthians / exhorteth them to be of one mynde / and rebuketh the diuysion ye was amonge them. Worldly wysdome is folysshnes before God/yee there is no wysdō but in the despysed crosse of God.

¶ The fyrst Chapter.

A PAul by vocacyon an Apostle of Jesus Christ thorow the wyll of God / and brother Sosthenes.

Unto the congregacion of God which is at Corinthum. To them that are sanctifyed in Christ Jesu/ *a saynctes by callynge / with all ye call on ye name of oure Lorde Jesus Christ in euery place/both of theirs and of oures.

a Saynctes by callynge. Of this/loke Roma.i.a.

Grace be with you and peace frō God oure father/and from the Lorde Jesus Christ.

✠ I thanke my God all wayes on youre behalfe/for the grace of God which is geuē you by Jesus Christ/ ye in all thinges ye are made ryche by him/in all lerninge and in all knowledge/euen as the testimony of Jesus Christ was cōfermed in you/so that ye are behynde in no gyft/& wayte for the apperyng of oure Lorde Jesus Christ which shall strenght you

1.Cella.v.

B vnto the ende/that ye maye be blamelesse in the daye of oure Lorde Jesus Christ. ✠ For God is faythfull by whom ye are called vnto ye fellyshippe of his sonne Jesus Christ oure Lorde.I beseche you brethren in the name of oure Lorde Jesus Christ/ that ye all speake one thynge & ye there be no dissencion amōge you:but be ye knyt to gether in one mynde & in one meanynge:It is shewed vnto me(my brethren)of you/by them that are of ye house of Cloe/that ther is stryfe amonge you. And this is it that I meane: how that comenlye amōge you/one sayeth:I holde of Paul/another I holde of Apollo: the thyrde I holde of Cephas: the fourth I holde of Christ. Is Christ deuided? was Paul crucified for you? ether were ye baptised in the name of Paul? I thanke God that I christened none of you/ but Crispus and Gayus/lest eny shulde saye ye I had baptised in myne awne name.I baptised also the house of Stephana. Forthermore knowe I not whether I baptised eny man or no.

C

For Christ sent me not to baptyse / but to preache the Gospell / not wyth wysdome of wordes / lest the crosse of Christ shulde haue bene made of none effecte.For the preaching of the crosse is to them that perishe folysshnes but vnto vs which are saued it is the power of God.For it is wrytten:I wyll destroye the wysdome of the wyse / and wyll cast awaye the vnderstandynge of the prudēt. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folysshnes?

Preachyng of the crosse is the power of God

For when the worlde thorowe wysdome knewe not God / in the wysdome of God: it pleased God thorow folysshnes of preachynge to saue them that beleue. For the Jewes requyre a sygne/& the Grekes seke after wysdome.But we preache Christ crucified/vnto the Jewes an occasyon/of fallynge / & vnto the Grekes folysshnes: but vnto them which are called both of the Jewes and b*Grekes/ we preache Christ the power of God and the wysdome of God. For the folysshnes of God is wyser then men:& the weakenes of God is strongerthen men. Brethren loke on youre callynge how that not many wyse men after ye flesshe/not many myghty/not many of hye degre are called:But God hath chosen the foolysshe thynges of the worlde/to confounde ye wyse.And God hath chosyn ye weake thinges of the worlde/to confounde thynges wych are myghty.And vyle thynges of the worlde/ & thynges which are despised/hath God chosen/yee and thinges of no reputacyon/for to brynge to nought thynges of reputacyon/ye no flesshe shulde reioyce in his presence. And vnto him partayne ye/in Christ Jesu/which of God is made vnto vs wysdome / and also ryghtwesnes/& sanctifyinge and redēpcion. That accordynge as it is wrytten: he wyche c*reioyseth/shulde reioyce in the Lorde.

D

a* The Grekes sygnyfye some time their awne nacyon onely/ as in the Actes.vi.a. Some tyme all the Gentyles / as here/ and Rom.i.b.

c* He reioyseth in the Lorde which knoweth certenly ye God wylleth hym good/& fauoureth hym / so ye thyng which he dothe pleaseth God.and ye which he dothe not as he shuld do / is forgeuen hym & not imputed vnto him Jere.vi.g & Rom.viij.e.

¶ It is not eloquence and glorious paynted wordes of worldly wysdome/that can edifye & cōuerte soules vnto Christ:but the playne wordes of the scripture/ for they make mencion of him and his crosse.

¶ The.ij.Chapter.

A And I brethrē when I came to you/ came not in gloriousnes of wordes or of wyldom/shewynge vnto you ȳ testimony of God. Nether shewed I my selfe that I knewe eny thynge amonge you saue Jesus Christ/euen the same ȳ was crucified. And I was amōge you in weakne/ and in feare/and in moche trembly nge. And my wordes & my preachynge was not wyth entylynge wordes of mannes wyldome: but in shewynge of the spyrete and of power that youre fayth shuld not stande in the wyldome of men: but in the power of God.

Perfect are they that vnderstande the lawe/ fayth & wordes truye/ & profelle them.

B That we speake of/ is wyldome amonge thē that are perfecte: not the wyldom of thys worlde/ nether of the rulers of thys worlde (which go to nought) but we speake ȳ wyldome of God/ which is in secrete & lyeth hyd/ which God ordeyned before the worlde/ vnto oure glory: which wyldom none of ȳ rulers of this worlde knewe. For had they knowen it/ they wolde not haue crucified the Lord of glory. But as it is wryten: The eye hath not sene/ & the eare hath not hearde/ nether haue entred into the hert a mā/ the thynges which God hath prepared for them that loue hym.

C But God hath opened thē vnto vs by hys spyrete. For the spyrete searcheth all thynges/ ye the bottome of Godes secretes. For what man knoweth the thinges of a man: saue the spyrete of a man which is with in him. Euē so the thynges of God knoweth no mā/ but the spyrete of God. And we haue not receaued the spyrete of the worlde: but the spyrete which cōmeth of God/ for to knowe the thynges that are geuen to vs of God/ which thynges also we speake/ not in the connynge wordes of mannes wyldome/ but with the connynge wordes of the holy ghost/ makyng spirituall comparisons of spyrituall thynges. For the naturall man perceaueth not the thinges of the spyrete of God. For they are but folyshnes vnto him. Nether can he perceaue them/ because he is spyrituall examined. But he that is spyrituall/ discusseth all thinges: yet he him him selfe is iudged of no mā* For who knoweth the mynde of the Lord/ other who shall informe him? But we vnderstande ȳ mynde of Christ.

The spirite vnderstandeth godly thynges. The naturall man ȳ is not reuned in Christ cānot perceaue the thynges of God.

D

Esaie.xl.d. Rom.xi.d

¶ Paul rebuketh the sectes and authores therof. Christ is the foundacion of his church. No mā ought to reioyce in men/ but in God.

¶ The.iii.Chapter.

A And I could not speake vnto you brethren as vnto spyrituall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke & not meate. For ye then were not stronge/ no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyinge/ stryfe & dissencyon: are ye not carnall/ & walcke after the manner of men? As lōge as one sayth/ I holde of Paul/ & another I am of Apollo/ are ye not carnall? What is Paul? What thynge is Apollo? Only mynisters are they by whom ye beleued/ euē as ȳ Lord gaue euery mā grace. I haue plāted/ Apollo watred: but God gaue the encreace. So then/ nether is he ȳ plantēth eny thing/ nether he ȳ watreth/ but God ȳ gaue the encreace. He that planteth & he ȳ watreth/ are nether better then the other. Euery man yet shall receaue his reward accordynge to hys laboure. We are Goddes labourers/ ye are Goddes husbandrye/ ye are Goddes bylding.

B a * For the daye shall declare it are. Dayr here signifieth the tyme when God bryngeth to light the thyng that is hydde/ By fyre vnderstande ex quisite perfecte true. Judgement/ the which/ whē it hathe opened the fawte & errour/ afflicyon of for thynchynge and repentyng doth folow. S. Paule intreteth here of preachers that succeded hym whē he was departed fro the Corinthians He had layde a good foundacō/ lett other take hede/ fayth he/ what they buylde tyeron. If they buylde thynges worthye for christ their worke will remayne & abyde euen when it is sene in the lyght/ which thynge he signifieth when he sayth/ for the daye shall declare it. But yf they bynge in Jelowshe facyons/ they shall happely. decease for a tyme. But at length their deceates shalbe opened/ as sone as it is be gonne to be examyned with true & syncere Judgement/ which is signified by this worde fyre. Thus doth Erasmus exposide this place in his annotacio vpō these wordes Hayr & stubble/ prouynge also by the Authorytye of S. Ambrose/ The rome and other olde Authoures/ that it maketh nothyng for purgatorye/ though many hatte wyg fully laboured to wrest it to that purpose.

According to the grace of God geuen vnto me/ as a wyse bylder haue I layde the foundacyon. And another bylt theron. But lett euery mā take hede how he bylded vpō. For other foundacion can no mā laye/ then that which is layde/ which is Jesus Christ. If eny mā bylde on this foundacion/ golde/ sylver/ precious stones: tymber/ haye or stoble: euery mannes worke shall appere. a* For the daye shall declare it/ and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. If eny mannes worke ȳ he hath bylt vpon/ byde/ he shall receaue a reward. If eny mānes worke burne/ he shall suffre losse/ but he shalbe safe hym selfe: neuertheleffe yet as it were thorow fyre.

✠ Are ye not ware that ye are the temple of God/ & how that the spyrete of God dwelleth in you? If eny man defyle the tēple of God/ him shall God destroye. For the tēple of God is holy/ which temple ye are. Let no man deceaue him selfe. If eny mā seme wyse amōge you/ let him be a fole in this worlde/ that he maye be wyse. For the wyldō of thys worlde is folyshnes with God. For it is wryten: he compaseth the wyse in their craftynes. And agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therfore let no mā reioyce in men. For all thynges are youres/ whether it be Paul/ ether Apollo/ ether Cephas: whether it be ȳ world/ ether lyfe/ ether deeth/ whether they be present thynges or thyngs to come: all are youres: & ye are Christes/ & Christ is Goddes. ✠

C The preachers are but mynisters. Judgement belongeth only vnto God.

¶ The.iiij.Chapter. ✠

Let mē this wyse esteme vs/ euē as I ȳ ministers of Christ/ & disposers of the secretes of God. Furthermore it is requyred of the disposers that they be founde faythfull.* With me is it but a very small thynge/ that I shuld be iudged of you/ ether of (mans daye) No I iudge not myne awne selfe. I knowe nought by my selfe:

The Apostles are mynistres.

* Faythfull is he that preacheth his master & not him selfe.

Mannes/ daye is mannes wyse dome.

selfe: yet am I not thereby justified. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme vntyll ȳ Lorde come/ which wyll lyghten thynges that are hyd in darcknes and open the counsels of ȳ hertes. And then shall euery man haue prayse of God. ✠

B These thynges brethren I haue described in myne awne person and Apollos/ for your sakes/ that ye myght learne by vs/ ȳ no man counte of hym selfe beyonde that whych is aboue wrytte: ȳ one swell not agaynst another for eny mans sauke. For who preferreth the? What hast thou/ that thou hast not receaued? If thou haue receaued it/ why reioyest thou as though thou haddest not receaued it? Now ye are fill: now ye are made rych: ye rayne as kynges without vs: and I wolde to God ye dyd rayne/ that we myght rayne with you.

C We thynketh that God hath set forth vs which are Apostles/ for the lowest of all/ as it were men appointed to deeth. For we are a gaynge stocke vnto the worlde/ and to ȳ Angels/ and to men. We are foles for Christes sake/ and ye are wyse thorow Christ. We are weake/ & ye are stronge. Ye are honorable/ & we are despised. Euen vnto this daye we honger and thirst/ and are naked/ and are bofferted with fystes/ and haue no certayne dwellynge place/ and laboure worckynge wyth oure awne handes. We are reuyled/ and yet we blesse. We are persecuted/ and suffer it. We are euill spokē of/ and we prayre. We are made as it were the kylthynes of the worlde/ the offcorowynge of all thynges/ euen vnto this tyme.

The fallion of true apostles.

Actu.xx.g. 1.Cheff. v. b. 1.Cher.iij.

D I wryte not these thynges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu/ I haue begotten you thorow ȳ Gospell. Wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus/ which is my deare sonne and fayth full in the Lorde/ which shall put you in remembraunce of my wayes whych I haue in Christ/ euē as I teache euery where in all cōgregacions. Some swell as though I wold come no more at yo:. But I wyll come to you shortely/ yf God wyll: & wyll knowe/ not ȳ wordes of thē which swell/ but the power: for the kyngdome of God is not in wordes/ but in power. What wyll ye? Shall I come vnto you with a rodde/ or els in loue & in ȳ spyret of mekenes?

¶ After what maner Paul curseth the mā/ that had cōmytted fornicacion with his mother in lawe.

¶ The.v.Chapter.

There goth a cōmen sayynge that ther is fornicacion amonge you/ & suche fornycacyon as is not once named amonge the gentyls: ȳ one shuld haue his fathers wyke. And ye swell/ & haue not rather sorowed/ that he which hath done this dede/ might be put frō amōge you. For I verely as absent in body/ euen so present in spyrete haue determyned all redy (as though I were present/ of him that hath done thys dede/ in the name of oure Lorde Jesu Christ/ when ye are gathered to gether/ and my spyrete/ with ȳ power of the Lorde Jesus Christ/ to delyuer him vnto* Satan/ for the destruccion of the flesshe/ that ȳ spyrete maye be saued in the daye of the Lorde Jesus.

Fornicacion.

Collo.iij.

B

* Excommunicacion is to destroye flesshlye wyldome that ȳ spyrite maye be founde in the doctrine of Christ.

C Youre reioysynge is not good: knowe ye not that a lytle leuē sowreth ȳ whole lompe of dowe. ✠ Purge therfore the olde leuen/ ȳ ye maye be new dowe/ as ye are swete breed. For Christ oure esterlambe is offered vp for vs. ¶ Therfore let vs kepe holy daye/ not with olde leuē/ nether with the leuē of wrathfulnes and wickednes: but with the swete breed of pureness and truthe. ✠

D I wrote vnto you in a pistle ȳ ye shuld not cōpany with fornicatours. And I meant not at all of ȳ fornicatours of this worlde/ ether of the coueteous/ or of extorcioners/ ether of ȳ ydolaters: for then must ye nedes have gone out of ȳ world. But now I wryte vnto you/ that ye cōpany not to gether/ yf eny ȳ is called a brother/ be a fornicator/ or coueteous/ or a worshipper of ymages/ ether a reylar/ ether a dronchard/ or an extorcionar: with ȳm ȳ is suche se that ye eate not. For what haue I to do/ to iudge thē which are wythout? Do ye not iudge them that are with in? Them ȳ are wythout/ God shall iudge. Put awaye from amonge you that euyll person.

Iesu maye that professeth christ be suche no neither Christen mā maye beare him companie.

¶ He rebuketh the sorowe to lawe together before the heathen & reproueth vnciennesse.

¶ The.vi.Chapter.

To go to lawe

How dare one of you haueynge busines with another go to lawe vnder the wycked/ & not rather vnder the sayncte? Do ye not know that the sayncte shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how ȳ we shall iudge ȳ angels? How moche more maye we iudge thynges that pertayne to the lyfe? If ye haue iudgementes of worldely matters/ take them which are despyised in the congregacyon/ & make them iudges. B This I saye to youre shame. Is ther vtterly no wyse man amonge you? What notone at all/ that can iudge betwene brother and brother/ but one brother goth to lawe with another: and that vnder the vnbeleuers?

Now

Now therfore there is vtterly a faute amonge you/because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not youre selues to be robbed? naye/ye youre selues do wronge/& robbe: & that the vrethrē. Do ye not remember how that the vnryghteous shall not inherit the kyngdome of God? Be not deceaued. For nether fornicatours/nether worshyppers of ymages/nether whormongers/nether weakling/nether abusers of thē selues wyth ỳ mānynde/nether theues/nether couetourse/nether dronckardes/nether cursed speakers/nether pylers/shall inherit the kyngdom of God. And suche ware ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Iesus/& by the spyrite of oure God.

These & suche lyke haue no part in Christ.

Sanctificinge & iustyfyeng come by Christ & hys spyrite.

All thynges are lawfull vnto me: but all thynges are not profytable. I maye do all thynges: but I will be vrought vnder nomās power. Meates are ordeyned for the belly/& the belly for meates: but God shall destroye both it & them. Let not the body be applyed vnto fornycacion/but vnto the Lorde/& the Lorde vnto the body. God hath rayled vp the Lorde/& shall rayse vs vp by his power.

✠ Other remember ye not/that youre bodyes are ỳ *members of Christ? shall I now take ỳ members of Christ/& make thē the members of an harlot? God forbyd. Do ye not vnderstande that he wyth coupleth hym selfe with an harlot/is be come one body? For two (sayth he) shalbe one flesshe. But he that is joyned vnto the Lorde/is one spryte.

Oure bodyes are the members of Christ.

Flee fornicacyon. All synnes ỳ a mā dothe/are without the body. But he that is a fornicator/synneth agaynst his awne body. Other knowe ye not how that youre bodyes are the tēple of the holy ghost/which is in you/whō ye haue of God/& how that ye are not youre awne? For ye are dearly bought. Therfore glorifye ye God in youre bodyes and in youre spryte/for they are Goddes. ✠

¶ Of mariage/virgynite & wyddowheade.

¶ The.vij. Chapter. ✠

As cōcernyng the thynges wherof ye wrote vnto me: it is good for a man/not to touche a woman. Neuertheleſſe to a boyde fornicacion/let euery man haue his wyfe: & let euery woman haue her husbande. Let the mā geue vnto the wyfe due beneuolence. Lykewyse also ỳ wyfe vnto ỳ mā. The wyfe hath not power ouer her awne body: but the husbande. And lykewyse ỳ husbāde hath not power ouer his awne body: but the wyfe. Wyth drawe not youre selues one from another/except it be ỳ cōsent for a time/for to geue youre selues to fastynge & prayer. And afterwarde come agayne to the same thynge/lest Satan tēpt you for youre incontinencie. ✠

This I saye of fauoure/and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath hys proper gyfte of God/one after this manner/another after that. I saye vnto the vnmaried men and wyddowes: it is good for thē yf they abyde euen as I do. But and yf they cannot abstayne/lett them mary. For it is better to mary then to a*burne.

Vnto the maryed cōmaunde not I/but ỳ Lord: that the wyfe separate not her selfe frō the man. If she separate her selfe/let her remayne vnmaryed or be reconcyled vnto her husbande agayne. And lett not the husbande put awaye his wyfe from him.

To the remnaunt speake I & not ỳ Lord. If eny brother haue a wyfe ỳ beleueth not/yf she be content to dwell with him/let hym not put her awaye. And ỳ womā which hath to her husbande an infidell/yf he consent to dwell with her/lett her not put hym awaye. For the vnbeleuynge husbande is sanctified by the wyfe & the vnbeleuynge wyfe is sanctifyed by ỳ husband. Or els were your chyldren vnclene: but** now are they pure. But and yf the vnbeleuynge departe/lett hym departe. A brother or a sister is not in subiecciō to soche. God hath called vs in peace. For how knowest thou o woman/whether thou shalt saue ỳ mā or no? Other how knowest thou o man whether thou shalt saue ỳ woman or no? but euen as God hath distributed to euery man.

As the Lorde hath called euery person/so let him walcke: and so ordeyn I in all congregacions. If eny man be called beynge circumcised/let him adde nothynge therto. If eny be called vncircumcised: let hym not be circumcised. Circumcision is nothynge/vncircumcision is nothynge: but the kepyng of the cōmaundementes of God is all together.

✠ Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheleſſe yf thou mayst be fre/vse it rather. For he ỳ is called in the Lorde beynge a seruaunt is the Lords freman. Lykewyse he that is called beynge fre/is Christs seruant. Ye are dearly bought/** be not mēnes seruantes. Brethrē let euery man wherin he is called/therin abyde wyth God. ✠ As concerninge virgins/I haue no cōmaundement of the Lorde: yet geue I counsell/as one ỳ hath obtayned mercye of ỳ Lorde to be faythfull. I suppose ỳ it is good for the present* necessite. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But & yf thou take

a wyfe

a* To burne after S. Ambrose is/when the will consenteth to the lust of ỳ flesshe.

b* Now are they pure/ Not that chyldre are cleane & pure by nature/for that were agayns the Apostle himselfe/ which prouyeth Rom.v. that all are vnder original synne/& naturally the chyldren of Eode wrath/as Ephes.ij. But his meaning is here/that lyke as all thinge are cleane vnto the cleane. Titum.i. Euen so to a christen man an vnchristen wyfe is cleane/so that he maye be conuersant with her/& not offende in so doynge/& that the chyldre of the are not to be reputed as vnlawfull or vncleane.

c* We not mennes seruantes. Christ the seruants of man here/is/to do any thynge the fauour of men ỳ which they fall from the fauoure of God/ wherin they displeasing God do fall on men & moste.

D regarde mennes precepte & ordynaunces than the very institucions of God? ye/than God hym selfe. This sayd yddeth S. Paul here/& not that we should deny to be seruantes to oure maisters to whō we be bound/according to the cōmandement appointed in commen wedlyes.

E Or else we are strayely cōmaunded in dyvyr places of the scripture to be obedyent with loue & diligence in all thynges aggreable to Goddes holy worde.

* Yf a man haue the wyfe, chastite is good/ thy more quietlye to serue God, for thy

ried haue ofte troble/ yf the mynde of the chast be vexed wyth other worldly business/ what helpe it and yf the mynde be the more quiet mindetherby what meneth ỳ? Neuertheleſſe it selfe is better then the other/or pleaseth God more then the other. Nether the outwarde circumcision or vncircumcision worth a pyne of them selfe/ saue that it put vs in remembraunce to kepe the couenaunt made betwene vs and God.

a wyfe thou synnest not. Lykewyse yf a virgin mary/ she synneth not. Neuertheleſſe soche shall haue trouble in their flesshe: but I fauer you.

This saye I brethen/the tyme is shorte. It remayneth that they which haue wyues/be as though they had none/and they that wepe be as though they wept not: and they that reioyce/be as though they reioyced not; & they that bye/be as though they possessed not: and they that vse this worlde/be as though they vsed it not. For the fassiō of this world goeth awaye. I wolde haue you without care. The syngle mā careth for the thynges of ỳ Lorde how he maye please ỳ Lorde. But he ỳ hath maried/careth for the thynges of the worlde/how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The single womā careth for the thynges of the Lorde/ỳ she maye be pure both in body & also in spryte But she that is maried/careth for the thynges of the worlde/how she maye please her husband. This speake I for youre profit/not to tangle you in a snare: but for ỳ which is honest & comly vnto you/& ỳ ye maye quyetly cleaue vnto the Lorde without separacyon.

If eny man thinke that it is vncomly for his virgin/yf she passe the tyme of mariage/and yf so nede requyre/lett hym do what he lysteth/he synneth not: lett thē be coupled in mariage Neuertheleſſe he that purposeth surely in his herte/hauyng none nede: but hath power ouer his awne wyll: & hath so decreed in his herte/that he wyll kepe hys virgin/doth well. So then he ỳ ioyneth hys virgin in mariage/doth well But he ỳ ioyneth not his virgin in mariage/doth better. The wyfe is bounde to the lawe as longe as her husbād lyueth. If her husband slepe/she is at lyberte to mary with whō she wyll/only in ỳ Lorde. But she is happyar yf she so abyde/in my iudgement. And I thinke verely that I haue the spryte of God.

¶ The rebuketh thē ỳ vse their liberte to the sclaunder of other/and sheweth how men ought to behaue them towarde soche as be weake.

¶ The.viij. Chapter.

Lykle loue is after thē more knowledge

To speake of thinges dedicate vnto ydols/we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If eny mā thynke ỳ he knoweth eny thyng/he knoweth nothyng yet as he ought to know. But yf eny mā loue God/ỳ same is knowē of him.

To speake of meate dedycat vnto ydols/we are sure ỳ ther is none ydoll in ỳ worlde and that ther is none other God but one. And though ther be that are called Goddes/whether in heauē other in erth (as ther be Godds many and lordes many) yet vnto vs is there but one God/which is the father/of whō are all thynges/and we in him: and one Lorde Iesus Christ by whom are all thynges/and we by him. But ouery man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre/and eate as a thynge offered vnto the ydole/ and so their consciences beynge yet weake/are defyled. Meate maketh vs not acceptable to God. Nether yf we eate/are we ỳ better. Nether yf we eate not/are we the worse.

But take hede that youre libertye cause not the weake to faule. For yf some man see the which hath knowledge/syt at meate in ỳ ydols temple/shall not the conscience of him wheyr which is weake/ be boldened to eate those thynges which are offered to the ydole? And so thorow thy knowledge shall ỳ weake brother perisshe for whom Christ dyed. When ye synne so agaynst the brethrē/& wounde their weake consciences/ye synne agaynst Christ Wherfore yf meate hurt my brother/I wyll eate no flesshe whill the worlde stondeth/because I wyll not hurte my brother.

In all our deds we must haue a respect to oure neyboures wetly.

Charyte what it doeth.

¶ Loue forbeareth the thynge that she maye do by ỳ lawe. He exhorteth thē to runne on forth in the course that they haue begonne.

¶ The.ix. Chapter.

Am I not an Apostle? am I not free? haue I not seene Iesus Christ oure Lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other/yet am I vnto you. For the seale of myne Apostleshippe are ye in ỳ Lord. Myne answer to them that aske me/is this. Haue we not power to eate and to drynke? Other haue we not power to leade about a sister to wyfe/as well as other Apostles/and as the brethren of the Lorde & Cephas? Other only I and Barnabas haue not power this to do? Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde/& eateth not of ỳ frute? Who fedeth a flocke & eateth not of the mylche?

Paule prolleth him selfe an Apostle equall to the best/in ỳ the spirite bereth recorde to hys preachyng/& in that as many were by him conuerted as by the other Apostles

Saye I these thynges after the maner of men? Or sayth not ỳ lawe the same also? For it is wrytte in ỳ lawe of Moses: Thou shalt not mosell the mouth of ỳ ore that treadeth oute the corne. Doth God take thought for oxen? Other sayth he it not all together for oure sakes? For oure sakes no doute thys is wrytten: that he which eareth/shulde eare in hope: & that he which throsseth in hope/shuld be partaker of his hope. If we sowe vnto you spirituall thynges: is it a great thynge yf we repe youre carnall thynges? If other be partakers of this power ouer you/wherfore are not we rather?

The preacher hath ryghte to chalenge a lyuynge for his labour.

Neuertheleſſe we haue not vsed thys power: but suffre all thynges leste we shulde

hynder

hynder the Gospell of Christ. Do ye not vnderstande how that they which minister in ȳ temple/haue their lyndynge of the temple? And they which wayte at the aulter/are partakers with the aulter. Euen so also dyd the Lorde ordayne/that they which preache the Gospell/shulde lyue of the Gospell. But I haue vsed none of these thynges.

C Nether wrote I these thynges that it shuld be so done vnto me. For it were better for me to dye/then that eny man shuld take this reioysynge from me. In that I preache the gospell/I haue nothynge to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the Gospell. If I do it wꝯ a good wyll I haue a reward. But yf I do it agaynst my will/an office is cōmitted vnto me. What is my reward then? Verely that when I preache the Gospell/I make the Gospell of Christ fre/that I misuse not myne auctorite in the Gospell.

He ȳ worcheth of loue to hys neyboure/hath his reward.

For though I be fre frō all men/ yet haue I made my selfe seruaunt vnto all men/that
D I myght wynne the moo. Vnto the Iewes/I became as a Iewe/to wynne the Iewes. To them that were vnder the lawe/ was I made as though I had bene vnder ȳ lawe/to wynne them that were vnder the lawe. To thē ȳ were with out lawe / becam I as though I had bene with oute lawe (when I was not without lawe as perteynynge to God / but vnder a lawe as concernynge Christ (to wynne thē that were with oute lawe. To the weake became I as weake/to wynne ȳ weake. In all thynge I fassyoned my selfe to all men / to saue at the lest waye some. And this I do for the Gospels sake / that I myghte haue my parte therof.

✠ Perceaue ye not how ȳ they which runne in a course/runne all/ yet but one receaueth the reward. So runne ȳ ye maye obtayne. Euery man ȳ prouyeth masteries/abstayneth from all thynges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune. I therfore so runne / not as at an vncertayne thinge. So fyght I/not as one that beateth the ayer: but I tame my body/and bringe it into subiecciō/ lest after ȳ I haue preached to other/ I my selfe shuld be a cast awaye. ✠

¶ He fearyeth them with the ensamples of the olde Testament/and exhorteth them to a godly conuersacyon.

¶ The.x. Chapter.

A BRethren I wolde not that ye shuld be ignorant of this / how ȳ oure fathers were all vnder a cloude/ & all passed thorow ȳ see/ & were all baptised vnder Moses/in the cloude & in the see: & did all eate of one spirituall meate/ and

As it went in the olde Testament so shall it do in the newe. Exodi.xiij.d. Exodi.xiiij.e.

dyd *all dryncke of one maner of spyrituall drynche. And they drancke of that spirituall rocke that koloweth them/ whych rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes.

Exodi.xvi.e. Exo.xvij.b. Numeri.xx.a. Nume.xxv.b. Numeri.xxiij.e.

These are ensamples to vs ✠ ȳ we shulde
B not lust after euyll thynges/as they lusted. Nether be ye worythyppers of ymages as were some of thē according as it is wrytte: *The people sate doune to eate & drynche/ & rose vp agayne to playe. Nether let vs cōmit fornicaciō* as some of them commytted fornicacion/& were destroyed in one daye. xxiij. thoulande. Nether lett vs tempte Christ/ as some of them tempted/and were destroyed of serpētes. Nether murmure ye as some of thē murmured & were destroyed of ȳ destroyer.

Exodi.xxxij.b. Nume.xxv.a. Psalm.cv.d

C All these thynges happened vnto them for ensamples/ and were wrytte to put vs in remembraunce/whom the endes of the worlde are come vpon. Wherfore let him that thynketh he stōdeth/take heede least he fall. Ther hath none other temptacyon taken you/but loche as koloweth the nature of man. But God is faythfull / which shall not suffer you tobe tempted aboue youre strenght: but shall in the myddes of ȳ temptacion make awaye to escape out. ✠ Wherfore my deare beloued fle from worshyppynge of ydols.

I speake as vnto them which haue discre-
D cion/iudge ye what I saye. Is not the cuppe of blessyng which we blesse/partakynge of ȳ blonde of Christ? is not the breed whych we breake/partetakynge of the body of Christ? because that we (though we be many) yet are one breed & one bodye in as moche as we all are partakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifyce/partetakers of ȳ aulter?

Cup. Breed.

What saye I then? that the ymage is eny
E thinge? or that it which is offered to ymages is eny thynge? Nay but I saye/that these thinges which the gentyls offer/they offer to deuyls/& not to God.

✠ And I wolde not that ye shulde haue fellishippe with the deuyls. Ye can not drincke of the cup of the Lorde/& of the cup of ȳ deuyls Ye cannot be ȳ parttakers of the Lordes table/and of the table of deuelles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thyngs are lawfull vnto me/but all thynges are not expedient. All thyngs are
F lawfull to me/but all thyngs edifye not. Let noman seke hys awne profiet: but let euery man seke anothers welthe.

Ecclesi.xxxvij.

We haue profiteed euery man to seke anothers wealthe

What soeuer is solde in the market/that eate/& aske no questions for cōscience sake For the erthe is the Lordes / & all that therin is. If eny of them which beleue not/ byd you to a

to a feest/& yf ye be disposed to go /whatsoeuer is sett before you: eate/ asklynge no question for cōscience sake. But and yf eny man
G saye vnto you: thys is dedycate vnto ydols/ eate not of it for hys sake ȳ shewed it / & for hurtynge of cōscience. The erth is ȳ Lordes and all that therin is. Conscience I saye/not thyne: but the conscience of that other. * For why shulde my liberte be iudged of another mannes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thynge wherfore I geue thankes.

We shulde be full of loues & fre of spece / that we shulde geue none occasion vnto the worlde for to speake euell on vs for oure lyberte/and for doynge that which we may lawfully doye for God.

Loue seketh ȳ neyboures profyt.

*Whether therfore ye eate or drynche /or whatsoeuer ye do/do all to ȳ prayse of God. ✠
H Se ȳ ye geue none occasion of euyll/nether to the Iewes/nor yet to the gētyls/nether to the cōgregacion of God: euen as I please all men in all thynges/not seykynge myne awne proket/but the proket of many/ ȳ they might be saued. Folowe me as I do Christ.

He rebuketh them for ȳ abuse and misordre that they had aboute the Sacrament of the body and blonde of Christ/& bringeth thē agayne to the fyrst institucion.

¶ The.xi. Chapter.

A I Cōmende you brethren that ye remember me in all thynges/& kepe the ordinaunces euen as I delyuered them to you. I wolde ye knew that Christ is the heed of euery man. And the mā is the womās heed. And God is Christes heed. Euery man prayynge or prophesynge hauing eny thynge on his heed/shameth hys heed. Euery woman that prayeth or prophesieth bare hedded/dishonesteth hyr heed. For it is euen all one/and the very same thynge/
B euen as though she were shauen. If the woman be not couered/let her also be shorn. If it be shame for a woman to be shorne or shauen/let her couer her heed.

A man ought not to couer his heed/for as moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman/but the woman of the mā. Nether was the mā created for ȳ womās sake: but the womā for the mānes sake.

Power is as moche to saye/ as a sygne that ȳ womā is in subiecciō and hath an heed of hys.

C For this cause ought the womā to haue *power on her heed/for the angels sakes. Neuertheless nether is the mā without the womā/ nether ȳ womā without the mā in ȳ Lorde.
D For as the woman is of the man / euen so is the man by the woman: but all is of God.

Judge in youre selues whether it be comly ȳ a womā praye vnto God bare heeded. Or els doth not nature teach you / ȳ it is a shame for a man/yf he haue longe heere: & a prayse to a woman/yf she haue longe heere? For her heere is geuē her to couer her with all. If ther be any man amōge you that lusteth to stryue let hym knowe ȳ we haue no loche custome/ nether the congregacyons of God.

This I warne you of/and commende not
D that ye come to gether: not after a better maner but after a worse. ✠ Fyrst of all when ye come to gether in the congregaciō/I heare ȳ there is dyssencyō amonge you/& I partely beleue it. For ther must be sectes amōge you/ that they whych are perfect amonge you/ myght be knowē. When ye come to gether/ a man cānot eate the Lordes supper. For euery mā begynneth afore to eate his awne supper And one is hōgry/& another is dronckē. Haue ye not houses to eate & to drynche in? Or els despyse ye the congregacyō of God/ and shame them that haue not? What shall I saye vnto you? shall I prayse you? In thys
E prayse I you not. ✠

The Lordes supper.

✠ That which I delyuered vnto you I receaued of ȳ Lorde. For the Lorde Iesus the same nyght in which he was betrayed/ toke breed: & thanked & brake/& sayde. Take ye/& eate ye: this is my body which is broken for you. * This do ye in the remembrance of me. After the same maner he toke the cup/ when ye supper was done/sayynge: This do as oft as ye drynche it/in remembrance of me. For as
F often as ye shall eate this breed/ and drynche this cup ye shall shewe ȳ Lordes deeth/ tyll he come. Wherfore whosoeuer shall eate of this breed/or drynche of ȳ cup vnworthely/ shalbe gylty of the body & blond of ȳ Lorde. Let a man therfore examen hym selfe / & so let hym eate of the breed & drynche of ȳ cup. For he that eateth or drynketh vnworthely/ eateth & drincketh hys awne dannacyō/ because he maketh no differēce of ȳ Lordes body. ✠ For this cause many are weake & sych
G amonge you/& many slepe. If we haue truly iudged oure selues/ we shuld not haue bene iudged. But when we are iudged of ȳ Lorde we are chastened / because we shulde not be damned with the worlde. Wherfore my brethren whē ye come to geder to eate/tary one another. If any mā hōger/let him eate at home/ ȳ ye come not to gether vnto condēnaciō. Other thyngs will I set in order whē I come.

The cyrcumcyscyon of the Christen. Baptyme. Luc. xxij. Mathe. xxvi. Mar. xiij.

Only the sprite teacheth that Christ is ȳ Lorde

¶ The dyuersyte of the gyftes of the holy goost/geuen to the comfort & edyfyeng of one another/as the members of a mans body serue one another.

¶ The.xij. Chapter.

A IN spyrituall thynges brethren I wolde not haue you ignorant. ✠ Ye knowe that ye were gentiles & went youre wayes vnto domme ydoles/euē as ye were ledde. Wherfore I declare vnto you ȳ no mā speakyng in ȳ spyrete of God/defieth Iesus. Also no man can saye that Iesus is the Lorde: but the holy goost. Ther are dyuersites of gyftes verely/yet but one spyrete. And ther are differēces of administracyons/& yet but one Lorde. And ther are dyuers

Dyuersyte of gyftes. One Lorde. One God.

diuers maners of operacions/ & yet but one God whych worcketh all thynges that are wrought/in all creatures. The gyftes of*, ỳ sprete are geuen to euery man/to profyt the congregacion. To one is geuen thorowe the spirite/the vtteraunce of wyldome. To another is geuen the vtteraunce of knowledge by ỳ same sprete. To another is geuē fayth/ B by the same sprete. To another the gyftes of helynge by the same sprite. To a nother power to do miracles. To a nother prophelye. To a nother iudgement of sprietes. To a nother diuers tōges. To a nother ỳ interpretacion of tonges. And these all worketh euen the selfe same sprete/deuidynge to euery mā seuerall gyftes/euen as he wyll. ✠

*The gyftes of ỳ spirite are geuen vs to do seruyce to oure brethren

Rom. xii. a. Ephe. iii. b.

For as the body is one/ & hath many ment bres/and all ỳ membres of one body though they be many/yet are but one body: euē so is Christ. For in one sprete are we all baptyled to make one body/ whether we be Iewes or Gentyls/whether we be bonde or fre/ & haue all droncke of one sprete. For the body is not one member/but many. If ỳ fote saye: I am C not the hande/therfore I am not of the body: is he therfore not of the body? And yf ỳ eare saye/I am not the eye: therfore I am not of ỳ body: is he therfore not of ỳ body? If all the body were an eye/where were then the eare? If all where hearynge: where were the smelynge? But now hath God disposed the membres euery one of thē in ỳ body/at his awne pleasure. If they were all one mēber: where were the bodye? Now are there many membres/yet but one body. And the eye can not saye vnto ỳ hand/I haue no nede of the: nor the heed also to ỳ fete/I haue no nede of you. Yee rather a great deale those membres of ỳ body whych seme to be most feble/are most necessary. And vpō those membres of ỳ body which we thynke lest honest/put we most honestie on. And oure vngodlye parties haue most beauty on. For oure honest membres nede it not. But God hath so disposed ỳ body/ D & hath geuē most honoure to ỳ parte whych lacked/lest there shuld be eny stryte in ỳ body: but that the membres shuld indifferētly care one for another. And yf one member suffer/ all suffer with him: yf one member be had in honour/all membres be glad also.

Ye are ỳ body of Christ/ & membres one of another. And God hath also ordeyned in the cōgregacion/fyrst the Apostles/secondarely prophetes/thridly teachers/ then them that do myracles: after that/ the gyftes of healyng/helpers/gouerners/diuersite of tōges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all the gyftes of healynge? Do all speake w tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

The nature and condicions of loue.

The .xiii. Chapter. ✠

Though I spake with the tonges of men & angels/ & yet had no loue/I A were euē as soundyng brasse: or as a tynklynge cymball. And though I coulde prophesy/ & vnderstāde all secretes/ and all knowledge: yee/yf I had* all fayth/ a * All fayth is as moche to saye as so strōg faythe. so ỳ I coulde moue mountayns oute of their places/ & yet had no loue/I were nothynge. And though I bestowed all my goods to fede the poore and though I gaue my body euen that I burned/ & yet had no loue/it profiteth me nothynge.

Loue suffreth longe & is corteous. Loue B enuyeth not. Loue doth not frowardly/swelleth not/dealeth not dishonestly/ seketh not her awne/is not prouoked to anger/thinketh not euyll/reioyceth not in iniquite: but reioyceth in the trueth/suffreth all thynges/ beleueth all thynges/hopeth all thynges/endureth in all thynges. C Though ỳ prophelynge fayle/ C other tonges shall ceale/ or knowledge vanysshe awaye/yet loue falleth neuer awaye.

For oure knowledge is vnperfect & oure prophelynge is vnperfect. But whē ỳ which is perfect/is come/then that which is vnperfect/ shall be done awaye. When I was a D chylde/I speake as a chylde/I vnderstode as a chylde/I ymagined as a childe. But a lone as I was a man/I put awaye chyldeshnes. Now we se in a glasse/euen in a darcke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I know euen as I am knowen. Now abydeth fayth/ hope/and loue/euen these thre: but b* ỳ chefe of these is loue. ✠

b * The chefe of these is loue. Not concernyng iustificacion/but concernynge the applying of all thynges to the profyt of the congregacio. No this letteth leste one peculiar thing dyuerslye referred to be now inferiour now superiour to another. Loue concerninge prompdyng/or the necessitye of thy neyghour is chefe & aboue fayth/ But concernyng the obtaynyng of iustificacion and saluacion both fayth exceade loue. Now S. Paul doth not heare dispute what fayth doth in iustificacio/but what loue doth to the that be ready in the cōgregacion. Therin is loue chefe/for it sheweth narowly vnto the holyen. To thy entet onely doth Paul geue loue the chefe place here. Erasmus in his annotacyon vpon this place doth lyke wyse expounde it.

Paul sheweth ỳ the gyfte of propecye/interpretyng or preachynge excelleth the gyfte of tonges/ and how they both ought to be vsed.

The .xiiij. Chapter.

Labour for loue & couet sprietuall gyftes: and most chefly for to prophesye. For he that speaketh wyth tonges/ speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the sprete he speaketh misteries. But he that a* prophesieth/ speaketh vnto men/ to edifyynge/to exhortacion and to comforte. He that speaketh with tonges/profiteth him selfe: he that prophesieth/ edifieth the congregacion. I wolde that ye all spake w tonges: but rather that ye prophesied. For greater is he that prophesyeth/then he that speaketh w tonges/except he expounde it also: that the congregacion maye haue edifying. Now brethren/ yf I come vnto you speakynge wyth tonges: what shall I profyt you/ excepte I B speake

a * Prophesyng is here take for expoundynge.

speake to you/other by reuelacion or knowledge/or prophelynge/or doctrine.

Moreouer whē thingis without lyfe: geue sounde: whether it be a pype or an harpe: excepte they make a distinccion in the soundes: how shall it be knowen what is pyped or harped? And also yf the trompe geue an vncertayne voyce/ who shall prepare hym selfe to fyghte? Euen so lykewyse when ye spake w tonges/excepte ye speake wordes that haue signyficacion/ how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in ỳ world/ C and none of them are with out syngnificaciō. If I knowe not what the voyce meaneth/ I shalbe vnto him that speaketh/ an alient/ & he ỳ speaketh shalbe an alient vnto me. Euē so ye (for as moche as ye couet sprietuall gyftes) sekke that ye maye haue plentye vnto the edifyynge of the congregacion.

Wherfore let him ỳ speaketh with tonges praye that he maye interpret also. If I praye w tonges my sprete prayeth: but my mynde is wythout frute. What is it then? I wyll praye with the b* sprete/ & wyll praye with ỳ mynde also. I will synge with the sprete/and wyll singe with the mynde also.

b * To speake w tonges/or with the spirite/is to speake ỳ other vnderstond not as Prestes saye their seruyce. To speake w the mynde is to speake that other vnderstonde/ w whē the preacher preacheth.

For else when thou blessest with the sprete/ how shall he that occupieth the roume of the vnlearned/saye Amē at thy geuinge of thanks/seynge he vnderstandeth not what thou sayest. Thou verely geuest thākes well/ but the other is not edified. I thanke my God/ I D speake with tonges moare then ye all. Yet had I leuer in the congregacyon/ to speake fyue wordes with my mynde to the informacion of other rather then ten thousand wordis with the tonges.

Brethren/be not chyldren in wytte. Howbeit as cōcernyng malicioufnes/ be chyldrē but in witte be perfect. In ỳ lawe it is written with other tonges/and with other lippes wyll I speake vnto this people/ & yet for all that/will they not heare me/sayth the Lorde. Wherfore/tonges are for a sygne/not to thē that beleue: but to them that beleue not. Contrary wyse/prophelynge serueth not for thē that beleue not: but for them whych beleue.

All dedes must be sawced with the doctrine of God/ & not w good meanyng only.

If therfore when all the congregacyon is come to gether/and all speake with tonges/ ther come in they that are vnlearned or they which beleue not: wyll they not saye ỳ ye are out of youre wites? But & yf all prophesy/ E and ther come in one ỳ beleueth not/ or one vnlearned/he is rebuked of all men/ & is iudged of euery man: & so are the secretes of hys hert opened/and so falleth he doune on hys face/and worshippeth God/ and sayth that God is with you in dede.

How is it then brethren? When ye come together/euery mā hath his songe/ hath his doctrine/hath his tonge/ hath his reuelacion/ hath his interpretaciō. Let all thingis be done vnto edifyynge. If eny mā speake wyth tonges/let it be two attonce or at the most thre attonce and that by course/and lett another interprete it. But yf ther be no interpreter/ let him kepe sylence in the congregacion/ & F let him speake to him selfe and to God.

Let the prophetes speake two attonce/or thre attonce/ & let the other iudge. If eny reuelacion be made to another that sytteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/that all maye learne/ & all maye haue comforte. For the sprietes of ỳ Prophetes are in the power of ỳ Prophetes. For God is not causer of stryfe: but of peace/ as he is in all other cōgregacīōs of ỳ saynctis.

Let youre wyues kepe sylence in the congregacions. For it is not permitted vnto thē G to speake: but let thē be vnder obedience/ as sayth ỳ lawe. If they wyll learne eny thinge/ let thē aske their husbandes at home. For it is a shame for wemen to speake in the cōgregaciō. Sprynge the word of God frō you? Eyher came it vnto you only? If eny mā thinke hym selfe a Prophet/eyther spirituall: let him vnderstande/what thynges I wryte vnto you. For they are ỳ cōmaundemētes of the Lorde. But & yf eny mā be ignorant/let hym be ignorant. Wherfore brethren couet to prophelye/ & forbyd not to speake with tonges. And let all thingis be done honestly & in order.

1. Tim. ij. and Bene. iij. c

The woman must be in subiecyon to her husband.

The resurrecyon of the deed.

The .xv. Chapter. ✠

Brethren as pertayninge to ỳ gospell wych I preached vnto you/ A which ye haue also accepted/ and in the wych ye contynue/ by the which also ye are saued: I do you to wit/ after what maner I preached vnto you/ yf ye kepe it/except ye haue beleued in vayne.

For fyrst of all I delyuered vnto you that which I receaued: how ỳ Christ dyed for our synnes/agreynge to the scriptures: and that he was buried/ & ỳ he arose agayne ỳ thirde daye accordyng to the scriptures: and that he was sene of Cephas/then of the twelue. After that he was sene of moo then fyue hundred brethrē attōce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appered he to Iames/ then to all the Apostles.

The fyrst principle of oure fayth. Esa. liij. b. Jone. j. c. Dre. vi. a. Joh. xx. c. Act. ix. a. Eph. iij. b.

And last of all he was sene of me/ as of one that was borne oute of due tyme. For I am B ỳ least of All the apostles/which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace

which is in me/was not in bayne: ✠ but I la
bored moare aboundauntly then they all/
yet not I/but ÷ grace of God which is wyth
me. Whether it were I or they/ so we preache/and so haue ye beleued.

Resurreccion. ✠ If Christ be preached how that he rose
frō the deed: how saye some that are amonge
you/that ther is no resurreccion of the deed?
If ther be no rysynge agayne of ÷ deed: then
C is Christ not rysen. If Christ be not rysen/
then is oure preachyng bayne/ & your fayth
is also in bayne. Ye and we are founde false
wytnesses of God. For we haue testifyed of
God/how that he rayled vp Christ whom he
rayled not vp/ yf it be so that ÷ deed ryse not
agayne. For yf the deed ryse not agayne/then
is Christ not rysen agayne. If it be so that
Christ rose not/then is youre faith in bayne/
& yet are ye in youre synnes. And therto they
which are fallen a slepe in Christ are perysh-
ed. If in this lyfe only we beleue on Christ/
then are we of all men the miserablest.

First frutes. But now is Christ rysen from the deed/ &
is be come the first frutes of them that slept.
For by a man came deeth/ and by a mā came
the resurreccion of the deed. For as by Adam
all dye: euen so by Christ / shall all be made
alyue/and euery man in his awne order. ✠
The first is Christ/ then they that are Chris-
tis at his cōmynge. Then cōmeth the ende/
when he hath delyuered vp the kyngdome to
God the father / when he hath put doune all
rule/auctorite & power. For he must raygne
tyll he haue put all hys enemyes vnder hys
D fete. The last enemye that shalbe destroyed/
is deeth.* For he hath put all thyngs vnder his
D Psalm. cix.a. Hebre.i.d and.x.c. fete. But when he sayth/all thynges are put
D Psalm. viij.c. Hebre.ij.d. vnder him/it is manifest/that he is excepted/
which dyd put all thynges vnder him. When
all thynges are subdued vnto him: then shall
the sonne also him selfe be subiect vnto him
that put thynges vnder him/that God maye
be all in all thynges. Ether els what do they
which are baptysed ouer the deed / yf ÷ deed
ryse not at all? Why are they then* baptised
A* Baptysed ouer the deed/ Some mē saye/ that ia tokenes of the generall resurrecti/ certayne Christen men were baptised ouer deed mens graues/ signifyng that the same deed men shulde ryse agayne.
ouer the deed? Ye & why stonde we in ieoper-
dy euery houre? By oure reioysynge which I
E I haue in Christ Jesu oure Lorde/I dye day-
ly. That I haue fought vō beastes at Ephe-
sus after the maner of men/ what auaunta-
geth it me/yf the deed ryse not agayne? Lett
vs eate and drynche to morow we shall dye.
Be not deceaued: malicious speakyng cor-
rupte good māners/ Awake truly out of sle-
pe/& synne not. For some haue not ÷ know-
ledge of God. I speake this to youre rebuke.

But some mā will saye: how aryse ÷ deed?
with what bodyes come they in? Thou fole/
that which thou sowest is not quickened ex-
cept it dye. And what sowest thou? Thou so-
west not that body ÷ shalbe: but bare corne
(I meane ether of wheet / or of some other)
and God geueth it a body at his pleasure/ to
euery seed a seuerall body.

✠ All flesshe is not one manner of flesshe
but ther is one maner flesshe of mē/ a nother
maner flesshe of beasts/& nother maner flesshe
of fyshes/& a nother of byrdes. Ther are ce-
F lestiall bodyes/& ther are bodies terrestriall.
But the glory of the celestiall is one/& ÷ glo
ry of the terrestriall is a nother. Ther is one
maner glory of the sunne/& a nother glory of
the mone/& a nother glory of the starres. For
one starre differth frō a nother in glory. So
is the resurreccion of ÷ deed. It is sowen in
corrupcion/and ryseth in incorrupcion. It is
sowē in dishonoure/& ryseth in honoure. It is
sowē in weakines/and ryseth in power. It is
sowē a naturall body/and ryseth a spyrituall
body. Ther is a naturall bodye and ther is a
spyrituall body: as it is wrytte: the first man
Adam was made a lyuinge soule: and ÷ last
Adam was made a quyckenyng spyrite. How
be it/that is not first which is spirituall: but
÷ which is naturall/ & then ÷ which is spy-
rituall. ✠ The first man is of ÷ erth/erthy: the
seconde man is the Lorde from heauē. As is G
the erthy/soche are they that are erthye. And
as is ÷ heuenly/ soche are they ÷ are heuēly.
And as we haue borne the ymage of ÷ erthy/
so shall we beare the ymage of the heuenly.

This saye I brethren/ ÷ b* flesshe & blood
cannot inheret the kyngdom of God. Nether
doth corrupcion inheret vncorrupcion. Be-
hold I shewe you a mystery. We shall not all
slepe: but we shall all be chaunged/ & that in
a momēt/& in the twynclinge of an eye/at ÷
sounde of the last trompe. For the trōpe shall
blowe/& the deed shall ryse incorruptible/ &
we shalbe chaunged. For this corruptyble
must put on incorruptybilite: & this mortall
must put on immortalite.

b* Flesche and blonde can not inheret ÷ kyngdome of God.

When this corruptible hath put on incor-
ruptibilite & this mortall hath put on immor-
talite: then shalbe brought to passe ÷ sayynge
that is wrytte. Deeth is cōsumed into victo-
ry. Deeth where is thy stynge? Hell where is
thy victory? The stynge of deeth is synne: &
the strength of synne is ÷ lawe. But thankes
be vnto God which hath geuen vs victory/
thorow oure Lorde Jesus Christ. Therfore
my deare brethren / be ye stedfast and vnmo-
uable/ alwayes ryche in the workes of the
Lorde / for as moche as ye knowe how that
youre labour is not in bayne in the Lorde.

The putteth them in remembrauncе of the gathering/ for the poore Christen at Jerusalem / and concludeth his Epistle with the salutacions of certayne louynge brethren.

The.xvi.Chapter.

Of the

A Of the gatherynge for the saynctes/
as I haue ordeyned in the cōgrega
cions of Galacia / euen so do ye.
Upon some sondaye let euery one
of you put a syde at home & laye vp whatso-
euer he thinketh mete/that ther be no gathe
ryngs when I come. When I am come/who-
soeuer ye shall alowe by youre letters/them
wyll I sende to bringe youre liberalite vnto
Jerusalem. And yf it be mete that I go/they
B shall go with me. I wyll come vnto you after
I haye gone ouer Macedonia. For I will go
thorow out Macedonia. With you parauen
ture I wyll abyde a whyle: or els wynter / ÷
ye maye bryngе me on my waye whyther-
soeuer I go.

I wyll not se you now in my passage: but
I trust to abyde a whyle with you / yf God
shall suffre me. I wyll tary at Ephesus vn-
tyll whitsontyde. For a greate dore & a frute
full is opened vnto me: & ther are many ad-
C uersaries. If Timotheus come/se ÷ he be w
out feare w you. For he worketh the worke
of the Lorde as I do: Let no mā despyse him:
but conuaye hym forthe in peace / that he
maye come vnto me. For I loke for hym w
the brethren.

To speake of brother Apollo: I greatly de
syred him to come vnto you with the brethrē/
but his mynde was not all to come at thys
tyme. How beit he wyll come when he shall
haue cōueniēt tyme. Watche ye / stonde fast
in ÷ fayth/quyte you lyke men/ & be stroge.
Let all youre busynes be done in loue.

D Brethren/ye knowe the house of Stepha
na/how ÷ they are the first frutes of Achaia/
and that they haue appoynted thē selues to
mynister vnto the saynctes: I beseche you ÷
ye be obedient vnto soche & to all that helpe
and laboure. I am gladde of the cōmynge of
Stephana/Fortunatus and Achaicus: for
that whych was lackynge on youre parte/
they haue supplied. They haue comforted my
spyrete and youres. Loke therfore ÷ ye know
them that are soche.

The congregacyons of Asia salute you.
Aquila and Priscilla salute you moche in ÷
Lorde and so doeth the congregacion that is
in their house. All ÷ brethrē grete you. Grete
ye one another with an holy kysse. The salu-
tacion of me Paul with myne awne hande.
If eny man loue not the Lord Jesus Christ/
* The same be accursed at the Lordes cōming. Maranatha. Some wil ye same be exclaunycate & accursed to death.
* the same be Anathema maranatha. The gra
ce of the Lord Jesus Christ be with you all.
My loue be w you all in Christ Jesu Amen.

The end of ÷ first epistle to ÷ Corinthyans.
Sent from Philippos/by Stepha-
nas/and Fortunatus/& Achaicus/
and Timotheus.

The seconde epistle of Saynct Paul the Apostle to the Corinthyans.

The consolacion of God in trouble. The loue of Paul towarde the Corinthians/and hys excuse that he came not vnto them.

The first Chapter.

B Paul an Apostle of Je-
su Christ by the wyll of God/
and brother Timotheus.

Unto the congregacion of
God/which is at Corinthum
with all the saynctes whych
are in all Achaia. Grace be with you & peace
from God oure father / and from the Lorde
Jesus Christ.

Blessed be God the father of oure Lorde
Jesus Christ/the father of mercy/& the God
of all comforte / whych comforteth vs in all
oure tribulacion/in so moche ÷ we are able
to comforte thē which are troubled/in what-
soeuer tribulacion it be/with the same com-
forte/wherwith we oure selues are comfor-
ted of God. For as the *afflicciens of Christ B
are plenteous in vs/euen so is oure consola-
cion plenteous by Christ.

* Afflicciens of passyōs of christ are soche suffe-ringes as christ suffered.

Whether we be troubled for youre cōso-
lacion & saluacion / which saluaciō sheweth
her power in ÷ ye suffre the same afflicciens/
which we also suffre: or whether we be cōfor
ted for youre cōsolacion & saluacion: yet our
hope is stedfast for you / in as moche as we
know how ÷ as ye haue your parte in afflic-
cions/so shall ye be partakers of cōsolacion.

Brethren I wolde not haue you ignorant
of oure trouble / whych happened vnto vs in
Asia. For we were greued oute of measure
passyng strength/so greatly ÷ we despeared
euen of lyfe. Also we receaued an answer of
deeth in oure selues/& that because we shuld
not put oure trust in our selues: but in God/
which rayseth ÷ deed to lyfe agayne/& which
delyuered vs frō so great a deeth/and doth de
liuer. On whom we trust/that yet here after
he will deliuer/ by the helpe of youre prayer
for vs/ ÷ by the meanes of many occasions/
thankes maye be geuen of many on oure be-
halfe/for the grace geuen vnto vs.

Oure reioysynge is this / the testimony of
oure conscience/that in synglenes and godly C
purenes & not in fleshly wysdom / but by the Conscience.
grace of God/we haue had oure conuersaciō
in ÷ world/& most of all to you wardes. We
wryte no nother thinges vnto you/ then ÷ ye
reade & also knowe. Yee and I trust ye shall
synde vs vnto ÷ ende / euē as ye haue foside
vs partly: for we are youre reioysynge / euen
as ye are oures in the daye of ÷ Lord Jesus.

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare / & to haue passed by you into Macedonia / & to haue come agayne oute of Macedonia vnto you / and to haue bene ledde forth to Jewrye
D warde of you. When I thus wyle was mynded: did I vse lyghtnes? Or thinke I carnally those thinges which I thinke? that with me
a* yee yee / and Naye naye is here put for vnstabilnes / inconstãtnes / lyenig or slyttynge of with wordes.
should be* yee yee / & naye naye. God is faythfull: For oure preachyng to you / was not yee & naye. For God dis sonne Jesus Christ which was preached amonge you by vs (that is to saye / by me and Siluanus and Timotheus) was not yee and naye: but in him it was yee:
E For all the promises* of God / in him are yee: and are in him Amen / vnto the lawde of God
*All ye promyses of God are geuen vs onlye for Christes sake
thorowe vs. For it is God which stablished vs and you in Christ / & hath annoynted vs / which hath also sealed vs / & hath geuen the ernest of the spyrete into oure hertes.

The sheweth the cause of his absence and exhorteth them to forgeue the man that was fallen / & to receaue him agayne with loue.

The.ij. Chapter. ✠

A I Call God for a recorde vnto my soule / ye for to sauer you wyth all I came not eny moare vnto Corinthum. Not that we be lordes ouer your fayth: but helpers of your ioye. For by fayth ye stande. But I determined this in my selfe / that I wold not come agayne to you in heuynes. For yf I make you sorye / who is it that should make me glad / but ye same wyych is made sorye by me? And I wrote this same epistle vnto you / lest yf I came / I should taue heuynes of thē / of whom I ought to reioyce. Certaynly this cōfidence haue I in you all / ye my ioye is ye ioye of you all. For in great afflicciton and anguyshe of hert I wrote vnto you with many teares: not to make you sorye / but that ye myght perceaue the loue wyych I haue / most specially vnto you.

B If eny man hath caused sorow / the same hath not made me sorye / but partely: lest I shulde greue you all. It is sufficient vnto the same mā that he was rebuked of many. So ye now contrary wyse ye ought to to forgeue him and comforte him: lest that same perlone should be swalowed vp wyth ouer moche heuynes. Wherfore I exhorte you ye loue maye haue strenght ouer him. For this cause bere-ly dyd I wryte / that I myght knowe ye proke of you / whether ye shulde be obedient in all thynges. To whom ye forgeue eny thynge / I forgeue also. And verely yf I forgaue eny thynge / to whō I forgaue it / for youre sakes
C forgaue I it / in the roume of Christ / lest Satan should preuent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake (& a great dore was opened vn to me of the Lord) I had no rest in my spryte / because I founde not Titus my brother: but toke my leaue of them and went awaye into Macedonia. Thanckes be vnto God wyych alwayes geueth vs the victorie in Christ / & openeth the sauer of his knowledge by vs in
D euery place. For we are vnto God the swete sauoure of Christ / both amonge thē that are sauedd / & also amonge thē which perisshe. To the one parte are we ye sauour of deeth vnto deeth. And vnto ye other part are we ye sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are which choppe & chaange with the worde of God: but euē out of purenes / & by the power of God / & in ye syght of God / so speake we in Christ.

The prayseth the preachynge of the Gospell aboue ye preachynge of the lawe.

The.iij. Chapter.

WE begyn to prayse oure selues agayne. Nede we as some other / of Epistles of recommendacion vnto you? or letters of recommendacyon from you? Ye ake oure epistle writtē in oure hertes / wyych is vnderstande & redd of all men / in that ye are knowen / how that ye are the epistle of Christ / mynistred by vs and wrytte / not with ynke: but with the spryete of the lyuynge God / not in tables of stone / but in fleshly tables of the herte.

✠ Suche trust haue we thorowe Christ to God ward / not that we are sufficient of oure selues to thynke eny thyng as it were of our selues but oure ablenes commeth of God / which hath made vs able to minister ye newe testamēt / not of ye letter / but of ye spryete. For a* ye letter kylleth / but ye spryete geueth lyfe.

If the mynistracio of deeth thorow the letters fygured in stones was gloryous / so ye the chyldren of Israel coulde not beholde the face of Moses for ye glory of his countenaunce (which glory neuertheleslse is done awaye) why shall not ye mynistracion of ye spryete be moche more gloryous? For yf ye mynistringe of cōdempnacion be gloryous: moche moare doth ye mynistracion of ryghteweines excede in glory. ✠ For no dout ye which was there glorified is not once glorifyed in respecte of this excedinge glory. Then yf ye which is destroyed was gloryous / moche more shall ye which remayneth / be gloryous.

Seyng then that we haue soche trust / we vse great boldnes & do not as Moses / which put a vayle ouer hys face that the chyldrē of Israel shuld not se for what purpose that ser-ued which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same coueringe vntake awaye in ye olde testament

a* The letter kylleth &c. The letter here & in the. ij. of ye Romaynes d. & in dyuerse other places of the scrypture / signifieth the lawe or olde testamēt: And ye spryete / the Gospell or new testament: And so doth. S. Augstyn expounde thē in sundrye places of hys boke / which he wrote of ye letter & the spryete: And Erasmus also doth in his Paraphrasis & Annotacions. Because the lawe kyndeth vs gylty / & therupon cōdemneth vs / therfore saith ye Apostle ryghtefully that it kylleth. And the Gospell because it pronounceth vs ryghteweslse by Christ

B & therewith vs that by him we are iustified frō all thynges whereof we could not be iustified by ye lawe. Act. xiij. &

C dothe therfore bryng lyfe. As for soche as by the letter wyll vnderstāde the lytterall sence / & by the spryete the spryteuall / cannot lerned or christen mā alowe. For these words / letter / mynistracyon of deeth / & mynistryng of cōdemnacion / & that which is destroyed / & gyuyng lyfe all one thing: And these / spryete / mynistracio of ye spryete / mynistracio of ryghteweines / & ye which remayneth / be

there very contraries. Now wordes meaning
D onethyng must haue one interpretacion. And by some of the fyrst cānot the lytterall sence be vnderstāde / nor by some of plast ye spryetual: ergo nether by these wordes / letter or spryete: syth letter is all one with the fyrst / and spryete with ye latter.

A

* The god of this worlde. Satan is Godes mynister / & can do nomore then the appoynteth hym todo. Neuertheles Christ calleth him ye prince of this world. John. xiiij. And here ye Apostle calleth him the God of thys worlde / because that the worlde doth comonly forsake ye true God / & seruyeth him. For vnto
B who soeuer we obeye / we make him our God: as Paul calleth the belyes their God / that are earthly minded / & serue their awne belly. Philip. iii.

b* (In the face of Jesus christ) That is to saye / knowledge of Jesus christ / not in the face of Moses / which is ye knowledge of ye lawe. For by Christ come we to ye knowlege of God. Mat. vi. John. i. & vi

testament when they reade it / which in Christ is put awaye. But euē vnto this daye when Moses is redde / ye vayle hāgeth before their hertes. Neuertheslse whē they tourne to the Lorde / the vayle shalbe taken awaye. The Lord no dout is a spryete. And where ye spryete of the Lorde is / there is libertie. But we all beholde the glorie of the Lorde with his face open / and are chaunged vnto the same similitude / from glory to glory / euē of the spryete of the Lorde.

A true preacher is diligent / he corrupteth not the worde of God / he preacheth not him selfe / but seketh the honoure of Christ yee though it be with the parell of his lyfe.

The.iiij. Chapter.

A Therfore seyng that we haue soche an offyce / euē as mercy is come on vs / we faynte not: but haue cast frō vs the clokes of vnhonestie / & walke not in craftynes nether corrupte we the worde of God: but walke in open trueth / & reporte oure selues to euery mannes conscience in the syght of God. If oure Gospell be yet hyd / it is hyd amonge thē ye are lost / in whō* the God of this world hath blynded ye mindes of thē which beleue not / lest the light of the glorious gospell of Christ which is the ymage of God shulde shyne vnto them.

✠ For we preache not our selues / but Christ Jesus to be ye Lorde / and oure selues youre seruauntes / for Jesus sake. For it is God ye commaūded the syght to shyne out of darcknes / which hath shyned in oure hertes / for to geue the syght of the knowledge of the glory of God / b* in the face of Jesus Christ.

But we haue this treasure in erthē vessels ye the excellent power of it myght appere to be of God / and not of vs. We are troubled on euery syde / yet are we not without shyft. We are in pouertie: but not vtterly without com what. We are persecuted: but are not forsaken. We are cast doune: neuertheslse we perisshe not. And we all wayes beare in our bodyes ye dyinge of the Lorde Jesus / ye the lyfe of Jesu myght appere in oure bodyes. ✠

For we which lyue / are alwayes deliuered vnto deeth for Jesus sake / that the lyfe also of Jesu myght appere in oure mortall fleshe. So then deeth worketh in vs / & lyfe in you.

✠ Seynge then that we haue ye same spryete of fayth / accordynge as it is written: I beleued / and therfore haue I spoken. We also beleue / & therfore speake. For we knowe ye he which rayled vp the Lorde Jesus / shall rayse vp vs also by the meanes of Jesus / and shall set vs vp you. For all thyngs do I for youre sakes / that the plenteous grace by thanckes geuen of many / maye redounde to the prayse of God.

Wherfore we are not wered / but though oure * outward mā perisshe / yet the inwarde man is renewed daye by daye. For oure excedynge tribulacion which is momentany and lyght / prepareth an excedynge & an eternall waygh of glorye vnto vs / whill we loke not on the thyngs which are sene / but on ye thyngs which are not sene. For thynges wych are sene / are temporall: but thynges which are not sene / are eternall. ✠

c* That he he recalleth ye outward mā / he sometyme calleth the olde man / sometyme the flesshe. What the flesshe signifyeth / shall ye kynde in the prologe to the Romaynes / the. vij. leaffe.

The rewarde for suffrynge trouble.

The.v. Chapter.

WE know suerly yf oure erthy mansyon wherin we now dwell were destroyed / that we haue a bildinge ordeyned of God / an habitacio not made with handes / but eternall in heauen. And herefore sygh we / desyrynge to be clothed with oure mansion which is from heauē: so yet yf that we be founde clothed / and not naked. For as longe as we are in this tabernacle / we sygh and are greued / for we wold not be vnclothed / but wolde be clothed vpon / ye mortalite myght be swalowed vp of lyfe. He ye hath ordeyned vs for this thynge / is God: which very same hath geuē vnto vs ye ernest of the spryete.

Therfore we are alwaye of good chere / & knowe well that as longe as we are at home in the body / we are absent from God. For we walke in fayth and se not. Neuertheslse we are of good comforte / and had leuer to be absent from the body and to be presente with the Lorde. Wherfore / whether we be at home or
B frō home we endeuoure oure selues to please him. For we must all appere before ye iudgemēt seate of Christ / ye euery man maye receaue the workes of his body accordynge to that he hath done / whether it be good or bad?

✠ Seynge then that we knowe / how the Lorde is to be feared / a* we fare fayre wyth men. For we are knowen well ynough vnto God. I trust also that we are knowē in youre consciences.

We prayse not oure selues agayne vnto you / but geue you an occasyon to reioyce of vs / ye maye haue some what agaynst thē / which reioyce in the face / & not in the herte. For yf we be to feruent / to God are we to feruent. If we kepe measure / for youre cause kepe we measure. For the loue of Christ constrayneth vs / because we thus iudge / yf one be deed for all / ye then are all deed / & ye he died for all / that they which lyue / should not hence forth lyue vnto them selues / but vnto hym which dyed for them and rose agayne. ✠

Wherfore henceforth know we no mā after the flesshe. In somoche though we haue knowen Christ after the flesshe / now hence forth know we him so no moare. Therfore yf

a* We fare fayre with me. That is / we playe not the tyrannes with curseynges and excommuncacions / neither vse we violence maliciously amonge the people / but feare God / and intreat the people louyngly / to drawe the vnto Christ.

Christes seruauntes sele. Christes will / and lyue not their awne plesure / but at his.

A new creature.

eny man be in Christ/he is a newe creature. D
Olde thynges are passed awaye/ beholde all thynges are become newe. Neuertheleße all thyngs are of God/ which hath reconciled vs vnto him selfe by* Jesus Christ/ & hath geuē vnto vs the office to preache ye attonement. For God was in Christ/ and made agremēt betwene the world & him selfe/ and imputed not their synnes vnto them: & hath cōmitted to vs the preachinge of the attonemēt. Now then are we messengers in ye roume of Christ euen as though God dyd beseche you thorow vs. So praye we you in Christes stede/ that ye be atone with God: for he hath made hym b* to be synne for vs/which knew no synne/ that we by his meanes should be that ryghteoselnes which before God is alowed.

* The attonement betwene God & man in Christ/ is the Apostles office to preache.

b* To be synne for: vs that is to say/ to be the sacrifice for oure sinnes: for sinne in the scripture is sometyme taken for the sacrifice of synne. As Ose.iij. the preestes eate the synnes of ye people. And Rom. viij. By synne he damned synne in the flesshe.

¶ An exhortacion to receaue the worde of God with thankfulnesse and amendement of lyfe. The diligence of Paul in the Gospell/and how he warneth them to eschue the company of the Heythen.

¶ The.vi.Chapter. ✠

A WE as helpers therfore exhorte you/ ye ye receaue not ye grace of God in* vayne. For he saith: I haue heard the in a tyme accepted: and in the daye of saluacion / haue I succored the. Beholde/now is ye well accepted tyme: beholde now is that daye of saluacion. Lett vs geue no man occasion of euyll/that in oure office be founde no faute: but in all thynges let vs behaue oure selues as the mynisters of God.

* Vayne / that the worde sowē in youre hertes shuld be fruteleße to youre greate damnacyon.

B In moche pacience/in afflicciōs/ in necessyte/in anguysshe/in strypes/ in presonmēt/ in stryfe/in laboure/in watching/in fasting/ in pureness/in knowledge/in longe suffering in kyndnes/in ye holy goost/in loue vnfayned/ in the wordes of trueth/in ye power of God/ by the armoure* of rightewelnes of ye ryght hande & on the lyfte/in honoure & dishonoure/in euill reporte & good reporte/ as deceauers & yet true/as vnknowen/& yet knowē: as dyngye/& beholde we yet lyue: as chastened/& not killed: as sorowyng/ & yet alwaye mery: as poore/& yet make many riche: as hauinge no thyng/& yet possessing all things.

1. Corint. xiij.

* Armoure of ryghteousnes: is the worde of God with hope loue/feare. & c. which Paul calleth the armoure of lyght. Roma. xiij.

C O ye Corinthyans/oure mouth is open vnto you. Oure hert is made large: ye are in no strayte in vs / but are in a strayte in youre awne bowelles: I promyse you lyke reward (as to my children) Set your selues therfore at large/& heare not a straūgers voice with ye vnbeleuers. For what fellyship hath ryghteweslnes with vnryghteweslnes? What cōpany hath light with darcknes? What cōcorde hath Christ with Beliall? Ether what partehath he that beleueth/with an infidell? how agreeth the tēple of God with ymages? And ye are the temple of that lyuinge God/ as sayde God.* I wyll dwell amonge them & walche amonge them/& wylbe their God: & they shalbe my people. D Wherfore come out frō amonge thē / and separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you/and wilbe a father vnto you / and ye shalbe my sonnes and daughters/sayth the Lorde almyghty.

Leuitic. xxvi. Esa. lij.

¶ The exhorteth them to receaue the promyses of God thankfully. The Corinthyās are cōmended for their obedience and loue towarde Paul.

¶ The.vij.Chapter.

A SEynge that we haue soche promyses derely beloued / lett vs clense oure selues frō all filthynes of the flesshe & spryte/& growe vp to full holynes in the feare of God. Understand vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no mā. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye & lyue w̄ you. I am very bolde ouer you / & reoyce greatly in you. I am fylled with comforte & am exceadynge ioyouse in all oure trybulacions. For when we were come into Macedonia/oure flesshe had no rest / but we were B troubled on euery syde. Outwarde was fighting/inward was feare. Neuertheleße God that comforteth the abiecte / comforted vs at the commynge of Titus.

And not with his cōmynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/ youre mournyng/youre feruēt mynde to me warde: so that I now reoyce ye more. Wherfore though I made you sory with a letter/ I C repent not: though I dyd repēt. For I perceaue that ye same epistle made you sory/though it were but for a season. But I now reoyce/ not that ye were sory/but that ye so sorowed that ye repented. For ye sorowed godly: so ye in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth. i. Petri. ij.

Beholde what diligence thys godly sorowe that ye toke/hath wrought in you: yee it caused you to cleare youre selues. It caused indignaciō/it caused feare/ it caused desyre/ it caused a feruent mynde/it caused punisshement: For in all thyngs ye haue shewed your selues that ye were cleare in that matter. Wherfore though I wrote vnto you / I did it not for hys cause that dyd hurte / neither for his cause that was hurte: but that oure good mynde whych we haue towarde you in the syght of God/myght appere vnto you.

Therfore we are cōforted/ because ye are comforted: yee and excedyngly ye moare ioyed we/for the ioye that Titus had: be cause hys spryte was refreshed of you all. I am ther D

fore

fore/not now a shamed though I boasted my selfe to him of you. For as all thynges which I preached vnto you are true/ euē so is oure boastinge/ that I boasted my selfe to Titus w̄ all/founde true. And now is his inwarde affeccion moare aboundant towarde you/whē he remembreth the obedience of euery one of you: how with feare and trembleyng ye receaued him. I reoyce that I maye beholde ouer you in all thynges.

The putteth thē in remembraunce to helpe the poore sayncte at Jerusalē/accordyng as ye Macedonias dyd.

¶ The.viij.Chapter.

A MOo you to wit brethrē/ of ye grace of God which is geuen in the congregacions of Macedonia/how ye the aboūdaunce of their reoyslyng is/ ye they are tryed with moche tribulacyon. And therto though they were exceding poore yet haue they geuen excedynge richly/& that in synglenes. For to their powers (I beare record) yee and beyōde their power/they were wyllynge of their awne recorde/& prayed vs with great instaūce/ that we wolde receaue their benefite/and suffre them to be partetakers w̄ other in ministrynge to the sayncte. B And thys they dyd/ not as we loked for: but gaue their awne selues fyrst to the Lorde/ & after vnto vs by the wyll of God: so that we coulde not but desyre Titus to acomplysshe the same beniuolence amonge you also/ euē as he had begonne.

Now therfore / as ye are ryche in all parties/in fayth/in worde/in knowledge/in all feruentnes/& in loue / which ye haue to vs: euē so se that ye be plenteous in this beniuolence. This saye I not as cōmaundynge: but because other are so feruent/ therfore proue I your loue/whether it be perfayt or no. Ye knowe the lyberalitie of oure Lorde Jesus Christ / which though he were ryche yet for youre sakes be came poore: that ye thorowe his pouertie/myght be made ryche.

And I geue councell here to. For this is expedient for you/which beganne/ not to do on ly: but also to wyll a yere a go. Now therfore performe the dede: that as ther was in you a redynes to wyll/euen so ye maye performe ye C dede/of ye which ye haue. For yf ther be fyrst a wyllynge mynde/ it is accepted according to that a man hath / & not accordynge to that he hath not.

It is not my mynde that other be set at ease/and ye brought into combrance: but that ther be egalnes now at this time/that youre aboundance sucker their lacke: ye their aboūdaunce maye supplye youre lacke: that ther maybe equalite/agreynge to that which is writē. * He that gathered moche had neuer the more aboundance/& he that gathered lyttell had neuertheleße. Thākes be vnto God/ which put in the hert of Titus the same good mynde towarde you. For he accepted the request yee rather he was so well willing/that of his awne accorde/came vnto you.

Exod. xvi.

We haue sent with him ye brother / whose laude is in the gospell thorow out all the cō- D gregacions: & not so only/ but is also chosen of the cōgregacyons to be a felowe with vs in oure iorney cōcernynge this beniuolence ye is mynistred by vs vnto the prayse of the Lorde and to stere vp youre prompt mynde.

For this we eschue/that eny man shulde rebuke vs in this plenteous distrybucyō that is mynystred by vs/ and therfore make prouysion for honest thinges /not in the sight of God only/but also in the syght of men.

We haue sent with thē a brother of oures whom we haue ofte tymes proued diligēt in many thinges/but now moche more diligēt. The greate confidence which I haue in you/ hath caused me this to do: partely for Titus sake which is my felowe and helper as concernyng you/partely because of other which are oure brethren and the messengers of the congregacyons/& the glory of Christ. Wherfore shewe vnto them proffe of youre loue/ & of the reoysynge that we haue of you / that the congregacyons maye se it.

In this Chapter doth he the same that he dyd in the Chapter goyng before/that is/moueth them to helpe ye poore brethren at Jerusalem.

¶ The.ix. Chapter.

IF the minystring to ye* sayncte is it is but superfluous for me to write vnto you: for I knowe youre redynes of mynde / wherof I boast my selfe vnto thē of Macedonia/& say ye Achaia was prepared a yere a go/& your feruētnes hath prouoked many. Neuertheleße yet haue I sent these brethren / lest oure reoysynge ouer you shulde be in vayne in this behalfe/ and that ye (as I haue sayde) prepare youre selues lest parauenture yf they of Macedonia come with me / and fynde you vnprepared, the boost ye I made in this matter / shuld be a shame to vs. I saye not vnto you. B

* What sayncte signifie in the scripture/ Loke Act. ix. c.

Wherfore I thought it necessary to exhorte the brethren/to come before hande vnto you for to prepare your good blessinge promised afore / that it myght be redy: so that it be a blessinge/& not a defraudynge. ✠ This yet remember/howe that he whych soweth lytell/ shall reepe lytell/& he ye soweth plenteously shall reepe plenteously. And let euery mā do accordynge as he hath purposed in his hert/ not groudgyngly/or of necessite. For God lo- C ueth a chearfull geuer. Eccle. xxxv.

God is able to make you ryche in all grace/that ye in all thynges hauinge sufficient

Psal.cxi. vnto ý vtmoste/may be ryche vnto all māner good wont/as it is writte.* He hath sparled abroade and hath geuen to the poore/his rightewelnes remayneth for euer. He ý kyndeth the lower seed/ shall mynister breed for fode/ & shall multiplie youre seed & increace the frutes of youre rightewelnes. I that on
B all parties/ye maye be made ryche in all syngleines/ which causeth thorow vs/ thankes geuinge vnto God.

For the office of this ministracion/not only supplyeth the nede of the saynctes:but also is aboundaunt here in/that for this laudable ministringe/thankes myght be geuen to God of many/which prayse God for the obedience of youre profession the Gospell of Christ/& for youre singleines in distributyng to thē & to all men:& in their prayers to God for you/longe after you/for the aboundaunt grace of God geuen vnto you. Thanckes be vnto God for his vnspeakeable gyfte.

¶ He toucheth the false Apostles/& defendeth his auctorite and callynge.

¶ The.x.Chapter.

A I Paul my selfe beseche you by the mekenes & softnes of Christ which when I am present amonge you am of no reputacion/ but am bold towarde you beynge absent. I beseche you ý I nede not to be bolde when I am present(w that same confidence/wherwith I am supposed to be bolde) agayns some which reputes vs as though we walked carnally. Neuertheless though we walke cōpased with ý flesshe/
B yet we warre not fleshlye. For the weapons of oure warre are not carnall thynges/ but thynges mighty in God/to cast doune stroge holdes/wherwith we ouerthrowe ymaginacions/ and euery hye thynge that exalteth it selfe agayns the knowledge of God & bringe into captiuite all vnderstandynge to the obedience of Christ/& are redy to take vengeaunce on all disobedience/ when your obedience is fulfylled. Loke ye on thynges after ý vtter apperaunce.

If eny man trust in him selfe ý he is Christes/let the same also consyder of hym selfe/ ý as he is Christes/euen so are we Christes.
C And though I shuld bost my selfe some what moare of oure auctorite which ý Lord hath geuen vs to edifie and not to destroye you/ it shulde not be to my shame. This saye I/ lest I shuld seme as though I went about to make you a frayde with letters. For the epistles (sayth he) are stronge:but his bodyly presence is weake/& his speache is rude. Let hym that is suche thinke on this wyse/that as we are in wordes by letters when we are absent suche are we in dedes when we are present.
D For we cannot fynde in oure hertes to make oure selues of the nombre of thē/or to compare oure selues to thē/which laude thē selues/neuertheless whill they measure thē selues vnto thē selues/& compare thē selues wyth thē selues they vnderstande nought. But we will not reioyce aboue measure: but according to ý quātite of the measure which God hath distributed vnto vs/ a measure that reacheth euen to you. For we stretche not out oure selues beyonde measure as though we had not reached vnto you. For euē to you haue we come with ý gospell of Christ/ & we bost not oure selues out of measure in other mēs labours. For we hope/when youre fayth is increased amōge you/to be magnified according to oure measure/ more largely/and to preache ý gospell in those regions which are beyonde you:& not to reioyce of that wyych is by another mans measure prepared all redy. Let him ý reioyseth/reioyse in ý* Lorde. For he that prayseth him selfe/is not alowed: but he whom the Lorde prayseth.

*Let every mā reioyse in that Christ dyed for him/& not in ý holynes of hys owne workes.

¶ Paul (vnder sufferaunce) cōmendeth him selfe/and defendeth his auctorite agayns the false prophetes.

¶ The.xi.Chapter.

A Would to God/ye could suffre me a lytell in my folishnes:ye & I praye you for beare me. For I am gelous ouer you with godly gelousy. For I coupled you to one mā/to make you a chaste virgen to Christ. But I feare lest as ý serpent begyled Eue thorow his sutteltie/euen so youre wytnes shuld be corrupte frō ý singleines that is in Christ. For yf he ý cōmeth/ preache a nother Jesus then him whome we preached:or yf ye receaue another spyrete then ý which ye haue receaued:ether another gospell then ý ye haue receaued/ye myght right
B well haue bene content. I suppose ý I was not behynde the cheke Apostles. Though I be rude in speakinge/yet I am not so in knowledge. How be it amōge you we are knowē to the vtmost what we are in all thyngs. Did I therin synne/be cause I submytted my selfe/ ý ye might be exalted/ & because I preached to you the gospell of God fre: I robbed other cōgregacions/& toke wages of thē to do youre seruyce w all. And whē I was present wyth you/& had nede/ I was greuous to no mā for
C ý which was lackinge vnto me/ the brethrē which cam from Macedonia/supplied: & in all thynges I kept my selfe that I shuld not be greuēous to you:& so will I kepe my selfe.

If the trueth of Christ be in me/ thys reioysinge shall not be takē from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheless what I do/ that wyll I do to cut awaye occasion from them which desyre occasion/ that they myght be founde lyke vnto vs in that wherin they

B Paul is equale w ý hye Apostles.

they reioyce. For these false apostles are disceatefull workers/ and fashyon them selues lyke vnto ý Apostles of Christ. And no marvayle/for Satan him selfe is chaunged into the fashyon of an angell of lyght. Therfore it is no great thinge/though his ministers fashyon thē selues as though they were the ministers of ryghtewelnes: whose ende shalbe accordynge to their dedes.

I saye agayne/lest eny mā thinke ý I am folishe:or els euē now take me as a fole/ ý I maye bost my selfe a lytell. That I speake I speake it not after the wayes of the Lorde but as it were folishly/whill we are now come to bostynge. Seynge that many reioyce
E after the flesshe/ I will reioyce also. ✠ For ye suffre foles gladly/because that ye youre selues are wise. For ye suffre euē yf a mā bryng you into* bondage:yf a mā deuoure:yf a mā take:yf a man exalt him selfe:yf a mā smyte you on the face. I speake as concernynge rebuke/as though we had bene weake.

* To moche mekenes & obedēce is not alowed in ý kingedome of God/ but all must be accordynge to knowledge.

Yow be it wherin soeuer eny mān dare be bolde(I speake folishly) I dare be bolde also. They are Ebrues/so am I: They are Israelites/euē so am I. They are the seede of Abraham/euē so am I. They are the ministers of Christ (I speake as a fole) I am moare: In labours moare aboundant: In strypes aboue measure: In prison moare plenteously: In deeth ofte. Of the Jewes fyue tymes receaued I euery tyme xl. stryps saue one. Thryse
F was I beten with roddes. I was once stoned I suffered thryse shipwracke. Myght & daye haue I bene in the depe of the see. In forneyinge often: in parels of waters: in parels of robbers: in ieopardies of myne awne nacion in ieoperdies amonge the hethen. I haue bene in parels in cities/in parels in wildernes in parels in the see/ in parels amonge false brethrē/in laboures & trauayle/in watchinge often/in honger in thyrst/ in fastinges often in colde & in nakedny. And besyde ý thynges which outwardly happen vnto me/ I am cōbred daily/& do care for al cōgregacions. Who is sicke/& I am not sicke? Who is hurte in ý fayth & my hert burneth not? If I must nedy reioyce/ I will reioyce of myne infirmityes.

¶ Paul is takon vp into the thyrde heauen/& heareth wordes not to be spoken of.

¶ The.xii.Chapter.

A I Ye God and father of oure Lorde Jesus Christ/ whych is blessed for euermore/knoweth that I lye not. ✠ In the citie of Damascon/ ý gouerner of the people vnder kynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me/ and at a wyndowe was I let doune in a basket thorow the wall/and so scaped hys handes.

It is not expedīet for me no dout to reioyce Neuertheless I will come to visions & reuelacions of the Lorde. I knowe a mā in Christ aboue.xiiij. yeares agone (whether he were in the body I cannot tell/or whether he were oute of the body I cānot tell (God knoweth) wyych was taken vp in to the thyrd heauen. And I knowe the same man (whether in the body/or out of the body. I cannot tell God knoweth) how that he was takē vp into Paradyse/and heard wordes not to be spoken/ which no man can vtter. Of this man will I reioyce/of my selfe wil I not reioyce/except it be of myne infirmities. And yet though I
B wolde reioyce/ I shulde not be a fole: for I wolde saye ý trouthe. Neuertheless I spare/ lest eny man shulde thinke of me aboue that he seyth me to be/or heareth of me.

And lest I shuld be exalted out of measure thorow the aboundance of reuelacyōs/ther was geuē vnto me a *vnquyetnes of ý flesshe/the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thinge besought I the Lorde thryse that it myght departe from me. And he sayde
C vnto me: my grace is sufficiēt for the. For my strength is made parfayct thorow weaknes Very gladly therfore wil I reioyce of my weknes/that the strength of Christ maye dwell in me. ✠ Therfore haue I delectacyon in infirmities in rebukes/in nede/in persecucions in angysshe/for Christes sake. For when I am weake/then am I stronge.

a * Vnquyetnes of ý flesshe is here the vyolent withstandyng & agaynstayng and euen the persecutyng of euell mē which cōtinually troubled him/& brabled against his preaching. This was ý minister of Satan/ý as it had bene wyth buffettes vexed him. His aduersaries which w their blasphemoule and cōtrarious teachyng/dyd disquyet & torment hym/ destroying as fast as he edyfyed/ were the very prickes disquietnelle of ý fleashe/ fro whych he desyreth the Lorde to be deliuered.

I am made a fole in bostinge my selfe. Ye haue cōpelled me: I ought to haue bene cōmended of you. For in nothynge was I inferior vnto the chefe Apostles/though I be nothynge/ yet the tokens of an Apostle were wrought amonge you w all patience/ wyth signes & wōders/& mighty dedes. For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not greuous vnto you. For geue me this wronge done vnto you. Beholde now the thirde tyme I am redy to come vnto you: & yet wyll I not be greuous vnto you. For I seke not youres/ but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

D

I will very gladly bestowe/& wilbe bestowed for youre soules: though the moare I loue you/ ý lesse I am loued agayne. But be it ý I greued you not: neuertheless I was crafty & toke you w gile. Did I pill you by eny of them which I sent vnto you? I desyred Titus/& with him I sent a brother. Did Titus defraude you of eny thynge? walked we not in one spyrete? walked we not in like steppes? Agayne thinke ye ý we excuse oure selues? We speake in Christ in the syght of God.

But we do all thinges dearly beloued for
youre edifyinge. For I feare lest it come to
passe/ that when I come/ I shall not fynde
you soche as I wolde: & I shalbe founde vnto
you soche as I wolde not: I feare lest ther be
founde amōge you debate/ enuyinge/ wrath
stryte/ backbytinges/ whysperynges/ swe-
linges and discordes. I feare lest when I come
agayne/ God bringe me lowe amōge you/ &
I be constrayned to bewayle many of them
which haue synned all redy/ and haue not re-
pented of the vnclennes/ fornicacion & wan-
tannes which they haue committed.

¶ He promyseth to come vnto them and exhorteth them to ordre themselues that he may fynde them perfecte/ and of one mynde.

¶ The. xiij. Chapter.

Deu. xvij. b. Math. xviij. c. John. viij. c. Hebre. x. c.

A NOw come I the thyrd tyme vnto
you* in ỳ mouth of two or thre wit
nesses shall euery thinge stande. I
tolde you before/ & tell you before:
& as I sayde whē I was presente with you ỳ
seconde tyme/ so wryte I now beinge absent
to thē whych in tyme past haue synned/ & to
all other: ỳ yf I come agayne/ I will not spa
re/ seynge that ye seke experyence of Christ
which speaketh in me/ which amonge you is
not weake/ but is mighty in you. And verely
though it came of weaknes that he was cru-
cified/ yet liueth he thorow the power of God
B And we no dout are weake in hī: but we shal
liue wī him/ by ỳ myght of God amōge you.
Proue youre selues whether ye are in the
fayth or not. Examen youre awne selues:
knowe ye not youre awne selues how ỳ Je-
sus Christ is in you/ except ye be cast awa-
yes? I trust that ye shall knowe ỳ we are not
C cast awayes. I desyre before God ỳ ye do no-
ne euyll/ not that we shuld seme cōmendable
but ỳ ye shuld do that which is honest: & let
vs be counted as leawde persones. We cā do
nothinge agaynst ỳ trueth/ but for ỳ trueth.
We are glad whē we are weake/ & ye strōge.
Thys also we wisshe for/ euen that ye were
perfect. Therfore wryte I these thinges being
absent/ lest when I am present/ I shuld vse
sharpenes accordynge to the power whych ỳ
Lorde hath geuen me/ to edifye/ & not to de-
stroye. Finally bretheren fare ye well/ be per
D fect/ be of good comforte/ be of one mynde/
lyue in peace/ & ỳ God of loue & peace/ shalbe
with you. Grete one another in an holy kisse.
Saynctes. Lo. xe Actes. ix. c. All ỳ *saynctes salute you. The grace of oure
Lorde Jesus Christ/ & the loue of God/ & the
fellishippe of ỳ holy goost be wī you al Amē.

¶ The ende of the seconde epistle to the Corinthyans.

¶ Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

¶ The Epistle of Saynct Paul the Apostle vnto the Galathyans.

¶ Paul rebuketh the/ because they were fallen awaye from the Gospell/ sheweth his awne conuersyon/ magnifyeth his office and Apostleshippe/ and declareth himself to be equall with the hye Apostles.

¶ The fyrst Chapter.

PAul an apostle not of A Paul though he came longe after the Apostles yet had he not his auctorite of Peter or of any that wē before hym. Neither brought he with hī letters of recōmendacyō or bulles of confirmacyon. But the confirmacyon of hys apostleshyp was ỳ worde of god/ cōscience of men & the power of the spirite that testifyed wyth hym by wyrac-cles and manyfolde gyftes of grace.

B

Unto the congregacyons of Galacia.
Grace be wyth you and peace from God the
father/ and from oure Lorde Jesus Christ/
which gaue him selfe for oure synnes/ to de-
liuer vs from this presente euyll worlde/ tho-
row the will of God oure father/ to whom be
prayse for euer and euer. Amen.

I maruayle that ye are so sone turned frō
him that called you in the grace of Christ/ vn
to another Gospell: wych is nothynge els/
but that ther be some which trouble you/ and
intende to peruert the Gospell of Christ. Ne-
uertheles though we oure selues/ or an an-
gell from heuen/ preache eny other Gospell
vnto you/ then that which we haue preached
vnto you/ holde hym as a cursed. As I sayde
before/ so saye I now agayne/ yf eny man
preache eny other thinge vnto you/ then that
ye haue receaued/ holde hī accursed. Preache
I mānes doctrine or God? Other go I about
to please men? If I stodyed to please men/ I
were not the seruaunt of Christ.

✠ I certifye you bretheren/ ỳ the Gospell
which was preached of me/ was not after ỳ
manner of men/ nether receaued I it of man
nether

nether was I taught it: but receaued it by ỳ
C reuelacō of Jesus Christ. For ye haue heard
of my conuersacyon in tyme past/ in the Je-
wes wayes/ how ỳ beyonde measure I per-
secuted the congregacion of God/ & spoyled
it: and preuayled in the Jewes faye/ aboue
many of my cōpanions/ which were of mine
awne nacion/ and was a moche more ferueēt
mayntener of the tradicions of the elders.

But whē it pleased God/ which seperated
me from my mothers wombe/ & called me by
his grace/ for to declare his sonne by me/ ỳ I
shuld preache him amonge the hethen: imme-
diatly I cōmened not of ỳ matter wī *flesshe
and blood/ nether returned to Jerusalem to
them whych were Apostles before me: but
D went my wayes into Arabia/ & came agayne
vnto Damasco. Then after thre yeare/ I re-
turned to Jerusalem to se Peter/ and abode
with hym. xv. dayes. no nother of the Apostles
sawe I/ saue James the Lordes brother.
The thinges which I write/ beholde/ God
knoweth I lye not.

*Flesshe and blouddc here signifie men or mennes counsell

After that I went into ỳ costes of Syria
& Cilicia: & was vnknowen as touching my
person vnto the congregacyons of Jewrye/
which were in Christ. But they hearde only
ỳ he which persecuted vs in tyme past/ now
preacheth ỳ fayth which before he destroyed.
And they glorified God on my behalfe. ✠

¶ He withstondeth Peter in the face/ and proueth that the lawe & circumcisyon are not necessary to saluacō.

¶ The. ij. Chapter.

A THen. xiiij. yeares ther after/ I wēt
vp agayne to Jerusalē with Bar-
nabas/ and tooke wych me Titus
also. Ye & I went vp by reuelacion
& cōmened with thē/ of the Gospell which I
preache amonge the Gentyls: but betwene
oure selues/ with them wych were counted
chefe/ lest it shuld haue bene thought that I
shuld runne or had runne in vayne. Also Ti-
tus wych was wyth me/ though he were a
Greke/ yet was not cōpelled to be circūcised
& that because of incōmers beynge false bre-
thren which came in amōge other to spye out
oure libertie which we haue in Christ Jesus
that they myght bringe vs into bondage. To
whō we gaue no roume/ no not for ỳ space of
an houre/ as concerninge to be brought into
subiecyon: and that because that the trueth
of the Gospell myght continue with you.

Paul dekendeth the libertye of the gospell.

Paul is of as hye auctorite as Peter/ James & John.

Of thē which semed to be great (what they
B were in tyme passed it maketh no matter to
me: God loketh on no mās person) neuerthe-
lesse they which semed great/ added nothyng
to me. But contrary wyse/ when they sawe ỳ
the Gospell ouer the vncircūcision was com
mytted vnto me/ as the Gospel ouer the* circ-
umcisyon was vnto Peter: for he that was
myghty in Peter in the Apostleshippe ouer
the circūcisyon/ the same was myghty in me
amonge the Gentyls: and therfore whē they
perceaued the grace that was geuē vnto me/
then James/ Cephas & John/ wych semed
to be pylers/ gaue to me and Barnabas the
ryght handes and agreed with vs/ ỳ we shuld
preache amonge the Hethen/ & they amonge
the Jewes: warninge only that we shulde re
member the poore. Which thinge also I was
diligent to do.

Circumcysiō are the Jewes/ & vncircumcysion the Gētyles.

¶ Paul rebuketh Peter in the face.

And when Peter was come to Antioche/
I withstode hym in the face/ for he was wor-
thy to be blamed. For yer that certayne came
from James/ he ate wyth the Gentyls. But
when they were come/ he withdrue and sepa-
rated him selfe/ fearynge thē wych were of
the circumcisyon. And the other Jewes dis-
sembled lykewyse/ in so moche that Barna-
bas was brought into their simulacō also.
But when I sawe/ ỳ they went not the right
waye after the trueth of the Gospell/ I sayde
vnto Peter before all men/ yf thou beynge
a Jewe/ lyuest after the māner of the Gētyls
and not as do the Jewes: why causest thou ỳ
Gentyls to lyue as do the Jewes? We which
are Jewes by nature/ and not synners of the
Gentyls/ knowe that a man is not iustifyed
by the *dedes of the lawe: but by the fayth of
Jesus Christ. And therfore we haue beleued
on Jesus Christ/ that we myght be iustifyed
by the fayth of Christ/ and not by the dedes of
the lawe: because that by the dedes of ỳ lawe
no flesshe can be iustifyed.

*Dedes of the lawe iustifye not/ but fayth iustifieth.

If then whyll we seke to be made ryghte-
wes by Christ/ we oure selues are founde sin
D ners/ is therfore then Christ ỳ minister of synne?
God forbyd. For yf I bylde agayne ỳ whych
I destroyed/ then make I my selfe a trespa-
ser. a *But I thorow the lawe/ am deed to the
lawe: that I might lyue vnto God. I am cru-
cifyed with Christ. I liue verely: yet now not
I/ but Christ lyueth in me. For ỳ lyfe wych
I now lyue in the flesshe/ I lyue by the fayth
of the sonne of God/ which loued me/ & gaue
hym selfe for me. I despyse not the grace of
God. For yf ryghtewelnes come of ỳ lawe/
then Christ dyed in vayne.

a *But I thorow ỳ lawe am deed to the lawe/ that is/ by ỳ lawe of lyberte & grace graunted in Christ/ I am delyuered from the lawe of bondage ministred by Moses & from the burthē & curse therof.

¶ He rebuketh the vnstedfastnesse of the Galathyans shewynge the vnperfectnesse of the lawe/ & declareth neuertheless that it was not geuen for nought.

¶ The. iii. Chapter.

O foolishe Galathyans: who hath be A
witched you ỳ ye shuld not beleue ỳ
trueth? To whō Jesus Christ was
described before ỳ eyes/ & amonge
you crucifyed. This only wolde I learne of
you/ receaued ye ỳ spirite by ỳ dedes of ỳ lawe/
or els by preachynge of the fayth? Are yet so
vnwyse/

vnwyse/ that after ye haue begonne in the
spyrete ye wolde nowe ende in the flesche?
So many thinges ye haue suffred in vayne/
yf that be vayne. Which ministred to you the
spyrete/and worketh myracles amonge you
doth he it thorow the dedes of the lawe/or by
preachynge of the fayth? *Euen as Abrahã
beleued God/ and it was ascryved to hym
for ryghtewesnes. Understande therfore that
they whych are of fayth/the same are ỳ chyl-
dren of Abraham.

Gene.xvv.b. Rom.iiij.a. Jacob.ij.d.

For the scrypture sawe afore hande/ that
God wolde iustifye the Hethen thorow fayth
and therfore shewed before hande glad ty-
dynges vnto Abraham: In the shall all na-
B cyons be blessed. So then they whych be of
fayth/ are blessed wyth faythfull Abraham.
For as many as are vnder ỳ dedes of the la-
we/are vnder malediccyon. For it is wyttten
cursed is euery man that contynueth not in
all thynges which are wyttten in the boke of
the lawe/to fulfyll them. That no man is iu-
stifyed by the lawe in the syght of God/is eui
dent. For the iuste shall lyue by fayth. The
lawe is not of fayth: but the man that fulfil-
leth the thynges contayned in the lawe (shall
lyue in them.) But Christ hath delyuered vs
C from the curse of the lawe/and was made a
*cursed for vs. For it is wyttten: cursed is
euery one that hangeth on tree/that ỳ bles-
syng of Abraham myght come on the Gen-
tyls thorow Jesus Christ/and that we might
receaue ỳ promes of the spyrete thorow fayth

The lawe euer teth: but fayth blesseth.

(For fayth) on lye maketh the lawe is not of fayth: but the man that fulfil-
cõscience a lyue

*Christ was accursed for oure sakes/ that is: he was punyl-shed and slayne for oure synnes

Brethren I wyll speake after the maner
of men. Though it be but a mans testament
yet no man delyyleth it/or addeth eny thinge
therto/when it is once alowed. ✠ To Abra-
ham and hys seed were the promyses made.
He sayth not in the seedes/as many: but in
thy sede/ as in one/ which is Christ. Thys
I saye/ that the lawe whych beganne after-
warde/ beyonde. iiij. C. & xxx. yeare/ doth not
disnaull the testament/that was confermed
afore of God vnto Christ ward/ to make the
promes of none effect. For yf the inheritance
come of the lawe/it cõmeth not of promes.
But God gaue it vnto Abraham by promes

Wherfore then serueth the lawe? The la-
we was added because of transgressyon (tyll
the seed came to whych ỳ promes was made)
and it was ordeyned by Angels in the hande
of a mediator. A mediator is not a mediator
of one. But God is one. Is the lawe then
agaynst the promes of God? God forbyd.
Howbeit yf ther had bene a lawe geuẽ which
couldde haue geuen *lyfe: then no doute rygh-
tewelnes shuldhaue come by the lawe. But
D the scrypture concluded all thynges vnder
synne that the promes by the fayth of Jesus
Christ/ shuldbe geuen vnto them that bele-

*The lawe geueth no life but threateneth deeth.

ue. ✠ Before that fayth came/we were kepe
& shut vp vnder the lawe/vnto ỳ fayth which
shuld afterwarde be declared.

Wherfore the lawe was oure scolemaster
vnto the tyme of Christ/ that we myght be
made ryghtewes by fayth. But after that
fayth is come/ now are we no lẽger a *vnder
a scolemaster. For ye are all ỳ sonnes of God
by the fayth whych is in Christ Jesus. For
all ye that are baptyled/haue put on Christ.
Now is ther no Jewe nether Gentyll: ther is
nether bonde ner fre: ther is nether man ner
woman: but ye are all one thynge in Christ
Jesu. If ye be Christes/then are ye Abrahãs
seed/and heyres by promes.

a *To be vnder a scolemaster & to be vnder the lawe are bothe one/and are expounded in the Prologe to the Romayns/ the leaffe. xvij.

¶ Paul sheweth that thorow Christ we be delyuered from the lawe/and rebuketh the vnthankfulnesse of the Galathyans.

¶ The. iiij. Chapter. ✠

And I saye that the heyre as longe
as he is a chylde/ differeth not from
A a seruaunt/ though he be Lorde of
all/but is vnder rulers and gouer-
neres/ vntyll the tyme appoynted of ỳ father.
Euen so we/ as longe as we were chyldren/
were in bondage vnder the ordinaunces of ỳ
worlde. But whẽ the a *tyme was full come/
God sent his sonne borne of a womã & made
bonde vnto the lawe/to redeme them whych
were vnder the lawe: that we thorow electiõ
myght receaue the inheritaunce that belon-
geth vnto ỳ naturall sonnes. Because ye are
sonnes/God hath sent the spyrete of his sonne
into oure hertes/which cryeth Abba father.
Wherfore now/thou art not a seruaunt/ but
a sonne. If thou be the sonne/thou arte also
the heyre of God thorow Christ. ✠

a *The tyme full come/was ỳ tyme of Christes commyng/ whych made an ende of ỳ lawe & delyuered vs from the burthen therof.

Not withstandynge/ when ye knewe not
God ye dyd seruice vnto them/ which by na-
ture were no Goddes. But now seynge ye
knowe God (yee rather are knowen of God)
how is it ỳ ye tourne agayne vnto ỳ weake
and bedgarly cerimonies, whereunto agayne
ye delyre afresshe to be in bondage? Ye ob-
serue dayes/and monethes/& tymes/& yeares
I am in feare of you/lest I haue bestowed on
you laboure in vayne.

Bedgarlye ceremonyes

Brethren I besech you/be ye as I am: for
I am as ye are. Ye haue not hurte me at all.
Ye knowe/how thorow infirmitye of ỳ flesh-
che/ I preached the Gospell vnto you at the
fyrst. And my temptacion which I suffred by
reason of my flesche/ ye delyyled not nether
abhorred: but receaued me as an Angell of
God: yee as Christ Jesus. How happy we-
re ye then? for I beare you recorde, that yf it
had bene possible ye wolde haue plucked out
youre awne eyes/and haue geuen thẽ to me.
Am I therfore become youre enemye/ be-
cause I tell you the trueth.

Infirmitie and temptacion are persecucion/ rebuke & ye crosse.

Chey are

C They are gelous ouer you amisse. Yee/they
intende to exclude you/ that ye shuld be fer-
uent to them warde. It is good alwayes to
be feruent/so it be in a good thynge/and not
only when I am present with you.

My lytteli chyldren (of whom I trauayle
in birth agayne/vntill Christ be fashioned in
you) I wolde I were with you now/& coulde
chaunge my voyce: for I stande in a doute of
you. Tell me ye ỳ delyre to be vnder the lawe
D haue ye not heardde of the lawe? ✠ For it is
wyttten that Abraham had two sonnes/the
one by a bõde mayde/ ỳ other by a fre womã.
Yee and he whych was of the bonde woman
was borne after ỳ flesche: but he which was
of the fre woman/was borne by promes.
Which thynges betoken mystery. For these
wemen are two testamentes/the one from ỳ
mounte Syna/ whych gendreth vnto bon-
dage/which is Agar. For mounte Syna is
called Agar in Arabia/and bordreth vpon ỳ
citie/which is now Jerusalem/and is in bon
dage with her chyldren.

But Jerusalem/ whych is aboue/ is fre:
which is the mother of vs all. For it is wyttẽ
reioyce thou baren/that bearest no chyldren
breake forth & crye/thou ỳ trauelest not. For
the desolate hath many moo chyldren then
she whych hath an husband. Brethrẽ we are/
after the maner of Isaac/chyldrẽ of promes.
But as then he ỳ was borne carnally/persẽ-
cuted him that was borne spiritually. Euen
so is it now. Neuertheless what sayth the
scrypture: put awaye the bonde woman and
her sonne. For the sonne of the bonde woman
shall not be heyre wẽ the sonne of ỳ fre womã
So then brethren we are not chyldren of the
bonde woman: but of the fre woman. ✠

¶ The laboureth to drawe them awaye from circumcision/sheweth them the battyll betwyxte the spyrete & the flesh/and the frutes of them both.

¶ The. v. Chapter.

A Stand fast therfore in the libertye
wherwyth Christ hath made vs
fre/ and wrappe not youre selues
agayne in the yoke of bondage.
Beholde I Paul saye vnto you/that yf ye be
circũcised/Christ shall profyt you nothinge
at all. I testifye agayne to euery man which
is circumcyled that he is bounde to kepe the
whole lawe. Ye are gone quyte from Christ
as many as are iustifyed by the lawe/and are
fallen from grace. We loke for/and hope in ỳ
spyrite/to be iustifyed thorow fayth. For in Je
su Christ/nether is circumcision eny thynge
worth/nether yet vncircũcisyon/ but *fayth
which by loue is mighty in operaciõ. Ye dyd
runne well: who was a let vnto you/that ye
shuld not obey the trueth? Euen that cõsell
that is not of him that called you. A lytell le-

The libertye & fredome ỳ we haue in Christ ought euery mã to stande by

*Fayth which worketh thorow loue is the true fayth & all that God requyreth of vs.

uen doth leuen the whole lompe of dowe.

✠ I haue trust towarde you in the Lorde/
that ye wyll be none other wyse mynded. He
that troubleth you/shall beare hys iudgemẽt
whatsoeuer he be. Brethren yf I yet preache
circumcisyon: why do I then yet suffre persẽ-
cucyon? For then had the offence whych the
crosse geueth/ceased. I wolde to God they
were seyerated from you/which trouble you
Brethren ye were called into (libertye) only
let not youre libertie be an occasion vnto the
flesche/but in loue serue one another *For al
the lawe is fulfylled in one worde/whych is
this: thou shalt loue thyne neyghbour as thy
selfe. If ye byte & deuoure one another: take
hede lest ye be consumed one of another. ✠

(Christes libertie) is a libertie of cõscience & not of the flesche.

Roma. xiij. Jaco. ij. d. i. Petr. ij. e.

✠ I saye walke in the spyrete/and fulfyll
not the lustes of the flesche. For the flesche
lusteth contrary to the spyrete/and the spyrete
contrary to the flesche. These are cõtrary one
to the other/ so that ye cannot do that whych
ye wolde. But and yf ye be ledde of ỳ spyrete/
D then are ye not vnder the lawe. The dedes of
the flesche are manifest/whiche are these/ad
uoutrye/fornicacion/vnclennes/ wantãnes
ydolatrye/ witchecraft/ hatred/ variaunce/
zele/wrath/stryfe/sedicion/sectes/enuyinge
murther/dronkennes/glottony/& suche like
of the which I tell you before as I haue tolde
you in tyme past/ that they whych commyt
suche thynges/shall not inherite/ the kyng-
dome of God. But *the frute of the spyrete is/
loue/ioye/peace/longe sufferinge/gentlen
goodnes/faythfulnes/meknes/temperãcye.
Against suche ther is no lawe. They ỳ are
Christis/ haue crucifyed the flesche with the
appetites and lustes. ✠

Dedes of the flesche.

To cõmyt suche dedes maketh vs vnder damnacyon of the lawe.

*The frute of ỳ spyrite. These dedes testifye ỳ we are not vnder the damnaciõ of the lawe.

✠ If we lyue in the spyrete/let vs walke in ỳ
spyrete. Let vs not be vayne glorious/prouo-
kinge one another/& enuyinge one another.

¶ Therhorteth them to brotherly loue/& one to beare with another. In the ende he warneth thẽ to beware of circumcisyon.

¶ The. vj. Chapter.

Brethren/ yf eny man be fallen by
chaunce into eny faute: ye whych
A are spirituall/helpe to amẽde him
in ỳ spyrete of meknes: cõsyderinge
thy selfe/ lest thou also be tempted. Beare ye
one anothers burthẽ/and so fulfyll the lawe
of Christ. If eny man seme to hym selfe that
he is somwhat/when in dede he is nothinge/
the same deceaueth hym selfe in hys ymagi-
nacion. Let euery mã proue his awne wor-
ke/and then shall he haue reioysynge in hys
awne selfe/and not in another. For euery mã
B shall beare his awne burthen.

The dutie of euery Christen man.

Let him that is taught in the worde/mint
ster vnto hym that teacheth hym/in all good
things. Be not *deceaued/God is not mocked

*The kõtenance of mercye in Christ is made onlye to ỳs that will worke

For

For whatsoeuer a man soweth/that shall he reepe. He that soweth in his flesche/shall of the flesche reepe corrupcion. But he that soweth in the spyrete/ shall of the spyrete reepe lyfe euerlastynge. Let vs not be wery of well doyng. For when the tyme is come/we shal
¶ ij. Tessalo. iij. reepe with out werynes. ¶ Whill we haue therfore tyme/ let vs do good vnto all men/ and specially vnto them whych are of the houshold of fayth. ✠

Beholde how large a letter I haue wyttē vnto you wyth myne awne hande. As many as delyre with vtwarde apperance to please carnally/ they constrayne you to be circumcised/only because they wolde not suffre persecuciō with the crosse of Christ. For they thē selues whych are circumcyled/ keepe not the lawe: but desyre to haue you circūcised/that they myght reioyce in youre flesche.

God forbyd that I shuld reioyce/but in ỏ crosse of oure Lorde Jesu Christ/wherby the worlde is crucified as touchinge me/ & I as concernynge the worlde. For in Christ Jesu nether circūcision auayleth eny thinge at all
* Nothinge helpeth saue to be a new creature nor vncircumcisyon: but a* newe creature. And as many as walke accordynge to thys rule/peace be on them/and mercy/and vpon Israel that pertayneth to God. Frō hence forth/let no man put me to busynes.

For I beare in my bodye the markes of the Lorde Jesu.

Brethrē ỏ grace of our Lorde Jesu Christe be w̄ youre spyrete Amen.

¶ Unto the Galathyans wrytten from Rome.

¶ The Epistle of Saynet Paul the apostle vnto the Ephesyans.

¶ The euerlastynge ordinaunce and eleccion of God in sauynge all men thorow Christ Jesus hys sonne. We are ordened vnto good workes. The dominion of Christ.

¶ The kyrst Chapter.

PAul an apostle of Jesu Christ/by the will of God. To the saynctes/which are at Ephesus/and to thē which beleue on Jesus Christ. Grace be with you & peace
ij. Corin. i. a i. Petri. i. a from God oure father/ and from the Lorde Jesus Christ. Blessed be God the father of oure Lorde Jesus Christ/which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ / accordynge as he had chosen vs in hym/before the foundacion of the worlde was layde/ that we shuld be saynctes/and without blame before him/ thorow loue. And ordeyned vs before thorow B Jesus Christ to be heyres vnto him selfe/ac Predestynacio
cordynge to ỏ pleasure of his will to ỏ prayse of the glorye of his grace where with he hath made vs accepted in the beloued.

By whom we haue redēption thorow his Redempcyon is the forgeuenes of synnes.
bloude/euē the forgeuenes of synnes/accordynge to ỏ ryches of his grace/whych grace he shed in vs aboundantly in all wysdome/ and prudence. And hath opened vnto vs the* mysterye of hys wyll accordynge to hys Mysterye is secret councell
pleasure/ & purposed ỏ same in hym selfe/to haue it declared whē ỏ tyme were full come/ that all

that all thinges/bothe the thinges which are in heuen/ and also the thynges whych are in erthe/ shulde be gathered to gether/ euen in Christ: that is to saye/in hym in whō we are
predestinacyō made heyres/ & were therto predestinate accordinge to ỏ purpose of him which worketh all thyngs after the purpose of his awne wil: that we which before beleued in Christ shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the worde of trueth/ I meane ỏ Gospell of youre saluacyon / wherin ye beleued) were sealed wyth the holy spyrete of promes/ whych is the ernest of oure inheritaunce/ to redeme the purchased possession/and that vnto the laude of hys glory.

D Wherfore euē I (after that I hearde of the
Wher fayth to Christ is/ there is loue to all ỏ saynctes fayth which ye haue in ỏ Lorde Jesu/ & loue vnto all the saynctes) cease not to geue thanks for you/ makinge mencion of you in my
ne sanctyfyed a hys bloude. prayers/ ỏ the god of oure lorde Jesus Christ and the father of glory/ might geue vnto you the spyrete of wysdome/ and open to you the knowledge of hym selfe/ and lyghten ỏ eyes of youre myndes that ye myght knowe what that hope is/ where vnto he hath called you/ & what ỏ ryches of his glorious inheritance is vpon the sainctes/ & what is the exceedinge greatnes of hys power to vs warde whych
* fayth is the worke of God alye/ euen as was ỏ raylyng of Christ. beleue accordynge to ỏ workynge of ỏ hys myghty power/ which he wrought in Christ when he rayled him from the deed/ & set hym on his ryght hande in heuēly thinges/ aboue all rule/ power/ and myght and dominacyon & aboue all names ỏ are named/ not in thys worlde only/ but also in the worlde to come: & hath put all thynges vnder his fete/ & hath made hym aboue all thynges/ the heed of the congregacyō which is his body & the fulnes of him that fylleth all in all thinges.

¶ Paul sheweth thē what maner of people they were before their cōuersion/ & what they are now in Christ.

¶ The. ij. Chapter.

AAnd you hath he quyckened also ỏ
Colos. ij. b were deed in treasspasse and synne/ in the which in tyme passed ye walked/ accordynge to ỏ course of this worlde/ & after the gouerner ỏ ruleth in the ayer/ the spyrete that now worketh in ỏ childrē of vnbeleefe/ amōge whych we also had oure conuersacion in tyme past/ in ỏ lustes of oure flesche/ and fulfylled the wyll of the flesche &
We be all by nature the chyldren of wrath & types of damnacyon. of the mynde: and were* naturally the childrē of wrath/ euen as well as other.

But God which is rych in mercy thorow his greate loue wherwyth he loued vs/ euen when we were deed by sinne/ hath quickened vs to gether in Christ (for by grace are ye sa-
B ued) and hath rayled vs vp to gether & made vs syttе to gether in heuenly thinges thorow Christ Jesus/ for to shewe in tymes to come the exceedinge riches of his grace/ in kyndnes to vs warde in Christ Jesu. For by grace are ye made safe thorowe fayth/ and that not of youre selues. For it is the gyfte of God/ and commeth not of workes/ lest eny man shulde boost hym selfe. For we are his workmā ship created in Christ Jesu vnto a* good workes/ vnto the which God ordeyned vs before/ that we shulde walke in them.

a * The poinyples of mercye in Christes bloude are made vs on that condycō that we kepe the lawe / & loue one another as Christ loued vs.

Wherfore remēber that ye beynge in tyme passed gētyls in the flesche/ & were called vncircumcision to them which are called circū-
b * The Gentyles tyll Christ came were nor vnder the couenaunt of mercye / but the Jewes only. cision in ỏ flesche/ which circūcision is made by handes: Remember I saye/ that ye were at that tyme without Christ/ & were reputed aliantes frō the cōmen welth of Israel/ and
c * Moses lawe that was the wall & cause of hate betwene the Jewes & Gentyles/ to ta ken away. In whose stede is to ne come to loue one another / as Christ loued vs/ were straungers from the b* testamentes of promes/ & had no hope/ & were with out God in this worlde. But now in Christ Jesu/ ye which a whyle ago were farre of/ are made nye by the bloude of Christ.

For he is oure peace/ which hath made of
d * The cause of hatred/ betwene the Gethen & the Jewes. For by the lawe wolde the Jewes be better then the Gethen. But now that they both haue one spyrte thorow Christ with out the lawe/ the hatred hath an ende/ & the one is euen as the other in Christ. both one/ & hath broke doune ỏ c* wall that was a stoppe bitwene vs/ and hath also put awaye thorow his flesche/ d* the cause of hatred/ that is to saye/ the lawe of cōmaundementes contayned in the lawe wrytten/ for to make of twayne one newe mā in him selfe to makynge peace: and to recōcile both vnto God in one body thorow his crosse/ and slewe hatred therby: & came and preached peace to you which were a farre of/ & to them ỏ were nye. For thorow him we both haue an open waye in/ in one spyrete vnto the father.

D
e * Fatidacyon is the worde of God.

✠ Now therfore ye are no moare straungers and forreners: but cytezyns wyth the saynctes/ and of the houshold of God: & are
f * Temple in the Epistles of the Apostles signyfyeth the congregacyon of faythfull holy & vertuous men. Sometyme it signyfyeth the herte of every christian. so in ij. Corint. vj. d. & i. Corin. iij. and vj. d. byltt vpon the e* foundaciō of the Apostles & Prophetes / Jesus Christ beynge the heed corner stone/ in whom euery byldinge coupled to gether groweth vnto an holy f * tēple in the Lorde/ in whom ye also are byltt to gether/ and made an habitacyon for God in the spyrete. ✠

¶ She sheweth the cause of his prelonment/ delyreth ths not to fayntе because of his trouble/ and prayeth God to make them stedfast in his spyrte.

¶ The. iij. Chapter.

FOr this cause I Paul am in ỏ bōds of Jesus Christ for youre sakes which are hethē: If ye haue hearde of ỏ ministraciō of ỏ grace of God
A Paul was an Apostle to the Hethen & learned hys gospell by reuelacyon. which is geuē me to you warde. For by reuelacion shewed he thys mistery vnto me/ as I wrote aboue in fewe wordes/ wherby whē ye rede/ ye may e knowe myne vnderstādinge in ỏ mistery of Christ/ which mistery in tymes passed was opened vnto the sonnes of mē/ as it is

it is now declared vnto his holy Apostles & Prophetes by the spyrete: that the Gentyls shulde be inheritours also/ and of the same body/and partetakers of his promes that is in Christ/by the meanes of ȳ Gospell/wher-
B of I am made a minister/by the gyfte of the grace of God geuen vnto me thorow ȳ worke-kinge of his power.

Vnto me the lest of all sayncte is thys grace geuen/that I shulde preache amonge the Gentyls ȳ vnsearchable ryches of Christ and to make all men se what the felyshippe of the mistery is/which from the beginning of the worlde hath bene hyd in God wyych made all thinges thorow Jesus Christ/to ȳ intent/that now vnto the rulers and powers in heauen myght be knowen by the congregacyon/the manyfolde wyldome of God/ac-cordynge to the eternall purpose/ wyych he purposed in Christ Jesu oure Lorde/by whō we are bolde to drawe nye in ȳ trust/wyych we haue by fayth on hym. ✠ Wherfore I
C desyre that ye faynt not because of my tribu-lacios for youre sake: which is youre prayse.

For this cause I bowe my knees vnto ȳ father of oure Lorde Jesus Christ/wyych is father ouer all that is called father in heauē & in erth/ ȳ he wolde graunt you accordinge to the ryches of hys glorye/ that ye maye be strengthed wyth myght by hys spyrete in the inner man that Christ maye dwell in youre hertes by*fayth/ that ye beynge roted and grounded in loue/ myght be able to compre-hende with all sayncte/what is that bredth & length/ deepth & heyth: and to knowe what is ȳ loue of Christ/which loue passeth know-ledge: that ye myght be fulfylled wyth all maner of fulnes wyych commeth of God.

Vnto hym that is able to do excedynge aboundātly aboue al that we aske or thinke accordynge to the power that worketh in vs be prayse in the congregacyon by Jesus Christ/ thorowout all generacions from ty-me to tyme. Amen. ✠

Where true fayth in Christ is/there is loue & in erth/ ȳ he wolde graunt you accordinge to the neybour. And fayth and loue maketh vs vnderstande al thinges. Fayth vnderstondeth the secretes of God & the mer-cye that is geuē hir in Christ. And loue knoweth hir duty to hys neybour/ & can interpre-te all lawes & ordinances and knoweth how farre forth they are to be kept & wherto they dis-pensed with.

Che exhorteth them vnto mekenes longe suffeyrynge/ vnto loue and peace/euery one to serue and edifie ano-ther with the gyfte that God hath geuen hym/to be-ware of straunge doctrine/to laye aside the olde con-uersacyon of gredy-lustes/& to walke in a new lyfe.

✠ The.iiij.Chapter. ✠

Therfore wyych am in bondes for the Lordes sake/exhorte you/that ye walke worthy of the bocacyon wherwyth ye are called/ in all hū-blenes of mynde/and mekenes/ & longe suf-feryng/ forbearynge one another thorowe loue/and that ye be diligent to kepe the vni-tie of the spyrete in the bonde of peace/beynge one body/and one spyrete/euen as ye are cal-led in one hope of youre callynge. Let ther be but one Lorde/ one fayth/ one baptyme:

The lyuyng of a true beleuer.

Roma. xii. and 1. Corin. xii.

One God
One Lorde
One fayth.
One baptyme.

one God and father of all/which is aboue all thorow all/and in you all. ✠

✠ Vnto euery one of vs is geuen grace ac-
B cordinge to the measure of ȳ gyfte of Christ. Wherfore he sayth: He is gone vp an hye and hath ledde captiuitie captiue/and hath geuē gyftes vnto men. That he ascended: what meaneth it/ but that he also descended fyrst into the lowest partyes of the erth? He that descended/is euē the same also that ascended vp/euē aboue al heauēs/to fulfyll all thingis.

Roma. xii. i. Corin. xii. ii. Corin. x. Psal. xvii

And the very same made some Apostles/
C some Prophetes/ some Euangelistes/ some Shepherdes / and some Teachers: that the saynctes myght haue all thynges necessarye to worke & minister with all/to the edifyng of the body of Christ/tyll we euery one (in ȳ vnitie of fayth/and knowledge of the sonne of God) growe vp vnto a parfaycte man/af-ter ȳ measure of*age of ȳ fulnes of Christ. ✠ That we hence forth be no moare chyldren/ waueringe and caryed wyth euery wynde of doctrine/by the wylynes of mē & craftynes/ wherby they laye awayte for vs to deceaue vs. But let vs folowe the trueth in loue/and in all thynges growe in him which is ȳ heed/ that is to saye Christ/in whō all the body is coupled and knet to gether in euery joyne wherwith one mynystreth to another (accor-dinge to the operacyon as euery parte hath his measure) and increaseth the body/vnto ȳ edyfyinge of it selfe in loue.

Ephe. iiii.

* Wherfore the true ministers of the cōgrega-cyō serue: euē to make vs per-fect men in the full knowledge of Christ.

✠ This I saye therfore and testifye in the Lorde/that ye hēce forth walke not as other Gentyls walke/ in vanytye of their mynde/ blinded in their vnderstandinge/beynge stra-ungers frō the lyfe wyych is in God thorow the ignorancy that is in them/ because of ȳ blindnes of their hertes / which beynge past repentaunce/ haue geuen them selues vnto wantannes/to worke all manner of vncle-nes/euen with gredines. But ye haue not so learned Christ/yf so be ye haue heard of him and are taught in hym/euen as the trueth is in Jesu. So then as concerninge the conuer-sacion in tyme past/ laye from you that olde man/which is corrupte thorow the deceaua-ble lustes/ ✠ ✠ and be ye renued in ȳ spyrete of youre myndes/and put on that newe mā/ wyych after the ymage of God is shapen in ryghteoselnes and true holynes.

Ignorauncе is cause of euyll lyuynge.

Wherfore put awaye lyinge/ and speake euery man truth vnto his neyghbour/ for as moche as we are members one of another. a*Be angrye but synne not: let not ȳ sonne go doune vpō youre wrath/nether geue place vnto ȳ back byter. Let him ȳ stole/stealе no moare/ but let hym rather laboure wyth his handes some good thynge/ thae he maye haue to geue vnto him that nedeth. ✠

a*Be angrye/ Christ was an-gry at the blind-nes of ȳ Jewes Mat. xiii. And to was idoles/ at the ydolatry of the Israelites. Exo. xxxii & at the sedicio of Chore/ Dathan & Abiron. Nu. xvi. Neuer-theles this an-ger or wrath was but a very

Let no

yele vnto ȳ lawe of God/as thou mayest se by Phi-neas/ Nu. xxv. & by Mathathias i. Machabe. ii. As for malyce or vn-lawfull wrath/ it is vtterly for-bydden/as it fo-loweth here in this Chapter.

Let no filthy cōiunicacyon procede out of youre mouthes: but that which is good to edifye with all/when nede is: that it maye ha-ue fauoure with the hearers. And greue not the holy spyrete of God/by whō ye are sealed vnto ȳ daye of redempciō. Let all bitternes/ fearlnes and wrath/ roryngе & curlyd spea-kinge/ be put awaye from you/with all ma-lictoulnes. Be ye courteouse one to another and merycfull / forgeuynge one another / euen as God for Christes sake forgaue you.

i. Corin. xi. ii. Corin. i. Psal. xcv

Che exhorteth them vnto loue/ warneth them to be-ware of vncleanes/ coueteoulnesse/ folyth talkynge & false doctryne: to be circumspecte/to a voyde drunc-kennesse/to reioyse and to be thankfull towarde God/ to submytt the selues one to another. He teacheth how wemen shulde obeye their hulbandes/& how louyngly men ought to intreate their wyues.

✠ The.v.Chapter. ✠

Be ye folowers of God as dere chil-
A dren/ & walke in loue euē as Christ loued vs/ & gaue hym selfe for vs/ an offering & a sacrifice of a swete sauer to God. So ȳ fornicaciō & all vncleānes or coueteoulnes be not once named amonge you as it becōmeth sayncte: nether filthyn-nether folyshe talkynge / nether gestynge wyych are not cōly: but rather geuinge of thā-kes. For this ye knowe that no whoremōger/ ether vncleane person/ or coueteous person/ which is ȳ worshypper of ymages/ hath eny inheritance in ȳ kingdome of Christ & of God

Ungodly cōmu-nicacio stregthe-neth the bodye a-gayne ȳ spirite.

These have no parte w Christ.

Let no mā deceaue you w vayne wordes. For thorow suche thynges cōmeth ȳ wrath of God vpon the chyldrē of vnbelefe. Be not therfore cōpanyons wyth thē. Ye were once derknes/but are now lyght in the Lorde.

Walke as chyldren of lyght. For the frute of the spyrete is in all goodnes/ryghteoselnes & trueth. ✠ Accept that which is plealynge to the Lorde: & haue no fellyshippe wyth the vnfruytfull workes of derknes: but rather rebuke them. For it is shame euen to name those thingis wyych are done of thē in secrete: but all thinges/ when they are rebuked of ȳ light/ are manifest. For whatsoeuer is manif-est/ that same is lyght. Wherfore he sayth: awake thou that slepest/ and stonde vp from deeth/ and Christ shall geue the lyght.

Ignorauncе is cause of euell lyuynge.

✠ Take hede therfore that ye walke circum-spectly: not as foles: but as wyse*redeminge the tyme: for the dayes are euyll. Wherfore/ be ye not vnwyse/ but vnderstande what the will of the Lorde is/ & be not dronckē w wine wherin is excesse: but be fulfylled wyth the spyrete/speakinge vnto youre selues in psal-mes & hymnis/ & spyretuall songes/ singinge & makinge melodie to the Lord in youre hertes/ gyuynge thankes all wayes for all thynges vnto God the father/ in ȳ name of oure Lorde

* Redemynge ȳ tyme that is/ spe-nge the tyme ȳ vyll.

Jesus Christ: submyttyng youre selues one to another in the feare of God. ✠

Wemen submyt youre selues vnto youre
C awne hulbandes/as vnto the Lorde. For the hulbande is the wyues heed euē as Christ is the heed of the cōgregaciō/ & the same is the fauoure of ȳ body. Therfore as the cōgre-gacion is in subiecciō to Christ/ likewyse let ȳ wyues be in subiecciō to their hulbandes in all thinges. Hulbandes loue youre wives euē as Christ loued the congregaciō/ & gaue him selfe for it/ to sanctifye it/ & clensed it in
F ȳ*fountayne of water thorow the worde/ to make it vnto hym selfe/ & glorious cōgrega-cion with out spot or wrynckle/ or eny loche thing: but ȳ it shuld be holy & without blame. So ought men to loue their wyues/ as their awne bodyes. He ȳ loueth hys wyfe/ loueth him selfe. For no man euer yet hated his awne flesche: but norisheth & cherisheth it/euē as the Lorde doth the congregacion. For we
G are members of his body/ of hys flesche/ & of his bones. For thys cause shall a man leaue father & mother/ and shall continue with his wyfe/ & two shalbe made one flesche. This is a great secrete/ but I speake bitwene Christ and the congregacyon. Neuertheless do ye so that euery one of you loue his wife truely euen as him selfe. And let the wife se that she feare her hulbande.

*Baptyme sa-ueth thorow ȳ worde: ȳ is/ tho-row fayth in ȳ worde accordig to the couenant made in Christ.

Chow chyldren shulde behaue the selues toward their fathers and mothers: likewyse fathers towarde their chyldren: Seruantes towarde their masters/ agayne masters towarde their seruauntes an exhortacyon to the spirituall battayll/ and what weapens Christen men shulde fyght with all.

✠ The.vi.Chapter. ✠

Chyldren obey youre fathers & mo-
A thers in ȳ Lorde: for so is it ryght. Honoure thy father & mother/ ȳ is the fyrst cōmaundemēt ȳ hath eny promes/ ȳ thou mayst be in good estate/ and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath: but bryngе thē vp with the norture & informaciō of ȳ Lorde. Seruauntes be obediēt vnto youre carnall masters/ with feare & trēblinge in singlenes of youre hertes/ as vnto Christ: not with ser-uice in the eye syght/ as men plealers: but as the seruauntes of Christ/ doynge the wyll of God from the herte with good will/ seruinge the Lorde/ and not men. And remember that whatsoeuer good thinge eny man doeth that shall he receaue agayne of the Lorde/ whe-ther he be bonde or fre. And ye masters/ do euen the same thynges vnto them/ puttynge awaye threateninges: and remember ȳ euen
B youre master also is in heauē/ nether is thy eny respecte of person with hym.

Christ hath pur-chased a rewar-de for al thinges.

✠ Finally my brethren/ be stronge in ȳ Lord & in the power of hys myght. Put on the ar-

L moure

moure of God/that ye maye stande stedfast agaynst the craftyassautes of the deuyll. For we wrestle not agaynst flesche & blood: but agaynst rule/agaynst power/and agaynst worldly rulers of the derknes of this world agaynst spretuall wyckednes/for heauenly ¶ thynges.

For this cause take vnto you the armoure of God/that ye maye be able to resyst in the euyll daye/& stande perfect in all thynges.

Stande therfore/and youre loynes gyrd aboute wyth verytye/haurynge on the brest plate of ryghtewelnes/and shood wyth shoes prepared by ỳ Golpell of peace. Aboue all take to you the shelde of fayth/wherwith ye maye quenche all the fyrie dartes of the wycked. And take the helmet of saluacyon/ and the swearde of the sprete/ whych is the worde of God. ✠ And praye all wayes with all manner prayer and supplicacyon: & that in the sprete: and watch therunto with all instance and supplicacion for all sayncte and for me/that vtteraunce maye be geuen vnto me/ that I maye open my mouth boldly/to vtter the secretes of ỳ Golpell/wherof I am messenger in bondes/ ỳ therin I maye speake trely/as it becommeth me to speake.

But that ye maye also knowe what condicion I am in and what I do/ Tichicus my D deare brother and faythfull mynyster in the Lorde/shall shewe you of all thynges/ whō I sent vnto you for the same purpose/that ye myght knowe what case I stande in & that he might cōfort youre hertes.

Peace be with the brethren & loue with fayth/from God the father & frō the Lord Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

✠ The armoure of God solo weth verytye/ỳ shoes of a stedfast purpose to folowe ỳ Golpell/fayth/ wherwith oure consciences are at pra.e after it hathe ones felt Christ/ ỳ helmet of saluaciō whych is hope/ỳ word of God which is ỳ swerde. &c.

¶ The Epistle of Saynct Paul the Apostle vnto the Philippians.

The exhorteth the to increase in loue in knowlege & experience of Godly thynges: maketh mencīō of his preferment at Rome/is glad to heare Christ preached/is content ether to dye or lyue/and prayeth them to lede a Godly conuersacion/to be of one mynde/and to fear no persecucyon.

¶ The fyrste Chapter.

PAul and Tymotheus the seruaūtes of Jesu Christ. B To all the sayncte in Christ Jesu/which are at Philippos with the Bilshops & Deacōs a*Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

a*Of this ye haue. Rom. i. a.

✠ I thanke my God with all remēbrance of you/all wayes in all my prayers for you/ & praye with gladnes/because of the fellowshyp whych ye haue in the Golpell from the fyrst daye vnto now: and am surely certifyed of this/that he which beganne a good worke in you/ shall go forthe with it vntyll ỳ daye of Jesus Christ as it becōmeth me so to iudge of you all/because I haue you in my herte and haue you also euery one companions of grace with me/euen in my bondes/ as I defende and stablyshe the Golpell.

For God beareth me recorde how greatly I longe after you all frō the very herte rote in Jesus Christ. And this I praye/that youre B loue maye increace more and more in knowledge/and in all fealynge/that ye myght accepte thinges most excellent/that ye myght be pure and sooche as shulde hurte no mānes conscyence/vntyll the daye of Christ/ fylled with the

with the frutes of ryghtewelnes/which frutes come by Jesus Christ vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happened vnto the greate furtheringe of the Golpell. So that my bandes in Christ/ are manyfest thorow out all the iudgemēt hall & in all other places: In so moche that many of the brethren in the Lorde are boldned thorow my bandes & dare more largely speake the worde without feare. Some ther are which preache Christ of enuie & stryfe/and some of good wil. The one parte preacheth Christ of stryfe and not purely/supposinge to adde more aduersitie to my bandes. The other parte ok loue/because they se that I am set to defend the Golpell.

¶ What then? So ỳ Christ be preached all maner wayes/whether it be by occasyon/ or of true meaninge/I therin ioye: ye and wyll ¶ ioye. For I knowe that this shall chaunce to my saluaciō/ thorow youre prayer & mynystryng of the sprete of Jesu Christ as I hertely loke for/& hope that in nothing I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/euē so now Christ shal be magnyfyed in my body/whether it be thorow lyfe/ or els deeth. For Christ is to me lyfe/and deeth is to me auauntage.

If it chaunce me to lyue in the flesshe/that is to me frutefull for to worche/and what to chose I wote not/*I am constrayned of two thinges: I delyre to be loosed and to be with Christ/which thinge is best of all. Neuertheless to abyde in ỳ flesshe is moare nedfull for you. And this am I sure of/ỳ I shall abyde/ & with you all cōtinue/for the furtheraunce and ioye of youre fayth that ye maye moare aboundātly reioyce in Jesus Christ thorow me/by my comminge to you agayne.

1.Reg. xxiij. c. 1.Paral. xxi. b. Daniel. xiij. c.

Only let youre conuersacyon be/as it be D cōmeth the gospell of Christ: that whether I come and se you/or els be absent/I maye yet heare of you/ỳ ye cōtinue in one sprete/& in one soule/labouringe as we do/to maynta yne the fayth of the gospell & in nothinge fearinge youre aduersaries: which is to thē a tokē of perdicion/& to you of saluacion and ỳ of God. For vnto you it is geuē that not only ye shuld beleue on Christ: but also*suffre for his sake/& haue euen the same fyght whych ye sawe me haue and nowheare of me.

b Tribulacion is a tokē of saluacion to ỳ true beleuers.

The exhorteth them to vnite and brotherly loue/& to beware of stryfe and vayne glory: And for a sure ensample/he layeth Christ before them.

¶ The.ij. Chapter.

A IF ther be amōge you eny cōsolaciō in Christ/yf ther be eny cōfortable loue/yf ther be eny fellishippe of ỳ sprete/yf ther be eny cōpassyon of mercy: fulfill my ioye/ỳ ye drawe one waye/ haurynge one loue/beynge of one accorde/& of one mynde/that nothinge be done thorow stryfe or vayne glory/ but ỳ in meknes of mynde euery mā esteme other better then hī selfe/a*and loke not euery man on his awne things/but euery man on ỳ thinges of other mē. ✠ Let the same mynde be in you ỳ was in Christ Jesu: which beinge in the shape of God/& thought it not robbery to be equall vō God: Neuertheless he made hym selfe of no reputacion/& toke on him the shape of a seruaūte/& became like vnto mē/& was founde in his aparell as a man. He hūbled hym selfe & became obedyent vnto the deeth/euen the B deeth of ỳ crosse. *Wherfore God hath exalted him/& geuē him a name aboue all name: *that in ỳ name of Jesus shulde euery knee bowe/bothe of thinges in heauē & thinges in erth & thinges vnder the erth/& that all tōges shulde confesse that Jesus Christ is ỳ Lorde vnto the prayse of God the father. ✠

a Loke not on youre awne gifte or profyt but on loue and vnite.

Hebre. i. d.

Rom. xiij. c. Gla. xiv. d.

Wherfore my dearly beloued/ as ye haue alwayes obeyed not whē I was present only but now moche more in mine absence/euē so worke out youre awne b*saluaciō w̄ feare & trembling. For it is God which worketh in you/both ỳ will & also ỳ dede euē of good wil.

b*As ye be saued from synne thorowe fayth so worche accordynge to the couenaunt vntill ye come to the saluacion of glory. For yf ye cease workynge ỳ spirite quencheth agayne/ and ye cease to be partakers of the promes.

Do all thynge with out murmurynge and ¶ disputinge/ỳ ye maye be sauteless & pure/& the sonnes of God without rebuke in ỳ mides of a croked and peruerse nacyō: amonge which se ỳ ye shyne as lyghtes in ỳ worlde/ holdinge faste the worde of lyfe/vnto my reioysinge in ỳ daye of Christ/that I haue not rūne in vayne/nether haue labored in vayne c*Yee & though I be offered vp vpon the offeringe & sacrifyce of youre fayth: I reioyce/& reioyce with you all. For the same cause also reioyce ye/and reioyce ye with me.

c*Yee thoughe I be offered &c. He maketh here vs. offeryngs or sacrifyce/ their fayth maketh he one/who he offred to Christ the other hym selfe/ yf whyle he stodyeth to offer ỳ offryng to God a right he be put to deeth & become an offryng: which thing he refuseth not/so that he bring to passe to ma ke the worthy of God.

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you/that I also maye be of good cōforte/when I knowe what case ye stande in. For I haue no mā that is so lyke mynded to me/which with so pure affeccyon careth for youre matters. For all other seke their awne/& not that whych is Jesus Christes. Ye knowe the proffe of hym/how that as a sonne with the father/so with me he sorowed he is labour vpon the Golpell. Hym I hope to sende assone as I knowe how it wyll go with me. I trust in the Lorde/that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you/my cōpanyon in laboure & felowe soudier/ youre Apostel & my mynyster at my nedes. For he longed after you/& was full of heuynes/ because that ye had heard sayd ỳ he shulde be sycke. And no doute he was sicke/& ỳ nye vnto deeth. But

God had mercy on him: not on him only/but on me also lest I shuld haue sorowe vpõ sorowe. I sent him therfore the diligentliar/ý whẽ ye shuld se him/ye might reioyce againe and I myght be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/& make moche of suche: because that for the worke of Christ he wẽt so farre/that he was nye vnto deeth/and regarded not hys lyfe to fulfyll that seruyce whych was lackynge on youre parte towarde me.

¶ He warneth them to beware of false techers/whom he calleth dogges & enemyes of Christ and reproueth mannes awne ryghteousnes.

A ¶ The.iij.Chapter.

MOreouer/my brethrẽ reioyce in ý Lorde. It greueth me not to wrytte one thinge oftẽ to you. For to you it is a sure thinge. Beware of dogges/beware of euyl workers. Beware of dissencion. For we are circuciscion which* worship God in ý spryte/& reioyce in Christ Jesu & haue no confidence in the flesche: though I haue wherof I myght reioyce in the flesche. If eny other mã thynketh that he hath wher of he myght trust in the flesche: moche moare I: circumcyded the eyght daye/of the kinred of Israel/of ý tribe of Beniamin/an Ebrue borne of the Ebrues: as concerninge ý lawe/ a Pharisaye/and as concerninge feruẽtnes/ I persecuted the congregacion/and as touchinge the rightewelnes which is in ý lawe/ I was vnrebukable.

But the thinges that were bauntage vnto B me/I counted losse for Christes sake. Yee I thynke all thinges but losse for that excellẽt knowledges sake of Christ Jesu my Lorde. For whom I haue counted all thinge losse/& do iudge thẽ but donge/that I myght winne Christ/and myght be founde in hym/not hauinge myne awne ryghtewelnes which is of the lawe: but that whych spryngeth of the fayth which is in Christ. I meane the rightewelnes which cõmeth of God thorow fayth in knowinge him and the vertue of the resurreccion/and the fellowshippe of his passiõs/ that I myght be cõformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurreccion of the deed.

C Not as though I had all redy attayned to it/ether were all redy parfect: but I folowe/ yf that I maye cõprehende ý/wherin I am cõprehended of Christ Jesu. Brethren I cõte not my selfe that I haue gotten it: but one thinge I saye: I* forget ý whych is behinde & stretche my selfe vnto that which is before & pyeace vnto that marke apoynted/to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs therfore as many as be perfect/be thus wyse mynded: & yf ye be other wyse mynded/I praye God open euen this vnto you. Neuertheless in ý wher vnto we are come/let vs procede by one rule/that we maye be of one accorde.

✠ Brethrẽ be folowers of mẽ/& loke on thẽ which walke euẽ so/as ye haue vs for an ensample. D For many walke (of whom I haue tolde you often (& now tell you wepinge) that they are the enemyes of the crosse of Christ/ whose ende is damnacyõ whose God is their bely/& whose glory is to their shame/whych are worldely mynded. But oure conuersaciõ is in heauen/from whence we loke for a saueour/euẽ ý Lorde Jesus Christ/which shal chaunge oure vyle bodyes/that they maye be fashioned lyke vnto his glorious body/according to the workinge/wherby he is able to subdue all thinges vnto him selfe. ✠

¶ He saluteth certayne of them/exhorteth them to be of honest conuersacion/and thanketh them because of the prouisyon/ý they made for him beynge in prison.

¶ The.iiij.Chapter.

Therfore my brethrẽ dearly beloued A & longed for/my ioye and croune/ so cõtinue in the Lorde ye beloued. I praye Euodias/& beseche Sintiches ý they be of one accorde in the Lorde. Yee and I beseche the faythfull yockfelowe/ helpe the wemen which labored w̃ me in the gospell/& with Clemẽt also/& with other my labour felowes/whose names are in ý a *boke of lyfe. ✠ Reioyce in ý Lorde alwaye/& agayne I saye reioyce. Let youre softenes be knowen vnto all men. The Lorde is euen at hande. Be not carefull: but in all thynges B shewe youre peticiõ vnto God in prayer and supplicaciõ w̃ geuinge of thãks. And ý peace of God which passeth al vnderstãdinge/kepe youre hertes and myndes in Christ Jesu. ✠

Furthermore brethrẽ/whatsoeuer thinges are true/whatsoeuer thinges are honest/what soeuer thinges are iust/whatsoeuer thinges are pure/whatsoeuer thinges pertayne to loue/whatsoeuer thinges are of honest reporte: yf ther be eny vertuous thinge/yf ther be eny laudable thinge/those same haue ye in your mynde/wych ye haue both learned & receaued/herde & also sene in me: those thinges do/ & the God of peace shalbe w̃ you. I reioyce in the Lorde greatly/that now at the last ye are reuyued agayne to care for me/in that C wherin ye were also carefull/but ye lacked opportunite. I speake not because of necessitie For I haue learned in whatsoeuer estate I am/therwyth to be content. I can both cast doune my selfe/I cã also excede. Euery where & in all thynges I am instructed/both to be full & to be hongry/to haue plenty and to suffre nede. I can do all thynges thorow the helpe of Christ which strengthneth me. Not

(Deeth) we must dye wyth Christ yf we wyll lyue with hym.

* We worshippe god in spirite thorow faith & loue/we reioyce ý Christ hath redemed vs & trust not in oure workes Christ onlye is oure righteoulnes & for his sake oure synnes are forgeuẽ vs. And for his sake oure good workes are accepted which else were damnable for ý synne that is in them.

& I loke not on the workes ý I haue done/but what I lacke of the perfectnes of Christ.

withstandinge ye haue well done/ý ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the beginninge of the Gospell/when I departed from Macedonia/no congregacyon bare parte w̃ me as cõcerninge geuinge & receauinge/but ye only. For when I was in Thessalonica/ye sent once & afterwarde agayne vnto my nedes: not ý I delyre gyftes: but I delyre abouidant frute on youre parte. I receaued all/& haue plentye. I was euen fylled after that I had receaued of Epaphroditus/ý whych came from you/an* odour ý smelleth swete/a *sacrifice accepted and plesant to God. My God fulfill all youre nedes thorow his glorious riches in Jesu Christ. Unto God & oure father be prayse for euermore. Amẽ. Salute all the saynctes in Christ Jesu. The brethren which are w̃ me/grete you. All ý saynctes salute you: & most of all they which are of ý emperours houshold. The grace of oure Lorde Jesu Christ be with you all. Amen.

¶ Sent from Rome by Epaphroditus.

Ezechi.xx.c. Rom.xv.a.

¶ The Epistle of Saynct Paul the Apostle to the Collossyans.

¶ He geueth thankes vnto God for theyre fayth/loue & hope/prayeth for theyre increase/and sheweth how we are the kyngdome of God/optayned by Christ/ whi he is the heede of the congregacyon.

¶ The fyrste Chapter.

A PAul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the saynctes whych are at Colossa/and brethren that beleue in Christ.

a ✠ Grace be vnto

a * Grace be with you and peace from God oure father/& from the Lorde Jesu Christ. pouse peace. Loke in ý fyrst of ý Romaynes. b.

We geue thankes to God ý father of oure Lorde Jesus Christ/alwayes prayenge for you sence we heard of youre* fayth whych ye haue in Christ Jesu/and of ý loue wh̃ ye beare to all saynctes for the hopes sake which is layde vp in store for you in heuẽ/of which hope ye haue herde before by the true worde of ý Gospell/which is come vnto you euen as it is into all the worlde/and is frutefull/as it is amonge you/frõ the fyrst daye in the which ye herde of it/and had experiẽce B in the grace of God in the trueth/as ye learned of Epaphra oure deare felowe seruaunt/ which is for you a faithful minister of christ wych also declared vnto vs youre loue which ye haue in the spryte.

* Where the fayth of Christ is: there is loue to the brethren.

✠ For this cause we also/sence the daye we herde of it/haue not cealyd prayinge for you/and delyringe that ye myght be fulfilled with the knowledge of his will/in all wisdome & spryetuall vnderstandynge/that ye might walke worthy of the Lorde in all thynges ý please beynge frutfull in all good workes & encrealynge in the knowledge of God/strẽgthed wyth all myght/thorowe hys glorious power/vnto all pacience & longe sufferinge with ioyfulnes ✠ geuinge thankes vnto the father which hath made vs mete to be partakers of the inheritaunce of saynctes in light.

Which hath deliuered vs frõ the power of derknes/and hath translated vs into ý kyngdome of hys dere sone/in whom we haue redemyc̃ion thorow hys bloud/that is to saye/ the forgeuenes of synnes wych is the ymage of the inuisyble God/fyrst begottẽ of all creatures. C For by him were all thynges created/ thinges that are in heuen/& thinges that are in erth: thinges visyble & thinges inuisyble/ whether they be maiestie or lordshippe/ether rule or power. All thinges are creatyd by him/ and in hym and he is before all thynges/& in him all thinges haue their beynge.

Our redemciõ is ý forgeuenes of oure synnes.

And he is the heed of the body/that is to wit of the congregaciõ: he is the beginnynge/ and* fyrst begotten of the deed/that in all thinges he myght haue the preeminence. For it pleased the father that in him shuld all fulnes dwell/and by him to reconcile all thinge vnto hym selfe/and to set at peace by hym thorow the bloud of hys crosse/both thynges in heuen and thinges in erth.

* He is the fyrst that hath ý victorye & newe lyfe of the resurrecyon.

And you (which were in tymes past straugers & enymes/because youre myndes were set in euyll workes) hath he now reconcilyed in ý body of his flesche thorowe deeth/to make you holy/vnblameable and with out faute in his awne syght/yf ye contynue grounded and stablysshed in the fayth/and be not moued awaye frõ the hope of the Gospell/wher

of ye haue herde/howe that it is preached
amonge all creatures whych are vnder heuē
wherof I Paul am made a minister.

D Now ioye I in my*sufferynges whych I
suffre for you/and fulfyll that whych is be-
hynde of the passyons of Christ in my flesche
for his bodyes sake which is the congregacō
wher of I am made a minister accordinge to
the ordinance of God/which ordinance was
geuen me vnto you warde/to fulfyll ye worde
of God that mystery hyd sence the worlde be
gāne/& sence the beginnynge of generacōs:
but now is opened to his saynctes/to whom
God wolde make knowē the gloryous ryches
of this mystery amonge the Gentyls/ whych
ryches is Christ in you/ the hope of glory/
whom we preach/warnynge all men/& tea-
chynge all men in all wyldome/to make all
men parfect in Christ Iesu. Wherin I also
laboure and stryue/ euen as farforth as hys
workynge worketh in me myghtely.

*Passions or sufferynges of Christ is ye passions which we must suffre for his sake. For we haue prokelled & are appoynted to suffre wyth Christ John.xv. As my father sent me/so sende I you.

A true Apostle wolde haue all men perfecte in the knowledge of Christ and of hys doctryne.

¶ What greate care Paul tooke for all congregacōs. He exhorteth them to be stedfast in Christ/to beware of false teachers and worldly wyldom/and deseryeth ye false Prophetes.

¶ The.ij.Chapter.

A I Wolde ye knewe what fyghtynge I haue for youre sakes and for yē of Laodicia/ and for as many as haue not sene my parson in ye flesche/that their hertes myght be cōforted and knet to gether in loue/& in all ryches of full vnderstandynge / for to knowe the mystery of God the father and of Christ/in whom are hyd all the treasures of wyldome and knowledge. This I saye lest eny man shuld begile
i.Corinth.v.b. you with entylynge wordes. *For though I be absent in the flesche/yet am I present wyth you in the spryte/toynge and beholdynge ye order that ye kepe/& youre stedfast fayth in Christ. As ye haue therfore receaued Christ
B Iesu the Lorde/euen so walke/ rotted & byld in him & stedfaste in ye fayth/as ye haue learned:& therin be pleteous in geuynge thānkes

✠ Beware lest eny man come and spoyle you thorow philosophy & disceatful vanitie/ thorow the tradicyons of men/& ordinances after the worlde/ and not after Christ. For
a *in him dwelleth all ye fulnes of ye Godhed bodyly/and ye are complete in hym whych is the heed of all rule and power/in whom also ye are circumcised wyth circumcisyon made wyth out handes/by puttynge of the synfull body of the flesche thorow the circumcisyon ye is in Christ/in that ye are buryed wyth hym thorow baptime/in whom ye are also rysen agayne thorowe fayth/that is wrought by ye
C operacō of God which rayled him frō deeth.

And ye which weare deed in synne thorow the vncircumcision of youre flesche/hath he quyckened wyth hym and hath forgeuen vs all oure trespaces ✠ and hath put out the
b *handwrytynge that was agaynst vs/contayned in the lawe written: and that hath he taken out of the waye and hath fastened it to his crosse/and hath spoyled rule and power/ and hath made a shewe of yē openly/& hath triumphed ouer them in his awne person.

a *In hym dwelleth all the fulnes of ye Godhed bodyly/that is/verely and in deade/not in shadowes: so ye wha ye haue hym ye ought not to folowe the shadowes of Moses lawe/ or the fulfylmentes & guylynges of manes

Let no mā therfore trouble youre cōsciences aboute meate and drinche or for a peces of an holydaye/as ye holydaye of the newe mone/ or of the Saboth dayes/which are nothinge but shaddowes of thinges to come:but *the body is in Christ. Let no mā make you shote at awrōge marke which after hys awne ymagination walketh in the humblenes & holynes of angels/thinges which he neuer sawe: causeless puffe vp with his fleshly mynde/& holdeth not the heed/ wherof all the body by toynts and couples receaueth nourishment and is knet to gether/and encrealeth wyth ye increasynge that commeth of God.

Wherfore yf ye be deed wyth Christ from ordinances of the worlde/why as though ye yet lived in the worlde/are ye fedde with tradicions of them that saye: Touche not/ tast not/handell not:which all perishe wyth the vsynge of them and are after the commaundmētes and doctrynes of men:which thynges haue the synysytrude of wyldome in chosen holynes and humblenes/& in that they spare not the body/ and do the flesche no worshype vnto hys nede.

¶ He putteth them in remembrance of the spirituall resurrecyon/to saye aide all maner of corrupte lyuynge/to be fruitfull in all godlynesse and vertue/and sheweth all degrees their dutye.

¶ The.iij.Chapter. ✠

A If ye be then rysen agayne wt Christ
seke those thinges which are aboue/ where Christ sytteth on the ryght
B hande of God. Set youre affecyō
on thinges ye are aboue/& not on thinges which are on the erth. For ye are deed/& youre lyfe is hyd wt Christ in God. When Christ which is oure lyfe/ shall shewe him selfe/then shall ye also appere with him in glory. ✠

All the mercies & gyftes of God are set forth in the two vpper chapters/is promised to the only that wyll folowe Christ & lyue as here after foloweth.

Mortifye therfore youre membres which are on the erth/fornicacyon/ vncleanes/ vnnaturall lust/ euyll concuypyscence/ & couetousnes which is worshyppinge of ydoles: for which thinges sakes the wrath of God cometh on the chyldren of vnbeleefe. In whych thinges ye walked once/whē ye lyued in thē.

These mēbres must be slayne.

But now put ye also awaye from you all thinges:wrath/fearfnes/malicioufnes/curled
B speakynge/ fylthy spekynge out of youre mouthes. Lye not one to another* ye the olde man with his workes be put of/and the new put on/which is renued in knowledge after ye

Rom.vi.a. i.Pet.iij.a. i.Corinth.xv.f. Hebr.xij.a. Ephes.iiij.e.

ymage

ymage of hym ye made him/ where is nether
Gentyle nor Iewe/ circumcyslon nor vncir-
cumcyslon/Barbarous or Sythian/bonde
or fre:but Christ is all in all thinges.

Every man is Christ to another.

✠ Now therfore as electe of God / holy and
beloued/put on tender mercye/kyndnes/hū-
C blenes of myndes/mekenes/longe suffring/
forbearinge one another/ & forgeuynge one
another/ yf any man haue a quarell to a no-
ther:euen as Christ forgaue you/ euen so do
ye. Aboue all these thingis put on loue/which
is the bonde of perfectnes. And the peace of
God rule in youre hertes/to the which peace
ye are called in one body. And be ye thankfull. Let the worde of Christ dwell in
you plentefully in all wyldome. Teache and
exhorte youre awne selues/ in Psalmes/and
hymnes/& spirituall songes which haue fa-
uour with yē/singinge in youre hertes to ye
Lorde. And all thinges (whatsoeuer ye do in
worde or dede)do in the name of ye Lorde Je-
su/geuing thākes to God ye father by hym. ✠

Ephe.v.e. i.Petr.iij.a.

* Wyues submyt youre awne selues vnto
youre awne husbandes/as it is comly in the
Lorde. Husbandes loue youre wyues and be
D not bytter vnto yē. Chyldren obey youre fa-
thers and mothers in all thinges/ for that is
well pleasyng vnto the Lorde. Fathers rate
not youre chyldren/lest they be of a desperate
mynde. *Seruantes be obedyent vnto your
bodyly masters in all thinges: not wyth eye
seruyce as men pleasers/but in singlenes of
herte/fearynge God. And whatsoeuer ye do/
do it hertely/as though ye dyd it to ye Lorde/
& not vnto men:for as moche as ye knowe ye
of the Lorde ye shall receaue the rewarde of
inheritaunce/for ye serue the Lorde Christ.
But he that doth wronge shall receaue for
the wronge that he hath done:for there is no
respect of persones with God. Ye masters do
vnto youre seruantes that which is iust and
equall/seinge ye knowe that ye also haue a
master in heauen.

Ephe.vi.a. Titus.ij.e. i.Petr.ij.e.

¶ He exhorteth them to be feruent in prayer/to walke wyllely vnto them that are not yet come to the true knowledge of Christ/and saluteth them.

¶ The.iiij.Chapter.

A Continue in prayer and watch in ye
same wt thankes geuinge/prayēge
also for vs/that God open vnto vs
the dore of vtterance/ ye we may
speake the mystery of Christ (whefore I am
also in bonds) that I maye vtter it/as it be-
commeth me to speake. * Walke wyllely to
them that are without/and redeme the tyme.
Let youre speache be all wayes well fauōn-
red and powdren wyth* salt / that ye maye
know how to answer euery man.

Ephe.vi.b. Ephes.v.d. *Salt is ye wyldome of Godes worde.

B The deare brother Tychicos shall tell you
of all my busynes/wyrych is a faythfull my-
nister and felowe seruant in the Lorde/whō
I haue sent vnto you for the same purpose/
that he myght knowe how ye do /and myght
comfort youre hertes/ with one Onesimus a
faythfull and a beloued brother/ wyrych is
one of you. They shall shewe you of all thin-
ges which are adoynge here.

Aristarchus my prelon felowe saluteth
you/* & Marcus Barnabas systers sonne:
C touchinge whom/ye receaued commaunde-
mentes. If he come vnto you/receaue hym:
and Iesus which is called Iustus/which are
of the circumcisyon. These only are my wor-
kefelowes vnto ye kyngdome of God/wyrych
were vnto my consolacō. Epaphras the ser-
uaunt of Christ/ wyrych is one of you/salu-
teth you/ and allwayes laboreth feruently
for you in prayers/that ye maye stande per-
fect and full in all that is the wyll of God. I
beare him recorde ye he hath a feruent mynde
D towarde you and towarde them of Laodicia
and them of Hierapolis. Deare Lucas the
Phisicion greteth you/and Demas. Salute
the brethren wyrych are of Laodicia/and sa-
lute Nymphas & the congregacion/which is
in his house. And whē ye epistle is reed of you
make that it be reed in the congregacyon of
the Laodicyans also: and that ye lyke wyse
reade the epistle of Laodicia. And saye to Ar-
chyppus:take hede to the offyce that thou
hast receaued in ye Lorde/that thou
fulfyll it. The salutacion by the
hande of me Paul. Remē
ber my bondes. Grace
be wyth you:
Amen.

C Sent from Rome by Tychicus/
and Onesymus.

L.iiij. ¶ The

Brome williame Johnsone
Owe this booke

¶ The fyrst epistle of Saynct Paul the Apostle to the Thessalonyans.

¶ He thanketh God for them/that they are so stedfast in fayth and good workes/ and receaue the Gospell with so ch earnestnes.

¶ The fyrst Chapter.

A PAul Syluanus and Timotheus. Unto the congregacion of the Thessalonyans/ in God the father/ and in the Lorde Jesus Christ.

Grace be with you/ & peace from God oure father/ and from the Lorde Jesus Christ.

We geue God thankes all waye for you all/makynge mēcion of you in oure prayers with out ceasynge/ & call to remembraunce youre worke in the fayth/ & labour in loue & perseueraunce in the hope of oure Lorde Je
B sus Christ/in the syght of God oure father: because we knowe brethren beloued of God how that ye are electe. For oure Gospell came not vnto you in worde only/ but also in power/ & also in ỏ holy goost & in moche certayntye/ as ye knowe after what maner we behaued oure selues amonge you/for youre
C sakes. And ye became folowers of vs & of ỏ Lorde/ & receaued the worde in moche afflicciõn/with ioye of ỏ holy goost: so that ye were an ensample to all ỏ beleue in Macedonia & Achaia. For frõ you sounded out the worde of the Lorde/not in Macedonia & in Achaia only: but youre faith also which ye haue vnto God/spred her selfe abroade in all quartars/
D so greatly that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you & how ye tourned to God from ymages/ for to serue the lyuinge and true God/ & for to loke for hys sonne from heauen / whõ he rayled frõ deeth: I meane Jesus which d e lyuereth vs from the wrath to come.

¶ He putteth them in mynde of the godly conuersaciõ that he led amonge them whẽ he preached the Gospell vnto them/thanketh God that they receaue his worde so frutefully and excuseth his absence.

¶ The.ij.Chapter.

A FOr ye youre selues knowe brethrẽ of oure entrance in vnto you/how that it was not in vayne: but euen after that we had suffered before & were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God/ ỏ moche striuynge. Oure exhortacyon was not to brynge you to errour/nor yet to vnclēnes/nether was it ỏ gyle: but as we were alowed of God/that the Gospell shuld be cõmytted vnto vs: euen so we spake / not as though we entended to please men/but God/ which tryeth oure hertes.

B Nether was oure conuersaciõ at eny tyme wyth flatterynge wordes/as ye well knowe nether in cloked coueteousnes/God is recorde: nether sought we prayse of men/nether of you/nor yet of eny other/when we myght haue bene chargeable/ as ỏ Apostles of Christ but we were tender amonge you/ euen as a norsse cherestheth her chyldren/ so was oure
C affeccyon towarde you: oure good wyll was to haue dealte vnto you/ not the Gospell of God only: but also oure awne soules/ because ye were deare vnto vs.

✠ Ye remember brethren oure laboure/ & trauayle. *For we laboured daye & nyght because we wolde not be greueous vnto eny of you/and preached vnto you the Gospell of God. Ye are witnesses/ & so is God/how holy & iustly & vnblameably we behaued oure selues amonge you that beleue: as ye knowe how ỏ we exhorted & cõforted and besought euery one of you/as a father his chyldrẽ/that ye wolde walke worthy of God/whych hath called you vnto hys kyngdome and glory. Actu.xx.g. ij.Thes.iij.b.

For this cause thãke we God with out ceasynge/because that whẽ ye receaued of vs ỏ worde wherwyth God was preached/ye receaued it not as the worde of man: but euen as it was in dede/ the worde of God/whych worketh in you ỏ beleue. ✠ For ye brethren
D became folowers of ỏ congregacyõs of God which in Jewry are in Christ Jesu: for ye haue suffered lyke thinges of youre kinsmẽ/as we oure selues haue suffered of the Jewes. which as they kylled ỏ Lorde Jesus & their awne Prophets/euẽ so haue they persecuted vs: and God they please not/and are cõtrary to all men and forbydde vs to preache vnto the Gentyls

Gentyls/that they might be saued/to fulfill their synnes all waye. For the wrath of God is come on them/euen to the vtmost.

For as moche brethren as we are kept frõ you for a season/as concerninge the bodyly presence/but not in the herte/ we enforced ỏ more to se you personally with great desyre. And therfore we wold haue come vnto you/ I Paul once and agayne: but Satan withstode vs. For what is oure hope or ioye / or croune of reioysinge? are not ye it in the presence of oure Lorde Jesus Christ at his commynge? yes ye are oure glory and ioye.

¶ He sheweth how greatly he was reioyced when Timothy tolde him of their fayth and loue.

¶ The.iij.Chapter.

A Actuum.xvi. WherforE sence we could no lenger forbeare/it pleased vs to remayne at Athens alone / and sent Timotheus oure brother and minister of God/and our laboure felowe in the Gospell of Christ/ to stablishe you and to comforte you ouer your fayth/ that no man shulde be moued in these afflicciõs. For ye your selues knowe that we are euen apointed there vnto. For verely when I was with you/ I tolde you before that we shuld suffre tribulacion/
B euen as it came to passe/ & as ye knowe. For this cause whẽ I coulde no lenger forbeare/ I sent/ ỏ I myght haue knowledge of youre fayth / lest haply the tempter had tempted you/ & that oure laboure had bene bestowed in vayne.

But now lately when Timotheus came from you vnto vs / and declared to vs youre fayth and youre loue and how that ye haue good remembraunce of vs all wayes / desyring to se vs as we desyre to se you. Therfore brethren we had consolacyon in you / in all oure aduersyte and necessite/ through youre faith. For now are we alyue/ yẽ ye stãde sted-
C fast in the Lorde. For what thankes can we recompence to God agayne for you/ouer all the ioye that we ioye for youre sakes before oure God: whyle we/myghte and daye prayer exceedyngly that we might se you presently/ & myghte fulfyll that whych is lackynge in youre fayth.

God him selfe oure father/and oure Lord Jesus Christ gyde oure iorney vnto you: and the Lorde increase you and make you flowe
D ouer in loue one towarde a nother / and towarde all men/ euen as we do towarde you/ to make youre hertes stable & vnblameable/ in holynes before God oure father/at the cõmynge of oure Lorde Jesus Christ with all his saynctes.

¶ He exhorteth thẽ to stedefastnesse/ to kepe thẽ selues frõ synne & vncleny cõuersaciõ/to loue one another: rebuketh ydelnesse/and speaketh of the resurrecciõn.

¶ The.iiij.Chapter. ✠

Furthermore we beseche you bre-A thren/and exhorte you in the Lorde Jesus / that ye increase more and more/euen as ye haue receaued of vs/how ye ought to walke & to please God. Ye remember what commaundementes we gaue you in oure Lord Jesu Christ. For this is the wyll of God/euẽ that ye shuld be holy/ and that ye shuld abstayne from fornicaciõ/ that euery one of you shulde knowe how to kepe his vessell in holynes & honoure / & not in ỏ lust of cõcupiscence/as do ỏ hethẽ which which know not God/that no mã go to farre and defraude his brother in bargaynyng: be-B cause ỏ Lord is a venger of all suche thinges/ as we tolde you before time and testified. For God hath not called vs vnto vncleanes: but vnto holynes. He therfore that despyseth/despyseth not man/but God/ which hath sent his holy spryte amonge you. ✠ Rom.xii.b. Ephe.v.a.

✠ But as touchynge brotherly loue/ye nede C not ỏ I wryte vnto you. * For ye are taught of God to loue one another. Ye & that thyng verely ye do vnto all the brethren whych are thorow out all Macedonia. We beseche you brethrẽ that ye encrease more & more/ & that ye studye to be quyet / & to medle with youre awne busynes/ & *to worke with your awne handes/as we cõmaunded you: that ye maye behaue youre selues honestly towarde them that are without/and that nothynge be lackynge vnto you. ✠ Joh.xiij.b. and.xv.b. i.Joh.ij.b. i.Joh.iij.b. * A good lesson for monkes and vnle freers.

✠ I wolde not brethrẽ haue you ignorante cõcernynge thẽ which are fallen a slepe/that D ye sorowe not as other do which haue no hope. For yẽ we beleue that Jesus dyed & rose agayne: euẽ so thẽ also which slepe by Jesus/ will God bringe agayne with him. And thys saye we vnto you in the worde of the Lorde/ that we which lyue & are remayninge in the commynge of the Lorde / shall not come yer they which slepe. For ỏ Lorde him selfe shall descende from heauen with a showte and the voyce of the Archangell and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which lyue and remayne/ be caught vp with them also in the cloudes/ to mete ỏ Lorde in the ayer. And so shall we euer be wỏ the Lorde. Wherfore comforte youre selues one another with these wordes. ✠ i.Corin.xv.b.

¶ He enfourmeth them of the daye of dome and commynge of the Lorde/exhorteth thẽ to watch/and to regarde such as preach Gods worde amonge them.

¶ The.v.Chapter.

A OF the tymes and seasons brethren ye haue no nede that I wryte vnto you: *for ye your selues know perfectly/ ỏ the daye of the Lord shall come euẽ as a theefe in the nyght. When they shall saye peace & no daunger then commeth ij.Petri.iij. Apoca.iij.a. and.xvi.

on the soden destruccion / as the trauialynge of a woman wyth chylde / and they shall not scape. But ye brethren are not in darknes / that that daye shuld come on you as it were a thefe.

✠ Ye are all the chyldren of lyght / and the chyldren of the daye. We are not of the nyght nether of darknes.

B Therfore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be droncke / are droncken in the nyght. But let vs which are of the daye / be sober / armed wyth ỏ brest plate of fayth & loue / & with hope of saluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christ which dyed for vs: that whether we wake or slepe / we shuld lyue to gether with him.

Fayth is the brest plate and hope is the helmet.

Wherfore comforte your selues to gether / and edifie one another / euen as ye do. ✠

C We beseche you brethren / that ye know them which laboure amonge you and haue the ouerlyght of you in the Lorde and geue you exhortacion / that ye haue them ỏ more in loue / for their workes sake / and be at peace with them.

a* Praye continually. Lyke as he that is in prison / desyreth euer to be deliuered / whether he be eatyng / drinckyng or slepyng: And as he ỏ is sycke / desyreth alwaye to be whole. Euen so doeth euery Christen man praye continually. yeuē whan he seemeth not to praye / for prayer consisteth not in moche babling. Mat. vi. but in spyrete & verite. John. iiij. And in the vehemetnes of desyre of ỏ hert toward God.

✠ We desyre you brethren / warne them ỏ are vnruly / comforte the feble mynded / for beare the weake / haue continuall pacience towarde all men. See that none recompence euyll for euyll vnto eny man: but euer folow ỏ which is good / both amōge your selues / & to all men. Reioyce euer. a* Praye cōtinually. In all thyngs geue thankes. For this is ỏ wyll of God in Christ Jesu towarde you.

Quenche not ỏ b* spyrete. Despyse not prophesyynge. Examen all thynges / & kepe that which is good. Abstayne from all suspicious thyngs. The very God of peace sanctifye you throw out. And I praye God ỏ your whole spyrete / soule and body / be kept faultlesse vnto the cōmyng of oure Lord Jesus Christ. ✠ Faythfull is he which called you: which will also do it. Brethrē / praye for vs. Greete all ỏ brethren with an holy kysse. I charge you in the Lorde / that this epistle be reed vnto all ỏ holy brethren. The grace of the Lorde Jesus Christ be with you: Amen.

b* The spirite wherby we beleue in Christ & consent to the lawe is quēched agayne ỏ euell conuersacion & lewde cōmunicacion.

¶ The end of the first epistle vnto the Thessalonyans. Sent from Athens.

The seconde epistle of Saynct Paul the Apostle to the Thessalonyans.

The thanketh God for their fayth and loue / & prayeth for the encrease of the same.

¶ The first Chapter.

A PAul / Syluauns and Timotheus. Vnto the congregacion of the Thessalonyans which are in God oure father / & in the Lorde Jesus Christ.

Grace be with you & peace from God oure father / and from the Lorde Jesus Christ.

B We are bounde to thanke God all wayes for you brethren / as it is mete / because that youre fayth groweth excedyngly / and euery one of you swymmeth in loue towarde another betwene your selues / so ỏ we oure selues reioyce of you in the congregacions of God / ouer youre pacience & fayth in all youre persecucions & tribulaciōs that ye suffre / which is a token* of the ryghtewes iudgement of God / that ye are counted worthy of the kyngdom of God / for which ye also suffre. It is verely a ryghtewes thyng with God to recompence tribulacion to them that trouble you: and to you which are troubled / rest with vs when the Lorde Jesus shall shewe him selfe from heauen with hys myghty Angels / in flamynge fyre / rendrynge vengeaunce vnto them that knowe not God / and to them that obeye not vnto the Gospell of oure Lorde Jesus Christ / which shalbe punished wyth euerlastynge damnacion / from the presence of the Lorde / & from the glory of his power / when he shall come to be glorifyed in hys sayncte / & to be made maruelous in all the that beleue: because oure testimonie that we had to you / was beleued euen the same daye that we preached it. * Wherfore we praye all wayes for you ỏ our God make you worthy of the callynge / and fulfyll all delectacion of goodnes and the worke of fayth / wỏ power: that the name of oure Lorde Jesus Christ maye be glorified in you / & ye in him / throw the grace of oure God / and of the Lorde Jesus Christ.

* The tribulacion is a token of saluacion.

Colloss. i. a.

¶ She sheweth them that the daye of the Lorde shall not come / tyll the departyng from the fayth come first: & therfore he exhorteth them not to be diseased / but to stande stedfast in the thynges ỏ he hath taughte them.

¶ The.ij.Chapter.

A WE beseche you brethren by the cōmynge of oure Lorde Jesu Christ / and in that we shall assemble vnto him / that ye be not sodenly moued from

krō youre mynde & be not troubled nether by spyrete / nether by wordes / nor yet by letter which shuld seme to come krō vs / as though the daye of Christ were at hand. * Let no mā deceaue you by eny meanes / for the Lorde cōmeth not / excepte ther come a departynge first / & that a * ỏ synfull man be opened / the sonne of perdicion which is an aduersarie / & is exalted aboue all that is called God / or ỏ is worshipped: so ỏ he shall b* syt as God in ỏ temple of God / and shew him selfe as God.

Mat. xxiii. a. a* That synfull man syngulfieth Antichrist. Of him sohe in ỏ first of John the. iiij. Chapt.

b* To syt in the temple of God / is / to rule in the cōsciences of men / and there to cōmaunde / where God onely hath place and ought onely to raygne: wych is as moche as to be exalted aboue God.

B Remember ye not / that when I was yet with you / I tolde you these thyngs? And now ye knowe what wythholdeth: euen that he might be vttered at his tyme. For the mystery of ỏ iniquite doeth all readye worcke: tyll he which now onlye letteth / be takē out of ỏ waye. And then shall that wicked be vttered / whō the Lorde shall consume * with ỏ spyrete of his mouth / and shall destroye it wyth the aperaunce of his commynge euen him whose cōmynge is by the workynge of Satan / with all d* lyinge power / sygnes & wonders: & in all deceauablenes of vnryghtewesnes / amonge them that perishe: because they receaued not the e* loue of the truth / that they myght haue bene saued. And therfore God shall sende them stronge delusion / that they shulde beleue lyes: ỏ all they myght be damned which beleued not ỏ trueth / but had pleasure in vnryghtewesnes.

c* With the spyrete of hys mouth. The spyrete of hys mouth / is / hys holy worde.

d* Lying miracles because they testifye a false fayth.

e* Where no loue is to the truthe / on the dothe God lett sippe false prophetes to deceaue them.

But we are bofide to geue thākes alwaye to God for you brethren beloued of ỏ Lord / for because that God hath from the begynnyng chosen you to saluacion / throw sanctifyynge of the spyrete / and throw beleuinge the trueth / wherunto he called you by oure Gospell / to obtayne the glorye that cōmeth of oure Lorde Jesu Christ.

D ✠ Therfore brethren stande fast / & kepe the ordinaūces which ye haue learned: whether it were by oure preachyng or by epistle. Our Lorde Jesu Christ him selfe / and God oure father which hath loued vs / and hath geuen vs euerlastyng cōsolacion & good hope throw grace / comforte youre hertes / and stablysshe you in all doctryne & good doynge. ✠

¶ He desyreth them to praye for him that the Gospell maye prosphere / and geueth thē warnynge to reprone ỏ idle: and yf they wyll not laboure with their handes / that they shall not eate.

¶ The.iij.Chapter.

A FUrthermore brethrē praye for vs / that the worde of God maye haue fre passage and be glorified / as it is with you: & that we maye be deliuered from vnreasonable and euill men. For all men haue not fayth: but ỏ Lord is faythfull / which shall stablysshe you / & kepe you from euyll. B We haue confydence throw the Lorde to you warde / that ye both do / & wyll do / that which we commaunde you. And the Lorde gyde youre hertes to the loue of God and pacience of Christ.

✠* We requyre you brethren in the name of oure Lorde Jesu Christ / ỏ ye wythdrawe youre selues krō euery brother that walketh inordinatly / & not after ỏ institucion which ye receaued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not oure selues inordinatly amōge you. Nether toke we breed of eny man for nought: but wrought with laboure & trauayle night and daye / because we wolde not be greuous to eny of you: * not but that we had auctorite: but to make oure selues an ensample vnto you / to folowe vs. For when we were ỏ you / this we warned you of / that yf ther were eny which wold not worcke / that the same shuld not eate.

Actuum. xx. c.

B

C

1. Corin. xi. b.

We haue heard saye no doute ỏ ther are some which walke amonge you inordinatly / & worke not at all / but are belybodyes. Thē that are soche / we cōmaūde & exhorte by oure Lorde Jesu Christ / that they worcke wyth quyetnes / & eate their awne breed: * Brethrē be not wery in well doynge. ✠ If eny man obey not oure sayinges / sende vs worde of him by a letter: & haue no cōpanie with him / that he maye be a shamed. And cosit hym not as an enemy: but warne him as a brother.

D

Gala. vi. b.

The very Lorde of peace geue you peace all wayes / by all meanes. The Lord be with you all. The salutacion of me Paul / ỏ myne awne hande. This is the token in all epistles So I wryte. The grace of oure Lorde Jesus Christ be with you all. Amen.

¶ Sent from Athens.

The first Epistle of Saynct Paul vnto Tymothe.

He exhorteth Timothy to wayte vpō his office: namely / to sey nothynge be taught but Gods worde &c. He sheweth also wherfore the lawe is good / and telleth hys swete & glad tydynges / that Christe Jesus came in to the worlde to saue synners

¶ The first Chapter.

A PAul an Apostle of Jesus Christ / by the cōmaundement of God oure sauioure / & Lorde Jesus Christ / which is oure hope.

Actuum. xvi.

Vnto Timothe hys naturall sonne in the fayth.

Grace / mercy and peace from God oure father and Lorde Jesus Christ oure Lorde.

As I besought the to abyde styll in Ephesus

sus when I departed into Macedonia/euen so do / that thou commaunde some that they teache no nother wyse: nether geue hede to fables and genealogies which are endlesse/and brede doutes moare then Godly edyfynge which is by fayth: for the ende of ye cõmaũdment is* loue that commeth of a pure herte and of a good conscience / & of fayth vnfayned: frõ the which thynges some haue erred/ and haue turned vnto vayne iangelynge because they wolde be doctours in ye scripture/ and yet vnderstãde not what they speake/ne- ther wherof they affirme.

B *Loue is ye end of the cõmaundement & must interpret it.

✠ *We knowe that the lawe is good/ yf a man vse it lawfully / vnderstandynge thys/ how that the lawe is not geuen vnto a rightyous man/but vnto the vnryghteous & disobediẽt to the vngodly and to synners/ to vnholy and vncleane/ to murtherers of fathers and murtherers of mothers / to manslears & whoremongers: to thẽ that defyle them selues with matynde: to men stealers: to lyars & to perjured/ & so forth yf ther be eny other thing that is contrary to holsome doctryne/ accordinge to the Gospell of the glory of the blessed God/which gospell is cõmitted vnto me.

*Roma.vij.c. Gala.iij.d Exo.xx.a

C And I thanke Christ Jesus oure Lorde which hath made me stronge: for he counted me true/and put me in office/ when before I was a blasphemar/and a persecuter/ & a Tyraunt. But I obtayned mercy/ because I did it ignorauntly thorow vnbelefe. Neuertheslater the grace of oure Lorde was moare aboundaunt with fayth and loue which is in Christ Jesu. E

✠ This is a true sayinge & by all meanes worthy to be receaued/ ye Christ Jesus came into the worlde to saue synners/ of whome I am chefe. Not withstandynge for this cause was mercy geuẽ vnto me/ that Jesus Christ shulde kyll shewe on me all longe pacience/ vnto the ensample of thẽ which shall in tyme to come beleue on hym vnto eternall lyfe. D So then vnto God kynge euerlastynge/ immortall/ inuisyble/ & wyse only / be honoure and prayse for euer and euer. Amen.

The growndes of the fayth.

Paul is an ensample that none despayre that can repente.

This commaundement commit I vnto ye sonne Timotheus/ accordynge to the prophesies which in tyme past were prophisied of the/ that thou in them shuldest fyght a good fyght/ hauyng fayth & good cõscience which some haue put awaye from them/ & as cõcernyng fayth haue made shipwracke. Of whose nombre is Himeneus & Alexander whych I haue delyuered vnto Satan/ ye they might be taught not to blaspheme.

The exhorteth to prayer for all men. He wyll not haue women to be ouercostly arayed nor to teache in the cõgregaciõ/ but to be in sylence & obeye their husbãdes.

¶ The.ij.Chapter.

I Exhorte therfore / that aboue all thynges/ prayers/ supplicacions/ intercessions & geuyng of thankes be had for all men: for kynges/ and for all that are in auctorite / that we maye lyue a quyet and a peasable lyfe/ in all Godlynes and honestie. For that is good & accepted in the syght of God oure sauiour / whych B *wyll haue all men saued/ and to come vnto the knowledge of the trueth. For ther is one God/ and one (mediator) betwene God & mã/ which is the man Christ Jesus / which gaue him selfe a raunsome for all men / ye it shulde be testified at his tyme/ where vnto I am ordayned a preacher and an Apostle: I tell the trueth in Christ & lye not beyng the teacher of the gentyls in fayth and veritie. F

*Wyll &c. that is wyll haue ye Gospell preached to all men without exception & offer to all men repentaunce and will haue all men prayed for.

I wyll therfore that the men praye euery where / lyftynge vp pure handes wythout wrath/ or dowtyng. Likewyse also the wemẽ that they araye them selues in comlye apparell with shamefastnes & discrete behaueour/ not with broyded heare other golde/ or pearles/ or costly araye: but with suche as becommeth wemen that professe the worshippyng of God thorow good workes: * Let the woman learne in sylence with all subiecciõn. I suffre not a womã to teache / nether to haue auctorite ouer the man: but for to be in silence. For Adam was fyrste formed / and then Eue. Also Adam was not deceaued / but the woman was deceaued/ and was in trãsgression. Not withstandynge thorow bearynge of chyldren they shalbe saued / so they contynue in fayth/ loue & holynes with discrecion.

i.Corin.xiij.g.

C What maner a mã a bishoppe or prest ought to be/ and what condicyon his wyfe and chyldren should haue The properties also requyred in a deacon or mynister/ and in his wyfe.

¶ The.iij.Chapter.

This is a true sayinge: If a man coueth the* office of a Bishope he desyreth a good worke. Ye & a Bysshope must be faultlesse/ the husbãd of one wyfe/ sober/ discrete / honestly apparelled/ harberous/ apt to teache/ not drõkẽ/ no fighter/ not geuẽ to fylthy lucre: but gentle/ abhorynge fyghtynge/ abhorynge couetousnes/ and one that ruleth his awne house honestly/ hauynge chyldren vnder obedience with all honeste. For yf a mã cannot rule his awne house/ how shall he care for the congregaciõ of God. He maye not be* a yonge scoler/ lest he swell and faule into the iudgemẽt of the euyll speaker. He must also be well reported of amonge them which are wythout/ lest he fall into rebuke and snare of ye euyll speaker.

B *By bishoppe is as moche to sayde as a scear or / a taker heade or / or an ouer sear/ which / when he desyreth to fynde Christes flocke with the fode of healeth/ that is/ with hyghsylyworde/ as the Bysshopes dyd in Paul's tyme / desyreth a good worke / & the very office of a Bysshoppe. But he that desyreth honoure / gayeth for lucre / thirsteth greate rentes / desyreth pyrmynence/ pompe/ dominiõ/ coueteth aboundaunce of all thyngs wyth out wante / rest and heresy cale / Castelles / parsches/ Lordshyppes / yerly domes &c. desyreth not a worke/ moche lesse a good worke/ & is not thynge lesse then a Bysshop/ as S. Paul here vnderstandeth a Bysshoppe.

b* A yongster. So calleth Paul hym that was lately ordeined or newly conuerted to the fayth.

Lyke wyse must Meacons be honest / not double tonged/ not geuen vnto moche drynkynge/

kyng nether to fylthy lucre: but hauyng ye mistery of the fayth in pure conscience. And let them fyrst be proued//and then let thẽ minister/ yf they be founde faultlesse.

The wyues of the prestes and deacones

D Euen so must their wyues be honest/ not euill speakers; but sober and faythfull in all thynges. Let the Deacons be the husbãdes of one wyfe/ and suche as rule their chyldren well/ and their awne householdes. For they that mynister well/ get them selues good degree and greate lybertie in the fayth/ which is in Christ Jesu.

These thynges write I vnto the/ trustinge to come shortely vnto the: but and yf I tarie longe/ that then thou mayst yet haue knowledge how thou oughtest to be haue thy selfe in the house of God/ which is ye cõgregacion of the lyuinge God/ the pyllar & grounde of trueth. And without naye great is ye mystery of godlynes: God was shewed in ye flesshe/ was iustified in the *spyrete/ was sene of Angels/ was preached vnto the gẽtyls/ was beleued on in erth and receaued vp in glory.

*In the spyrete or by the spyrete: the spyrete bare recorde to hym and to his doctryne.

The prophecieth of the latter dayes/ & exhorteth Tymothy to the diligent readynge of the holy scripture.

¶ The.iiij.Chapter.

A The spyrete speaketh euydently that in the later tymes some shall departe from the fayth/ & shall geue hede vnto spyretes of errour / and dyuelysche doctryne of them which speake false thorow ypocrisye/ & a* haue their cõsciences marcked with an hote yron/ forbyddyng to mary/ & cõmanndynge to abstayne from meates which God hath created to be receaued with geuynge thanckes / of them whych beleue and knowe the trueth. For all ye creatures of God are good and nothynge to be refused/ yf it be receaued with thãkesgeuinge. For it is sanctified by the worde of God and prayer. If thou shalt put the brethren in remembraunce of these thynges/ thou shalt be a good mynister of Jesu Christ/ whych hast bene norysshed vp in the wordes of the fayth and good doctrine which doctryne thou hast continually followed. But cast awaye vngostly and olde wyues fables.

B Exercyse thy selfe vnto godlynes. For bodely exercise profiteth lytell: but godlynes is good vnto all thynges/ as a thinge which hath promyses of the lyfe that is now/ & of ye lyfe to come. This is a sure sayinge/ & of all partyes worthy to be receaued. For therfore we laboure & suffre rebuke/ because we beleue in ye lyuinge God which is ye saueoure of all men/ but specially of those ye beleue. So che thynges cõmaunde & teache. Let no man despyse thy youth: but be vnto thẽ that beleue/ an ensample/ in worde/ in conuersacyon / in loue/ in spyrete/ in fayth and in purenes.

i.Timo.iij.a ii.Petri.ij.a Jude.i.f

a Haue their cõsciences marketh w an hote yron. As theues and euyll doers are marcked in the handes / or other places of the body/ with hote irons/ to thyntent that their naughtynes may byp marcke be openly knowe euer after: euen so are ye cõsciences of false teachers marcked / in ye they be witnesses to thẽselues / that for their belyes sakes & delyte of fylthy lucre/ they hyde the truth & stablysshe lyes.

C Tyll I come/ geue attendaunce to redyng/ to exhortacion and to doctryne. Despyse not that gyfte that is in the/ which was geuẽ the thorow prophesie and with ye b* layinge on of the handes of an elder. These thynges exercyse/ & geue thy selfe vnto thẽ / that it maye be sene how thou proketest in all thynges. Take hede vnto thy selfe and vnto learning/ and contynue therin. For yf thou shalt so do/ thou shalt saue thy selfe and thẽ ye heare the.

b* Of layinge on of hãdes loke in the Act.vi.b

The teatheth hym how he shal behaue hym selfe in rebukynge all degrees. An order concernynge wyddowes.

¶ The.v.Chapter.

A Rebuke not an elder: but exhorte him as a father & the yonger mẽ as brethren / the elder wemen as mothers/ the yonger as systers/ wythall purenes. Honoure wyddowes which are true wyddowes. If eny wyddowe haue chyldẽ or neuues/ lett them learne fyrst to rule their awne houses godly and to recompense their elders. For that is good and acceptable before God. She that is a very wyddowe & frendlesse/ putteth her trust in God/ and contynueth in supplicacion and prayer nyght & daye. But she that lyueth in pleasure/ is deed euen yet alyue. And these thinges cõmaũde/ that they maye be wythout faute. If ther be eny that prouydeth not for hys awne and namely for them of hys householde / the same denyeth the fayth / and is worse then an infydell.

B Let no wyddowe be chosen vnder threescore yere olde/ and soche a one as was the wyfe of one man/ & well reported of in good workes: yf she haue norysshed chyldren / yf she haue bene liberall to straungers/ yf she haue washed the saynctes fete/ yf she haue mynistred vnto them which were in aduersitye/ yf she were contynually geuen vnto all maner good workes. The yonger wyddowes refuse. For when they haue begone to were wantone/ to the dyshonoure of Christ / then wyll they mary/ hauynge * damnacyon / because they haue broken their first fayth. And also they learne to goo from house to house ydle: yee not ydle only/ but also tryflyng and belybodyes/ speakynge thynges whych are not comly.

* What soeuer be vsed amõgest vs / yf God be therby dyshonored it oughte to be broken.

C I wyll therfore that the yonger wemen mary and beare chyldẽ/ and gyde the house/ and geue none occasyon to the aduersary to speake euyll. For many of them are all redy turned backe/ & are gone after Satan. And yf eny man or woman that beleueth haue widdowes/ let thẽ minister vnto thẽ/ & let not ye cõgregaciõ be charged: ye maye haue sufficient for thẽ that are wyddowes in dede.

The el-

The elders that rule well/ are worthy of double honoure/most spectally they which la boure in the worde & teachyng. For ý scripture sayth:thou shalt not mousell ý mouthe of the oxe that treadeth out the corne. And ý labourer is worthy of his reward.* Agaynst an elder receaue none accusacion:but vnder two or thre wytnesses. Them that synne / rebuke openly/that other maye feare.

Deut.xxv.d. i.Corin.ix.a. Mathe.x.b. Luke.x.b.

I testifie before God and the Lorde Jesus Christ & the electe angels/that thou obserue these thinges without hasty iudgement/& do nothinge parcially. Laye handes sodenly on no man/nether be partaker of other mens synnes:kepe thy selfe pure. Drincke no lenger water/but vse a lyttell wyne for thy stōmakes sake and thyne often dyseases.

D

Some mennes synnes are open before hande & go before vnto iudgemēt: some mēnes synnes folowe after. Lykewyse also good workes are manifest before hande and they that are other wyse/cannot be hyd.

¶ The dutye of seruauntes towarde their maisters. Agaynst sych as are not satisfied wth the worde of God. Agaynst coueteousnes. A good lesson for ryche men.

¶ The.vi.Chapter.

LET as many seruauntes as are vnder the yoke/counte their maisters worthy of all honour/that ý name of God & his doctryne be not euyll spoken of. Se ý they which haue beleuynge maisters/despyse them not because they are brethrē: but so moche the rather do seruyce/ for as moche as they are beleuynge & beloued and partakers of the benefite.

A

These thynges teache & exhorte. If eny mā teache other wyse/& is not content wyth the wholsome words of oure Lorde Jesu Christ/ & with the doctryne of Godlynes/he is puffe vp and knoweth nothynge: but wasteth hys braynes about questions & stryfe of wordes wherof spryngeenuye/stryfe/raylyngs/euill surmysynges & vayne disputacyons of men with corrupte myndes and destytute of the trueth/which thinke that lucre is godlynes. From soche separate thy selfe. Godlynes is greate ryches/ yf a man be cōtent with that he hath.* For we brought nothynge into the worlde / and it is a playne case that we can cary nothynge out.

Job.i.d. Eccle.v.c.

When we haue fode & raymēt/let vs therwith be cōtent. They that wylbe ryche/faule into temptacion & snares/and into many foolyshe & noysome luffes/which drounde men in perdicion & destrucciō. For coueteousnes ý rote of all euill/which whill some lusted after/they erred from the fayth/ and tangled them selues with many sorowes. But thou which arte the man of God/flye soche things Folowe ryghteweslnes/godlynes/loue / patience and meanes. Fyght the good fyghte of fayth. Laye hand on eternall lyfe/wherunto thou arte called/ & hast professed a good profession before many witnesses.

Coueteousnes

B

I geue the charge in ý syght of God/which quickneth all thynges/& before Jesu Christ wych vnder Poncius Pylate wytnessed a good witnessyng/ý thou kepe the cōmaundement/& be without spotte & vnrebukeable/ vntyll the apperynge of oure Lorde Jesus Christ/*which apperyng(when the tyme is come)he shall shewe that is blessed & mighty only/kynge of kynges / and lorde of lordes/ which only hath immortalite / and dwelleth in the syght that no man can attayne/whom neuer mā sawe/nether can se/ vnto* whom be honoure and rule euerlastynge. Amen.

Apoca.xix. and.xix.c. John.i.b. i.John.i.c.

Charge them that are ryche in this world/ that they be not excedyng wyse / & that they trust not in the vncertayne ryches / but in ý lyuinge God/which geueth vs aboundantly all thynges to enioye them / & that they do good/& be ryche in good workes/and redy to geue & distribute/ layinge vp in store for thē selues a good foundacyon agaynst the tyme to come ý they maye obtayne eternall lyfe.

D

O Timothe saue that which is geuē ý to kepe/& auoyde vngostly vanities of voyces and oppolycions of science falsly so called/ which sciēce whyll some professed/they haue erred as cōcernyng the fayth. Grace be with the. Amen.

¶ Sent from Laodicea/which is the chefest cytie of Phrygia Pacaciana.

The seconde epistle of Saynct Paul the Apostle vnto Timothe.

¶ Paul exhorteth Timothy to stedfastnesse & patience in perfecucion/ and to contynue in the doctryne ý he had taught him. A commendacion of Onesiphorus.

¶ The first Chapter.

PAul an Apostle of Jesu Christ/by the wyll of God to preache ý promes of lyfe/ which lyfe is in Christ Jesu.

A

To Timothe hys beloued sonne.

Rom.i.a

Grace/mercy & peace / from God the father/and from Jesu Christ oure Lorde.

*I thanke God/whom I serue frō myne elders wth pure conscience/that without ceasynge I make mencion of the in my prayers nyght & daye/desyrynge to se the/ myndfull of thy teares:so that I am fylled with ioye/whē I call to remembraunce the vnfayned fayth ý is in the/ which dwelt first in thy grandmother mother Lois/and in thy mother Eunica:and am assure that it dwelleth in the also.

B

Wherefore I warne the that thou stere vp the gyfte of God which is in the/ by the puttynge on of my handes.* For God hath not geuē to vs the spryte of feare/ but of power/ and of loue/& of sobrenes of mynde. Be not ashamed to testifye oure Lorde / nether be ashamed of me/which am bounde for his sake:but suffre thou aduersitye also wyth the Gospell/ thorowe the power of God / wych saued vs/and called vs with an holy calling/ not accordynge to oure dedes/but according to his awne purpose and grace/which grace was geuen thorowe Christ Jesu before the worlde was/ but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put awaye deeth/ & hath brought lyfe & immortalite vnto lyght thorow ý Gospell/*wherunto I am apoynted/a preacher and Apostle/and a teacher of the gentyls:for the which cause I also suffre these thynges. Neuertheless I am not ashamed. For I knowe whom I haue beleued/and am sure ý he is able to kepe that which I haue cōmytted to his keppynge/agaynst that daye.

Romans.viij.c

¶

i.Timo.ij.b.

Se thou haue the ensample of ý hollsome wordes which thou heardest of me in fayth & loue wych is in Jesu Christ. That good thinge/which was cōmytted to thy keppyng/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/be turned frō me. Of which sorte are Phygelos and Hermogenes. The Lorde geue mercye vnto ý house of Onesiphorus: for he ofte refreshed me/and was not ashamed of my chayne: but when he was at Rome/ besought me oute very dylygently/ and founde me. The Lorde graunt vnto him that he maye fynde mercye with the Lord at that daye. And in how many thyngs he ministred vnto me at Ephesus thou knowest very well.

D

¶ Lyke as in the first Chapter / so here he exhorteth him to be constant in trouble/to suffre manly / and to byde fast in the wholsome doctryne of oure Lorde Jesus Christ.

¶ The.ii.Chapter. ✠

THou therfore my sonne/ be strōge in the grace that is in Christ Jesu. And what thyngs thou hast heardeof me many bearynge wytnes/the same deliuer to faithfull mē/which are apte to teache other. Thou therfore suffre affyccion as a good soudier of Jesu Christ. No mā ý warreth entangleth him selfe with wordely bysynes/and that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a maistery / yet is he not crowned/except he stryue lawfully.* The husbandman that laboreth must first receaue of the frutes. Consyder what I saye. The Lorde geue ý vnderstandyng in all thyngs.

A

B

i.Corin.ix.a.

Remember that Jesus Christ beynge of ý sede of Dauid/rose agayne from deeth according to my Gospell/wherin I suffre trouble as an euyll doar/euen vnto bondes. But the worde of God was not bounde. Therefore I suffre all thynges/for the electes sakes/that they myght also obtayne ý saluacion which is in Christ Jesu/with eternall glory.

It is a true sayinge/yf we be deed with him we also shall lyue with him. If we be pacīēt/ we shall also raygne with him.* If we denie him/he also shall denye vs. If we beleue not/ yet abydeth he faythfull. He cānot denye himselfe. Of these thynges put them in remembraunce/& testifye before the Lorde/ ý they stryue not about words:which is to no profet/but to peruert the hearers.

¶

Rom.iij.a.

Study to shewe thyselfe laudable vnto God a workman that nedeth not to be ashamed/dyuidynge the worde of trueth iustly. *Vngostly and vayne voyces passe ouer. For they shall encreace vnto greater vngodlynes/and their wordes shall fret euē as doeth a cancre:of whose nombre is Hymeneos and Philetos/ which as concernynge the trueth haue erred/sayinge that the resurreccyon is past all redy/and do destroye the fayth of dyuers personnes.

i.Timo.iij.b. and.vi.d.

But the sure grounde of God remayneth/ and hath this seale:the Lorde knoweth them that are his/and let euery mā that calleth on the name of Christ/departe frō iniquite. Not wyth stādyng in a greate house are not only vessellesof goulde and of syluer: but also of wood and of erthe/some for honoure/& some vnto dyshonoure. But yf a man purge hym selfe from suche kelowes / he shalbe a vessell sanctified vnto honoure/ mete for the Lord/ and prepared vnto all good workes.

D

Lustes of youth auoyde/& folowe ryghteweslnes/fayth/loue/and peace/with them ý call on the Lorde with pure herte.* Folyshe and vnlearned questiōs put frō the / remembrynge that they do but gendre stryfe. But ý seruaunt of the Lorde must not stryue: but must be peasable vnto all men / and apte to teache / and one that can suffre the euyll in meknes/ and can informe them that resyst/ yf that God at eny tyme wyll geue them repentaunce for to knowe the trueth:that they maye come to them selues agayne out of the snare of the deuyll/ which are now taken of hym at hys wyll.

i.Tim.i.c. Titum.iij.c.

¶ The prophecyeth of the parlous tymes / setteth oute ypocrites in their colours/ telleth vs what they be within/for all their fayre faces outwardly. Persecucyon for the Gospell.

¶ The.iij.Chapter.

This

1. Timo. iiij. ij. Pet. iij. Jude. i. k.

A THis vnderstande / that in the last dayes shall come parelous tymes For the men shalbe louers of their awne selues / coueteous / boasters prouide / curled speakers / dysobedient to father and mother / vnthankfull / vnholy / vnkynde / trucebreakers / stubborn / falseaccusers / riatours / fearce / despisers of thē which are good / traytours / heady / hye mynded / gredy vpon volupteousnes more then ye louers

A This was prophesyed of thē that shulde pretede holynes

of God / hauynge a * symilitude of godly lyuynge / but haue denyed the power therof: & soche abhore. Of this sorte are they whych

B entre into houses / and bringe into bondage wommen laden wyth synne / whych women are lede of diuers lustes / euer learnynge & neuer able to come vnto the knowledge of the trueth.

Jannes. Jambres Exodi. vij. b.

* As Jannes and Jambres withstode Moses / euē so do these resyst ye trueth / men they are of corrupt myndes / and reprobate as cōcernynge the fayth: but they shall preuayle no

C lenger. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene ye experience of my doctrine / fashion of lyuing / purpose / fayth / longesuffrynge / loue / pacience / persecucions / and afflicciones whych happened vnto me at Antioche / at Iconii and at Lystra: which persecuciōs I suffered paciently. And from them all the Lorde deliuered me. Ye & all ye will lyue godly in Christ Jesu / must suffre persecucions. But ye euyll men and dyseceauers shall were worse and worse wyll they deceaue and are deceaued them selues.

But continue thou in the thynges which

D thou hast learned / which also were cōmitted vnto the / seyng thou knowest of whom thou hast learned thē & for as moche also as thou hast knowē holy scripture of a chylde / which is able to make the wyse vnto saluacyon thorowe ye fayth which is in Christ Jesu. * For

ij. Petri. i. d.

all scripture geuen by inspiracyon of God / is profitable to teache / to improue / to amēde and to instruct in ryghteweslnes / that the man of God maye be perfecte and prepared vnto all good workes.

The exhorteth Timothy to be feruent in the worde and to suffre aduersite / maketh mencion of his awne death / and bydeth Tymothy come vnto him.

The. iiij. Chapter.

A I Testifye therfore be fore God / and before ye Lord Jesu Christ / which shall iudge quicke and deed at his aperynge in his kyngdō / preache the worde / be feruent / be it in season or oute

They ye haue no true fayth nor suff to lyue godly seche euer new doctoures

of season. Improue / rebuke / exhorte with all longe suffrynge and doctryne. For the tyme wyll come / when they wyll not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers / & shall turne their eares from the trueth / & shalbe geuen vnto fables. But watch thou in all thyngs / and suffre aduersitie and do the worcke of an Euāgelist / fulfyll thyne offyce vnto the vtmost.

For I am now redy to be offered / and the B tyme of my departynge is at hande. I haue fought a good fyght / and haue fulfylled my course / and haue kept the fayth. From hence forth is layde vp for me a croune of ryghteweslnes which the Lorde that is a righteous iudge shall geue me at that daye: not to me only but vnto all them that loue his cōming. Make spede to come vnto me atonce.

For Demas hath left me and loueth thys present worlde / and is departed vnto Thessalonica. Crescens is gone to Galacia / and Titus vnto Dalmacia. Only Lucas is wyth me. * Take Marke and bringe him with the / for he is necessary vnto me / for to mynister. C Tollost. iiij. c

And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus / when thou commest / bringe with the / & the bokes / but specially the partchemēt. Alexander the copper smyth dyd me moche euyll the Lorde rewarde him according to his dedes / of whō be thou ware also. For he wythstode oure preachynge sore.

At my fyrst answerynge / no man assisted me / but all forsoke me. I praye God / that it maye not be layde to their charges: ✠ not D wythstandynge the Lorde assysted me / and strengthed me / that by me ye preachyng shuld be fulfylled to the vtmost / and that all ye Gentyls shuld heare. And I was deliuered out of the mouth of the lyon. And the Lorde shall deliuer me from all euyll doynge / & shall kepe me vnto his heuenly kyngdom To whom be prayse for euer and euer: Amen. ✠

Salute Prisca & Aquila & the houshold of Oneliphorus Erastus abode at Corinthum. Trophimos I lefte at Myletū sycke. Make spede to come before wynter. Eubolus gretith the / and Pudens / and Linus / & Claudia / and all the brethren. The Lorde Jesus Christ be with thy spryte. Grace be with you: Amen.

The ende of the seconde Epistle vnto Tymothe.

Wrytten from Rome when Paul was presented the seconde tyme vp before Emperoure Nero.

The Epistle of Sayncte Paul vnto Tytus.

Paul exhorteth Titus to ordeyne prestes or bishoppes in euery cytie / declareth what maner of men they ought to be that are chosen to that offyce / & chargeth Titus to rebuke soch as withstande the Gospell.

The fyrst Chapter.

A PAul the seruaūt of God & an Apostle of Jesu Christ / to preache ye fayth of goddis electe / & the knowledge of ye trueth / which is after godlynes vpon the hope of eternall

lyfe / which lyfe God that cānot lye hath promysed before the worlde beganne: but hath opened his worde at ye tyme appoynted thorow preachynge / which preachynge is commytted vnto me / by the commaundement of God oure saueoure. To Titus hys naturall sonne in the commen fayth.

Grace mercye & peace from God ye father & from the Lord Jesu Christ oure saueoure.

B For this cause left I the in Crete / that thou shuldest perfourme that which was lackyng / & shuldest ordeyne * elders in euery cytie as I appoynted ye. If eny be fauteless / the husbād of one wyfe / hauynge faythfull chyldren / which are not sclandred of royote / nether are disobedient. For a * bisshoppe must be fautelesse / as it becōmeth the mynister of God: not stubborne / not angrye / no dronckarde / no fyghter / not geuē to fylthy lucre: but herberous / one that loueth goodnes / sobre minded righteous / holy / temperat & suche as cleueth vnto ye true worde of doctryne / that he maye be able to exhorte with wholsome learnyng / & to improue them that saye agaynst it.

Elders whych Timotheus calleth ouerseers. i. Timot. iij. a.

Bishoppes and elders is all one / & suche as are chosen to go ferne the cōgregacyon in doctryne & lyuyng

C For there are many disobediēt & talkers of vanite & deceauers of myndes / namely they of the circumcision / whose mouthes must be stopped / which peruert whole houses / teachynge thynges which they ought not be ause of fylthy lucre. One beynge of thē selues / which was a poete of their awne / sayde: The Cretyans are all wayes lyars euill beastes / & slowe belyes. This witnes is true / wherfore rebuke them sharply that they maye be sounde in the fayth / and not takynge hede to Jewes fables and cōmaundementes of men that turne from the trueth. * Unto the pure / D Roma. xiiij. d. are all thynges pure: but vnto them that are defyled and vnbeleuynge / is nothynge pure: but euen the very myndes & consciences of them are defyled. They confesse ye they know God: but with the dedes they denye him / and are abominable and disobediēt / and vnto all good worckes discommendable.

The teacheth hym how he shall teach all degrees to behaue them selues.

The. ij. Chapter.

A BUt speake thou that whych becōmeth wholsome learnyng. That ye elder men be sober / honest / discrete sounde in the fayth in loue and in pacience. And the elder wemen lykewyse / ye they be in soche rayment as be cōmeth holynes / not false accusers / not geuen to moche drinckinge / but teachers of honest thynges / B to make the younge wemen sobremynded / to loue their husbandes / to loue their chyldren / to be discrete / chast / huswyfly / good and obedient vnto their awne husbādes ye the worde of God be not euyll spoken of. Yonge men lykewyse exhorte that they be sobre mynded.

Olde men. Olde wemen. younge wemen. younge men.

A loue all thynges shewe thy selfe an insample of good worckes with incorrupt doctryne with honestie / and with the wholsome worde which cannot be rebuked / ye he which

C withstandeth / maye be ashamed / hauing nothynge in you that he maye dispraysle. * The seruauntes exhorte to be obediēt vnto their awne masters & to please in all thynges / not answering agayne / nether to be pickers / but that they shewe all good faythfulnes / ye they maye do worshyppe to ye doctryne of oure saueoure God in all thynges. ✠ For ye grace of God / ye bringeth saluaciō vnto all men / hath appered and teacheth vs that we shuld denye vngodlynes & wordly lustes / & that we shuld lyue sobre mynded / ryghteously and godly in this present worlde / lokynge for that blessed hope and glorious apperynge of the myghty D God / & of oure saueoure Jesu Christ whych gaue him selfe for vs / to redeme vs from all vnryghteweslnes / & to pourge vs a peculyar people vnto him selfe / feruently geuen vnto good worckes. These thynges speake / & exhorte / ¶ and rebuke / with all cōmaundyng. Se that no man despyse the.

Ephes. vi. a. i. Pet. ij. c. Ro. xiij. d

¶ Of obedience to soch as be in auctorite. He warneth Titus to beware of folysshe & vnprofitable questions.

¶ The .iij. Chapter.

Officers must be obeyed.

A Warne them that they submytte the selues to rule and power / to obey the officers / that they be readye vnto all good workes / ý they speake euyll of no mã / that they be no fyghters / but softe / shewyng all meknes vnto all men. For we oure selues also were in tymes past / vnwyse: dysobedient / deceaued / in daunger to lustes / & to dyuers manners of volupteousnes / lyuyng in maliciousnes and enuye / full of hate / hatynge one another.

B ✠ But after that the kyndnes and loue of oure saueoure God to man warde appered / not of the dedes of ryghteuelnes whych we wrought but of hys mercye he saued vs / by the fountayne of the newe byrth / & with the renuynge of the holy goost / which he shed on vs aboundantly / thorowe Jesus Christ oure saueoure / that we once iustified by hys grace / shuld be heyres of eternall lyfe / thorowe hope. ✠ This is a true sayinge.

B 1. Timo. 1. a.

Of these thingꝯ I wold thou shuldest certifie / that they which beleue God / myght be diligẽt to go forwarde in good workꝯ. These thinges are good and profitable vnto men.

C 1. Timo. 1. b
ý. Timo. iij. d

C ✠ Foolishe questions and genealogies / & brauynge & stryke aboute the lawe / auoyde: for they are vnprofitable & superfluous. A mã that is geuen to herelye / after the fyrst & the seconde admonicion / auoyde: remembringe / that he that is soche / is peruerted & synneth euen damned by his awne iudgement.

When I shal sende Artemas vnto the / or Tychicus / be diligẽt to come to me vnto Nichopolis. For I haue determined there to winter. Bringe Zenas the lawyar & Apollos on their iorney diligently / that nothyng be lackynge vnto thẽ. And let oures also learne to excell in good workꝯ / as farforth as nede requyreth / that they be not vnfrutefull. All ý are with me / salute the. Grete thẽ that loue vs in the fayth. Grace be with you all. Amẽ.

¶ Wrytten from Nychopolis a cytie of Macedonia.

¶ The Epistle of Saynct Paul vnto Philemon.

¶ He reioyseth to heare of the fayth and loye of Philemon / whom he desyreth to forgeue his seruaunt Onesimus / and louyngly to receaue him agayne.

A PAul the preloner of Jesu Christ / and brother Timotheus. Unto Philemon the beloued / and oure helper / & to the beloued Appia / & to Archippus oure felowe soudier and to the congregacyon of thy house.

Grace be with you and peace / from God oure father / & from the Lorde Jesus Christ.

I thanke my God / makynge mencion all wayes of the in my prayers / when I heare of thy loue and fayth / which thou hast towarde the Lorde Jesu / and towarde all saynctes: so B that the felloweshippe that thou hast in ý fayth is frutefull thorowe knowledge of all good thynges / which are in you by Jesus Christ. And we haue great ioye and cõsolacion ouer thy loue: For by the (brother) the saynctes hertes are comforted.

Wherfore though I be bolde in Christ to enioyne the / that which becõmeth the: yet for loues sake I rather beleche the / though I be as I am euẽ Paul aged / and now in bondes for Jesu Christes sake. I beleche the for my sonne Onesimus whõ I begat in my bõdes / which in tyme passed was to the vnprofitable: but now profytable both to the and also to me whõ I haue sent home agayne. Thou therfore receaue hym / that is to saye myne awne bowels / whom I wolde fayne haue retayned with me / that in thy stede he myght C haue ministred vnto me in the bondes of the Gospell. Neuertheless / without thy mynde / wold I do nothing / that ý good which springeth of the / shuld not be as it were of necessite / but wyllyngly.

Happly he therfore departed for a season / that thou shuldest receaue him for euer / not nowe as a seruaunt: but aboue a seruaunt / I meane a brother beloued / specially to me: but how moche more vnto the / both in ý flesshe / and also in the Lorde. If thou count me D a felow / receaue him as my selfe. If he haue hurt the or oweth the ought that laye to my charge. I Paul haue wrytten it wyth myne awne hande. I wyll recompence it. So that I do not saye to the / how that thou owest vnto me euẽ thyne awne selfe. Euẽ so brother / let me enioye the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thine obedience / I wrote vnto the / knowynge ý thou wylt do more then I saye for. Moreouer prepare me lodgyng: for I trust thorow ý helpe of youre prayers / I shalbe geuen vnto you. Ther salute the / Epaphras my felowe preloner in Christ Jesu / Marcus / Aristarchus / Demas / Lucas / my helpers. The grace of oure Lord Jesu Christ be with your spryte. Amen.

¶ Sent from Rome by Onesimus a seruaunt.

¶ The

¶ The fyrst Epistle of saynct Peter the Apostle.

¶ He sheweth that thorowe the aboundant mercy of God we are begotten agayne to a lyuely hope: & how fayth must be tryed: how the saluacion in Christ is no Newes / but a thynge prophecied of olde. He exhorteth them to a godly conuersacyon / for so moch as they are now borne a new by the worde of God.

¶ The fyrst Chapter.

A Here Peter (as other true apostles do) fyrst setteth forth ý treasure of mercye which God hath bestide him selfe to geue vs for Christes sake: then oure dutie what we be bounde to do agayne / yf we wylle partakers of the mercye.

A PEter an Apostle of Jesu Christ / to them that dwell here and there as straungers thorowout Pontus / Galacia / Capadocia / Asia / and Bethynia / electe by the foreknowledge of God ý father thorow ý sanctifyyng of the spryte / vnto obedience and sprinchlyng of the blode of Jesus Christ.

Grace be with you and peace be multyplied.

Blessed be God the father of oure Lord Jesus Christ / which thorow his aboundãt mercye begat vs agayne vnto a* lyuely hope by ý resurrecion of Jesus Christ from deeth / to enioye an inheritaunce immortall & vndefyled / and that fadeth not / reserued in heuẽ for you / which are kept by the power of God thorow fayth / vnto saluacion / which saluacion is prepared all redy to be shewed in the last tyme / in the which time ye shall reioyce / though now for a season (yf nede requyre) ye

A lyuely hope is that wherby we be certe certayne of euerlastyng lyfe

B

are in heuynes / thorowe manifolde temptacyons / that youre fayth once tryed / beynge moche more precious then golde that perysheth (though it be tryed with fyre) myght be founde vnto lawde / glory and honoure / at ý appeyrynge of Jesus Christ: whom ye haue not sene & yet loue him / in whome euẽ now / though ye se him not / yet do you beleue: and reioyce wyth ioye vnspeakable & glorious: receauynge the ende of youre fayth / the saluacion of youre soules.

Of which saluacion haue the Prophetes enquyred & searched / which prophesied of ý grace ý shuld come vnto you / searching whẽ or at what tyme of ý spryte of Christ which was in thẽ / shuld signifie / which spryte testified before / the passiõs that shuld come vnto Christ / & the glory that shulde folowe after: vnto which Prophetes it was declared / that not vnto themselues / but vnto vs / they shuld minister ý thingꝯ which are now shewed vn C to you of them which by the holy goost sent doune from heuẽ / haue preached vnto you ý thynges which the angels desyre to beholde.

Wherfore gyrde vp ý loynes of your mynd es / be sober / & trust perfectly on the grace that is brought vnto you / by ý declaryng of Jesus Christ / as obedient chyldrẽ / not facionynge youre selues vnto youre olde lustes of ignorãcie: but as he which called you is holy enẽ so be ye holy in all maner of cõuersaciõ / because it is writtẽ. Be ye holy / for I am holy

And yf so be ý ye call on the father whych D without respect of person iudgeth according to euery mannes* workes / se that ye passe ý tyme of youre pelgremage in feare. ✠ For as moche as ye knowe how ý ye were not redemed with corruptible syluer and golde from youre vayne cõuersacion which ye receaued by the tradicions of the fathers: but with the precious blode of Christ / as of a lambe vndefyled / and without spot / which was ordeyned before the worlde was made: but was declared in ý last tymes for youre sakes / which by his meanes haue beleued on God ý rayfed him from deeth / and glorifyed hym / that youre fayth and hope myght be in God.

And for as moche as ye haue purified your soules thorowe the spryte / in obeyuge the trueth for to loue brotherly wythout fayny ng / se that ye loue one another with a pure hert feruẽtly: for ye are borne a newe / not of mortall seed / but of immortall / by ý worde of God wheych liueth and lasteth for euer.

* By oure works shall we be iudged: for as ý inuisible fayth is / soche are the workes by which ý fayth his seene.

*For all flesshe is as grasse / and all the glory of man is as the floure of grasse. The grasse wyddereth / and ý flower falleth awaye / but the worde of the Lord endureth euer. ✠ And this is the worde which by the Gospell was preached amonge you.

Esai. xl. b. Eccle. xviii. c. Jacobi. i. d

Wherehorteth men to laye alyde all vice/shewetly that Christe is the foundaciō wher vpō they buylt/prayeth them to absteyne from fleshly lustes/ & to obeye worldly rulers. How seruauntes shulde behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christ.

¶ The.ij.Chapter. ✠

A Werfore laye alyde all maliciousnes and all gyle/and dissimulacion/and enuye and all backbytinge: and as newe borne babes/ desyre that reasonable mylke/which is wōt out corrupcyon/ that ye maye growe therin. If so be that ye haue tasted how pleasaunt the Lorde is/ to whō ye come as vnto a lyuynge stone disalowed of men/but chosen of God & precious: & ye as lyuynge stones/ are made a spiretuall house/& an holy presthode for to offer vp spiretuall sacrifyce/ acceptable to God by Iesus Christ.

*We be the churche: & the obedience of the harte is the spiritualll sacrifice. Wodilye sacrifice must be offered to oure neyboures for yt thou offerest it to God/thou makest a bodye ydole of him

B Wherfore it is contayned in the scripture: beholde I put in Syon an heed corner stone/ electe and precious: and he that beleueth on him/shall not be a shamed. *Unto you therfore which beleue/he is precious: but vnto thē which beleue not/ the stone which ỏ bylders refused/the same is made the heed stone in ỏ corner/ & a stone to stomble at/ and a rocke to offend thē which stomble at the worde/ & beleue not that wher on they were set. But ye are a chosen generaciō/a royall presthod/ an holy nacion/and a peculiar people/ that ye shuld shewe ỏ vertues of him ỏ called you out of darcknes into hys maruelous lyght/ which in time past were not a people/yet are now ỏ people of God: which were not vnder mercye/but now haue abtayned mercye. ✠

*Sal.cxviii.c. Matth.xxi.d. Actuum.iiii.c.

C ✠*Derly beloued/I beseche you as straūgers & pilgrems/abstayne frō fleshly lustes/ which fight agaynst the soule/and se that ye haue honest conuersacion amonge the Gentyls/ that they which backbyte you as euyll doars/maye se your good workes and prayse God a*in the daye of visitacion.

Osee.ij.d. Roma.ix.c. Gala.v.e Roma.xiij.d

a * In the daye of visytacion. So doth Peter call the tyme in whych God vouchsafeth by his inspiracion to call a mā to better lyuyng.

Submyt youre selues vnto all maner ordinaunce of mā for the lordes sake/ whether it be vnto the Kynge as vnto the chefe heed: other vnto rulars/as vnto thē that are sent of him/for ỏ punishment of euyll doars/but for the laude of them that do well. For so is ỏ wyll of God/that ye put to sylence the ignorauncie of the folyshe men: as fre/and not as hauynge the lybertie for a clocke of malicioushes/but euē as ỏ seruauntes of God. *Honoure all men. Loue brotherly kelechyppe. Feare God/and honoure the kynge.

Roma.xiij.c.

Ephe.vi.a. Collos.iij.d.

*Seruauntes obey your maisters with all feare/not only yt they be good & courteous: but also though they be frowarde. For it is thanke worthye yt a man for conscience towarde God endure grefe/suffeyrynge wrongfully. For what prayse is it/ yt when ye be buffeted for your faultes/ ye take it paciently: But & yt when ye do well/ye suffer wrōge & take it paciently/then is ther thāke w God.

D *Oure calynge is to folowe Christ.

For here vnto verely were ye* called: for ✠ Christ also suffered for vs/ leuynge vs an ensample that ye shulde folowe his steppes/ which dyd no synne/. nether was there gyle found in his mouth: which when he was reuyled/reuyled not agayne: when he suffered/ he threatened not: but cōmytted the cause to him ỏ iudgeth righteously/*which his awne selfe bare oure synnes in his body on ỏ tree/ that we shulde be delyuered from synne and shuld lyue in ryghtwesnes. By whose strypes ye were healed. For ye were as sheepe goyng astraye: but are now returned vnto ỏ sheepherd & bishope of youre soules. ✠

* Christ bare oure synnes.

C Lyke wyse ye wyues be in subiecyon to their husbandes ỏ euē they which beleue not the worde/ maye without the worde be wōne by the conuersacion of the wyues: whyll they beholde youre pure cōuersacion coupled w̄ feare. Whose apparell shall not be outward with broyded heare/ & hangyng on of golde/ ether in puttynge on of gorgions apparell: but let the hyd mā of the herte be vncorrupt/ with a mete & quyet spirete/which spirete is before God a thynge moche set by. For after this maner in the olde tyme dyd the holy wemē which trusted in God/ayer them selues/& were obedient to their husbādes/euē as Sara obeyed Abraham/and called hym Lorde: whose daughters ye are as longe as ye do well/not beynge afrayde of euery shadowe.

a * Todwelwith thē is/with fayth fulnes/ with the dyspising of pleasures & of ambiciō/with the denyeng of the ynner man/ wyth the meakenes and humrenes of a quiet spirete/with loue & reuerence/ to order thē: Not accordyng to our wylfull commaundement and lust/ but according to knowledge: appoynting thē to do nothing but that is expedient/and fauoryng thē in nothyng that may hurt or corrupt ho nest conditions and manners.

b * Geuynge honour vnto the wifes &c. Erasmus in hys annotacyons noteth out of S. Hieronme that to geue honoure here is not to bowe the knee to thē/ ner to deck thē with golde or precious stones/ ner yet to set thē in the vyperst seates & hyghest places/which manner (sayth he) were most folysshly vsed in dyuers regions/ but to abstayne frō fleshly lustes/for so (sayth S. Hieronme) is honour geuen vnto wemen yt they be not defyled with other moche wantannes and lust. The significacyon of this worde honour doth also extend it selfe/ to amyable/kynde/ & louyng speache/ and to the mynistringe vnto thy wyfe soche thynges as the necadeth of/ as farre forth as thine abylyte stretcheth.

B Wyues be subiect vnto yor husbandes.

C Husbandes be kynde vnto yor wyues.

Wyues be subiect vnto yor husbandes/ & husbandes be kynde vnto yor wyues. Finally be ye all of one mynde/ one suffre with another/loue as brethrē/be pitifull/be courteous/ not rendryng euyll for euyll/nether rebuke for rebuke: but cōtrary wyse/blesse remembryng ỏ ye are therunto called/euē ỏ ye shulde be heyres of blessinge. If ony man longe after lyfe/and louyeth to se good dayes/let him refrayne his tonge from euyll/& his lippes that they speake not gyle. Let him eschue euyll & do good: let hym seke peace/and ensue it. For the eyes of the Lorde are ouer the ryghteous/& his eares are open vnto their prayers. But the face of the Lord beholdeth them that do euyll.

Moreouer who is it that wyll harme you/ yt ye folowe that which is good? Notwithstandyng happy are ye yt ye suffre for rygh tewesnesses sake. Ye and feare not though they seme terryble to you/ nether be troubled: but sanctifye the Lorde God in youre hertes. Be redy all wayes to geue an answere to euery man that asketh you a reson of the hope that is in you/& that wyth meaknes & feare: hauynge a good conscience/that when they backbyte you as euyldoars/ they maye be ashamed for as moche as they haue falsely accused youre good cōuersacion in Christ.

It is better (yt the wyll of God be so) ỏ ye suffre for well doynge/then for euyll doynge. ✠

D ✠ For as moche as Christ hath once suffered for synnes/the iuste for the vniuste/ for to bryngе vs to God/ and was kylled/ as pertaynynge to the flesshe: but was quyckened in the spirete.

In which spirete he also wēt and preached vnto the spirites that were in preson/ which were in tyme passed disobedient/ when the longe suffeyrynge of God abode excedyng patiently in the dayes of Noe/whyll the arche was a preparynge wherin fewe (that is to sayе. viij. soules) were saued by water/which signifieth *baptime that now saueth vs/not the puttynge awaye of the fylth of ỏ flesche/ but in that a good conscience consenteth to God/ by the resurreccion of Iesus Christ/ which is on the ryghte hande of God: ✠ and is gone into heauē/angels/powers & myghtes subdued vnto him.

c * By baptyme here do dyuerslerned interpreters vnderstād the bloude and passiō of Christ/ by a figure/ taking the sygne for the thynge sygnified therby: for this doth baptyme sygnifie vnto vs/ beside other thinges/that as we are there washed with water/so are oure sinnes washed awaye with ỏ noman suffre as an euell doer/but as a Christen man shedynge of christ and not to be ashamed.

C The exhorteth men to cease from synne/to spende no more tyme in vyce/to be sober & apte to prayer/ to loue eche other/ to be pacīet in trouble/and to beware that ỏ shedynge of christ and not to be ashamed.

a * For vnto this purpose was the gospell preached vnto the deed &c. As certayne lerned expositoures wyll: that he here calleth preachynge of the Gospell vnto the deed/ in the chapter goyng next before he calleth ỏ preaching to the spirites that were in preson: whych thig (saye they) signifieth as moche as vnto the deed also/or spirites in preson/ cam ỏ slawlue or medicyne of the

C The.iiij.Chapter.

For as moche as Christ hath suffered for vs in ỏ flesche/arme youre selues lyke wyse wyth the same mynde: for he which suffereth in ỏ flesche/cesseth from synne/ that he hēce forwarde shulde lyue as moche tyme as remayneth in ỏ flesche: not after the lustes of men/ but after the wyll of God. For it is sufficient for vs that we haue spent the tyme ỏ is past of the lyfe/after the wyll of the gentyls/walkynge in wantannes/lustes/ bryncheynnes/ in eatynge/ drynckynge and in abomynable ydolatrie.

B And it seemeth to them a straunge thinge that ye runne not also with thē into ỏ same excesse of spete/& therfore speake they euyll of you/which shall geue a compte to hym that is redy to iudge quicke and deed. a* For vnto this purpose verely was ỏ gospell preached vnto the deed that they shulde be iudged lyke other men in the flesshe/ but shulde lyue before God in ỏ spirete. The ende of all thinges is at hande.

Gospell & of ỏ gladde tydinges of Christes passiō wherby they were lowsed: ỏ strength therof beynge so pyeth thy/ ỏ they were therw̄ brought forth of preson to immortalitie. And because it myght haue bene demanded/how ỏ soules of these dede cam forth of preson whether cōpaled w̄ their bodyes or onely in the pure substance of ỏ spirete. therfore sayth Peter/ ỏ they shulde be iudged lyke other men in the flesshe/ pis/ whē all other men shalbe iudged in ỏ flesche: But shulde lyue before God in the spirete/ wheych signifieth that in ỏ meane ceason tyll that iudgemēt come/ shal their soules lyue and reioyce before God thorow Christ.

D ✠ Be ye therfore discrete & sober/ ỏ ye maye be apte to prayers. But aboue all thynges haue feruent loue amonge you. For loue couereth ỏ multitude of synnes. Be ye herberous one to another/ and that without grudgynge. As euery man hath receaued ỏ gyfte/ minister ỏ same one to another/as good ministers of ỏ manyfolde grace of God. If eny C mā speake let him talke as though he spake the wordes of God. If eny man mynister/let him do it as of the abylite which God mynistreth vnto hym. That God in all thynges maye be glorified thorow Iesus Christ/ ✠ to whom be prayse & dominion for euer & whill the worlde standeth. Amen.

Dearly beloued/ be not troubled in thys heate/which now is come amōge you to trye you/as though some straunge thing had happened vnto you: but reioyce/ in as moche as ye are partakers of Christes passions/ that when his glory appereth/ ye maye be mery and glad. If ye be rayled vpō for the name of Christ happye are ye. For the spirete of glory & ỏ spirete of God resteth vpō you. On their parte he is euyll spoke of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer/or as a theke/or an euyll doar/or as a busybody in other mens matters. If eny mā suffre as a Christē mā/ let him not be ashamed: but let him glorifie God on this behalfe. For the tyme is come ỏ iudgemēt must begynne at the house of God * If it fyrst begynne at vs/what shall ỏ ende be of thē which beleue not the gospell of God? And yt the ryghteous scarcly be saued: where shall the vngodly & the synner appere? Wherfore let them that suffer accordynge to the wyll of God/ commyt their soules to hym wyth well doynge/ as vnto a faythfull creator.

Gospell & of ỏ gladde tydinges of Christes passiō wherby they were lowsed: ỏ strength therof beynge so pyeth thy/ ỏ they were therw̄ brought forth of preson to immortalitie. And because it myght haue bene demanded/how ỏ soules of these dede cam forth of preson whether cōpaled w̄ their bodyes or onely in the pure substance of ỏ spirete. therfore sayth Peter/ ỏ they shulde be iudged lyke other men in the flesshe/ pis/ whē all other men shalbe iudged in ỏ flesche: But shulde lyue before God in the spirete/ wheych signifieth that in ỏ meane ceason tyll that iudgemēt come/ shal their soules lyue and reioyce before God thorow Christ.

*If the sonnes of God must be all scorged and none may be saued/but thorow the same fyer ỏ Christ wēt thorow/what shall the damnacion of ỏ disobedīēt and vnbeleuers be.

¶ A specyall exhortacion for all bisshopes or prestes to fede the flocke of Christ/and what their dutye is/ & what rewarde they shall haue yt they be dyligent. He exhorteth yonge personnes to submyt them selues to the elder/euery one to loue another/to be sober and to watche/that they maye resyste the enemye.

¶ The.v.Chapter.

The elders which are amonge you/ I exhorte/ wheych am also an elder and a wytnes of the affliccions of Christ/ and also a partaker of the glory that shalbe opened: se that ye fede Christes flocke which is amonge you takynge ỏ ouerseyght of them not as though ye were cōpelled therto/ but wyllyngly: not for the desyre of filthy lucre/but of a good mynde/not as though ye were lordes ouer the* parishes: but that ye be an ensample to the flocke.

*Parishes: ỏ greke hath ploik

ÞAnd whē þ cheife sheperd shall appere ye shall
receaue an incoruptible croune of glory.
Lykewyse ye yonger submyt youre selues
vnto the elder. Submyt youre selues euery
mā/one to another/knet youre selues to ge-
ther in lowlynes of minde. For God resisteth
the proude/and geueth grace to the humble.
Submyt youre selues therfore vnder the
C myghty hande of God/ þ he maye exalt you/
when the tyme is come. Cast all youre care
to him: for he careth for you.
Be sober and watch/ for youre aduersary
the deuyll as aroynge lyon walketh about/
sekynge whom he maye deuoure: whom re-
syst stedfast in the fayth/ remembrynge that
ye do but fulfyll the same afflicciones whych
*We be apoynted to suffre in this worlde.
are * apoynted to youre brethren that are in
þ worlde. The God of all grace/ which called
you vnto his eternall glory by Christ Iesus/
shall his awne selfe after ye haue suffred a ly
tell affliccion make you perfect: shall settle/
D strenght and stablishe you. To him be glory
and dominion for euer/and wythout end
endureth. Amen. ✠

By Siluanus a faythfull brother vnto
you (as I suppose) haue I wrytten brefly/ex-
horynge and testifyinge how that this is þ
true grace of God/wherin ye stande. The cō-
panions of youre eleccion that are of Baby
lon/ salute you / and Marcus my sonne.

Grete ye one another with the kysse
of loue. Peace be with you
all which are in Christ
Iesus. Amen.

The seconde epistle of Saynct Peter.

C For so moch as the power of God hath geuē them all thynges pertaynynge vnto lyfe/he exhorteth them to flye þ corrupcion of worldly lust/to make their cal lynge sure with good worches / and frutes of fayth. He maketh mencion of his awne deeth/declarynge the Lorde Iesus to be þ true sonne of God/ as he him selfe hath sene vpon the mount.

C The fyrst Chapter.

A SImon Peter a seruaunt
& an Apostle of Iesus Christ/
to them which haue obtayned
lyke precious fayth wyth vs
in the ryghteweslnes that com
meth of oure God & sauioure
Iesus Christ.
Grace with you/and peace be multyplied
in the knowledge of God and of Iesus oure
Lorde. Accordynge as his godly power hath
geuen vnto vs all thynges that pertayne vn
to lyfe and godlynes/thorow the knowledge
of him that hath called vs by vertue & glory/
by the meanes wherof/are geuen vnto vs ex
cellent and moste greate promyses / that by
the helpe of them ye shuld be partakers of þ
godly nature / in that ye flye the corrupcyon
of worldly lust.
And hereunto geue all diligence: in youre
fayth,* minister vertue & in vertue knowled-
ge/and in knowledge temperance/and in tē-
perance pacience / in pacience godlynes/ in
Godlynes brotherly kyndnes / in brotherly
kyndnes loue. For yf these thynges be amōge
you and are plenteous/ they wyll make you
that ye nether shalbe idle nor vnfrutefull in
the knowledge of oure Lorde Iesus Christ.
But he that lacketh these thynges is blynde
and gropeth for the waye with his hande / &
hath forgotten that he was pourged frō hys
olde synnes.
Wherfore brethrē/geue the moare dyligē-
ce for to**make your callyng & eleccion sure
For yf ye do soche thynges/ye shall neuer er-
re. Yee & by this meanes an entryng in shall
be ministred vnto you aboundantly into the
euerlastynge kyngdome of oure Lorde and
sauioure Iesus Christ.
Wherfore I wyll not be negligent to put
you all wayes in remēbrance of soche thyng
though that ye knowe them youre selues &
be also stablished in the prezent trueth. Not
withstandynge I thynke it mete) as longe as
I am in this b*tabernacle) to stere you vp by
puttyng you in remēbraunce/for as moche/
as I am sure how that the tyme is at hande
that I must put of my tabernacle / euen as
oure Lorde Iesus Christ hath shewed me. I
wyll enforce therfore/ that on euery syde ye
myght haue wherwith to stere vp the remem
braunce of these thyngs after my departing.
✠ For we followed not deceuable fables whē
we opened vnto you the power & commynge
of oure Lorde Iesus Christ / but wyth oure
eyes we sawe his maiestie: euen then verely
when he receaued of God þ father honoure
& glory/and when ther came soche a voyce to
him frō þ excellent glorie.* This is my dere
beloued sonne/in whom I haue delyte. This
voyce we heardе when it came from heauen/
beynge with him in the holy mounte.
We haue also a ryght sure worde of pro-
phecie wherunto yf ye take hede/ as vnto a
lyght þ shyneth in a darcke place/ye do well/
vntyll the daye dawne & the daye sterre arye
se in youre hertes. ✠ So that ye fyrst know
this: that no prophecie in the scripture hath
eny priuate interpretacion. For the scriptu
re came neuer by the wyll of man: but holy
men of God spake as they were moued by þ
holy goost.

*Be that lacketh these and soche lyke wor kes is blynde & vnderstandeth not what the fayth of Christ meaneth.

a* Al though þ callyng of God be stable & suer/ ne ner theleſſe þ Apostle wyll/ þ oure workes shulde declare vnto men that wor are called.

b* Tabernacle here signifieth his bodye as it also dothe in ij. Corint. v. a

D Math. xvij. and. iij. John. i. c. Marc. i. d. Luc. iij. b.

C The prophecieth of false teachers/ and sheweth their punishment.

C The.ij. Chapter.

A THer were false Prophetes amōge
the people/euē as ther shalbe fal
se teachers amōge you: which preu
ely shall bryngе in damnable sec
tes/euen denyinge the Lorde þ hath bought
them/& bringe vpon them selues swyft dam
nacyon/and many shall folowe their damna
ble wayes/by which the waye of trueth shal
be euyll spoken of/& thorow * coueteoulnes
shall they wyth fayned wordes make mar
chandyse of you/whose iudgemēt is not far
re of/and their damnacion sleepeth not.
*False prophetes must nedes be amongest vs & also preuayle/ and that because we haue no loue to þ truthe ij. Thes. ij. And coueteoulnes is the father of them & their preachynge cōfydēce in worldly is denyinge of Christ.
For yf God spared not the angels that syn
ned/but cast them downe into hell/ and de liy
uered them into chaynes of derckines / to be
kept vnto iudgement: nether spared the olde
worlde/but saued Noe the eyght preacher of
ryghteweslnes/ and brought in the flud vpon
the worlde of the vngodly/and turned the cy-
ties of Sodom and Gomor into ashes: ouer-
throwe them/damned thē / & made on thē an
ensample vnto all that after shulde lyue vn-
godly. And iust Lot vexed with the vncleanly
conuersacion of the wicked/deliuered he. For
he beynge ryghteous and dwellynge amōge
them in seynge and hearyng/vexed his righ-
teous soule from daye to daye with their vn-
lawfull dedes. The Lorde knoweth how to
deliuer the godly oute of temptacion/& how
to reserue the vnruste vnto the daye of iudge-
mēt for to be punished: namely thē þ walcke
after the flesshe in the lust of vnclennes/ and
despyse the rulers. Presumpteous are they/
and stubborne and feare not to speake euyll
of them that are in auctorite. When the An-
C gels whych are greater bothe in power and
myght/receaue not of þ Lord raylyng iudge-
mēt agaynst thē. But these as brute beasts/
naturally made to betaken and destroyed/
speake euyll/of that they knowe not/& shall
perysshe through their awne destruccion / &
receaue the reward of vnryghteweslnes.
They count it pleasure to lyue delycioully
for a season. Spottes they are & fylthynes/
lyuing at pleasure/& in dysceauable wayes/
feastynge with you: hauynge eyes full of ad
uoutris and that cannot cease to synne / be-
gylyng vnstable soules. Hertes they haue ex
ercysed with coueteoulnes. They are cursed
chyldren/and haue forsaken the right waye/
Nume. xxij. e. *and are gone astraye folowynge the waye
D of Balam the sonne of Bosor/which loued þ
reward of vnryghteweslnes: but was rebu-
ked of his iniquitie. The tame & dōme beast/
speakynge with mannes voyce/ forbade the
folysshenes of the Prophete.
* These are welles wythout water and
cloudes caried about of a tempest/to whome
þ myst of derckines is reserued for euer. For
when they haue spoken the swelling wordes
of vanytie/they begyle w wantānes thorow
the lustes of þ flesshe/ them that were clene
escaped: but now are wrapped in errours.
They promes them lybertie/ and are thē sel-
ues þ bonde seruauntes of corrupcion.* For
of whom soeuer a man is ouer come vnto the
same is he in bondage. For yf they/after they
haue escaped from the fylthynes of þ world
thorowe the knowledge of the Lorde and of
the sauioure Iesus Christ / are yet tangled
agayne therin and ouercome: then is the lat-
ter ende worse with them then þ begynning.
For it had bene better for them / not to haue
*knowne the waye of ryghteoulnes then af-
ter they haue knowen it / to turne from the
holy commaundement geuē vnto them. It is
happened vnto thē according to the true pro
uerbe: * The dogge is turned to his vomet
agayne/& the sow that was wesshed / to her
wallowynge in the myre.
Iude. iij.
John. viij. c. Rom. vi. c. Hebre. vi. a. Math. xij.
*It is better not haue knowen þ truthe then not to lyue ther after.
Prouer. xxvi.

C He exhorteth men to beware of soch as wolde make them believe/ that the daye of the Lorde were slacke in commyng: prayeth them to lede a godly lyfe/ & to loke verely for the commynge of the Lorde/whose longe ta ryenge is saluacion/and because he wolde haue no mā lost/but wolde receaue all men to repentaunce.

C The.iij. Chapter.

A THis is the seconde epistle þ I now
write vnto you beloued/wherwith
I stere vp / and warme youre pure
myndes/to call to remembraunce
the wordes whych were tolde before of the
holy Prophetes/and also the cōmaundment
of vs the Apostles of the Lorde & sauioure.
*This fyrst vnderstāde that ther shall co-
me in the laste dayes/ mockers / whych wyll
walke after their awne lustes & saye. Where
is the promes of his commynge? For sence
the fathers dyed/all thynges contynue in the
same estate wherin they were at the begyn-
nynge. This they knowe not (and that wyl-
lyngly) how that the heauens a great whyle
ago were/and the erth that was in the water
apeared vp oute of the water / by the worde
of God: by the which thynges the world that
then was/perished/ouerflowing w þ water.
But the heauens verely and erth whych are
now/are kept by the same worde in store / &
reserued vnto fyre / agaynst the daye of iud-
gement and perdicion of vngodly men.
Verely beloued/be not ignorant of thys
one thynge/ how that one daye is wyth the
Lorde/as a thousande yere / and a thousand
yere as one daye. The Lorde is not slacke to
fulfill his promes/as some men count slack-
nes: but is pacyent to vs warde / and wolde
haue no mā lost/but wolde receaue all men
to repentaunce.
i. Timo. iiij. ij. Timo. iij.
B
C

1. Thess. Apoca. iij. a. and. xvi.

*Neuertheleſſe the daye of the Lorde wyll come as a theefe in the nyghte / in the whych daye/the heauens ſhall peryſche with terryble noyſe and the elementes ſhall melt wyth heet / and the erth with the workes that are therin ſhall burne.

If all theſe thynges ſhall peryſche / what maner perſons ought ye tobe in holy conuerſacyon and godlynes:lokynge for & haſtinge vnto the commynge of the daye of God / in which the heauens ſhall peryſche with fyre/ and the elemẽtes ſhalbe conſumed wꝯ heate.

D Apoca. xxi. a *Neuertheleſſe we loke for a newe heauen & a newe erth accordyng to his promes/wher in dwelleth ryghteweſnes.

Wherfore derly beloued / ſeynge that ye loke for ſoche thynges be dylygent that ye maye be founde of hym in peace / wythout ſpotte and vndefyled. And ſuppoſe that the longe ſufferynge of the Lorde is ſaluacyon/ euen as oure derely beloued brother Paul/ according to the wyſdome geuen vnto him/ wrote to you/yee/all moſt in euery epiſtle/ ſpeakynge of ſoche thynges: amonge which are many thynges harde to be vnderſtande/ which they that are vnlearned and vnſtable peruert / as they do other ſcriptures vnto their awne deſtruccion. Ye therfore beloued/ ſeynge ye knowe it before hand/ beware leſt ye be alſo plucked awaye wythe erroure of the wycked / and fall from youre awne ſtedfaſtnes:but growe in grace/and in the knowledge of oure Lorde and ſauioure Jeſus Chriſt. To whom be glory both now and for euer. Amen.

¶ The fyrſt Epiſtle of Saynct John the Apoſtle.

¶ True wytneſſe of the euerlaſtynge worde of God. The bloude of Chriſte is the purgacion from ſynne. Noman is without ſynne.

¶ The fyrſt Chapter.

That wyych was from the begynnynge / wyych we haue hearde / which we haue ſene wꝯ oure eyes / wyych we haue looked vpon / and oure handes haue handled / of the worde of the lyfe. For the lyfe appered/ & we haue ſene and beare wytnes / and ſhewe vnto you that eternall lyfe/ which was with ye father/and appered vnto vs. That which we haue ſene and herde / declare we vnto you/ that ye maye haue fellouſhyppe wyth vs & that oure fellouſhyppe maye be with the father and hys ſonne Jeſus Chriſt. And thys writte we vnto you/ye your ioye maye be full.

A John here as in his gospell/ and as Paul & Peter in their Epiſtles/ teacheth firſt the iuſtyfynge of. ſayth & that all mercye cõmeth by Chriſt onlie B without all other reſpete/& then what oure dutie is to do agayne for ye kyndneſſe ſake John. viij.

And this is the tydynges wyych we haue hearde of him & declare vnto you / that God is lyght and in him is no derckines at all. If we ſaye that we haue fellyſhippe with him/ and yet walcke in derckines / we lye, / and do not the truth. But and yf we walke in (light) euẽ as he is in lyght/then haue we fellyſhippe wyth him/and the bloude of Jeſus Chriſt hys ſonne cleanſeth vs from all ſynne.

C (Lyght) is the doctryne of chriſt. Heb. ix. d i. Petri. i. d.

If we ſaye that we haue no ſynne / we deceaue oure ſelues and trueth is not in vs. If we* knowledge oure ſynnes/ he is faythfull and iuſt/to forgeue vs oure ſynnes / and to cleanſe vs from all vnryghteweſnes. If we ſaye we haue not ſynned / we make hym a lyar and hys worde is not in vs.

D * If we cõfeſſe our ſynnes, god which cannot lye/hath promyſed to forgeue them.

¶ Chriſt is oure aduocate. Of true loue / and how it is tryed.

¶ The.ij. Chapter.

E My lytell

A He that kepeth the cõmaundemẽtes knoweth God & he that kepeth thẽ not knoweth not God.

My lytell children/theſe thinges write I vnto you/ that ye ſynne not: yf eny man ſynne/yet we haue an aduocate wyth the father/ Jeſus Chriſt/wyych is ryghteous: and he it is that obteyneth grace for oure ſynnes: not for oure ſynnes only: but alſo for the ſynnes of all the worlde. And herby we are ſure that we knowe hym/yf we kepe hys* commaundementes. He that ſayth I knowe hym/and kepeth not hys commaundementes is a lyar & the veritye is not in hym. Wholoeuer kepeth his worde/in him is the loue of God perfect in dede. And therby knowe we that we are in him. He that ſayth he bideth in hym/ B ought to walke euen as he walked.

Brethren I wryte no newe cõmaundemẽt vnto you:but that olde cõmaundemẽt which ye hearde from the beginnynge. The olde cõmaundement is the worde wyych ye hearde from the beginnynge. Agayne a newe commaundement I wryte vnto you/ a thynge ye is true in him/& alſo in you:for the derckines is paſt/& the true light now ſhyneth. He that ſayth how that he is in the lyght/and yet hateth hys brother/ is in derckines euen vntyll this tyme. He that loueth hys brother/abideth in the lyght and ther is none occaſion of euyll in hym. He that* hateth hys brother/is in derckines/ and walketh in derckines: and cannot tell whyther he goeth/ becauſe that derckines hath blynded his eyes.

a He ye hateth his in darckines & knoweth not what Chriſt hath done for him but he that loueth is in lyght/and woteth what Chriſt hath done.

C Babes I wryte vnto you how that youre ſynnes are forgeuẽ you for his names ſake. I wryte vnto you fathers/ how ye ye knowe him that was frõ the beginnyng. I write vnto you younge men/how that ye haue ouercome ye wicked. I write vnto you lytell chyldren/how that ye knowe the father. I wryte vnto you fathers / how that ye knowe hym that was from the begynnynge. I write vnto you younge men/ how that ye are ſtronge & the worde of God abideth in you and ye haue ouercome that wycked.

He that loueth the worlde/loueth not God.

D Se that ye loue not the worlde/nether ye thynges that are in the worlde. If eny man loue the worlde/ the loue of the father is not in hym. For all that is in the worlde (as the luſt of the fleſche/the luſt of the eyes/and the pryde of goodes) is not of the father/ but of the worlde. And ye worlde vanyſheth awaye and the luſt ther of:but he that fulfylleth the will of God/abideth euer.

Lytell chyldren it is the laſt tyme/and as ye haue herde how ye *Antichriſt ſhall come euen now are there many Antichriſtes come allredy. Wherby we knowe that it is ye laſt tyme. They went oute frõ vs/but they were not of vs. For yf they had bene of vs/ they wolde no dout/haue continued with vs. But that fortuned that it might appere/that they were not of vs.

Of Antychriſt loke in ye fourth Chapter folowynge. a.

And ye haue an oyntment of the holy goſt & ye knowe all thinges. I wrote not vnto you/as though ye knewe not the trueth:but as though ye knewe it/and knowe alſo that no lye commeth of trueth. Who is a lyar but he that denyeth that Jeſus is Chriſt? the ſame is the Antichriſt that denyeth the father & the ſonne. Wholoeuer denyeth the ſonne/ the ſame hath not the father. Let therfore abyde in you that ſame which ye hearde frõ the beginnynge. If that which ye hearde frõ the beginninge/ſhal remayne in you/ye alſo ſhall contynewe in the ſonne/ and in the father. And this is the promes that he hath promyſed vs euen eternall lyfe.

This haue I writte vnto you/cõcerninge them that diſceaue you. And the anoyntinge wyych ye receaued of hym/dwelleth in you. And ye nede not that eny mã teache you:but as the annoyntynge teacheth you all thinge/ and is true/and is no lye/& as it taught you euen ſo byde therin. And nowe babes abyde in hym that when he ſhall appere/ we maye be bolde and not be made a ſhamed of hym at his commynge: If ye knowe that he is ryghteous/ knowe alſo that he wyych foloweth ryghteweſnes/is borne of hym.

Here ye ſe that Chriſt & ſynne can not dwell to gether / for Chriſtes ſpirite fyghteth agayneſt ſynne.

¶ The ſynguler loue of God toward vs: and how we agayne oughte to loue one another.

¶ The.iij. Chapter.

Beholde what loue the father hath A ſhewed on vs that we ſhuld be called ye ſonnes of God. For this cauſe the worlde knoweth you not/ becauſe it knoweth not hym. Derely beloued/ now are we the ſonnes of God/& yet it doth not appere what we ſhalbe. But we knowe that whẽ it ſhall appere/we ſhalbe lyke him. For we ſhall ſe him as he is. And euery man ye hath this hope in him/pourgeth him ſelfe/ euen as he is pure. Wholoeuer commytteth ſynne/committeth vnryghteouſnes alſo/for B ſynne is* vnryghteouſnes. And ye knowe ye he appered to take awaye oure ſynnes/ and in hym is no ſynne. As many as byde in him ſynne not: wholoeuer ſynneth/ hath not ſene him/netherhath knowen hym.

* He that worketh ryghteouſnes/is borne of God & taughe of hys ſpirite.

Babes/let no man deceaue you. He that doeth ryghteouſnes/is ryghteous/euẽ as he is ryghteous. He that cõmitteth ſynne/is of the deuyll: for the deuyll ſynneth ſence ye beginnynge. For this purpoſe appered ye ſonne of God/to lowſe the worckes of the deuyll. Wholoeuer is borne of God/ſynneth not: for his ſeed remayneth in him/& he cãnot ſynne/ becauſe he is borne of God. In thys are the

chyldren of God knowen/and the chyldren of the deuyll. Wholoeuer doeth not ryghteweines/is not of God/nether he that loueth not hys brother.

Loue is ꝑ kyrst precept & cause of all other.

For this is the tidinges/that ye heard frō the beginnynge/ꝑ ye shuld loue one another not as Cayn which was of ꝑ wicked & slewe his brother. And wherfore slewe he hym? Because his awne workes were euyll/and hys brothers good. ✠ Marueyle not my brethrē though the worlde hate you. We knowe ꝑ we are translated from* deeth vnto lyfe/because we loue the brethren. He that loueth not hys brother/abydeth in deeth. Wholoeuer hateth hys brother/is a man slear. And ye knowe that no man slear/hath eternall lyfe abydynge in hym.

*He ploueth/is escaped deathe. He that loueth not/is in deathe & a murtherar and hath not eternall lyfe.

Herby perceaue we loue: that he gaue his lyfe for vs: & therfore ought we also to geue oure lives for the brethren. Wholoeuer hath this worldes good & seyth hys brother haue neade: & shutteth vp his cōpassion from him: how dwelleth ꝑ loue of God in him? My babes/let vs not loue in worde/nether in tōge: but with the deede & in veritie: ✠ for* therby we knowe that we are of the veritie/and can before hym quyet oure hertes. But yf oure hertes cōdēpne vs/God is gretter then oure hertes/& knoweth all thynges. Beloued/yf oure hertes condēpne vs not/then haue we trust to God warde: & whatsoeuer we aske we shal receaue of him: because we kepe his commaundemētes/& do those thynges which are pleasynge in his syght.

He ꝑ hath no compassion loueth not God.

*By loue we knowe ꝑ we are in the truthe/& haue quyet cōscyences to God warde.

*Fayth & loue as the kyrst cōmaundemēt/& all cōmaundementes/& he ꝑ hath them is in God and hath his spirite.

And hys is hys cōmaundement/that we beleue* on ꝑ name of his sonne Jesus Christ/and loue one another/as he gaue commaundement. And he that kepeth hys cōmaundementes/dwelleth in hym/and he in hym: and therby we knowe that ther abydeth in vs of the spyrete which he gaue vs.

Difference of spretes/and howe the spyrete of God maye be knowne frō the spyrete of errowre. Of the loue of God and of oure neyghboures.

The.iiij. Chapter.

A Ye beloued/beleue not euery spyrete but proue ꝑ spyretes whether they are of God or not/for many false Prophetes are gone out into the worlde. Herby shall ye knowe the spyrete of God. Euery spyrete that confesseth that Jesus Christ is come in the flesshe/is of God. And euery spyrete which confesseth not that Jesus Christ is come in the flesshe/is not of God. And this is ꝑ spyrete of a* Antichrist/of whō ye haue heard/howe that he shulde come: & euen now alredy is he in the worlde.

They ꝑ saye workes justifye frō synne/are they that denie Christ to be come in ꝑ flesshe.

a* Antichrist signifyeth not any particular man/which (as the people dream) shulde come in the ende of ꝑ worlde/ & therfore speake they of the worlde/& the worlde heareth thē. We are of God. He ꝑ knoweth God/heareth vs: he that is not of God/heareth vs not. Herby knowe we ꝑ spyrete of veritie/& the spyrete of errowre.

B of ꝑ worlde for/ye see ꝑ enē in S. Johns tyme he was alredy come: but all ꝑ trache false doctryne cōtrary to the worde of God/ are Antichrist.

Beloued/let vs loue one another: for loue commeth of God. And euery one that loueth is borne of God/and knoweth God. He that loueth not/knoweth not God: ✠ for God is loue. In this appered the loue of God to vs ward/because that God sent his only begotten sonne into ꝑ worlde/ that we might liue thorow him. Herin is loue/not that we loued God but that he loued vs/and sent his sonne to make agrement for oure synnes.

Beloued/yf God so loued vs/we ought also to loue one another. No man hath sene God at eny tyme. If we loue one another/ God dwelleth in vs/and his loue is parfect in vs. Herby know we: that we dwell in hym/& he in vs: because he hath geuen vs of his spyrete. And we haue sene and do testifye that the father sent the sonne/which is the saueour of ꝑ worlde. Wholoeuer confesseth that Jesus is the sonne of God/in hym dwelleth God/and he in God. And we haue knowē and beleued the loue that God hath to vs.

God is loue/and he that dwelleth in loue/ dwelleth in God/and God in him. Herin is ꝑ loue perfect in vs/ that we shuld haue trust in the daye of iudgement: for as he is, euen so are we in thys worlde. Ther is no feare in loue/but parfect loue casteth out all feare/ for feare hath paynfulnes. He that feareth/ is not parfect in loue.

We loue hym/for he loued vs fyrst. If a mā saye/I loue God/& yet hate his brother he is a lyar. For how can he that loueth not his brother whō he hath sene/loue God whō he hath not sene? And this commaundement haue we of hym: that he whych loueth God/ shuld loue his brother also. ✠

He that loueth not his brother loueth not God

To loue God/is to kepe hys commaundemēntes. Fayth ouercometh the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

The.v. Chapter.

A Wholoeuer beleueth that Jesus is Christ/is borne of God. And euery one that loueth him which begat/ loueth him also whych was begotē of him. In this we knowe that we loue the chyldren of God/whē we loue God and kepe his cōmaundemētes. This is the loue of God that we kepe his cōmaundementes/& his cōmaundementes are not greuous. ✠ For all that is borne of God/ouercōmeth ꝑ worlde. And this is the victory that ouercōmeth the worlde/euē* oure fayth. Who is it that ouercommeth the worlde: but he whych beleueth that Jesus is the sonne of God.

*Fayth is oure victorye.

B This Jesus Christ is he that cam by water and bloud/not by water only: but by water and bloud. And it is the spyrete that beareth wytnes/ because the spyrete is trueth. (For ther are thre which beare recorde in heauen/ye father/ꝑ worde/& ꝑ wholy goost. And these thre are one) For ther are thre which beare recorde (in erth) the spyrete/ and water/ and bloud: and these thre are one. If we receaue the wytnes of men/the wytnes of God is greater. For thys is the wytnes of God/ whych he testifyed of hys sonne. He that beleueth on the sonne of God/hath ꝑ wytnes in hym selfe. ✠ He that beleueth not God/hath made him a lyar/because he beleued not the recorde that God gaue of hys sonne. And thys is that recorde/ how that God hath geuen vnto vs eternall lyfe/and this lyfe is in hys sonne. He ꝑ hath the sonne/hath lyfe: and he that hath not the sonne of God/hath not lyfe.

In Christ is ꝑ lyfe eternall.

These thynges haue I wrytten vnto you that beleue on the name of the sonne of God that ye maye knowe howe that ye haue eternall lyfe/and that ye maye beleue on the name of the sonne of God. And thys is the trust ꝑ we haue in hym: that yf we aske eny thinge accordynge to hys wyll/he heareth vs. And yf we knowe ꝑ he heare vs whatsoeuer we aske/ we knowe that we shall haue the petycyons that we desyre of hym.

Synne vnto deeth.

If eny man se hys brother synne a synne that is not vnto deeth/ let hym aske/ and he shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/for whych saye I not that a man shuld praye. All vnryghteweines is synne/& ther is sinne not vnto deeth.

We knowe that wholoeuer is borne of God/ synneth not: but he that is begotten of God kepeth hym selfe/and that wycked toucheth hym not. We knowe that we are of God/ and that the worlde is all to gether set on wyckednes. We knowe that the sonne of God is come/ and hath geuen vs a mynde to knowe hym whych is true: and we are in him that is true/ thorough his sonne Jesus Christ. This same is hery God/and eternall lyfe. Babes kepe youre selues frō ymages. Amen.

He that is borne of God synneth not.

The seconde epistle of Saynct John.

The wryteth vnto a certayne lady/& reioyseth that her chyldrē walke in the trueth/exhorteth them vnto loue/ warneth them to beware of soch deceauers as denye that Jesus Christ came in the flesh/prayeth them to continue in the doctryne of Christ/& to haue nothinge to do with them that bringe not this lernynge.

The elder to the electe lady & her chyldrē which I loue in the trueth: and not I only/ but also all that knowe the trueth/ for the truthes sake whych dwelleth in vs/ and shalbe in vs for euer.

With you be grace/mercye/and peace frō God the father & frō the Lorde Jesus Christ the sonne of the father/in trueth and loue.

I reioyced greatly/ that I founde of thy chyldren walkinge in trueth/as we haue receaued a cōmaūdemēt of ꝑ father. And nowe beseche I the lady/not as though I wrote a newe cōmaundement vnto ꝑ/but that same which we had frō ꝑ beginnynge/ꝑ we shuld *loue one another. And this is the loue/ that we shulde walke after his cōmaundemētes.

Loue is ꝑ first cōmaundemēt.

This commaundement is (that as ye haue heard from the beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde/which confesse not that Jesus Christ is come in ꝑ flesshe. This is a deceauer & an Antichrist. Loke on youre selues/ꝑ we loose not that we haue wrought: but that we may haue a full reward. Wholoeuer trāsgresseth & bydeth not in the doctryne of Christ/hath not God. He that endureth in the doctryne of Christ/hath bothe the father and the sonne.

If ther come eny vnto you and bringe not this learninge/him receaue not to house: nether byd him God spede. For he that byddeth him God spede/is partaker of his euyl dedes I had many thinge (to wryte vnto you/ neuer theless I wolde not wryte w̄ paper & ynke: but I trust to come vnto you/& speake w̄ your mouth to mouth/that oure ioye maye be full The sonnes of thy electe sister grete ꝑ: Amē.

The thyrde epistle of Saynct John.

The is glad of Gayus/that he walketh in the trueth/ exhorteth them to be loynge vnto the poore Christē in their persecucion/sheweth the vnkynde dealynge of Diotrephes/and the good reporte of Demetrius.

The elder vnto the beloued Gayus/ whō I loue in the trueth. Beloued I wisshe in all thynges ꝑ thou prosperedest & faredest well euē as thy soule prosperetb. I reioyced greatly when

Bly when the brethren came/ and testifyed of the trueth that is in the/ how thou walkest in trouble. I haue no greater ioye then for to heare howe that my sonnes walke in veritie

Beloued/ thou doest faithfully whatsoeuer thou doest to the brethren/ & to straungers/ which bare witnes of thy loue before all the congregacyon. Whych brethren when thou bryngest forwardes of their iorney (as it belemeth God) thou shalt do well: because that for hys names sake they wēt forth/ and take nothynge of the Gentyls. We therfore ought to receaue suche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotrephes whych loueth to haue the preeminence amonge thē/ receaueth vs not. Wherfore yf I come/ I will declare his deds which he doeth/ testynge on vs with malicious wordes/ nether is therewith content. Not only he him selfe receaueth not ꝑ brethrē: but also he forbydeth them that wolde/ and thrusteth them out of the congregacyon.

Beloued/ folowe not that whych is euyll/ but that whych is good. He that doeth well/ is of God: but he that doeth euyll seyth not God. Demetrius hath good reporte of al mē & of the trueth: ye & we oure selues also beare recorde/ & ye knowe ꝑ oure recorde is true. I haue many thinges to wryte: but I will not with ynke & penne wryte vnto ꝑ. For I trust I shall shortly se ꝑ/ & we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

¶ The Epistle of Saynct Paul vnto the Hebrues.

¶ How God deale tourynglye with them of the olde tyme in sendynge them his Prophetes/ but moch more mercy hath he shewed vs in that he sent vs hys awne sonne. Of the moost excellent glory of Jesus Christ/ which in all thynges is lyke to hys father.

¶ The first Chapter.

God in tyme past dyuerly & many wayes/ spake vnto the fathers by ꝑ Prophetes but in **these last dayes he hath spoken vnto vs by hys sonne/ whom he hath made heyre of all thynges: by whom also he made ꝑ worlde. Which sonne beynge the brightnes of his glory/ & very ymage of hys substance/ bearynge vp all thynges wyth the worde of hys power/ hath in hys awne person purged oure synnes/ & is sytten on the right hande of the maiestye on hye/ and is more excellent then the angels/ in as moche as he hath by inherytaunce obteyned an excellenter name then haue they.

** Of these last ter dayes ye haue. Gal. iv. a. Gen. xxviii. c.

B Christ hath purged oure synne.

For vnto whych of the angels sayde he at eny tyme: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne whē he bringeth in the first begotten sonne into this worlde/ he sayth: And all the angels of God shall worshyppe hym. And of the angels he sayth: Ye maketh hys angels spretes/ & hys ministres flammes of fyre. But vnto ꝑ sonne he sayth: God/ thy seate shalbe forever & euer. The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteoselnes and hated iniquyte. Wherfore God whych is thy God/ hath anoynted the with the oyle of gladnes aboue thy felowes.

C

Oyle of gladnes is the holy goost.

And

And thou Lorde in the beginnynge hast layde the foundacyon of the erth. And the heuens are the workes of thy handes. They shal perysche/ but thou shalt endure. They all shall were olde as doth a garment: and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte all wayes/ and thy yeres shall not fayle. ¶ Vnto which of the angels sayde he at eny tyme: Syt on my ryght hande/ tyll I make thyne enemyes thy fote stole: Are they not all ministrynge spretes/ sent to ministre/ for ther sakes which shalbe heyres of salvacyon?

D

¶ The exhorteth vs to be obedyent vnto the new lawe which Christ hath geuen vs and not to be offended at the infaryte and lowe degree of Christ/ becaule it was necessary that for oure sakes he shulde take soch an humble state vpon hym/ that he myght be lyke vnto hys brethren.

¶ The .ii. Chapter.

Wherfore we ought to geue ꝑ more hede to the thinges we haue herde lest we perysche. For yf the worde which was spoken by angels was stedfast: so that euery transgression & disobedience receaued a iust recōpence to reward how shall we escape/ yf we regarde so great salvacyon/ which at ꝑ first began to be preached by the Lorde hym selfe/ and afterwarde was confirmed vnto vs warde/ by them that hearde it/ God bearynge wytnes therto/ bothe with sygnes and wonders also/ and with *diuers* myracles/ & gyftes of the holy goost according to hys awne will.

A

If ꝑ despysers of Moses were so grevoulye punished what shall become of the that make a moche of christ.

* Miracles are called sygnes because they be a sygne tokē & an euydent proofe that the thinge ꝑ is preached is Godes worde.

He hath not vnto the angels put in subiection the worlde to come/ whereof we speake. But one in a certayne place wytnesseth/ sayynge. What is man/ that thou arte myndfull of hym? Ether thou hadde[st] for a season made hym lower then the angels: thou crownedst hym wyth honour and glory/ & hast set him aboue the workes of thy handes. Thou hast put all thynges in subiection vnder hys fete. In that he put all thinges vnder him/ he left nothynge that is not put vnder him. Neuertheless we yet se not all thinges subdued vnto him. But that was made lesse then the angels we se that it was Jesus/ whych is crowned with glory & honour for the suffrynge of death: ꝑ he by the grace of God/ shulde tast of deeth for all men.

B

C

For it became him/ for whō are all thinges and by whō are all thinges/ after that he had brought many sonnes vnto glory/ ꝑ he shuld make the Lorde of their saluacyon perfecte thorow sufferynge. For he ꝑ sanctifieth/ & they which are sanctifyed/ are al of one. For which causes sake he is not a shamed to call them brethrē sayynge: I will declare thy name vnto my brethren/ & in the mydes of the congregacion will I prayse ꝑ. And agayne: I will put my trust in hym. And agayne: beholde here am I & the childrē which God hath geuē me.

D

For as moche then as the chyldren were partetakers of flesche and bloud/ he also him selfe lykewise toke parte with thē/ for to put doune thorow deeth/ him that had lordshippe ouer deeth/ that is to saye the deuyll/ & that he myght delyuer them/ which thorow feare of deeth were all there lifetyme in danger of bondage. For he in no place taketh on hym ꝑ angels: but the seed of Abrahā taketh he on him. Wherfore in al thinges it became him to be made lyke vnto his brethrē/ that he might be merycfull/ and a faythfull hye Prestes in thynges concernynge God/ for to pourge ꝑ peoples synnes. For in that he hym selfe suffered and was tempted/ he is able to succher them that are tempted.

¶ He requyreth vs to be obedyent vnto the worde of Christ/ whiche is more worthy then Moses. The punyshement of suche as wil nodes harde their hartes.

¶ The .iii. Chapter.

Therfore holy brethren/ partetakers of the celestiall callynge/ cōsyder ꝑ embassadour & hye prest of oure professiō Christ Jesus/ which was faythfull to him that made him/ euen as was Moses in all his house. And yet was this mā counted worthy of more glory then Moses: In as moche as he whych hath prepared the house/ hath most honoure in ꝑ house. Euery house is prepared of some man. But he that ordeyned all thinges/ is God. And Moses verely was faythfull in all hys house/ as a minister/ to beare witnes of tho thinges whych shuld be spoken afterwarde. But Christ as a sonne/ hath rule ouer ꝑ house/ whose house are we/ so that we holdfast the confydence & the reioysynge of that hope/ vnto the ende.

A

B

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/ harden not youre hertes/ after the rebellion in the daye of tēptaciō in the wyldernes/ where youre fathers tēpted me/ proued me/ & sawe my workes. xl. yeare longe. Wherfore I was greued with ꝑ generacyon & sayde. They erre euer in their hert: they verely haue not knowē my wayes so that I sware in my wrathe/ that they shuld not enter into my rest. Take hede brethren/ ꝑ there be in none of you an euyll herte in vnbelefe/ that he shuld departe frō the lyuynge God: but exhorte one another daylye/ whyll it is called to daye/ lest eny of you were hard herted thorow the deceytfulnesse of synne.

C

We are partetakers of Christ yf we keepe fure vnto the ende the *fyrst substāce/ so lōge as it is sayd: to daye yf ye heare hys voyce/ harden not youre hertes/ as whē ye rebelled. For some/ when they hearde rebelled: how be it not all that came out of Egypt vnder Moses. But

* Fyrst substance is fayth.

D

ses. But wyth whom was he displeased.xl yeares? Was he not displeased wyth them ꝗ synned whose carkases were ouer thowē in the desert? To whō swareye that they shuld not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in/because of vnbelefe.

¶ The Sabboth or rest of the Christen: punysshement of vnbeleuers. the nature of the worde of God.

¶ The.iiij.Chapter.

A LEt vs feare therfore lest eny of vs forsakinge the promes of entringe into hys rest/shulde seme to come behynde. For vnto vs was it declared/as well as vnto thē. But it profyted not thē that they hearde the worde/because they which hearde it/ coupled it not with* fayth. But we wyhch haue beleued/ do enter into his rest/as cōtrary wyse he sayde to the other I haue sworne in my wrath/they shall not enter into my rest. And that spake he verely longe after that the workes were made and the foundaciō of ꝗ worlde sayde. For he spake in a certayne place of the seuenth daye/ on B this wyse: And God dyd rest ꝗ seuēth daye frō all hys workes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it foloweth ꝗ some must enter therinto/ & they to whom it was fyrst preached/ entred not therin for vnbelefes sake. Agayne he apoynted in Dauid a certayne prelent daye after so longe a tyme/ sayinge as it is rehearsed: this daye yf ye hea re his voyce/ be not hardherted. For yf Iosue had geuē them rest/then wolde he not afterwarde haue spoken of another daye. Therre mayneth therfore yet a rest to the people of God. For he ꝗ is entred into his rest/doth* cease frō hys awne workes as God dyd frō hys. Let vs study therfore to entre into ꝗ rest/ lest eny mā faule after the same ensample/in to vnbelefe. For the worde of God is quycke/ & mighty in operacion/and sharper then eny two edge swearde: & entreth through/euē vn to the diuidinge a sonder of the soule and the spryte/ & of the ioyntes & the mary: & iudgeth the thoughtes & the intentes of the herte: nether is ther eny creature inuisyble in ꝗ syght of him. For all thingʒ are naked & bare vnto the eyes of hym/of whom we speake.

* As fayth is ꝗ grounde of all grace: euen so is vnbelefe the rote of al sinne.

* Synne is our re worke/from which all must cease that enter into the rest of a quiet conscie- re in Christ.

¶ Christ is oure hye prestes/ and seate of grace/ & more excellent then the hye prestes of the olde lawe.

¶ The.v.Chapter.

A SEynge then that we haue a great hye prest which is entred into heauē (I meane Iesus ꝗ sonne of God) let vs holde oure professiō. For we haue not an hye prest/which cā not haue cōpassyon on oure infyrmities: but was in all poyntes tēpted/lyke as we are: but yet with out synne. Let vs therfore go boldely vnto ꝗ seate of grace/that we maye receaue mercy/ and fynde grace to helpe in tyme of nede.

✠ For euery hye prest that is taken from amōge men is ordeyned for men/in thinges pertayninge to God: to offer gyftes & sacrifices for synne: which can haue cōpassion on ꝗ ignorauntt/ and on them that are out of the waye/because that he hym selfe also is compased with infirmitie: for the which infirmities sake he is bounde to offer for synnes/as well for his awne parte/as for the peoples. And no man taketh honour vnto hym selfe/ B but he that is called of God/as was Aaron.

Euē so lyke wyse/Christ glorified not him selfe/to be made the hye prest: but he ꝗ sayde vnto hym: thou arte my sonne/thys daye begat I ꝗ/glorified him. As he also in another place speaketh: thou arte a Prest for euer after ꝗ order of Melchisedech. Which a* in ꝗ dayes of his flesshe/dyd offer vp prayers and supplicaciōs/ with stronge crynge & teares vnto him that was able to saue him frō deeth and was also hearde/ because of hys Godlynes. And though he were Goddes sonne/ yet learned he obediēce/ by tho thinges which he suffered/ & was made parfaycte/ & the cause of eternall saluaciō vnto all them that obey him: and is called of God an hye Prest/after the order of Melchisedech.

a * The dayes of hys flesshe syngyfye/ ꝗ tyme of hys humanytie.

Wherof we haue many thinges to saye/ which are harde to be vttered: because ye are D dull of hearinge. For when as concerninge ꝗ tyme/ye ought to be teachers/ yet haue ye ne de agayne that we teache you the fyrst principles of the worde of God: and are become soche as haue nede of b* mylke/ & not of strō ge meate: for euery man that is feed wyth mylke/is inexperte in ꝗ worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to thē ꝗ are parfecte wyhch thorow custome haue their wytnes exercised/to iudge both good and euyll also.

b * By mylch are vnderstāde thynges easye to perceaue/by strong meate soche as are harder obscure

¶ He goeth forth with the thynge that he began in the latter ende of the fyrste chapter/and exhorteth thē not to fayntt/but to be stedfast and patyent: for so moch as God is sure in his promesse.

¶ The.vj.Chapter.

A THerfore let vs loue ꝗ doctryne pertaynynge to the begynnynge of a Christē man/ & let vs go vnto perfecciō/ & now no more laye ꝗ foundaciō of repentaūce frō deed workes/and of fayth towarde God/of baptyme/of doctrine & of layinge on of handes/ & of resurrecciō frō deeth & of eternall iudgemēt. And so wyll we do/ yf God permitte. a* For it is not possyble ꝗ they which were once lyghted/ & haue tasted of the heauēly gyft/and were become partetakers of the holy goost/ & haue tasted of the good worde of God/and of the power of the worlde to come: & they faule/ shulde be renued agayne vnto repentaunce: for as moche as they haue (as concernynge thē selues) crucified the sonne of God a fresshe makynge a mocke of hym.

a * For it is not possyble ꝗ they which were once lyghted &c. This texte denyeth no possybilite of mercy in God/but of the impossyblyte of repentaunce in soche men as maliciously forsake ꝗ trueth/blasphme Christ/ and take parte agaynst the holy goost. For trueth is/that with the Lorde there is mercy & plenteous redempcion. Psal.c.xxix so that whosoeuer calleth ꝗ his name/shal be saued. Joe.ij. Roma.x. Now they that forsake the trueth/ blasphemynge Christ/and takynge parte agaynst the holy goost/cā not repente: for yf sinners wolde conuerte/ and call vpon God they shulde be sure of remissyon.

For that erth which drinketh in the rayne B that cōmeth ofte vpon it/and bringeth forth erbes mete for them that dresse it/receaueth blessinge of God. But ꝗ grounde which beareth thornes & brypars/is reproued/ & is nye vnto curseynge: whose ende is to be burned. Neuertheleſſe deare frenden we trust to se better of you/ & thinges which accōpanyf salu acion/though we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue/ which loue ye shewed in his name/which haue ministred vnto the saynctes/ and yet minister. Yee/ & we desyre that euery one of you shew the same diligence/to the stablysshinge of hope/euen vnto the ende: that ye faint not but folowe them/wyhch thorow fayth & patience inheret the promyses.

For when God made promes to Abraham because he had no greater thynge to sweare by/he sware by him selfe/sayinge: Surely I will blesse the & multiplie the in dede. And so after ꝗ he had taried a lōge tyme/he enioyed the promes. Men verely sweare by him that is greater then them selues/ & an othe to confyrminge the thynge is amōge them an ende of all stryfe. So God willinge very aboundantly to shewe vnto the heyres of promes/ the stablenʒ of his counsayl/he added an othe that by two* immutable thinges (in which it was vnpossible that God shuld lye) we might haue perfecte cōsolaciō/which haue fled/ for to holde fast the hope that is set before vs/ which hope we haue as an ancre of the soule both sure and stedfast. Whych hope also entreth in/into tho thynges which are wyth in the vayle/whither ꝗ forerunner is for vs entred in/ I meane Iesus that is made an hye prest for euer/after ꝗ order of Melchisedech.

* Two immutable thynges: the promyse & the othe.

¶ He compareth the prestbode of Christ vnto Melchisedech/but to be farre more excellent.

¶ The.vij.Chapter.

A THis Melchisedech kynge of Salem (which be ynge prest of ꝗ most hye God/ met Abraham/as he returned agayne from the slaughter of the kynges and blessed hym: to whom also Abraham gaue tythes of all thynges) fyrst is by interpretacion kynge of ryghteuesnes: after that he is kynge of Salem/ that is to saye/ kynge of peace/ wyth out father wyth out mother/ with out kynne/ and hath nether begynnynge of hys tyme/ nether yet ende of his lyfe: but is likened vnto the sonne of God and contynueth a prest for euer. Consyder what a man this was vnto whō ꝗ Patriarke Abraham gaue tythes of the spoyles. And verely those children of Leuy/which receaue ꝗ offyce of the prestes/ haue a cōmaundement to take accordinge to the lawe/tythes of the people/ that is to saye/of their brethren/yet though they sprynge out of the loynes of Abraham. But he whose kynred is not counted amonge them receaued tythes of Abrahā and blessed hym that had the promyses. And with out all naye sayinge/he wyhch is lesse/ B receaueth blessynge of him which is greater And here men that dye/receaue tythes. But there he receaueth tythes of whom it is witnessed/that he liueth. And to saye the trueth/ Leuy him selfe also which receaueth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham whē Melchisedech met him.

If now therfore perfeccion came by the prestbod of the Leuites (for vnder that prestbod the people receaued ꝗ lawe) what neded it furthermore that another prest shuld rise/ after the order of Melchisedech/ & not after the order of Aaron? Now no dout/ yf ꝗ prestbod be translated/then of necessyte must the lawe be translated also.

For he of whom these thinges are spoken pertayneth vnto another tribe/of wyhch neuer man serued at the aultre. For it is euidēt that oure Lorde sprōge of ꝗ tribe of Juda/of wyhch tribe spake Moses nothinge concerninge prestbod. And it is yet a more eurydent C thinge/ yf after ꝗ similitude of Melchisedech ther aryse another prest/ wyhch is not made after the lawe of the carnall cōmaundement: but after the power of the endlesse lyfe. (For he testifyeth: thou arte a prest forever/ after the order of Melchisedech) Then the cōmaūdemēt that wēt afore/is disanulled/ because of hyr weaknes and vnprofytablenes. For the lawe made nothynge parfecte: but was an introduccyon of a better hope/ by wyhch hope/we drawe nye vnto God.

And for this cause it is a better hope/that it was not promised with out an othe. Those prestes were made without an othe/but this prest wyth an othe/ by hym that sayde vnto hym. The Lorde sware/and wyll not repent: Thou arte a prest for euer after the order of Melchisedech. And for that cause was Iesus a stablysshyer of a better testament.

And amonge them many were made prestes/because they were not suffred to endure D by the reason of deeth. But this mā/ because he endureth euer hath an euerlastynge prestbod. Wherfore he is able also euer to saue them that come vnto God by him/ seynge he euer lyueth/ to make intercessyon for vs.

So che an hye Prest it became vs to haue which is holy/harmlesse/vndefiled/separat from synners/and made hyer then heauen. Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifyce/fyrst for hys awne synnes/and then for the peoples synnes. For that dyd he at once for all/whē he offered vp him selfe. For the lawe maketh men prestes/ wyych haue infirmitie: but the worde of the othe that came sence the lawe/maketh the sonne prest/which is parfecte for euermore.

Christ once sacrificed purged all synnes.

¶ The offyce of Christ is more worthy then ȳ prestes offyce of the olde lawe/wyche was vnperfecte/and therfore abrogate.

¶ The.viij.Chapter.

A If the thingȝ which we haue spokē this is the pyth: ȳ we haue soche an hye preste ȳ is sytten on ȳ ryght hāde of ȳ seate of maiestie in heauē & is a minister of holy thinges/& of the very tabernacle which God pyght/and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie that thys man haue some what also to offer. For he were not a preste/yf he were on the erth where are prestes that accordinge to the lawe offer gyftes/which prestes serue vnto ȳ ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynysche the tabernacle. Take hede (sayde he) that thou B make all thinges accordynge to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office/in as moche as he is the mediator of a better testamēt/wyych was made for better promyses. For yf that fyrst testamēt had bene sauteless: then shulde no place haue bene sought for the seconde. For in rebukinge thē he sayth: Beholde the dayes will come (sayth C the Lorde) and I will fynische vpō the house of Israel/and vpon the house of Juda/a newe testament: not lyke the testament that I made wyth their fathers at that tyme/when I toke them by the handes/to lede them oute of the lande of Egypte/for they contynued not in my testament/and I regarded thē not sayth the Lorde.

For this is the testament that I will make wyth the house of Israel: After those dayes sayth the Lord: I will put my lawes in their myndes/and in their hertes I will write thē/ and I wyll be their God/and they shalbe my D people. And they shall not teache/euery mā his neyghboure/and euery mā hys brother/ sayynge: knowe ȳ Lord: for they shall knowe me/from the lest to the moste of them: For I wilbe merciful ouer their vnrightewesnes/ & on their synnes and on their iniquities. In ȳ he sayth a new testament/he hath abrogat the olde. Now that which is dylamulled and wexed olde/is redy to vanyshe awaye.

¶ The profyte and worthynesse of the olde Testamēt and how farre the new excelleth it.

¶ The.ix.Chapter.

That fyrst tabernacle verely had ordinances/& seruinges of God/and worldly holynes. ✠ For ther was a fore tabernacle made/wherin was the candelsticke & ȳ table/& the shewe breed which is called holy. But with in ȳ seconde vayle was ther a tabernacle/which is called holyest of all/wyych had the golden censer & the arcke of the testament ouerlayde round about with golde/wherin was the goldē pot with Manna/and Aarons rodde that sprōge B and the tables of the testamēt. Ouer ȳ arcke were the Cherubis of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeyned/ the Prestes went all wayes into the fyrst tabernacle & executed the seruice of God. But into the seconde wēt the hye prest alone/once euery yeare: and not wyth out bloud/wyych he offered for him selfe/& for the ignorauncе of the people. Wherwith the holy goost thys C signifyed that the waye of holy thinges/was not yet opened/wyll as yet the fyrst tabernacle was standynge. Wyych was a symilitude for the tyme then prezent/and in wyych were offered gyftes & sacrifyces that coulde not make the mynyster parfecte/as pertaynynge to the conscyence wyth only meates & drynckes/& diuers wesshinges & iustifyingȝ of the flesshe/wyych were ordeyned vntyll ȳ tyme of reformacyon.

✠ But Christ beinge an hye Prest of good thinges to come/came by a greater & a more parfecte tabernacle/not made wt handes: that is to saye/not of thys maner bydynge/ nether by the bloud of gotes & calues: but by his awne bloud he entred in once for all into D the holy place/& founde eternal redemciō. ✠ For yf the bloud of oxen and of gotes and the asshes of an heyfer/when it was sprynckled/ purified the vncleane/as touchynge the purifyinge of the flesshe: how moche more shall the bloud of Christ (which thorow ȳ eternall spryete/offered hym selfe without spot to God) pourge youre consciences from deed workes for to serue the liuinge God?

And for this cause is he the mediator of the newe testamēt/ȳ thorow deeth which chastised for the redempciō of those transgressyons that were in the fyrst testament/they wyych were called/mygyht receaue the promes of eternall inheritaunce. ✠ For wherseuer is E a testament/ther must also nedes deeth of him that maketh the testament. For the testament

testament taketh auctoritie whē men are deed: for it is of no value as longe as he that made it/is a liue. For wyych cause also/nether ȳ fyrst testamēt was ordeyned with out bloud. For whē all the cōmaundemētes were redde of Moses to al the people/he toke the bloud of calues and of gotes/with water & purple woolle & ysope/& sprynckled both the boke/ F & all the people/sayyng: * this is the bloud of the testament wyych God hath appoynted vnto you. Moreouer/he sprynckled the tabernacle with bloud also/& all ȳ ministringe vessels. And also almost all thynges/are by the lawe pourged wyth bloud/and with out sheadinge of bloud is no remission.

Gen.xii.c and.xviij.c.

It is then nede that the similitudes of heauenly thynges be purifyed wyth soche thinges: but the heauenly thynges thē selues are purifyed wt better sacrifyces then are those. For Christ is not entred into the holy places that are made with handes/wyych are but symilitudes of true thinges: but is entred into G very heauē/for to appere now in the sight of God for vs: not to offer hym selfe oftē/as the hye prest entreth into ȳ holy place euery yeare with straūge bloud/for then must he haue often suffered sence the worlde began. But now in the ende of ȳ worlde/hath he appered once/to put synne to flyght/by the offerynge vp of hym selfe: And as it is apoynted vnto mē that they shall once dye/and then cōmeth the iudgemēt/* euen so Christ was once offered to take awaye the synnes of many/& vnto them that loke for hym/shall he appeare agayne without synne vnto saluacyon.

Roma.v.b. & Petr.iij.d.

¶ The olde lawe had no power to clense awaye synne but Christe dyd it with offerynge of his body once for all. An exhortacyon to receaue this goodnesse of God thankfully wyth pacience and stedfast fayth.

¶ The.x.Chapter.

A For the lawe which hath but ȳ shadowe of good thynges to come/& not ȳ thinges in their awne fassion can neuer wych ȳ sacrifices which they offer yeare by yeare cōtinually/make ȳ cōmers therūto parfayte. For wold not then those sacrifyces haue ceased to haue bene offered/because that the offerers once pourged shuld haue had no moare consciences of synnes. Neuertheless in those sacrifyces is ther mencyon made of synnes euery yeare. * For it is vnpossyble that the bloud of oxen and of gotes shuld take awaye synnes.

Leuit.xvi.c.

B Wherfore whē he cōmeth into the worlde/ he sayth. * Sacrifyce & offerynge thou woldest not haue: but a bodie hast thou ordeyned me. In sacrifyces and synneofferynges thou hast no lust. Then I sayde: Lo I come/in the cheeke of the boke it is written of me/that I shuld do thy will/o God. Aboue/when he had sayed sacrifyce and offerynge/& burnt sacrifyces and synneofferynges thou woldest not haue/nether hast alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will/o God: he taketh awaye the fyrst to stablische the latter. By ȳ which will/we are sanctifyed: by the offeringe of the body of Jesu Christe once for all.

Psal.xxxix.b

Christes bodye is but once offered.

And euery prest is redy dayly ministringe/ C & ofte tymes offereth one maner of offeringe which can neuer take awaye synnes. But thys mā after he had offered one sacrifyce for synnes/ sat hym doune for euer on the ryght hande of God/and from hence forth taryeth tyll his foes be made his fotestole. For wyth one offeringe hath he made parfecte for euer thē that are sanctifyed. And the holy goost also beareth vs recorde of thys/euen when he tolde before: This is the testamēt that I will make vnto them: after those dayes sayth the Lorde. I will put my lawes in their hertes & in their mynde I wyll wryte them/and their synnes and iniquities wyll I remember no moare. And where remission of these thinges is/ther is no moare offeringe for synne.

Seynge brethrē that by the meanes of the D bloud of Jesu/we maye be bolde to enter into that holy place/by the newe and lyuinge waye which he hath prepared for vs/through the vayle/that is to saye/by hys flesshe. And seynge also that we haue an hye prest which is ruler ouer the house of God/let vs drawe nye with a true herte in a full fayth/sprynckled in oure hertes from an euyll cōsciente/& wesshed in oure bodyes wyth pure water: & let vs kepe the profession of oure hope/wyth out wauerynge (for he is faythfull that promised) & let vs cōsider one another/to prouoke vnto loue/& to good workes: & let vs not forsake the fellyshippe that we haue amonge oure selues/as ȳ maner of some is: but let vs exhorte one another/& that so moche the more/because ye se that the daye draweth nye.

Here foloweth oure dutye/yf we wil be partakers of the mercye before rehersed.

E

a * For yf we synne &c. This is the synne whereof is spoke. Math.xij.c that is the synne of blasphemie against the holy ghoostе which. S. Johan calleth the synne vnto deeth. i. Joh.v.d.

a * For yf we synne willingly after that we haue receaued the knowledge of the trueth/ ther remayneth no moare sacrifice for synne/ but a fearfull lokinge for iudgemēt/& violēt fyre/wyych shall deuoure ȳ aduersaries. * He that despyseth Moses lawe/dyeth wyth out mercy vnder two or thre witnesses. Of how moche forer punychment suppose ye shall he be counted worthy/wyych treadeth vnder fote the sonne of God: and counteth the blonde of the testament as an vnholy thynge wherwyth he was sanctified/and doth dishonoure to the spryete of grace. For we knowe hym that hath sayde: vengeaunce belongeth vnto F me/I will recompence sayth the Lorde. And agayne: the Lorde shall iudge hys people.

b ¶ The handes of God here signifye the correccyon and chastenynge of God as it is said. Psal. xx. b.

It is a fearfull thinge to faule into b * ye handes of the lyuinge God.

Call to remēbrance the dayes that are passed/in the which after ye had receaued light/ye endured a greate fight in aduersities/partly whyll all men wondred & gaded at you/for the shame & trybulacyō that was done vnto you/and partly whill ye became cōpanyons of thē which so passed their tyme. For ye suffered also with my bondes/and toke in worth the spoylinge of youre Goodes/& that wyth gladnes: knowinge in youre selues how that ye had in heauen a better and an enduringe
G substaunce. Cast not awaye therfore youre confydence which hath great rewarde to recōpence. For ye haue nede of pacience/ye after ye haue done ye will of God/ye might receaue the promes. For yet a very lytell whyle/& he that shall come will come/and will not tary. But the iust shall lyue by fayth. And yf he withdrawe hym selfe my soule shall haue no pleasure in him. We are not which withdrawe oure selues vnto dāpnaciō/but partayne to fayth/to the winninge of the soule.

¶ What fayth is/& a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

¶ The. xi. Chapter.

A * Fayth and trust in Christ onely is the life & quyetnes of ye cōscience/& not trust in workes how holy soeuer they appeare: worckes cannot set the hert at reast/because we euer thynck they be not ynowe nor yet good ynough/but to fear: And so fall we to mystrusting/after which followetb dispayring & so dānacion/yf we leue not the cōfidence in the & stye fastly fayth/which cā receaue & beleue with oute mystrust/that Christes worke on the crosse hath fully purged clensed and louseed vs from all oure sinnes.

A * Fayth is a sure cōfydence of thinges which are hoped for/and a certayntie of thynges whych are not sene. By it the elders were well reported of. Thorow fayth we vnderstāde that the worlde was ordeyned by ye worde of God & that thinges which are sene/were made of thinges which are not sene. By fayth Abel offered vnto God a more plenteous sacrifyce then Cayn: by which he obteyned witnes that he was righteous/God testifyinge of his gifts: by which also he beinge deed/yet speaketh.

* By fayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken hym awaye. Before he was tak̄e awaye/he was reported of/that he had
B pleased God: but without fayth it is vnpossible to please him. For he that cōmeth to God must beleue that God is/and that he is a rewarder of them that seke him.

By fayth Noe honored God/after that he was warned of thinges which were not sene and prepared the arcke to the sauinge of his
C householde/thorow the which arcke/he condēpned the worlde/and became heyre of the reghteweines which commeth by fayth.

* By fayth Abraham/when he was called obeyed/to go out into a place which he shuld afterwarde receaue to inheritance/& he wēt out/not knowinge whether he shuld go.

By fayth he remoued into the lande ye was promysed him/as into a straunge countre/& dwelt in tabernacles: and so dyd Isaac & Jacob heyres wyth hym of the same promes. For he loked for a citie hauinge a fouudaciō whose bylder and maker is God.

* Thorow fayth Sara also receaued strēgth to be with chylde & was deliuered of a childe when she was past age/because she iudged him faythfull which had promysed. Genel. xxi. a.

And therfore sprange ther/of one (& of one which was as good as deed) so many in multitude/as the starres of the skye/and as the sond of the see shore which is innumerable.

And they all dyed in fayth/& receaued not the promyses: but sawe them a farre of/& beleued them/and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye soche thynges/declare that they seke a coūtre. Also yf they had bene myndfull of that countre/from whence they came oute/they had leasure to haue re-
D turned agayne: but now they desyre a better/that is to saye a heauēlye. Wherfore God is not ashamed of them/euen to be called their God: for he hath prepared for them a cytie. Gene. xxii. b. Eccles. xliiij. c.

* By fayth Abrahā offered vp Isaac/whē he was tempted/& he offered him beinge hys only begotten sonne/which had receaued the promyses of whō it was sayde/in Isaac shall thy seed be called: for he cōsydered ye God was able to rayse it vp agayne from deeth. Therfore receaued he him/for an ensample. * In Gene. xxvii. b.
fayth Isaac blessed Jacob and Esau/concerninge thinges to come.

* By fayth Jacob when he was a dyinge/ Gene. xlix. a.
blessed both the sonnes of Joseph/& bowed him selfe towarde the toppe of his scepter.

* By fayth Joseph when he dyed/remēbred Genesi. l. d.
the departinge of the children of Israel/and gaue commaundement of hys bones.

* By fayth Moses whē he was borne/was E Exod. ii. a
hyd thre monethes of his father & mother/because they sawe he was a proper chylde: nether feared they the kynges cōmaundement.

By fayth Moses whē he was great/refused to be called the sonne of Pharaos doughter/& chose rather to suffre aduersitie with ye people of God/then to enioye the pleasures of synne for a season/& esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By fayth he forsoke Egypt/and feared not the fearcenes of the kynge. For he endured euen as he had sene hym whych is inuisyble.

* Thorow fayth he ordeyned the ester lābe/ F Exod. xii. b.
and the effusyon of bloud/lest he that destroyed the fyrst borne/shulde touche them.

* By fayth they passed thorow the reed see Exod. xiii. c.
as by drye lande/which when the Egipcians had assayed to do/they were drowned.

* By fayth the walles of Jerico fell doune Josu. vi. c.
after they were cōpased about seuen dayes.

* By fayth

Josu. vi. c. and. ij. a.

* By fayth the harlot Raab perished not with the vnbeleuers/when she had receaued the spyes to lodginge peaceably.

And what shall I more saye/the tyme wolde be to short for me to tell of Gedeon/of Barach/& of Sampson/& of Jephthae: also of Dauid & Samuel/and of the Prophetes:
G which thorowe fayth subdued kingdomes wrought righteoulnes/obteyned ye promyses stopped the mouthes of lyons/quenched the violēce of fyre/escaped the edge of ye swearde of weake were made stronge/waxed valient in fyght/turned to flyght the armyes of the alientes. And the wemen receaued their deed rayled to lyke agayne.

Other were racked/& wolde not be delyuered/ye they myght receaue a better resurreccion. Other tasted of mockynges & scourginges/moreouer of bondes & prisonment: were stoned/were hewē a sunder/were tēpted were slayne w̄ swordes/walked vp & doune in shepes skynnes/in gotes skynnes/in nede tribulaciō & vexacion which the worlde was not worthy of: they wandred in wildernes/in mountaynes/in dennes and caues of the erth.

And these all thorow fayth obtayned good report/ & receaued not the promes/God prouidynge a better thynge for vs/that they with out vs shulde not be made parfecte.

¶ An exhortacion to be pacient & stedfast in trouble & aduersite/vpō hope of euerlastinge rewarde. A cōmendacyon of the new Testament above the olde.

¶ The. xii. Chapter.

A Wherfore let vs also (seyng that we are cōpased with so great a multitude of witnesses) laye awaye al ye pressyng doune/& the synne that hāgeth on/& let vs runne with pacience vnto ye battayle that is set before vs/lokynge vnto Jesus the auctor & kynisher of oure fayth/which for the ioye that was set before hym/abode the crosse/& despised the shame/& is set doune on the right hande of the trone of God. Consyder therfore how that he endured suche speakynge agaynst hym of synners/lest ye shulde be weryed & faynte in youre myndes.
B For ye haue not yet resysted vnto bloudshedinge/striuinge agaynst synne. And haue for gottē ye consolaciō/which speaketh vnto you as vnto childrē: my sonne despyse not ye chastenynge of the Lorde/nether faynt when thou arte rebuked of him: for whom the Lorde loueth/him he * chasteneth: yee/& he scourgeth euery sonne that he receaueth.

* Jf ye loue ye lawe of God & be chastised of God/it is a cōfort. Forthe ye be is sure that God loueth hime hath chosen hym to hys sonnes heyre of euerlastinge ly fe.

Jf ye endure chastenynge/God offereth hym selfe vnto you as vnto sonnes. What sonne is that whō the father chasteneth not? Jf ye be not vnder correcciō (where of all are parttakers) then are ye bastardes & not sonnes. Moreouer seyng we had fathers of oure flesshe which corrected vs/and we gaue thē reuerence: shulde we not moche rather be in C subiecciō vnto the father of spretuall gyftes that we myght lyue? And they verely for a feawe dayes/nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable/that we myght receaue of hys holynes. No manner chastisynge for the present tyme semeth to be ioyeous/but greuous: neuertheless afterwarde/it bringeth the quyet frute of ryghteweines/vnto them which are therin exercyled.

Stretch forthe therfore agayne the handes D which were let doune/& the weake knees & se ye ye haue straygh steppes vnto your fete/lest eny haltinge turne you out of the waye: yee let it rather be healed. Embrace peace w̄ all men & holynes: with out the which no mā shall se the Lorde. And loke to/that no man be destitute of ye grace of God/& that no rote of bitternes spryngе vp & trouble/and therby many be defyled: and that ther be no fornicator/or vncleane person/as Esau which for one breakfast solde his birthryght. * a Ye know how that afterwarde whē he wolde haue inhereted the blessynge/he was put by/and he founde no meanes to come therby agayne: no though he desyred it with teares.

* For ye are not come vnto the mounte that can be touched/and vnto burnynge fyre nor yet to myst and darcknes and tempest of wed E der/nether vnto the sounde of a trompe & the voyce of wordes: which voyce they that heardе it/wished awaye: that the communicacyon shuld not be spoken to thē. For they were not able to abyde that whych was spoken. Jf a beast had touched ye mountayne/it must haue bene stoned/or thrust thorowe w̄ a darte: euē so terreble was ye syght which appered. Moses sayde/I feare & quake. But ye are come vnto the mounte Syon/& to the citie of the liuinge God/the celestiall Jerusalem: and to an innumerable syght of angels & vnto the congregaciō of ye fyrst borne sonnes/which are written in heuē/and to God the iudge of all/and to the spretes of iust & parfecte men and to Jesus the mediator of the newe testament/and to the sprinckynge of bloud that speaketh better then the bloud of Abel.

a * Thys text maketh not agaynst repentaunce that is done in season. Esau repented to late/and therfore profited not. When sentēce of Judgement is geuē then hathe repentaunce no place. The dāned in hell shall wepe & repent/but in vayne: for then is the tyme of repēting past. The blessyng which Jaac gaue/was vnadouted done by the inspiraciō of ye holy ghoosle/& geuen in stede of a determynate sentence: and therfore must needes be ratified & myght not be called again/but & yf Esau/before ye blessyng geue/had chaunged hys maners & had hertely & earnestly repented him/he had surely not bene reprouded of god. This shuld seame to be the very meanyng of

See that ye despyse not him that speaketh. For yf they escaped not which refused hym ye spake on erth: moche more shall we not escape/yf we turne awaye from him that speaketh from heuen: whose voyce then shouke ye erth/& now declareth sayinge: yet once more G will I shake/not the erth only/but also heuē. No dout that same ye he sayth/yet once more/ signifyeth the remouynge awaye of those thinges which are shakē/as of thinges which haue ended their course: ye the thinges which

thys text. And verely Erasmus maketh a lyke exposycyō her of/in hys Paraphrasis.

are not shaken/maye remayne. Wherfore yē we receaue a kyngdome which is not moued we haue grace/wherby we maye serue God & please him with reuerēce and godly feare. For oure God is a consumynge fyre.

The exhorteth vs vnto loue/to hospitalyte/to thynke vpon soch as be in aduersyte/to maynteyne wedlocke/ to auoyde couetousnesse/to make moch of them that preach Gods worde/to be ware of straunge learnyng to be content to suffre rebuke with Christ/to be thankfull vnto God/and obedient vnto oure heades.

A ¶ The.xiij.Chapter. ✠

Oure dutie yē we wyll haue oure part with Christ.

LEt brotherly loue cōtinue. Be not forgetfull to lodge straūgers. For therby haue dyuers receaued angels into their houses vnwares. Remēber thē ȳ are in bondes/euē as though ye were bounde with thē. Be myndfull of thē which are in aduersytye/as ye which are yet in your bodyes. Let wedlocke be had in prize in all poyntes/& lett the chāber be vndefyled for whore kepers & aduoutrars God wil iudge. Let youre conuersacyon be wythout couetousnes & be cōtent with that ye haue all

Iohn.i.a.

B redy. For he verely sayd: *I will not fayle ȳ/ nether forsake the: that we maye boldly saye: the Lorde is my helper/and I will not feare what man doeth vnto me. Remember them which haue the ouerlyght of you/which haue declared vnto you the worde of God. The ende of whose conuersacyon se that ye looke vpon/and folowe their fayth.

Jesus Christ yesterdaye & to daye/and the same cōtinueth for euer. ✠ ✠ Be not caryed aboute with diuers & straūge learninge. For it is a good thinge that ȳ herte be stablished with grace/& not with meates/wyych haue not profyted thē that haue had their pastyme in them. We haue an aulter wherof they

Nume.xix.a.

C maye not eate which serue in the tabernacle. *For ȳ bodyes of those beastes whose blood is brought into the holy place by ȳ hye prest to pourge synne/are burnt wyth out ȳ tētes. Therfore Jesus/to sanctifye ȳ people with his awne blood/suffered wyth out the gate.

Mich.5.e.

Let vs goo forth therfore out of the tentes/ & suffer rebuke with him. *For here haue we no cōtinuynge citie: but we seke one to come. For by him offer we the sacrifyce of laude alwayes to God: ȳ is to saye/the frute of those lyppes/which cōfesse his name. To do good & to distribute forget not/for wyth suche sacrifices God is pleased. ✠ ✠ Obeye thē that haue the ouerlyght of you/& submyt youre selues to thē/for they watch for youre soules/ euē as they that must geue a cōptes: ȳ they

D maye do it wyth foye/and not wyth greke. For that is an vnprofytable thinge for you. Praye for vs. We haue confydence because we haue a good conscyence in all thynges/ and desyre to liue honestly. I desyre you therfore somwhat the moare aboundantly/that ye so do/ȳ I maye be restored to you quickly

The God of peace that brought agayne from deeth oure Lorde Jesus/the gret shepperde of the shepe/thorowe the bloud of the euerlastynge testament/make you parfect in all good workes/to do his wyll/workinge in you that wyych is pleasaunt in his syght thorow Jesus Christ. To whō be prayse for euer wyll the worlde endureth: Amen. ✠

I beseche you brethren/suffre the wordes of exhortacion: for we haue writtē vnto you in feawe wordes: knowe ȳ brother Timothe/ whom we haue sent from vs/with whō (yē he come shortly) I wyll se you. Salute thē that haue the ouerlyght of you/& al the sayncte. They of Italy salute you. Grace be wyth you all: Amen.

¶ Sent from Italy by Timotheus.

¶ The Epistle of Saynct James.

The exhorteth to reioyce in trouble/to be feruent in prayer with stedfast beleke/ to loke for all good thynges from aboue/to forsake all wyre/and thankfully to receaue the worde of God/not onely hearynge it and speakynge of it/but to do therafter in dede. True religion or deuocyon what it is.

¶ The first Chapter.

James

A JAmes the seruaunt of God and of the Lorde Jesus Christ/sendeth gretynge to the.xij.trybes wyych are scattered here and there. ✠ My brethren/count it excedynge ioye when ye faule into dyuers temptacions for as moche as ye knowe how that ȳ trying of youre fayth bringeth pacience: and let pacience haue her parfect worke/that ye maye be parfecte & *sounde/lackynge nothinge.

a *Sounde after ȳ Hebrues signifieth him which in lenig the wisdome of the chyldren of thys worlde/& the procurynge for hys awne profet/syueth a symple life and wyth oute blame. Soche a one was Jacob of whō Seneca xcv.d.

If eny of you lacke wyldome/ let him aske of God wyych geueth to all men indifferentlye/ and casteth no man in the teeth: and it shalbe geuen hym. But let hym aske in fayth and wauer not. For he that douteth/is lyke the waues of the see/tost of the wynde and caryed with violence. Nether let that man thinke that he shall receaue eny thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

B b *Let the brother of lowe degre reioyce in that he is exalted/ and the ryche in that he is made lowe. For euen as the flower of the grasse/shall he vanysche awaye. The sonne ryseth wyth heate/ and the grasse wydereth/ and hys flower falleth awaye/and the beautie of the fassyon of it perisheth: euen so shal the ryche man perishe with his aboundance.

b *In christ were all like good & euen seruantes/ to other for Christes sake/euery man in his offyce. And he that taketh more on hym then that/ of what soeuer degree he be of/is a false christen and an apostata from Christ.

Happy is the man that endureth in temptacyon/for when he is tryed/he shall receaue the croune of lyfe/which the Lorde hath promyled to them that loue him. ✠

Let no man saye when he is tempted/ that he is tempted of God. For c *God tēpteth not vnto euyll/ nether tempteth he anye man. But euery man is tempted/drawne awaye/ and entyled of hys awne concuppyscence.

c *God temptetb not vnto euell. Almighty God hath euer tempted & proued hys electe/ by trouble and persecucyon/& by murtryng thē wyth outwarde plages: neuertheles he doth it not vnto euell/but for good/ namely: because he loueth thē/& will haue their fayth exercyled. Thus tēpted he Abraham. Gene.xxij. And the Israelites. Deu.viij. As for the tentacion that we praye in the Pater noster to be delyuered frō/ it is the lust &

C Then when lust hath conceaued/ the bryngeth forth synne/and synne when it is fynisched/bringeth forth deeth.

Erre not my deare brethrē. ✠ Euery good gyfte/and euery parfayt gyft/is from aboue and commeth doune from the father of lyght wyth whom is no variablenes/ nether is he chaunged vnto darknes. Of his awne wyll begat he vs wyth the worde of lyfe/that we shuld be the fyrst frutes of his creatures.

D Wherfore deare brethren/ let euery man be swyfte to heare/ slowe to speake/and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherfore laye a parte all fylthynes/ all superfluyte of malycyousnes/ and receaue wyth meknes/ the worde that is graffed in you/wyych is able to saue youre soules. ✠ ✠ And se that ye be doers of the worde and not hearers only/ deceauynge youre awne selues wyth sophistrye. For yē eny heare the worde/ and do it not/ he is lyke vnto a man that beholdeth hys bodyly face in a glasse. For allone as he hath loked on hym selfe/ he goeth his waye/and forgetteth immediatlye what his fassyon was. But who so loketh in the parfayct lawe of libertye/ and continueth therin (yē he be not a forgetfull hearer/but a doar of the worke) the same shalbe happye in hys dede.

concuppyscence of oure flesche/ wherby we are entyled vnto euell.

If eny man amonge you seme deuoute/ and refrayne not hys tonge: but deceaue his awne herte/this mānes deuocō is in vayne. Pure deuocyon and vndefyled before God ȳ father/is this: to visyt the faderlesse and widowes in their aduersyte/ and to kepe hym selfe vnspotted of the worlde. ✠

The forbyddeth to haue eny respecte of personnes/ but to regarde the poore as well as the ryche/to be louynge and merycfull/and not to boast of fayth where no dedes are: for it is but a deed fayth/where good workes folowe not.

¶ The.ij.Chapter. ✠

BRethrē haue not the fayth of oure Lorde Jesus Christ ȳ Lorde of glory in respecte of persons. If ther come into youre cōpany a mā with a golde rynge & in goodly aparell/& ther come in also a poore mā in vyle raymēt/ & ye haue a respecte to him that weareth the gaye clothynge/and saye vnto him. Syt thou here in a good place: and saye vnto the poore/ stande thou there or syt here vnder my fote stole: are ye not partiall in youre selues/and haue iudged after euyll thoughtes?

Harken my deare beloued brethren. Hath not God chosen ȳ poore of this worlde/which are ryche in fayth/& heyres of the kingdome wyych he promyled to them that loue hym? But ye haue defyled the poore. Are not the B ryche they which oppresse you/& they which drawe you before iudges? Do not they speake euil of ȳ good name after which ye be named

If ye fulfyll the royall lawe accordynge to the scripture which saith. Thou shalt loue thine neghboure as thy selfe/ye do well. But yē ye regarde one person more then another/ ye cōmyt synne/& are rebuked of ȳ lawe/as trāsgressours. Whosoeuer shal kepe ȳ whole lawe/& yet fayle in one poynt/he is gyltie in all. For he that sayd. Thou shalt not commyt C adulterye/ sayed also: thou shalt not kyll. Though thou do none adulterye yet yē thou kyll/thou arte a trāsgressor of the lawe. So speake ye/& so do/as they that shalbe iudged by the lawe of libertye. For ther shalbe iudgement merciles to him ȳ sheweth no mercy/ & mercy reioyleth agaynst iudgement. ✠

What auayleth it my brethren/though a mā saye he hath fayth/whē he hath no dedes? a *Can fayth saue hym? *Cā fayth saue him? If a brother or a sister James speaketh

a *Can fayth saue hym. S.

not her of true kayth which by loue is mightye in operacio/but of ꝑ vayne pmagination & opinio that vnhā kul people haue of kayth/& ther fore doth he call it deed kayth/be cause there kolowe no good wor kes of it/as ther do of the kayth ꝑ iustifyeth mꝰ lyghte of God

b * To be iustifyed here & all thys Chapter ouer/is/to be declared Just/& ꝑ bꝛ fore ꝑ world/ as in Luke ꝑ.x.c And.xvi.d. not to be made iust in ꝑ sight of god So that when he sayth/was not Abrahā our father iustified thorow wozkes &c. signifyeth thus moche:was not our father Abrahā by his wozckes declared iust that is/dyd not his wozckes declare & shewe that he was iust/and were suer tokens of his rightwelnes? It signifyeth not/ꝑ Abrahā was by his wozckes made iust before god/reputed rightwes/obtayned remissyō of synnes/for by kayth he cā therby not by wozckes/as witnesseth. S. Paul. Roma.iiij.a.

c * Ye se then that of deades a man is iustifyed &c.that is/is declared iust/is openly knowen to be ryghtwes: lyke as by the frutes the good tree is knowen for good. Other wyse maye not this sentence be interpreted. For ther coulde nothing be moare kolysche than this saying of James/yf a man wolde thus interprete it:that no man obtayneth remyssyon of synnes/but because his wozckes are wozthye of so great a benefyte. This interpretacyon who so stycketh forwardly by/ vnderstandeth not what remissyon of synnes is/or how the cōscience ought to be cōforted whē it seyth that it bryngeth no wozckes to God which are sufficient to please hym. And this interpretacyon is cleane cōtrary to other open sayinges of the scripture/which teache that remissyon of synnes cōmeth freely:as the Psalmist sayth. I sayde/ I wyll knowledge myne offence and accuse my selfe vnto the Lozde/and thou forgauest me the wyckednesse of my synne. And Rom.iiij.a. To hym that wozcketh not/but beleueth on him that iustifieth the vngodly &c. what can be moare playnely spoken/than that synnes are forgeuen to a wycked & vngodly man that wozcketh not/that is/not for any of his wozckes but freely. To conclude/yf the Gospell forgeue not synnes/ but for oure good wozckes sakes & for oure wozthynes:it differyth nothing from the lawe/it saueth no moare then the lawe. Thys I truste wyll suffyse the good and wyse. For as touching them that bryng nothyng vnto this cause but a wyll to braule and chyde/wyll neuer suffre them selues to be satisfyed. And yet yf we wolde contend by the numbre of Authorities/this one place of James is ouerthrowen with many witnesses of Paul/yf men wyll vnderstande by iustifycacyon all one thyng in them both. Therfore when Paul sayth/kayth iustifyeth:vnderstande therby/kayth causeth ꝑ we be cōputed Just/reputed ryghtwes/and that oure synnes are not imputed vnto vs/but forgeuen vs for Christes sake. When James sayth/wozckes iustifye/he meaneth thus/wozckes declare vs iust and shewe euydently that we are ryghtwes. This shalt thou make them accorde. Place kayleth me here (O reader) rather then tyme or wyll/ or elles wolde I yet haue spoken moare of thys thyng.

he naked or destitute of dayly fode/ & one of you saye vnto thē:departe in peace/God send you warmnes and fode: not wythstandynge ye geue thē not tho thinges which are nedful to the body:what helpeth it? Euen so kayth/ yf it haue no dedes/is deed in it selfe.

Ye and a man myght saye:thou hast kayth/ & I haue dedes:shewe me thy kayth by thy dedes: & I will shewe the my kayth by my dedes

D Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue & trēble.

Wilt thou vnderstande O thou vayne mā that kayth with out ded is deed? b * Was not Abrahā oure father iustified thorow wozkes whē he offered Isaac his sonne vpon the aulter? Thou seest how ꝑ kayth wzought wyth his dedes/& thzough the dedes was the kayth made parfecte: & the scripture was fulfylled wych sayth: Abrahā beleued God/& it was reputed vnto hym for ryghtewelnes: and he was called the frende of God. ✠ c * Ye se then how that of dedes a mā is iustifyed/ and not of kayth only. Likewyse also was not Raab the harlot iustifyed thozow wozkes/whē she receaued the messengers/ and sent them out another waye? For as the body/ wyth oute the spyrete is deed/euen so kayth with out dedes is deed. ✠

A * He ꝑ taketh auctozite to rebuke other of ꝑ wherin he synneth hym selfe/ the same shall haue ꝑ greater damnacyon. He must be wyth out synne that will cast the fyrste stone.

B

C What good and euell commeth thozow the tonge. The dutie of soch as be lerned. The differēce betwirte the wyldome of the Gospell and the wyldome of the world.

C The.iij.Chapter.

MY brethrē/be not euery mā a * master/remēbringe how that we shal receaue the moze dānacion:for in many thinges we synne all. If a man synne not in wozde/ꝑ same is a perfecte man/& able to tame al the body. Beholde we put bittes into the hozses mouthes that they shuld obeye vs/& we turne aboute all the body. Beholde also the shyppes/ wych though they be so gret/& are drziuē of fearce windes/ yet are they turned about with a very smāle helme/whyther soeuer the violēce of the gouerner wyll. Euen so the tonge is a lyttell member/and boasteth great thynges.

B

Beholde how gret a thynge a lyttell fyre kyndleth/and the tonge is fyre/and a wozlde of wyckednes. So is the tonge set amonge oure membres/that it defileth the whole body/& setteth a fyre al that we haue of nature and is it selfe set a fyre euen of hell.

All the natures of beastes/and of byrdes/ and of serpentes/& thinges of the see are meked and tamed of the nature of man. But the tōge can no mā tame. It is an vnruely euyll full of deedly poyson. Therwyth blesse we God the father/and therwyth curse we men which are made after the symilitude of God. Out of one mouth proceadeth blessinge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water & bytter also? Can the figge tree/my brethren/ beare olyue beries: other a vyne beare figges? So can no fountayne geue bothe salt water & fresche also. If eny mā be wyse & endued with learnynge amōge you/let him shewe the wozkes of his good conuersaciō in meknes that is coupled wyth * wyldome.

C

* Wyldome. Al mekenes & obedyence must be accordinge to ꝑ wyldome/and wozde of God.

D

But yf ye haue bytter enuynge and stryfe in youre hertes/reioyce not/nether be lyars agaynst the trueth:this wyldome descendeth not from aboue:but is erthy/ and * naturall/ and diuelysche. For where enuyinge & stryfe is/there is vnstablenes & all māner of euyll wozkes. But the wyldome that is frō aboue is fyrst pure/then peasable/gentle/& easy to be entreated/full of mercy and good frutes/ without iudginge/and without simulacion: yee/and the frute of ryghtewelnes is sowen in peace/of them that maynten peace.

* Naturall/ꝑ is/all that a mā doth wyth oute ꝑ spyrite of God.

C Warre & fightyng cōmeth of volupteousnesse. The frendshipe of the wozlde is enimyte before God. An exhortacion to flye sclaunder & the vanyte of thys lyfe.

C The

C The.iiij.Chapter.

A FRom whēce commeth warre and fyghtynge amōge you: come they not here hence? euen of youre volupteousnes/ꝑ raygne in youre membres. Ye lust/and haue not. Ye enuye & haue indignacyon/ and cannot obtayne. Ye fyght and warre & haue not/because ye aske not. Ye aske and receaue not/because ye aske a mysse: euen to consume it vpon youre volupteousnes. Ye aduouterars/ and wemen that breke matrimonye: knowe ye not how that the frendshyppe of the wozlde is ennymite to godwarde? Whosoeuer wilbe a frēde of the wozlde/ is made the enemye of God.

B

Ether do ye thynke that the scrypture sayth in vayne. The * spyrite that dwelleth in you/ lusteth euen contrary to enuye: but geueth moze grace.

* Christes spirite (wych is in al that be his Roma.viij.) resisteth hate:envye & all synne, whose moryon yf we folowe/ grace increaseth in vs & lustes mynyshe/ & therfore he sayth. Submyt youre selues to God.

Submyt youre selues to God. Resyste the deuyll/& he will flye frō you. Drawe nye to God and he will drawe nye to you. Clense youre handes ye synners/ & pourdge youre hertes ye wauerynge myndes. Suffre afflicions:forowe ye and wepe. Let youre laughter be turned to mournynge/ & youre toye to heuynes. Cast doune youre selues before ꝑ Lozde/and he shal lyft you vp. Backbyte not one another/ brethren. He that * backbyteth hys brother/and he that iudgeth hys brother backbyteth the lawe/and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an obseruer of the lawe: but a iudge. Ther is one lawe geuer/which is able to saue and to destroye. What art thou that iudgest a notherman?

* He that backbyteth or iudgeth hys brother doth he iudge ꝑ lawe to be euell/for the lawe forbydeth to do so.

D Go to now ye that saye:to daye and to morow let vs go into soche a cytie and continue there a yeare and bye and sell/ and wynne: & yet cannot tell what shall happē to mozowe. For what thinge is youre lyfe? It is euen a vapoure that apereth for a lytell tyme/and then vanysheth awaye: For that ye ought to saye: yf the Lozde will and yf we lyue/let vs do this or that. But now ye reioyce in youre boastynges. All soche reioysynge is euyll.

Ye ꝑ knoweth & yet doth not/is without excuse. For god hath promyseed no mercye/ but to him that wil do his godlye will.

* Therfore to hym that knoweth how to do good/and doth it not/to hym it is synne.

C The threateneth the wycked rych mē/exhorteth vnto pacyence/to beware of swearyng/one to knowledge his fautes to another/ one to praye for another/& one to laboure to bryngе another to the trueth.

C The.v. Chater.

A GO to now ye rych men. Weepe/and howle on youre wretchednes that shal come vpō you. Youre ryches is corrupte/youre garmentes are mothesten. Youre golde and youre sylver are cankred/ and the rust of them shalbe a wytnes vnto you/and shall eate youre flesche as it were fyre. Ye haue heaped treasure together in youre last dayes: Beholde the hyre of ꝑ labourers wych haue reped doune youre feldes (wych hyre is of you kept backe by fraude) cryeth: and the cryes of them wych haue reped/ are entred into the eares of the Lozde Sabbaoth. Ye haue lyued in pleasure on the erth and in wantānes. Ye haue norysched youre hertes/as in a daye of * slaughter. Ye haue condempned and haue kylled ꝑ iust and he hath not resysted you.

B

* Slaughter:as when men kyll bestes to make chere wyth all/ & as the Jewes did in their thē he offeringes &c

✠ Be pacient therfore brethren/vnto the cōmynge of the Lord. Beholde the husbandman wayteth for the precyous frute of the erth/& hath longe pacience ther vpon/vntyll he receaue * the erly and the latter rayne. Be ye also pacient therfore and settle youre hertes/for the commynge of the Lozde draweth nye. Grudge not one agaynst another brethren/lest ye be dampned. Beholde the iudge standeth before the doze. Take (my brethren) the Prophetes for an ensample of sufferinge aduersitie/& of longe pacience/which spake in the name of ꝑ Lozde. ✠ Beholde we cōsite them happy which endure. Ye haue heardе of the pacience of Job/and haue knowen what ende the Lozde made. For the Lozde is very pitifull and merciyfull.

* Two special raynes haue they/the one at lowēge tyme & the other at bloomynge tyme of wych yf they lacke ether/all is fruitelesse.

C

But aboue all thinges my brethrē/sweare not/nether by heuē/nether by erth/nether by eny other othe. Let youre * yee be yee/& youre naye naye: lest ye faule into ypocrecy. If any of you be euell vexed/let hym praye. If eny of you be mery/let him synge Psalmes. If eny be diseased amonge you/let hym call for the elders of the congregaciō/and let thē praye ouer him/and anoynte hym wyth oyle in the name of the Lozde: & a * the prayer of kayth shall saue the sycke/and the Lozde shal rayse him vp: & yf he haue cōmytted synnes/ they shalbe forgeuen hym.

D

* Whether ye saye yee or naye: let it be so. For yf ye haue one thinge in ꝑ harte & another in ꝑ mouth or dede in vesture or gesture: it is ypocrysye or dissimulacyon.

a * And the prayer of faith &c. Vnto the prayer of faith ascribeth he the obtayning & saluacyon/not vnto the annoyntinge nor to the oyle. Amongethose nacyons vnto whith. S. James wrote thys epystle/ it was the māner to anoynt the body/with oyle: wheych thyng christ cōmaudeth hys apostles to do. & oyle/ vnto many diseases/is a wholsome medesyn. We/where soche annoyntinge is not in vse maye vnder the name of oyle/vnderstande the office and duye of charyte/in ministryng vnto the sycke soche thynges as he neadeth

✠ Knowledge youre fautes one to another: & praye one for another/that ye maye be heaied. The prayer of a righteous man auayleth moche/yf it be feruēt. Helias was a mā mortall euen as we are & he prayed in his prayer that it myght not rayne: & it rayned not on ꝑ erth by the space of thre yeares & syxe monethes. And he prayed agayne/& the heuē gaue rayne/and the erth brought forth her frute.

Brethren yf eny of you erre frō the trueth and another cōuert him/let the same knowe that he which conuerted the synner from goynge a straye out of hys waye/ shall saue a soule from deeth/ and shall hyde the multitude of synnes.

C The ende of the epistle of Saynct James.

¶ The Epistle of Saynct Judas.

¶ He rebuketh such as beynge blynded wyth their awne lustes/resyst the trueth: and that we maye knowe them the better/he sayeth they be such as synne beastly agaynst nature and desypse rulers. &c. He exhorteth vs to edifye one another/to praye in the holy goost to contynue in loue/to loke for the commynge of the Lorde/and one to helpe another out of the fyre.

A JUdas the seruaunt of Jesus Christ/the brother of James. To them whych are called and sanctifyed in God the father/and preserued in Jesu Christ. Mercy vnto you and peace and loue be multiplyed.

Beloued/when I gaue all dyligẽce to wryte vnto you of the commen saluacyon it was nedfull for me to wryte vnto you/to exhorte you/that ye shuld contynually laboure in ye fayth which was once geuen vnto the saynctes. For ther are certayne craftely crept in/of which it was written a fore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantannes/and denye God the only Lorde/and oure Lorde Jesus Christ.

My mynde is therfore to put you in remẽbrance/for as moche as ye once knowe thys how that the Lorde (after that he had delyuered the people out of Egypt) *destroyed them which afterwarde beleued not. The angels also whych kept not their first estate: but lefte their awne habitacyõ: he hath reserued in euerlastynge chaynes vnder darcknes vnto the iudgement of the greate daye: *euẽ as Sodom and Gomor/& the cytyes aboute them (which in lyke maner dedyed them selues with fornicacyon/and followed *strange flesche/that is/ turnynge ye natural vse vnto the vnnaturall) are set forth for an ensample/& suffre the vengeaunce of eternall fyre. Lyke wyse these dreamers defile ye flesche/desypse rulers and speake euyll of thẽ that are in auctorite.

Nume.xiij. B Nume.xvi.c. Gene.xix.c. * Straunge flesche/that is/ turnynge ye natural vse vnto the vnnaturall Roma.i.

C Yet Michael the archangell when he stroue agaynst the deuyll/and disputed about ye body of Moses/durst not geue raylynge sentence/but sayde: the Lorde rebuke the. But these speake euyll of those thynges whych they knowe not: & what thinges they knowe naturally/as beastes which are without reason/in tho thinges they corrupte them selues.

D Wo be vnto them/for they haue followed the waye of Cayn and are vtterly geuen to the erroure of Balam for lukers sake/*and perysshe in the treason of Core.

These are spottes which of youre kindnes feast together/wyth out feare/fedynge thẽ selues. Cloudes they are wyth oute water/ carryed about of wyndes/and trees wych out frute at gadrynge tyme/twyse deed and pluckedup by the rotes. They are the ragynge waues of the see/foomynge out their awne shame. They are wandrynge starres to whõ is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesyed before of suche/sayynge. *Beholde/ ye Lorde shall come wyth thousandes of saynctes/ to geue iudgement agaynst all men/ and to rebuke all that are vngodly amonge them of all their vngodly dedes/which they haue vngodly committed/and of all their cruell spea kynges/which vngodly synners haue spokẽ agaynst hym. Apoca.i.b. Esai.lij.c.

E These are murmurers/cõplayners/walkynge after their awne lustes/ whose mouthes speake proude thynges. They haue mẽ in greate reuerence because of a bauntage. But ye beloued/remẽber the wordes whych were spoken before of the Apostles of oure Lorde Jesus Christ/how that they tolde you *that ther shulde be begylers in the last tyme which shuld walke after their awne vngodly lustes. These are maisters of sectes/fleshlye/ haupynge no spryte. 1.Timo.iiij.a. 2.Tim.iij.a. 2.Petr.ij.a.

F But ye derlye beloued/edifye youre selues in youre most holy fayth/prayynge in the holy goost/and kepe youre selues in the loue of God/lokynge for the mercy of oure Lorde Jesus Christ/vnto eternall life. And haue cõpassyon of some/separatynge them: & other saue with feare/pullynge thẽ out of the fyre and hate the fylthy vesture of the flesche.

Vnto him that is able to kepe you/that ye faule not/and to present you faultlesse before the presence of his glory wyth ioye/that is to saye/to God oure saueour which only is wyse/be glory/maiestie/dominion/ and power/now and for euer. Amen.

¶ The Reuelacion of saynct John the deuine.

¶ Happye are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia/ seyth seuen candelsticks/ and in the myddes of them/ one lyke vnto the sonne of man.

¶ The fyrst Chapter.

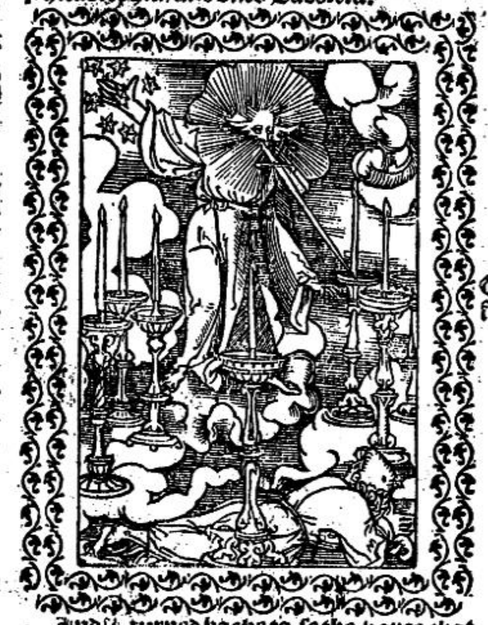
A THe reuelacion of Jesus Christ/which God gaue vnto him/for to shewe vnto his seruauntes thyngs which muste shortely come to passe.

+ And he sent and shewed by hys angell vnto hys seruaunt John/ which bare recorde of the worde of God/ and of the testimony of Jesus Christ/and of all thyngs that he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy/ and kepe those thynges which are writtẽ therin. For the tyme is at hande.

John to the.vij.cõgregacions in Asia. Grace be with you and peace/from him which is and which was/and which is to come/ & frõ the.vij.spretes which are present before hys trone/and frõ Jesus Christ which is a faythfull wytnes/ & first begotten of the deed: and Lorde ouer the kynges of the erth. Vnto him that * loued vs/and wesshed vs from synnes in his awne bloude/ + and made vs kynges and Prestes vnto God his father be glory & dominion for euermore. Amen. * Beholde he cõmeth with cloudes/ & all eyes shall se hym: & they also which peersed hym. And all kynredes of the erth shall wayle. Euen so: Amen. I am * Alpha and Omega/the begynnyng and the endynge/sayth the Lorde almyghty/ which is & which was and which is to come.

The seuẽ churches in Asia. Hebre.ix.d 1.Petri.ij.b 1.John.i.b. B Math.xxiiij.c. Esaie.xii.c. A. Alpha and Omega are letters of the Greke crosse rowe/ Alpha is the fyrst letter and Omega ye last.

C I John youre brother & companion in tribulaciõ/ & in the kyngdome & pacience which is in Jesu Christ/was in the yle of Pathmos for the worde of God/and for the wytnessing of Jesu Christ. I was in the spryte on a londaye/ & herde behinde me a gret voyce/ as it had bene of a trompe sayynge: I am Alpha & Omega/ the fyrst and the laste. That thou seyst/wryte in a boke/ & sende it vnto the congregacions which are in Asia/vnto Ephesus/ and vnto Smyrna/and vnto Pergamos/ & vnto Thiatira/and vnto Sardis/ and vnto Philadelphia/and vnto Laodicia.



The fyrste figure.

D And I turned bache to se the voyce that spake to me. And whẽ I was turned: I sawe vij. golden candelsticks/ & in the myddes of the candelsticks/ one lyke vnto the sonne of man/clothed with a lynnẽ garment doune to the ground/ & gyrd about ye pappes wyth a golden gyrdle. His heed/ & his heares were whyte/as whyte woll/ and as snowe: & hys eyes were as a flame of fyre: & hys fete lyke vnto brasse as though they brẽt in a fornace: & his voyce as ye soude of many waters. And he had in his ryghte hande.vij. starres. And out of his mouthe went a sharpe two edged swearde. And his face shone euen as ye sonne in his strength. Seuen golden candelsticks. Seuen starres

E And whẽ I saw him/I fell at his fete/euẽ as deed. And he layde his ryghte hande vpon me/sayyng vnto me: feare not. * I am ye fyrst and the laste/and am a lyue/ and was deed. And beholde I am a lyue for euermore/ and haue the keyes of hell and of deeth. Wryte therfore the thynges whych thou hast sene/ and the thynges whych are/ and the thynges which shalbe fulfylled here after: and the mistery of the vij. starres which thou sawest in in my ryght hande/and the.vij. golde candelsticks. The.vij. starres are the messengers of the Esaie.xliiij.b. The starres are the preachers.

The candelsticues are the cōgregacions.

of the .vij. congregacions. And the .vij. candelsticke which thou sawest are the .vij. congregacions.

The exhorteth foure congregacions to amende / and sheweth the rewarde of him that ouercōmeth.

¶ The .ij. Chapter.

A Messenger is ye preacher of the congregacion.

Vnto the messenger of the congregacyon of Ephesus wryte: these thynges sayth he that holdeth the .vij. starres in his right hande/and walketh in the myddes of the .vij. golden candelsticke. I knowe thy workes / and thy labour/ & thy pacience/ & how thou cānest not forbeare them whych are euyll: and examinedst them whych saye they are Apostles/ & are not: and hast founde them lyars and dydest walche thy selfe. And hast pacience: & for my names sake hast labored & hast not faynted. Neuertheleße I haue sumwhat agaynst the/ for thou hastest lefte thy first loue. Remē-
B ber therfore from whence thou art fallen/ & repent/and do the fyrst workes. Or elles I wyll come vnto the shortly/and wyll remoue thy candelsticke out of his place/except thou repent. But this thou hast because thou hates the dedes of ye *Nicolaitans/which dedes I also hate. Lett him that hath eares heare/ what the spyrete sayth vnto the cōgregaciōs.

The Nycolaytans were heretiques which helde opinion ye wyues ought to be cōmen: of whō Eusebius. lib. iij. cap. xxix

To him that ouercōmeth/will I geue to eate of the tree of lyfe/ which is in the myddes of the Paradise of God.

C And vnto the Angell of the cōgregacyon of Smyrna wryte: These thynges sayth he that is fyrst/ & the laste/ which was deed and is alyue. I know thy workes & tribulacion & pouerte/but thou art ryche: And I knowe ye blasphemy of them whych call them selues Iewes & are not: but are the cōgregacion of Sathan. Feare none of those thynges which thou shalt suffre. Beholde / the deuyll shall caste of you into prison/to tempte you/ & ye shall haue tribulaciō. x. dayes. Be faythfull vnto the deeth/and I wyll geue the a croune of lyfe. Lett him that hath eares / heare what the spyrete sayth to the congregacyons: He ye ouercommeth / shall not be hurte of the seconde deeth.

D And to the messenger of the cōgregaciō in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I know thy worke & where thow dwellest/euē where Sathans seat is/and thou kepest my name & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne/ which was slayne amonge you/ where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there / them that mayntayne the doctryne of Balam* whych taught in Balake/ to put occasyon of synne

The congregacion of Pergamos.

Nume. xxiiij.

before the chyldrē of Israel/ that they shulde eate of meate dedicat vnto ydoles/ & commyt fornycacyon. Euen so hast thou them that mayntayne the doctrine of the Nicolaytans/ which thinge I hate. But be conuerted/or elles I wyll come vnto the shortly/ & will fight agaynst thē with the swearde of my mouth.
E Let him ye hath eares/heare what the spyrete sayth vnto the congregacions. To hym that ouercōmeth wyll I geue to eate Manna ye is hyd/and wyll geue him a whyte stone/and in the stone a newe name wrytten/which no man knoweth saueynge he that receaueth it.

And vnto the messenger of the cōgregaciō of Thiatira wryte. Thys sayth the sonne of God/ which hath hys eyes lyke vnto a flame of fyre/whose fete are lyke brasse: I knowe thy workes and thy loue/seruyce/ & fayth/ & thy pacience/and thy dedes/ which are mo at
F the last then at the fyrst. Notwithstandynge I haue a fewe thynges agaynst the/* that thou suffrest that woman Iezabell / whych called her selfe a Prophetisse/ to teache & to deceaue my seruauntes/to make them commyt fornicacion / and to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion/and she repented not Beholde/I wyll caste her in to a beed/ & thē that commyt fornicacion with her/into gret aduersitie/ excepte they tourne from their deades. And I wyll kyll her chyldren wyth deeth. And all the cōgregacions shall know ye *I am he which searcheth ye reynes & hertes. And I wyll geue vnto euery one of you accordynge vnto youre workes.

iij. Reg. xvi. g.
iiij. Regum. x. d

Iere. xxvij. b

Vnto you I saye / and vnto other of them of
G Thiatira/as many as haue not this lerning and whych haue not knowen the depnes of Sathan(as they saye) I wyll put vpon you none other burthen/ but that which ye haue already. Holde fast tyll I come/ & whosoeuer ouercōmeth and kepeth my workes vnto the ende/to him wyll I geue power ouer naciōs/ and he shall rule them with a rodde of yron: and as the vessels of a potter/shall he breake them to sheuers. Euen as I receaued of my father/so wyll I geue him ye morynge starre Let him that hath eares/heare what ye spyrete sayth to the congregacions.

The instructeth and enfourmeth the Angels of the congregacyons/declarynge also the rewarde of hym that ouercommeth.

¶ The .iij. Chapter.

And wryte vnto the messenger of ye cōgregacion of Sardis: this sayth
A he that hath the spyrete of God and ye .vij. starres. I know thy workes: thou hastest a name that thou lyuest/and thou arte deed. Be awake & strength the thynges which remayne/that are redy to dye. For I haue

haue not founde thy workes perfayte before God. Remēber therfore how thou hast receaued and heard/ & hold faste/and repent.

i. Thessa. v. a.
ij. Petri. iij. c.

*If thou shalt not watche/ I wyll come on ye as a theefe/ & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardis / whych haue not defyled their garmentes: & they shall walke with me in whyte/for they are worthy. He that ouercōmeth shalbe clothed in whyte araye/and I wyll not put out his name oute of the boke of lyfe/and I wyll confesse his name before my father/and before his Angels. Lett hym that hath eares/heare/ what the spyrete sayth vnto the congregacions.

B And wryte vnto the tydinges bringer of ye congregacion of Philadelphia: this sayth he that is holy and true/* whych hath the keye of Dauid: which openeth & no mā shutteth/ and shutteth and no man openeth. I knowe thy workes. Beholde I haue set before the an open dore/and no mā can shut it/ for thou hast a lytell strēgth & hast kept my sayings: and hast not denyed my name. Beholde I make them of the congregacion of Sathan/ whych call them selues Iewes and are not/ but do lye: Beholde / I wyll make them that they shall come & worshippe before thy fete: and shall knowe that I loue the.

Esaie. xxij. c. & Job. xij. c

Because thou hast kept the wordes of my pacience therfore I wyll kepe the from the houre of temptacion which wyll come vpon all the worlde/to tempte thē that dwell vpō
C the erth. Beholde I come shortly. Holde that which thou hast / that no man take awaye thy croune. Him that ouercommeth / wyll I make a pyllar in the temple of my God / & he shall go no more oute. And I wyll wryte vpō him/the name of my God/and the name of the cytie of my God / newe Ierusalem: which cōmeth doune out of heauen from my God/ and I wyll wryte vpon hym my newe name. Lett him that hath eares/heare/ what the spyrete sayth vnto the congregacions.

The congregacion of Laodicia.

And vnto the messenger of the congregacion which is in Laodicia/wryte: This sayth (Amen) the faythfull and true wytnes / the begynnyng of the creatures of God. I know thy workes that thou arte nether colde nor hotte: I wolde thou were colde or hotte. So then because thou arte hetwene bothe / and nether coulde ner hot / I wyll spew the oute
D of my mouth: because thou arte ryche and inrresyd with goodes / & haste nede of nothing/ and knowest not how thou arte wretched & miserable/poore/blynde and naked. I counsell the to bye of me golde tryed in the fyre/ ye thou mayste be ryche: and whyte rayment ye thou mayste be clothed / that thy fylthy nakednes do not appere: and anoynt thyne eyes with eye salue/that thou mayste se.

*As many as I loue/I rebuke & chasten. Be feruent therfore and repent. Beholde I stande at the dore and knocke. If eny man heare my voyce & open the dore/I wyll come in vnto him and will suppe with him/and he with me. To him that ouercōmeth / wyll I graunte to syt with me in my seate/euen as I ouercame and haue sytten with my father/ in his seate. Lett him that hath eares / heare what the spyrete sayth vnto the cōgregacyōs.

Prouer. iij. b. Hebrue. xij. b.

The seyth the heauen open/and the seate and one sytynge vpon it/and. xxiiij. seates aboute it with. xxiiij. elders syttinge vpon them/and foure beastes praysing God daye and nyght.

¶ The .iiij. Chapter.

The seconde figure.

After this I loked/ & beholde a dore
A was open in heauen/and the fyrste voyce which I hearde / was as it were of a trompett talkynge wyth me which sayde: come vp hydder / and I wyll shewe the thynges whych must be fulfylled here after. And immediatly I was in the spyrete: & behylde a seate was put in heauen/ & one sate on the seate. And he that sat / was to loke vpon/ lyke vnto a iasper stone and a sardyne stone: And ther was a rayne bowe aboute ye seate/in syght lyke to an emeralde. And aboute ye seate were. xxiiij. seates. And
B vpon the seates. xxiiij. elders sitting / clothed in whyte rayment / and had on their heades crounes of gold.

Rayne bowe.

And out of ye seate proceded lyghtnynges/ and thundrynges/and voyces/ and ther were vij. lampes of fyre/burnynge before ye seate/ which are the .vij. spyretes of God. And before the seate ther was a see of glasse lyke vnto a cristall/and in the myddes of the seate / and rounde

Seuen lampes

rounde about the seate were.iiij.beastes full of eyes before & behynde. And the fyrst beast was lyke a lyon / the seconde beaste lyke a calfe / & the thirde beaste had a face as a mã / & the fourth beaste was lyke a flyynge egle. And the.iiij.beastes had eche one of them.vi. wynges about him / & they were full of eyes w̃in. And they had no reste daye nether night sayng:* Holy/holy/holy/Lord God almighty/which was / & is / & is to come.

Esaie.vi.b.

And whẽ those beastes gaue glory & honour & thãkes to him that sate on the seate / which liueth for euer & euer: the.xxiiij.elders fell doune before him & sat on the trone / and worshipped him ꝑ lyueth for euer / and caste their crounes before ꝑ trone sayig: thou arte worthy Lorde to receaue glory & honoure / & power / for thou hast created all thingꝯ / & for thy wylles sake they are / & were created.

¶ He seyth the lambe openynge the boke / and therfore the foure beastes / the.xxiiij.elders / & the angels prayse the lambe / and do him worshippe.

¶ The.v.Chapter.

The boke sealed with seuen seales.

And I sawe in the ryght hande of him / that sat in the trone / a boke writtẽ with in & on the backlyde / sealed w̃.vii.seales. And I sawe a stroge angell which cryed w̃ a lowde voyce: Who is worthy to open the boke / & to lose ꝑ seales therof. And no mã in heauẽ ner in erth nether vnder the erth / was able to open the boke / nether to loke theron. And I wepte moche / because no mã was fofide worthy to opẽ & to rede the boke / nether to loke theron.

A lyon obtayned to open the boke.

And one of the elders sayde vnto me: wepe not: Beholde a lyon beinge of the tribe of Iuda / the rote of Dauid / hath obtayned to open the boke / & to lose the.vii.seales therof. And I beheldé / & lo in ꝑ myddes of the seate / & of the.iiij.bestes / & in the myddes of the elders / stode a lambe as though he had bene kylled / which had.vii.hornes & .vii.eyes / which are the spyrites of God / sent into all the worlde. And he came & toke the boke oute of ꝑ right hande of him that sate vpon the seate.

And whẽ he had takẽ ꝑ boke / the.iiij.bestes & .xxiiij.elders fell doune before ꝑ lambe / hauyng harpes & goldẽ vialles full of odoures / which are ꝑ prayers of saynctes & they songe a new songe saynge: thou art worthy to take ꝑ boke / & to open the seales therof: for thou waste killed / & haste redemed vs by thy bloud out of all kynredes / & tonges / & people / & nacions / & haste made vs vnto oure God / kyngꝯ and prestes / & we shall raygne on the erth.

Apo.i.a. 1.Petri.ii.b Dane.vii.c

*And I beheldé / and I hearde ꝑ voyce of many angels about the trone / and about the bestes & ꝑ elders / & I hearde thousand thousandes / saynge w̃ a lowde voyce: Worthy is the lambe ꝑ was kylled to receaue power / & ryches / & wyldome / & strenghte / & honour / & glory / & blessinge. And all ꝑ creatures which are in heauẽ / & on ꝑ erth / & vnder the erth / & in the see / & all ꝑ are in thẽ / herde I sayinge: blessing / honour / glory / & power be vnto him that sitteth vpon the seate / & vnto the lambe for euermore. And the.iiij.bestes sayd Amẽ. And the.xxiiij.elders fell vpon their faces / & worshipped him that lyueth for euermore.

¶ The lambe openeth the.vi.seales / and many thingꝯ folowe the openynge therof.

¶ The.vi.Chapter.

The lambe opened the seales.

And I sawe whẽ the lambe opened one of ꝑ seales / & I herde one of ꝑ iiij.bestes saye / as it were ꝑ noyse of thonder / come & se: and I sawe. And beholde ther was a whyte horse / and he ꝑ sat on him / had a bowe / and a croune was geuẽ vnto him / & he went forth cõquerynge & for to ouercome. And when he opened the seconde seale / I herde the seconde beste saye: come & se. And ther went oute another horse ꝑ was redd / & power was geuen to him that satte theron / to take peace frõ the erthe / & ꝑ they shuld kyll one another.* And ther was geuẽ vnto him a great swearde.

Whyt horse

Red horse.

Esaie.xxviij.a.

And whẽ he opened ꝑ thirde seale / I herde ꝑ thirde beste saye: come & se. And I beheldé / & lo / a blacke horse: & he ꝑ sate on him / had a payre of balances in his hãde. And I herde a voyce in ꝑ myddꝯ of ꝑ.iiij.bestes saye: a measure of whete for a peny / and.iij.measures of barly for a peny: & oyle & wyne se thou hurte not. And when he opened the fourth seale / I herde the voyce of ꝑ fourth beste saye: come & se: & I loked. And beholde a grene horse / & his name that sate on him / was deeth / & hell folowed after him / & power was geuẽ vnto them

Black horse

Grene horse.

them ouer the fourth parte of ꝑ erth / to kyll with swearde / and with honger / & with deeth that cometh of bermen of the erth.

And when he opened ꝑ fyfte seale / I saw vnder the aultre / the soules of them ꝑ were kylled for ꝑ worde of God / & for the testimony which they had / & they cryed with a lowde voyce sayng: How longe taryest thou Lord holy & true / to iudge & to auenge oure bloud on thẽ ꝑ dwell on the erth? And longe whyte garmentes were geuẽ vnto euery one of thẽ. And it was sayde vnto thẽ ꝑ they shuld reste for a lytle season vntyll the nomber of their felowes / and brethren / and of thẽ that shulde be kylled as they were / were fulfylled.

And I beheldé when he opened the syxte seale / and lo ther was a great erth quake / & ꝑ sunne was as blacke as sacke clothemade of hearre. And ꝑ mone wexed euẽ as bloud: and the starres of heauen fell vnto the erth euen as a fygge tree casteth from her her fygges / whẽ ꝑ is shakẽ of a myghty winde. And heauẽ banished awaye / as a scroll whẽ it is rolled together. And all mountayns and yles / were moued oute of their places. And the kynges of the erth / and the gret men / and the ryche men / and the cheefe captaynes / and the myghty men / and euery boundman / and euery free man / hyd them selues in dennes / & in rockes of the hylles: * and sayde to the hylles and rockes: fall on vs / and hyde vs from the presence of him that sytteth on the seate / & from the wrath of the lambe: for the grete daye of his wrath is come / and who can endure it.

Osee.x.b. Luc.xxiij.d.

¶ He seyth the seruantes of God sealed in their forheades out of all nacions & people / which though they suffre trouble / yet the lambe fedeth them / ledeth them to the fountaynes of lyuynge water / and God shall wype awaye all teares from their eyes.

¶ The.vii.Chapter.

The.vii.figure.

And after that / I sawe.iiij.Angels stande on the .iiij. corners of the erth / holdynge the.iiij. wyndes of the erth / that the wyndes shuld not blowe on the erth / nether on the see / nether on eny tree. ✠ And I sawe a nother angell ascende from the risynge of the sunne: which had the seale of the lyuing God / and he cryed with a loude voyce to the.iiij.Angels (to whõ power was geuen to hurt the erth & the see) saying: hurt not the erth nether the see / nether ꝑ trees / tyll we haue sealed the seruantes of oure God in their forheades.

Angel is a greke worde & signifieth a messenger. And all the Angels are called messengers / because they are sent softe from God

And

ts man on
mesage:
euen so prophe
tes / preachers
& the prelates
of the churche
are called An-
gells: that is to
saye messen-
gers / because
their office is to
bringe the mes-
sage of God vn
to the people.
The good an-
gelles here in
this boke are
the true bisshop
pes & prea-
chers / and
the euell An-
gelles are the
heretykes and
false preachers
which euer fal
sifye Gods
worde / by which
the churche of
Christ shalbe
thus misera-
blye plaged vn-
to the ende of
the worlde / as
is payntyd in
their figures.

And I heardde the nombre of them whych were sealed / and ther were sealed an. C. and xliiij. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xij. M. Of the trybe of Ruben were sealed. xij. M. Of the trybe of Gad were sealed. xij. M. Of the trybe of Aser were sealed. xij. M. Of the trybe of Neptalim were sealed. xij. M. Of ye trybe of Manasses were sealed. xij. M. Of the trybe of Symeõ were sealed. xij. M. Of ye trybe of Leuy were sealed. xij. M. Of the trybe of Jsacar were sealed. xij. M. Of ye trybe of Zabulon were sealed. xij. M. Of ye trybe of Joseph were sealed. xij. M. Of the trybe of Benjamin were sealed. xij. M.

The. viij. figure.

After this I beheldde / and lo a gret multitude (which nomã coulde nombre of all nacions and people / and tonges / stode before ye seate / & before the lambe / clothed with longe white garmentes / and palmes in their handes / and cryed with a lowde voyce / sayinge: saluacion be ascrybed to him that sytteth vpon ye seate of oure God / and vnto the lambe. And all the angels stode in the compase of the seate / & of the elders / & of the. iiij. bestes / and fell before the seat on their faces / & worshypped God / sayinge / Amẽ: Blessinge and glory wysdome and thãkes / & honour / & power / & myght / be vnto oure God for euermore. Amen.

And one of the elders answered / sayinge vnto me: what are these which are arayed in longe whyte garmentes / and whence came they? And I sayde vnto hym: Lord thou wottest. And he sayde to me: these are they whych cam out of great tribulacion and made their garmentes large / and made them whyte in the bloude of the lambe: therfore are they in the presence of the seate of God & serue hym daye and nyght in his temple / and he that sytteth in the seate wyll dwell amõge thẽ. They shall honger no more nether thyrst / nether shall ye sunne lyght on thẽ / nether eny heate for the lambe which is in the myddes of the seate / shall fede them / and shall leade thẽ vnto fountaynes of lyuinge water / & God shall wype awaye all teares from their eyes.

The seuẽth seale is opened / there is sylence in heauẽ / the foure angels blowe their trompettes / and greate plages folowe vpon the earth.

The. viij. chapter.

The. viij. figure.

And when he had opened the seuẽth seale / ther was sylence in heauen aboute ye space of halfe an houre. And I sawe angelles standyng before God / and to them were geuen. vij. trompettes. And another angell came & stode before the aultre hauynge a golden censer / and moche of odoures was geuen vnto him / that he shulde offre of the prayers of all sayncters vpon the golden aulter / which was before ye seate. And the smoke of the odoures whych cam of the prayers of all sayncters / ascended vppe before God out of the Angelles hande. And the Angell toke the censer and fylled it with fyre of the aulter and casste it into the erth / and voyces were made / & thondrynges and lyghtnynges / and erth quake.

And the. vij. Angels which had the. vij. trõpettes prepared them selues to blowe. The fyrst Angell blewe / & there was made hayle and fyre / which were myngled with bloud / & they were casste into the erthe: and the thirde parte of trees was burnt / & all grene grasse was brent. And the seconde Angell blewe: & as it were a gret mountayne: burnyng with fyre was casste into the see / & the thirde parte of the see tourned to bloude / and the thyrde parte of the creatures which had lyfe / dyed / and the thirde part of shyppes we destroyed.

And the thirde Angell blewe / and ther fell a gret starre from heuen burnyng as it were a lampe / and it fell into the thyrde parte of ye ryuers / and into fountaynes of waters / & the name of the starre is called wormwod. And the thirde parte was turned to wormwod. And many men dyed of the waters because they were made bytter. And ye fourth Angell blew / and the thirde parte of the sunne was smytten / and the thirde parte of the mone / & the thirde parte of starres: so that the thirde part of thẽ was darckned. And the daye was smytten that the thyrde part of it shulde not shyne / & lykewyse the nyght. And I beheldde and herde an Angell flyinge thorow the mydes of heauen / sayinge with a lowde voyce: Woo / woo to ye inhabiters of ye erth because of the voyces to come of the trompe of the. iij. Angels which were yet to blowe.

The

The fifth & syxte Angell blowe their trompettes: the starre falleth from heauen: the locustes come out of the smoke: The fyrst wo is paste: the foure angels that were bounde are loosed / and the thirde parte of men is kylled.

The. viij. figure.

The. ix. chapter.

And the syxte Angell blewe / and I sawe a starre fall frõ heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt / & ther arose the smoke of a gret fornace. And the sunne & the ayer were darckned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the erth: and vnto them was geuen power as the scorpions of ye erth haue power. And it was cõmaunded them / that they shuld not hurt the grasse of ye erth: nether eny grene thynge: nether eny tree: but only those men which haue not the seale in their foreheades. And to thẽ was cõmaunded that they shulde not kyll them / but that they shulde be vexed. v. monethes / & their payne was as the payne that cõmeth of a scorpiõ / when he hath stonge a man. * And in those dayes shall men seke deeth / & shall not kinde it / and shall desyre to dye / & deeth shall flye from them.

ie. ij. d.
ie. x. c.
. xxiij. d

And the symilitude of ye locustes was lyke vnto horses prepared vnto battayll / and on their heades were as it were crownes / lyke vnto golde: & their faces were as it had bene the faces of men. And they had hearre as the hearre of wemen. And their teethe were as ye teeth of lyons. And they had habbergiõs / as it were habbergions of yron. And ye sounde of their wynges / was as the sounde of charettes when many horses runne to gether to battayle. And they had tayles lyke vnto scorpions / & there were stynges in their tayles. And their power was to hurt men. v. monethes. And they had a kyng ouer thẽ / which is the angell of the bottomlesse pytt / whose name in the Hebrew tonge / is Abadon: but in the Greke tonge / Apollion. One wo is past / & beholde two woos come after this.

Abadon is as morthe to saye as a destroyer.

The. ix. figure.

And the syxte Angell blewe / and I herde a voyce from the. iiij. corners of the golden aultre / which is before God / sayinge to the syxte Angell / which had the trompe: Loose ye iiij. Angelles / which are bounde in the grete ryuer Euphrates. And ye. iiij. Angelles were looked which were prepared for an houre / for a daye / for a moneth / & for a yere / for to slee the. iij. part of men. And the nombre of horsmen of warre were. xx. tymes. x. M. And I herde the nombre of thẽ: and thus I sawe the horses in a vision / & them that sate on them / hauynge fyry habergions of a Jacincte colloure / & brymstone / & the heades of ye horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke & brymstone. And of these. iij. was ye. iij. part of men kylled: that is to saye (of fyre / smoke / & brimstone / which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpentes / and had heades / & with them they hyd hurt: And the remnaunt of the men which were not killed by these plages / repented not of the dedes of their handes that they shulde not worshippe deuyls / and ymages of golde / and syluer / and brasse / (& stone) and of wood / which nether can se / nether heare / nether go. Also they repented not of their murther / and of their sorcery nether of their fornicacion nether of their theefte.

The

¶ The Angell hath the boke open: he sweareth ther shalbe nomore tyme: he geueth the boke vnto Johñ/ which eateth it vp.

The.x.figure.

¶ The.x.Chapter.

A ND I saw another myghtye angell come doune from heuen clothed with a cloude/and the rayne bowe vpon hys heed. And hys face as it were the sunne/& his fete as it were pyllars of fyre/and he had in his hande a lytell boke open:and he put his ryght fote vpon the see/ and his lykte fote on the erth. And cryed with a lowde voyce / as when a lyon roreth. And when he had cryed/seuē thondres spake their voyces. And whē the.vij.thondres had spokē their voyces/I was aboute to wyte. And I herde a voyce from heauen sayinge vnto me/ seale vp those thynges whych the.vij. thondres spake/and wryte them not.

B Mate.xiij.c

* And the Angell which I sawe stonde vpō the see/and vpon the erth/lykte vp his hande to heuen & sware by him that lyueth for euermore/which created heuen / and the thynges that therin are/ and the see / and the thynges which therin are: ꝑ there shulde be no lenger tyme:but in the dayes of the voyce of the seuēth Angell/ whē he shalbe begyn to blowe: euen the mistery of God shalbe fynished as he preached by his seruantes the prophetes.

Ezech.ij.e

And the voyce which I herde from heuen/ spake vnto me agayne/& sayd: * go and take the lytle boke which is open in the hande of the angell which standeth vpō the see/& vpō the erth. And I went vnto the angell/& sayde to hym:geue me the lytle boke / and he sayde vnto me:take it/& eate it vp/& it shall make thy belly bytter/ but it shalbe in thy mouthe as swete as hony. * And I took the lytle boke

Ezech.iij.c

out of his hande/and eate it vp / & it was in my mouth as swete as hony:and as sone as I had eaten it/my belly was bytter. And he sayde vnto me:thou muste prophesy agayne amonge the people/and nacions/ & tonges/ and to many kynges.

¶ The temple is measured. The seconde woo is past.

The.xi.figure.

¶ The.xi.Chapter.

A ND then was geuē me a rede/lyke vnto a rode/and it was sayde vnto me: Ryse and meate the temple of God/and the aulter/and them that worshippe therin/and the quere which is w̄in the tēple/ cast oute and meate it not:for it is geuen vnto the Gentyles/& the holy cytie shall they treade vnder fote.xlij. monethes. And I wyll geue power vnto my two wytnesses/and they shall prophesy a thousande/ two hundred and.lx.dayes / clothed in sacke clothe. These are two olyue trees / and two candelstyckes/ standynge before the God of the erth.

And yf eny mā wyll hurt them / fyre shall procede out of their mouthes / and consume their enemyes. And yf eny man wyll hurt thē thys wyse muste he be kylled. These haue power to shut heauen/that it rayne not in ꝑ dayes of their prophesying: and haue power ouer waters to turne them to bloude / and to smyte ꝑ erth with all maner plages / as oftē as they wyll.

And when they haue fynyshed their testimony/the beast that cam out of the bottomlesse pyt / shall make warre agaynst them & shall ouercome them/and kyll thē. And their bodyes shall lye in the stretes of the greate cytie/which spiritualy is called Sodom and Egypte / where oure Lorde was crucifyed.

And

And they of the people & kinredes/& tonges/ and they of the nacions/shall se their bodyes iij.dayes & an halfe / & shall not suffre their bodyes to be put in graues. And they ꝑ dwell vpō the erth/ shall reioyce ouer them and be glad/& shall sende gyftes one to another for these two Prophetes vexed them that dwelt on the erth.

And after.iij.dayes and an halfe the spryte of lyfe from God/entred into them. And they stode vp vpon their fete: & greate feare came vpon them which sawe them. And they herde a greate voyce from heauen / sayinge vnto them. Come vp hydder. And they aceded vp into heauen in a cloude/and their ennemyes sawe them. And the same houre was ther a great erthquake/and the tenthe parte of the cytie fell/and in the erthquake were slayne names of men seuen. M. and the remnaunt were feared/& gaue glory to God of heauen.

D The second woo is past/& beholde the thyrde woo wyll come anon.

And the seuenth angell blewe/& ther were made greate voyces in heauen / sayinge:the kyngdoms of this worlde are oure lordes & his Christes/& he shall raygne for euermore And the.xxiiij.elders / which syt before God on their seates/fell vpon their faces/& worshypped God sayinge: we geue the thankes Lorde God almighte:which arte & wast/and arte to come / for thou haste receaued thy great myght/and hast raygned. And the nacions were angry/& thy wrath is come/ and the tyme of the dead that they shuld be iudged & that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayntes/ & to them that feare thy name small & great and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuē/and ther was sene in his temple/the arke of his testament:& ther folowed lightnynges/and voyces / and thondrynges and erthquake/and moche hayle.

¶ The seuenth Angell bloweth his trompet. There apeareth in heauen a womā clothed with the Sonne: Michael fyghteth with the dragon / wyrch perseculeth the woman.

¶ The.xij.Chapter.

A ND ther appered a gret wonder in heauē: A woman clothed with the sunne/ & the mone vnder her fete/ and vpon her heed a croune of.xij. starres. And she was with chylde & cryed travaylinge in byrth/ and payned redy to be deliuered. And ther appered another wonder in heauen/for beholde a gret red dragon hauynge.vij.heades/and ten hornes & crounes vpon hys heades: and hys tayle drue the thyrde parte of the starres / and cast them to the erth.

The.xij.figure.

And the dragon stode before the woman/ wych was redy to be deliuered: for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde/ whych shulde rule all nacyons with a rode of yron. And her sonne was taken vp vnto God / & to his seate. And the woman fleed into wyldernes/where ye had a place/prepared of God/ that they shulde fede her there a. M. ij.hundred and.lx.dayes.

And ther was a great battayll in heauen/ Michael & his Angels fought with the dragon/& the dragon fought & his angelles/and preuayled not: nether was their place fonde eny more in heauen. And the great dragon/ that olde serpent called the deuyll and Sathanas was cast out. Which deceaueth all ꝑ worlde. And he was cast into the erth / & hys angelles were cast out also.

And I herde a lowde voyce sayinge: in heuen is nowe made saluacyon & strengthe & the kyngdome of oure God/and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of ꝑ lambe/ and by the worde of their testimony/and they loued not their lyues vnto ꝑ deeth. Therfore reioyce heuens / and ye that dwell in them. Woo to the inhabiters of the erth/& of ꝑ sea: for the deuyll is come doune vnto you which hath great wrath/ because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth/he persecuted the womā/ which brought forth the man chylde. And to the womā were geuē two wynges of a great egle/that she myght flye into the wyldernes/ into her place / where she is norysshed for a

D tyme/

tyme/tymes/& halfe a time/frō the presence of the serpent. And ȳ dragon cast oute of hys mouth water after the womā as it had bene a ryuer/because the shuld haue bene caught of the cloud. And the erth holpe the woman/ and the erth opened her mouth & swalowed/ vp the reuer/which ȳ dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede / whych kepe the commaundemētes of God/& haue the testimony of Jesus Christ. And I stode on ȳ see sonde.

¶ A beast ryseth out of the see with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

¶ The.xiii.Chapte.

The.xiii. figure.

A And I sawe a beste ryse out of the see/hauinge.vii.heddes/and.x.hornes/& vpon his hornes .x. crownes & vpon his heed/the name of blasphemy. And the beast which I sawe/was lyke a cate of the mountayne/and hys fete were as the fete of a beare/and hys mouth as the mouthe of a lyon. And the dragon gaue hym his power & hys seate/ and gret auctorite: & I sawe one of his heedes as it were wounded to deeth and hys dedly wounde was healed. And all the worlde wondred at the beast/and they worshipped the dragon which gaue power vnto the beest/and they worshipped the B beest sayinge: who is lyke vnto the beast? who is able to warre wyth hym?

And ther was geuen vnto him a mouth/ ȳ spake great thinges and blasphemies/& power was geuen vnto hym/ to do.xlii. monethes. And he opened his mouth vnto blasphemy agaynst God/to blaspheme hys name & his tabernacle & them that dwell in heauen.

Ma. By this tayle are fygured false prophetes/ as it is sayde. Esai.ix.c.

And it was geuen vnto hym to make warre with the Saynctes/and to ouercome them. C And power was geuen him ouer all kynred/ tonge/and nacion: and all that dwell vpō the erth worshipt him: whose namȝ are not written in the boke of lyfe of the lābe/which was kylled from the beginnynge of the worlde. If eny man haue an eare/let him heare.* He that leadeth into captiuite/shall go into captiuite:* he that kylleth with a swearde/must be kylled wyth a swearde. Heare is the pacience/and the fayth of the saynctes.

Philip.iij. Math.xvi. Genesis. Math.xxvi.

And I beheld a nother beest comminge vp oute of the erth/and he had two hornes lyke a lābe/& he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in hys presence/& he cauled the erth/and thē which dwell therin/ to worshyppe the fyrst beest/ whose dedly wounde was healed. And he dyd grett wonders/so ȳ he made fyre come doune from heauen in the syght of men. And deceaued thē that dwelt on the erth by the meanes of those sygnes whych he had power to do in the syght of the beest/ sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the beest/which had the wounde of a swearde/and dyd lyue.

And he had power to geue a spryte vnto ȳ ymage of the beest/ & that the ymage of the D beest shuld speake/ and shuld cause that as many as wolde not worshyppe the ymage of the beest/shuld be kylled. And he made all bo the small and gret/ ryche and poore/fre and bond/to receaue a marke in their ryght handes or in their forheddes. And that no man myght by or sell/saue he that had the marke or the name of the beest/other the nombre of his name. Here is wysdome. Let him ȳ hath wytt count the nombre of the beest. For it is the nombre of a man/and his nombre is fyre hondred/threscore and syxe.

¶ The lambe stondeth vpō the mount Sion/ and the vndefyled congregacion with him: The angell exhorteth to the feare of God and telleth of the fall of Babylon.

¶ The.xiiii.Chapter. ✠

A And I loked / & lo a lambe stode on the mount Sion / & with hym an C.& .xliiij.thousande hauinge hys fathers name wrytē in their forhedes. And I herde a voyce frō heuen/ as the sounde of many waters/and as the voyce of a gret thoundre. And I herde ȳ voyce of harpers harpynge with their harpes. And they songe as it were a newe songe / before the seate/& before ȳ foure beestes/& the elders/ and no man coulde learne that songe/ but ȳ hondred and.xliiij.M. which were redemed frō the erth. These are they/which were not defyled with wemen / for they are virgyns.

These

B These folowe the lambe whyther soeuer he goeth. These were redemed frō men beynge the fyrste frutes vnto God and to the lambe/ and in their mouthes was founde no gyle. For they are without spot before the trone of God. ✠

the.xiiij. figure.

And I sawe an angell fye in the mydes of heauē hauynge an euerlastyng gospell/to preache vnto them that dyt and dwell on the erth/and to all nacions/kynreds/and tonges & people/sayinge with a lowde voyce: * Feare God/and geue honour to hym/for ȳ houre of his iudgement is come: and worshyppe hym/ that made heauen and erth/& the see/& fountaynes of water. And there folowed a nother C angell/sayinge:* Babylon is fallen is fallen that greate cyte/ *for he made all nacyons drynche of the wyne of her fornycacyon.

Psalm.xiiij. Apocal.xiiij.c. Esaie.xxi.c. Jer.li.a.

And the thyrd angell folowed the sayinge with a loude voyce: If any man worshyppe the beest & hys ymage/ & receaue his marke in his forhed/ or on his hande/ the same shall drynche the wyne of the wrath of God/which is powred in the cuppe of his wrath. And he shall be punysshed in fyre and brymstone/ before the holy angels/and before the lambe.

And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor nyght/which worshyppe ȳ beast & his ymage and whosoeuer receaueth the tytle of hys name. Here is the pacience of saynctes. Heare are they that kepe the commaundementes and the fayth of Jesu.

And I heard a voyce from heauē sayinge vnto me: wryte: Blessed are the dede/ which here after dye in the Lorde/euen so sayth the spryte: that they maye rest from their labourers/but their workes shall folowe them.

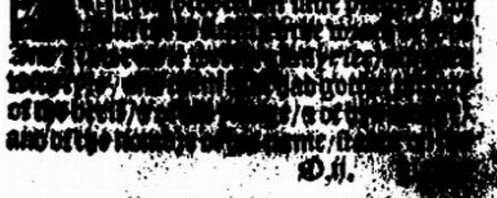
The.xv. figure.

And I loked and behelde a whyte clowde/ and vpon the clowde one sytynge lyke vnto the sonne of man/ hauinge on his heed a golden crowne/ and in his hande a sharpe sythe. And another Angell came oute of the temple/ cryinge with a loude voyce to him that sate on the clowde.* Thruste in thy sythe and wyne for the tyme is come to repe/ for the corne of the erth is rype. And he that sate on the clowde/ thrust his sythe on the erth/& the erth was repen. D Joel.iij.c.

And another Angell came oute of the temple/ which is in heauen/ hauinge also a sharpe sythe. And another Angell came oute frō the aultare/* which had power ouer fyre/ and cryed with a loude crye to hym that had the sharpe sythe/ and sayde: thrust in thy sharpe sythe/ and gather the clusters of the erth/ for her grapes are rype. And the Angell thrust in hys sythe on the erth/ and cut doune the grapes of the vynyarde of the erth: and cast them into the grete wynefat of the wrath of God/ and the wynefat was troden wyth out the cite/ and blode came out of the fat/ euen vnto the horses bryddes by the space of a thousande and.vi.C. furlonges.

¶ The fyrste seuen Angels hauynge seuen vyalles full of wrath.

¶ The.xvi. Chapter.



A And I sawe another tyme in heauen [illegible] of the beast/ & of [illegible] and of the number of his name/ [illegible]

glasse lee/hauynge the harpes of God/and
they songe the songe of Moses the seruaunt
of God/and the songe of the lambe/ sayinge:
Isaie.lij.c. Great and marueloys are thy worke: *Lord
Apo.xv.b. God almyghty/iuste and true are thy wayes
kynge of Sayncte. ¶ Who shall not feare o
Lorde/and glorify thy name? for thou only
arte holy/and all gentyls shall come & wor-
shyppe before the/ for thy iudgementes are
made manifeste.

¶ And after that/ I loked/ and behold the
temple of the tabernacle of testimony was
open in heauen/and the seuen Angels came
out of the temple/ which had the seuen plag-
es/clothed in pure and bright lynnen/and
hauynge their breastes gyrded wyth golden
gerdels. And one of the fowre beestes gaue
vnto the seuen Angels. vij golden vialles/
full of ye wrath of God/which liueth for euer
more. And the temple was full of the smoke
of the glory of God and of his power/and no
man was able to entre into the temple/ tyll
the seuen plages of the seuen Angels were
fulfylled.

¶ The Angels poure out their vialles full of wrath.

¶ The.xvi. figure.

¶ The.xvi.Chapter.

And I herde a great voyce out of ye
temple sayinge to the.vij.Angels:
go youre wayes/ poure out youre
vialles of wrath vpō the erth. And
the first went/ and powred out his viall vpō
the erth/ and there fell an orlome and a fore
botche vpon the men which had the marke
of the beste/and vpō them which worshypped
his ymage. And the seconde Angell shed out
his viall vpō the see/and it turned as it were
into the bloud of a dead man: & euery liuinge
thinge dyed in the see. And the thyrde Angell
shed out his viall vpon the ryuers and foun-
taynes of waters/and they turned to bloud.
And I herde an Angell saye: Lorde which ar-
te and wast/ thou arte ryghteous and holy/
because thou hast geuen loche iudgementes
for they shed out the bloud of saynctes/and
Prophetes/and therfore hast thou geuen the
bloud to drincke: for they are worthy. And I
herde another out of the aultre saye: euen so
Lorde God almyghty true and ryghteous
are thy iudgementes.

And ye fourth Angell poured out his viall
on the sunne/& power was geuen vnto hym
to vexe men with heate of fyre. And the men
raged in gret heate/ & spake euyll of ye name
of God which hath power ouer those plagis/
and they repented not / to geue hym glory.
And the fyfte Angell poured oute his vyall
vpon the seate of the beste / & his kyngdome
wexed derke/ and they gnewe their tonges
for sorowe/& blasphemed the God of heauen
for sorowe and payne of their sores / and re-
pented not of their deedes.

And the syxte Angell poured out his viall
vpon the gret ryuer Euphrates/& the water
dryed vp that the wayes of the kynges of the
este shulde be prepared. And I sawe thre vn-
clene spretes lyke frogges come oute of the
mouthe of the dragon / & out of the mouthe
of the beste/& out of the mouthe of the false
Prophete. for they are the spretes of deuyls
working myracles/to go out vnto the kyngis
of the erth and of the whole world/to gadre
them to the battayle of that gret daye of God
almighty. *Beholde I come as a theefe. Hap-
py is he that watcheth and keepeth hys gar- Matth.xxiij.
mentes/lest he be founde naked / and men se ij.Pet.iij.c.
his fylthynes. And he gathered them to ge- i.Thessa.v.a.
ther into a place called in the Hebrue tonge
Armagedon.

And the seuenth Angell poured oute hys
viall in to the ayre. And ther cam a voyce out
of heauen from the seate/sayinge: it is done.
And ther folowed voyces thondrynges / and
lightninges/& ther was a great erthquake/
soche as was not sence men were vpon the
erth/so myghty an erthquake and so great.
And the greate cytye was deuyded into thre
parties / and the cyties of all nacyons fell.
And gret Babylon came in remembraunce
before God/to geue vnto hyr the cuppe of ye
wyne of the fearcenes of his wrath. Euery
yle fled awaye/& the mountaynes were not
founde. And ther fell a gret hayle / as it had
bene talentes/out of heauen vpon the men/
and the men blasphemed God: because of the
plage of the hayle/for it was gret & the pla-
ge of it fore.

¶ The descrydeth the woman sytynge vpon the beast with ten hornes.

¶ The

¶ The.xvij. Chapter.

And ther came one of the seuen An-
gels/which had the seuen vialles:
and talked with me / sayinge vnto
me: come I wyll shewe the the iud-
gement of the gret whore that sytteth vpon
many waters/with whō haue committed for-
nicacion the kynges of the erthe / so that the
inhabiters of the erth/are droncken with the
wyne of her fornicacyon. And he carryed me
awaye into the wyldernes in the spryte. And
I sawe a woman syt vpon a rose coloured beste
full of names of blasphemye which had ten
hornes. And the woman was arayed in purple
and rose coloure and decked with golde/ pre-
cious stone / and pearles / and had a cup of
golde in her hand/ full of abominacions & fil-
thines of her fornicacyon. And in her forehed
was a name written/& mystery/gret Baby-
lon the mother of whordome and abomina-
cions of the erth. And I sawe the wyfe drocken
with the bloud of saynctes/& with the bloud
of the wytnesses of Iesu. And when I sawe
her: I wondred with gret meruayle.

And the Angell sayde vnto me: wherfore
maruayle thou? I wyll shewe the the myste
ry of the woman/and of the beast that beryth
her/ which hath seuē hedes and ten hornes.
The beast that thou sawest/was/and is not/&
shall aryse out of the bottomlesse pyt / and
shall go into perdicion / and they that dwell
on the erth shall wondre (whose names are
not written in the boke of lyfe fro the begin-
ynge of the worlde) when they behold the
beast that was & is not. And here is a myn-
de that hath wysdome.

¶ The seuen heades are seuē mountaynes/
on which the woman sytteth: they are also se-
uen kynges. Fyue are fallē / & one is/ & no-
ther is not yet come. Whē he cōmeth he must
continewe a space. And the beast that was/ &
is not/is euē the eyght / & is one of the seuē/
& shall go into destruccion. And ye ten hornes
which thou seyst/are ten kyngis/which haue
receaued no kyngdom/but shall receaue po-
wer as kynges at one houre wyth the beast.
These haue one mynde/ and shall geue their
power & strenght vnto the beast. These shall
fight with the lambe/& the lambe shall ouer
come them: * for he is Lord of lordes and
kynge of kinges & they that are with him
are called/and chosen and faythfull.

And he sayde vnto me: the waters which
thou sawest / where the whore sytteth / are
people/& folke/and nacōs/and tonges. And
the ten hornes/ which thou sawest vpon the
beast/are they that shall hate ye whore / and
shall make her desolate & naked/ & shall eate
her flesche and burne her with fyre. For God
hath put in their hertes to fulfyll his wyll/&
to do with one consent/for to geue her kyng-
dome vnto ye beast/vntyll the wordes of God
be fulfylled. And the woman which thou sa-
west/is ye great cytie / which raygneth ouer
the kynges of the erth.

¶ The louers of the worlde are sorye for the fall of Ba-
bylon/but they that be of God haue cause to reioyce
for her destruccion.

¶ The.xviij. figure.

¶ The.xviij.Chapter.

And after that I sawe another An-
gell come fro heauē hauinge gret
power/ and ye erth was lyghtened
with his brightnes. And he cryed
mightely with a strong voyce sayinge: * Great Apo.xiv.c.
Babylon is fallen/is fallen: and is become Jeremia.l.a.
the habitacion of deuyls/and the holde of all

 fowle

kowle spyrites, & a cage of all vnclene & hatefull byrdes. for all nacions haue drونken of the wyne of the wrath of her fornicaciõ. And the kynges of the erth haue cõmitted fornication with her, & her merchauntes are wexed ryche of the aboundaunce of her pleasures.

B And I herde a nother voyce from heauen/ saye: come awaye frõ her my people/ that ye be not partetakers in her synnes that ye receaue not of her plages. For her synnes are gon vp to heuen/ & God hath remembred her wyckednes. Rewarde her euen as she rewarded you/ & geue her double accordyng to her workes. And poure in double to her in ye same cuppe which she filled vnto you. And as moche as she glorified her selfe & liued wantonly so moche poure ye in for her of punyshemẽt and sorowe/ for she sayde in her selfe: *I sit

Esaie. xlvij.b.

C beinge a quene & am no wyddowe & shall se no sorowe. Therfore shal her plages come at one daye, deeth/ & sorowe/ & honger/ and she shalbe brent with fyre: for stronge is ye Lord God which iudgeth her.

And the kynges of ye erth shalbe wepe her and wayle ouer her, whych haue committed fornication wyth her/ & haue lyued wantonly with her/ when they shall se the smoke of her burnynge/ & shall stande a farre of/ for feare of her punishement/ sayinge. *Alas/ Alas

Jerem.li.a

D that gret citie Babylõ/ that mighty citie: for at one houre is her iudgement come. And the marchauntes of the erth sha.. wepe & wayle in them selues/ for no man wyll bye their ware eny more/ the ware of golde and siluer/ and precious stones/ nether of pearle/ & raynes/ & purple/ & scarlet/ & all thynne wodde and all maner vessels of yuery/ & all manner vessels of most precious wodde, and of brasse and yron/ and synamon, and odours/ & oyntmẽtes/ and frankynsence/ & wyne, and oyle and fyne floure/ and wheate/ beastes/ and shepe/ and horses/ and charetes/ and bodyes and soules of men.

And the apples that thy soule lusted after are departed from the. And all thinges which were deyntie/ and had in pryce are departed frõ the/ & thou shalt fynde thẽ no more. The marchauntes of these thynges whych were wexed ryche/ shall stande a farre of from her/ for feare of the punishemẽt of her/ wepinge

Jerr.li.b.

E and wayinge/ & sayinge: * Alas/ alas/ that gret citie/ that was clothed in raynes & purple, and scarlet/ and decked wyth golde/ and precious stones/ & pearles: for at one houre so great riches is come to nought.

And euery shippe gouerner/ & all they' ye occupied shyppes/ and shipmẽ which worke in the see/ stode a farre of/ & cried/ when they sawe ye smoke of her burning/ saying: what citie is like vnto this gret citie? And they cast dust on their heddes, & cryed wepynge/ and

F waylinge/ & sayde: * Alas, alas/ that greate citie/ wherin were made rich all ye had ship pes in the see/ by the reason of her costlynes/ for at one houre is she made desolate.

Jere.li.b.

Reioyce ouer her thou heauen/ & ye holy Apostles and Prophetes: for God hath geue youre iudgemẽt on her. And a mighty angell tofe vp a stone lyke a gret mylstone/ & cast it into the see/ sayinge: with suche vyolence shall that gret citie Babylon be cast/ & shal

G be founde no more. And ye voyce of harpers/ & mulycions/ and of pypers/ & trompetters shalbe herde no more in the: & no craftes mã/ of whatsoeuer craft he be/ shalbe founde eny more in the. And the sounde of a myll shalbe herde no more in the/ & the voyce of the brydgrome and of the bryde/ shalbe herde no more in the/ for thy marchauntes were the gret men of ye erth. And with thyne inchaunt nient were deceaued all nacions: & in her was founde the blonde of the Prophetes/ & of the saynctes/ & of all ye were slayne vpõ ye erth.

C Prayse or thankes are geue vnto God for iudginge the whore/ & for auenging the blonde of his seruantes. The Angell wyll not be worshipped. The fowles and byrdes are called to the slaughter.

C The.xix.Chapter.

And after that/ I herde the voyce of moche people in heauẽ sayinge: Al A leluya. Saluacion and glory & ho nour and power be ascribed to the Lord oure God/ for true & righteous are his iudgemẽtes/ for he hath iudged ye gret whore which did corrupt the erth wyth her fornicaciõ/ & hath auẽged ye blond of his seruantes of hir hand. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And the. xxiiij. elders/ & the. iiij. beastes fell doune/ & worshipped God ye sate on the seate sayinge: Amen/ Alleluya. And a voyce cam oute of the seate/ sayinge: prayse oure Lorde God all ye ye are his seruauntes/ and ye that feare hym both small and gret.

And I herde the voyce of moche people/ euen as the voyce of many waters/ and as the voyce of stronge thondrynges/ sayinge: Alleluya/ for God omnipotẽt raygneth. Let B vs be glad and reioyce and geue honoure to hym: for the marriage of ye lambe is come/ and his wyfe made her selfe redy. And to her was graunted/ that she shulde be arayed wyth pure and goodly raynes. For the raynes is the ryghtewelnes of saynctes. And Matth.xxij.a. he sayde vnto me/ * happy are they whych Luke.xiij.a. are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at hys fete/ to worshippe hym. And he sayde vnto me/ se thou do

it not

it not. For I am thy felowe seruaunt/ & one of thy brethrẽ/ and of them that haue the testimony of Jesus. Worshippe God. For the testimony of Jesus is the spyrite of prophesy.

The.xix.figure.

C And I sawe heauen open/ & beholde a whyte horse: and he that sat vpõ him was faythfull and true/ and in ryghtewelnes did iudge and make battayle. Hys eyes were as a flame of fyre: and on his heed were many crounes: & he had a name written/ that noman knewe but he him selfe. * And he was clothed with a

Esaie.lxiij.

vesture dipt in bloud/ and his name is called the worde of God. And the warriers wych were in heauen/ folowed hym vpon whyte horses/ clothed with white & pure raynes: & out of his mouth wẽt out a sharpe * * swerde/

D

* * By this swerde is signified the worde of God/ as it is sayde Ephe. vi.c. Hebr. iiij.c. Apo. i.d. Esa. xlix.a.

that with it he shulde smyte the hethen. And he shall rule them with a rodde of yron/ & he trode the wyne fat of fearfulnes and wrath of almighty God. And hath on his vesture & on his thygh a name written: kynge of kynges/ and Lorde of Lordes.

And I sawe an Angell stande in ye sunne/ and he cryed with a lowde voyce/ sayinge to all the fowles ye flye by the middes of heauẽ/ come and gather youre selues to gether vnto the supper of the gret God that ye maye eate the flesshe of kynges/ and of hye captaynes/ and the flesshe of myghty men/ & the flesshe of horses/ and of them that syt on them/ and the flesshe of all free men & bond men/ & of small and gret. And I sawe the beast & the kynges of the erth/ & their warriers gathered to gether to make battayle agaynst hym that sat on the horse and agaynst his soudiers.

And the beast was taken & with hym that false prophet that wrought myracles before him/ with which he deceaued them that receaued the beastes marke/ & them that worshipped his ymage. These both were cast into a põde of fyre burninge vpõ brymstone: & the remaunt were slayne with the swearde of hym that sat vpõ ye horse/ which swearde proceaded out of his mouthe/ & all the fowles were fulfylled with their flesshe.

C The dragon is bounde for a thousande yeres. The deed arise/ and receaue iudgement.

The.xx.figure.

C The.xx.Chapter.

And I sawe an Angell come doune E from heauen/ hauinge the kaye of ye bottomlesse pyt/ & a gret chayne in his hand. And he toke ye dragon that olde serpent/ which is the deuyll & Satanas/ & bound him a thousande yeres: & cast him into the bottomlesse pit/ & he bolde him/ and set a seale on him/ that he shulde deceaue the people no moare/ till the thousand yeres were fulfylled. And after ye he must be loced for a lytell season.

And I sawe seates & they sat vpon them & iudgement was geuen vnto them: & I sawe the soules of them that were beheaded for ye wytnes of Jesu/ and for the worde of God/ wych had not worshipped the beast/ nether his ymage, nether had taken hys marke vpõ their forheades/ or on their handes: and they lyued/ & raygned with Christ a. M. yere: but the other of the deed men lyued not agayne/ vntill the thousand yere were finished. & this is that fyrst resurreccyon. Blessed and holy is he that hath parte in the fyrst resurreccio. For on suche shall the seconde deeth haue no power for they shalbe the Prestes of God and of Christ/ and shall raygne with hym a M. yere.

And whẽ the. M yeres are expyred Satan

Ezech. xxxviij. and. xxxix. shalbe lowsed out of his preson and shall go out to deceaue the people whych are in the foure quarters of ye erth Gog and Magog/ to gather them to gether to battayle/ whose nombre is as the sande of the see: and they went vp in the playne of the erth: and compased the tentes of the saynctes about/ & the beloued cytie. And fyre came doune from God/ out of heauen/ and deuoured them: and the deuyll that deceaued the/ was cast into a lake of fyre and brymstone/ where the beest & the false prophet were and shalbe tormented daye and nyght for euer more.

And I sawe a greate whyte seate and hym that sate on it/ from whose face fleed awaye both the erth and heauen/ & their place was no more founde. And I sawe the deed/ both D great and small stonde before God: And the bokes were opened/ and another boke was opened/ which is the boke of lyfe/ & the deed were iudged of those thynges whych were writte in the bokes according to their dedes: and the see gaue vp her deed/ whych were in her/ and deeth and hell deliuered vp the deed/ which were in the: & they were iudged euery man according to his dedes. And deeth and hell were cast into the lake of fyre. This is ye second deeth. And whosoeuer was not fonde written in the boke of lyfe/ was cast into the lake of fyre.

¶ In this Chapter is described the new and spirituall Jerusalem.

The. xxi. figure.

¶ The. xxi. Chapter.

A And I sawe a newe heue & a newe erth. For the first heue/ & the first erth were vanished awaye/ & ther Esaie. xlv. c. and. lxvi. was no more see. ✠ And I John ¶. Petri. iij. sawe that holy cytie newe Jerusalem come doune from God out of heaue prepared as a bryde garnished for her husbond. And I herde a grete voyce out of heauen sayinge: beholde the tabernacle of God is with men/ & he will dwell with the. And they shalbe hys people/ and God hym selfe shalbe wyth them and be B their God.* And God shall wype awaye all Esaie. xxv. teares from their eyes. And there shalbe no more deeth/ nether sorow nether cryinge/ nether shall ther be eny more payne/ for ye olde thynges/ are gone. And he that sate vpon the Esaie. xliij. b. seate/ sayde.* Behold I make all thynges y. Cor. v. b newe. ✠ And he sayd vnto me: write/ for these wordes are faythfull and true.

And he sayd vnto me: it is done/ I am* Al- * As Alpha and phe and Omega/ the begynnynge & the ende Omega. Lord in the. i. Cha. I will geue to him that is a thirst of the well of the water of lyfe/ fre. He that ouercometh/ shall inheret all thinges/ and I wyll be hys God/ and he shalbe my sonne. But the feare- C full and vnbeleuinge/ and the abhominable/ and murdrers/ and whormongers/ and sorcerers/ & ydolaters/ & all lyars shall haue their parte in the lake which burnyth with fyre & brymstone/ which is the seconde deeth.

And there cam vnto me one of the. vij. Angels which had the. vij. vyals full of the. vij. laste plages: & talked with me sayinge: come hyther/ I wyll shewe the ye bryde/ the lambes wyfe. And he caryed me awaye in the spirete to a gret and an hye mountayne/ and he shewed me the gret citie/ holy Jerusalem descendynge out of heauen from God/ hauynge ye D bryghtnes of God. And her shynynge was lyke vnto a stone moste precious/ euē a Jaspar cleare as Cristall: and had walles gret & hye and had. xij. gates/ and at the gates. xij. Angels: and names writte/ which are the. xij trybes of Israel: on the Eest parte. iij. gates/ and on the Northsyde. iij. gates & towardes the South. iij. gates/ and from the west. iij. gates: and the wall of the cytie had. xij. foundacions/ and in them the names of ye lambes xij. Apostles.

And he that talked with me/ had a golden E rede to measure the cytie with all & ye gates therof and the wall therof. And the citie was bilt. iiij. square & the lenght was as large as the bredth of it/ & he measured the cytie with the rede. xij. M. furlonges: & the lenght & the bredth/ & the heyth of it/ were equall. And he measured the wall therof. an. cxliiij. cubites: the measure that the angell had was after ye measure that men vseth. And the bylding of the wall of it was of Jaspar. And the cytye was pure golde lyke vnto cleare glasse/ & ye F foundacions of the wall of the citie were garnished w all maner of precious stones. The fyrste foundaciō was Jaspar/ the secōde Saphyre/ the thyrde a Calcedony/ the fourth an Emeral-

Emeralde: the fyft Sardonix; the syxt Sardeos y vii Crysolite; the eyght Berall the ix a Topas: the tenth Crysopragos: the eleventh a Jacynete; the twelfeth an Amatist.

The xii gates were xii pearles euery gate was of one pearle and the strete of the citie was pure golde as thorowe shynynge glasse. And ther was no temple therein. For y Lorde God almighty and the lambe are the G temple of it.* and the citie hath no nede of the Esai. lx. d. sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it; and the lambe was the lyght of it. And the people wych are saved shall walke in the lyght of it; and the kynges of ye erth shall bryngе their glory unto it.* And ye gates of it are not shut Esai. lx. c. by daie. For ther shal be no night there. And ther shall entre into it none unclene thynge: nether whatsoeuer worketh abbomination or maketh lyes: but they only which are written in the lambs boke of lyfe.

The ryuer of the water of life the fruitfulnesse & lyght of the rytie of God. The Lord giveth ever his seruauntes warninge of thinges for to come, the angel will not be worthipped. To the worde of God maye nothinge be added nor mynished therefrom.

The. xxii. Chapter.

And he shewed me a pure ryuer of water of lyfe clere as Cristall: procedynge oute of the seate of God and of the lambe. In the middes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare xii. manner of fruites: and gave frute euery moneth: and the leves of the wodde serued to heale ye people wyth all. And ther shal be no more curse but ye seate of God & the lambe shal be in it: and hys servantes shal serve hym. And they shall see his face and his name shal be in H Esai. lx. d. their forheddes.* And there shal be no nygte there and they nede no candle, nether light of the sunne: for the Lorde God eveth them light and they shall raygne for evermore.

And he sayde unto me: these sayinges are faythfull and true. And the Lord God of Saynctes and Prophetes sent hys angel to shewe unto his seaventes the thinges which muste shortley be fulfylled. Beholde I come Apoc. i. a shortly.* Happy is he that kepeth the saying of ye prophesy of this boke. I am John which sawe these thinges and herde them. And whē C I had herde and sene.* I fell downe to wor- Apoc. xix. b. thippe before the fete of the Angel which shewed me these thinges. And he sayde unto me se thou do it not for I am thy felowe seruant and the felowe seruaunt of thy brethren the Prophetes & of them which kepe the saying of this boke. But worthippe God.

And he sayde unto me; seale not ye sayinge of the prophesie of this boke. For the tyme is at hande. He that doeth evyll let him do evyll styll: and he which is filthy let him be filthy styll: & he that is righteous let hym be more righteous: & he that is holy let him be more holy. And beholde I come shortly and my reward with me to geve euery man accordinge as hys dedes shall be. I am alpha and omega the beginninge and the ende: the first and the last. Blessed are they that do his commaundementes that their power maye be in the tree of lyfe and maie entre in thorowe ye gates into the citie.* For without shal be dogges and inchauters and whormongers and Apoc. i. b mortherers and idolaters and whosoeuer loveth or maketh leasinges.

I Jesus sent mine angel to testifie unto D you these thinges in ye cogregacyōs. I am ye rote and the generacion of David and the bright morninge starre. And the sprete and the bryde saide come. And let hym that hearetb saie also come.* And let him that is a Apoc. xxi. b. Joh. vii. c. thirst come. And let whosoever will take of the water of lyfe fre.

I testifie unto euery man that heareth ye wordes of the prophesie of this boke: * yf eny Deut. iiii. a. man shall adde unto these thinges/ God shal Apoc. xxii. a adde unto him the plages that are written in this boke. And yf eny man shal minishe of the wordes of the boke of this prophesie God shall take away his parte out of the boke of lyfe and out of the holy citie and fro the thinges which are written in this boke. He which testifyeth these things sayth; be it I come quyckly Amen Euen so come Lorde Jesu. The grace of our Lord Jesu Christ be wyth you all. Amen.

¶ The ende of the newe Testament.

The Table

This is the Table

wherin ye shall fynde the Epistles and the Gospels, after the vse of Salisbury.

For to fynde them the sonner: so shal ye sekе after thele Capitall letters by name: A. B. C. D. whych stande by the syde of thys boke/ alwayes. On or vnder the letter ther shall ye fynde a crosse ✠ where the pistle or ye Gospell beginneth/ & where the ende is/ ther shall ye fynde an halfe crosse ✠

¶ And the fyrste lyne in this table alwaye is ye pistle/ & ye seconde lyne is alwaye ye Gospel

¶ On the fyrst Sondaye in the Aduent.
This also we knowe. Roma.xiij.D
When they drewe nye vnto. Mat.xxi.A
On the wendsdaye
Be pacient therfore brethren. Jaco.v.B
The beginninge of the Gospell. Mar.i.A
On the frydaye
Esaie the.li.Chapter A
In those dayes John. Mat.iij.A
¶ On the.ij.Sonday in the Aduent
What soeuer thingis are written. Ro.xv.A
And there shalbe sygnes. Luc.xxi.C
On the wendsdaye
Zacharie the.viij.Chapter; A
Verely I saye vnto you. Mat.xi.B
On the frydaye
Esaie the.lxij.Chapter C
John barr witnes of him. Joh.i.B
¶ On the.iij.Sonday in the Aduent.
Let men this wyse esteme vs. i.Cozin.iiij.A
When John beinge in preson. Mat.xi.A
On the wendsdaye
Esaie the.ij.chapter A
And in the.vi.moneth the. Lu.i.C
On the frydaye
Esaie the.xi.chapter A
Mary arose in those dayes. Lu.i.D
¶ On the iiij.Sondaye in the Aduent
Reioyce in the Lorde all waye. Phili.iiij.A
And this is the recorde of John. Joh.i.C
On the wendsdaye
Johel the.ij.and.iij.chapter D
And this rumor of him went. Lu.vij.C
On the frydaye
Zacharie the.ij.chapter D
Take hede/ beware of the leuē. Mar.viij.B
¶ In the Christmas euen.
Paul the seruaunt of Jesus. Rom.i.A
When his mother mary was. Mat.i.C
In the Christmas nyght at the.i.masse.
For the grace of God. Tit.ij.C
Ye kolowed in those dayes. Lu.ij.A
At the.ij.Masse.
But after that the kyndnes. Tit.iij.D
The shepherders sayde one to. Lu.ij.C
At the.iij.masse
God in tyme past diuersly. Hebre.i.A
In the beginnynge was that. Joh.i.A
¶ On sayncte Steuens daye
Steuen full of fayth and power. Actu.vi.C
Wherfore beholde I sende Mat.xxiij.D
On sayncte John Euangelistе.
Ecclesiast the xv.chapter A
Folowe me/ Peter turned. Joh.xxi.F
On the chyldermasse daye
And I loked/ & lo a lambe. Reuela.xiiij.A
Lo the angel of the Lorde ape. Mat.ij.C
¶ On the Sondaye after christmasse
And I saye that the heyre as. Gala.iiij.D
And his father and mother mer. Lu.ij.E
¶ On the Newe yeres daye
For the grace of God that bring. Tit.ij.C
And when the eyght daye was. Lu.ij.C
¶ On the twelue euen.
For the grace of God that bring. Tit.ij.C
When Herode was dead. Mat. ij.D
¶ On the twelfe daye.
Esaie the.lx.chapter A
When Jesus was borne. Mat.ij.A
¶ On the first sondaye after the twelfe daye
Esaie the lx.chapter A
The nexte daye/ John sawe. Joh.i.D
¶ On the.ij.sondaye after twelfe daye.
I beseche you therfore brethren. Rom.xij.A
And when he was.xij.yere olde. Lu.ij.F
On the wendsdaye.
Brethren my hertes desyre. Rom.x.A
When Jesus had herde that. Mat.iiij.B
On the frydaye
Let euery soule submyt him. Rom.xiij.A
And Jesus retourned by the. Luiiij.C
¶ On the.iij.Sondaye after twelfe daye.
Seynge that we haue diuers. Rom.xij.B
And the thyrde daye was the. Joh.ij.A
On the wendsdaye
This is a true sayinge/ and by. i.Tim.i.C
And he departed thens/ and. Mar.vi.A
On the frydaye
For I knowe/ and surely bele. Rom.xiiij.C
And he came into Capernaum. Lu.iiij.E
¶ On the.iiij.Sondaye after twelfe daye.
Be not wyse in youre awne opi. Rom.xij.D
When Jesus was come doune. Mat.viij.A
On the wendsdaye.
I beseche you brethren for. Rom.xv.G
And he entred agayne into. Mar.iij.A
On the frydaye.
Are ye not ware that ye are. i.Cor.iij.C
And Jesus went about all. Mat.iiij.D
¶ On the.v.Sondaye after the twelfe daye
Owe nothinge to eny man. Ro.xiij.C
And he entred into a shippe. Mat.viij.C
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Let euery man abyde in the. i.Cozin.vij.D
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I exhorte therfore that a boue. i.Timo.ij.A
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If youre Gospell be yet hyd. ij.Cor.iiij.A
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Sexagesima. For ye suffre foles gladly. ij.Cozin.xi.E
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I call God for a recorde vnto. ij.Cor.ij.A
And he began agayne to. Mat.xiij.A
On the frydaye.
Seynge that we knowe. ij.Cozin.v.B
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Quinquagesima. Though I speake with the. i.Cozin.xiij.A
Ye toke vnto him the twelue. Luc.xviij.F
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Johel the.ij.chapter C
Moreouer when ye faste be not. Mat.vi.B
On the frydaye.
Esaie the.lviij.chapter A
Ye haue heardе how it is sayde. Mat.v.G
¶ On the.j.Sondaye in lent.
Quadragesima. We as helpers therfore. ij.Cozin.vi.A
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Embringe. Then answered certayne. Mat.xij.C
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Furthermore we beseche. i.Thessa.iiij.A
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Hester the.xiij.chapter. C
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Be ye folowers of God. Ephe.v.A
And he was a castynge out. Luc.xi.B
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Exodi the.xx.Chapter. C
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It was at Jerusalem the feast. Joh.x.D
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Which preachinge was pub. Actu.x.C
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¶ On the.j. Sondaye after esterdaye.
For all that is borne of God. j.Joh.v.A
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Obeye them that haue the ouer. Heb.xiij.C
And they departed quickly. Mat.xxviij.B
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Christ also suffered for oure. j.Pet.ij.D
I am a good shepherd/a good. Joh.x.C
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Lyke wyse then as by the synne. Rom.v.D
Then came ỳ disciples of John. Mat.ix.B
¶ On the.iij. Sondaye after esterdaye.
Merely beloued I beseche you. j.Pet.ij.C
After a whyle ye shall not se. Joh.xvj.D
On the wensdaye.
My lytell children/these. j.Joh.ij.A
There arose a question betwe. Joh.iij.B
On the frydaye.
Ye are all the chyldren. j.Thessa..v.A
I am come a lyght into the. Joh.xii.A
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Every good gyfte/and every. Jaco.j.C
But now go I my waye to. Joh.xvj.B
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Brethren haue not the fayth. Jaco.ij.A
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Deare chyldren yet a lyttell. Joh.xiij.D
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And se that ye be doers of. Jaco.j.D
Merely merely I saye vnto. Joh.xvj.C
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Knowledge youre sautes one. Jaco.v.D
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And Jesus sat ouer aganyst. Mar.xii.D
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Yeles wordes spake Jesus ac. Joh.xvij.A
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Be ye therfore stedfaste and so. j.Pet.iiij.B
But when the comforter is. Joh.xv.D
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When the holy dayes were come. Actu.ij.A
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And he cõmaunded vs to preache. Actu.x.G
God so loued the worlde/that. Joh.iij.B
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Verely verely I saye vnto you. Joh.x.A
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Peter stepped forth with the. Actu.ij.C
No man can come to me except. John.vi.C
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Then cam Philip into a citie of. Act.viij.A
Then called he the.xij. together. Lu.ix.A
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Ye men of Israel heare the. Act.ij.D
And it happened on a certayne. Lu.v.D
On the saterdaye.
And the nexte Sabboth daye. Act.xiij.G
And he arose vp & cam oute. Lu.iiij.F
¶ On the Trinite sondaye.
After this I loked/& beholde. Reue.iiij.A
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¶ Corpus Christi daye
That which I gaue vnto you. j.Corin.xi.C
For my flesche is meate in de. John.vj.F
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For God is loue/in this ap. i.John.iiij.B
Ther was a certayne riche. Luke.xvi.C
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When we opened vnto you the. ij.Pet.i.D
Chynck not that I am. Mat.v.B
¶ On the.ij. sonday after trinite sonday.
Marvayle not my brethren. j.Joh.iij.C
A certayne man ordeyned a gret. Lu.xiiij.D
On the wensdaye.
This I saye therfore & testifye. Eph.iiij.D
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¶ On the.iij. Sondaye after trinite sonday.
Submit youre selues therfore. j.Pet.v.B
Then resorted vnto him all the. Lu.xv.A
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Notwithstandinge the Lorde.ij.Corin.iiij.D
Agre with thyne aduersary. Mat.v.D
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For I suppose that the afflic. Rom.viij.C
Be ye therfore merciffull as you. Luk.vi.F
On the wensdaye
And herby we know that we. i.John.ij.A
And his disciples asked of Mat.xvij.A
¶ On the.v. Sondaye after trinite sondaye
In conclusion be ye all. j.Pet.iij.B
It cam to passe as the people. Luc.v.A
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Ye erdoste therfore that abouns. i.Corin.ij.A
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¶ On the.vi. sonday after Trinite sonday.
Remember ye not that all. [illegible]
For I suppose vnto you except [illegible]
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And when he was come. Mar.x.B
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I will speake grosly because of Ro.vi.D
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In that tyme went Jesus. Mat.xij.A
¶ On the.viij. Sonday after trinite sonday
Therfore brethren we are. Ro.viij.C
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But God setteth out his loue Ro.v.B
Master we sawe one. Mar.ix.F
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That we shulde not lust after i.Cor.x.B
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Ye knowe that ye were. i.Cor.xij.A
And when he was come Lu.xix.F
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All flesche is not one maner. i.Co.xv.C
Take hede to youre selues Luk.xxi.G
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Brethren as pertayninge i.Cor.xv.A
And he put forth this similitude. Luk.xviij.A
On the wensdaye
Other remember ye not. i.Cor.xv.C
Ye put forth a similitude Lu.xviij.A
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Suche trust haue we. ij.Corin.iiij.B
And he departed agayne Mar.viij.D
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For we preache not oure. ij.Corin.iiij.B
Then began he to vpbrayd Mat.xi.C
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To Abraham & his seede. Gala.iij.C
Happy are the eyes. Lu.x.D
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Ye remember brethren youre j.Tes.ij.B
Then the Pharises went. Mat.xij.B
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I saye walke in the spryte Gala.v.C
And it chaunced as he went. Luk.xvij.C
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Beare not a straunge yoke with. ij.cor.vi.C
One of the company sayde Lu.xij.B
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If we liue in the spryte let vs. Gala.v.D
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We knowe that the lawe is. j.Timo.j.B
And it fortuned in one. Luke.xx.A
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Wherfore I desyre that ye. Ephe.iij.C
And it fortuned after that Lu.viij.B
On the wensdaye
Beware lest eny man come Colos.ij.D
And he cam to Bethsayda Mar.viij.C
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Trinite sondaye.
I therfore which am in bondes. Ephe.iiij.A
And it chaunced that he went in. Lu.xiiij.A
On the wensdaye
For yt by the synne of one/deeth. Rom.v.D
When they were come to Caper. Mat.xvij.D
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I thanke my God all wayes on. j.Corin.i.A
When the Pharises had herde. Mat.xxij.D
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And be ye renued in the spirite. Ephe.iiij.G
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Therfore brethren stande fast. ij.Tes.ij.D
Then sent Jesus ỳ people awa. Mat.xiij.D
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On the wensdaye
Thou therfore my sonne be stro. ij.Tim.ij.A
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Finally my brethren be stronge. Ephe.vi.B
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Because we knowe brethren. i.Tes.i.B
And it fortuned in another sab. Lu.vi.B
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And I am surely certified of. Philip.i.A
Therfore is the kyngdome Mat.xviij.C
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Ye & we knowe that what so- Rom.iij.C
Verely I saye vnto you that. Mat.xi.C
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trinite sondaye.
For this cause we also/sence Colos.i.A
Whyle he this spake vnto them. Mat.ix.C
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